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## Abi Heald.

(Continued from page 405, VOL. LXXXII.)

[In the First Month, 1872, she obtained a minute from her Monthly Meeting, which was in the Second Month endorsed by her Quarter, to visit, in the love of the Gospel, Philadelphia Yearly Meeting and some of the meetings within its limits, which visit was performed to good satisfaction and to the peace of her own mind.

There were a few in her Monthly Meeting who often made objections to her being liberated for religious service, and she being a woman of a very sensitive nature, it caused her many deep baptisms and seasons of discouragement, which made the labor of laying her concern before the meeting doubly trying. So far as we know, all the visits she made to the different meetings were satisfactory. With the exception of Philadelphia meetings, she always brought back to her Monthly Meeting returning minutes from the meetings she had attended, expressing unity with her labors amongst them.]

*Third Month.*—Oh Lord, as our son has come home, be pleased to be near him with thy constraining presence. Be near to help him, an erring one, who has strayed from thy fold. Open his eyes that he may see and unstop his deaf ears that he may hear, and like the prodigal return to the Father's house, imploring help of Thee to stem the tide that seems ready to swallow up all the good endeavors. When the enemy comes in like a flood, lift up a standard against him, O dearest Lord and Master; leave me not one moment, but feed me with food convenient for me. Although I am not worthy, yet lead along with thy Divine and holy hand, that my all may be given into thy blessed keeping, for without thy aid, all is nothing. Thou wastest before me even to the horse's bridles, preparing the way.

*Fourth Month 12th.*—'Tis a time of proving and trial, yet may the good Remembrancer be near, to the helping of my poor

soul. Oh my soul, wait thou upon the Lord, trust and believe that it is He that can preserve thee, and say to the winds and waves: "Peace, be still. Thus far shalt thou go and no farther, and here let thy proud waves be staved." In heights and depths it is Thou, O Lord, that can still the noise of the enemy. I will still wait as at thy holy footstool to hear thy words all the appointed time, till ended with power from on high.

*Seventh Month 10th.*—Was favored to return with the reward of sweet peace from Philadelphia, and turning to view the deep trials and conflicts, as well as encouragements, I passed through prior to leaving home, I remembered how the language did again and again sound through mine ear: "Go and I will go with thee." What more could I ask? I said, "It is enough, I will bow in humble submission." Although the enemy endeavored to cast hindrances in the way, yet He that saw and knew the sincerity of my heart made a way, blessed and holy be his name forever. Thy presence is sweeter to me than honey or the honeycomb. Let thy great, constraining spirit, oh Lord, still visit my dear son. Bring him under the preparing hand for the service, that the good cause may not suffer by him. Be pleased to hear me, a poor one, on his behalf, that he stray not entirely from thy fold of rest. I will patiently wait, as the good Master will I believe, in the needful time arise for the help of the helpless ones, so will I still call upon Thee all the days of my life, for that which will enable me to run and not be weary, and walk and not faint.

*Tenth Month.*—Oh, let me ever be worthy of thy notice. Chasten me with thy rod, but in judging of me be pleased to remember mercy, for thy mercies are renewed every morning.

[In the Eleventh Month, 1872, she obtained a minute and performed a visit to Pennsville Quarterly Meeting and the meetings composing it, which was to good satisfaction to her friends and to the peace of her own mind. In the First Month, 1873, she obtained a minute and again visited Short Creek Quarterly Meeting and the meetings composing it.]

*Second Month, 1873.*—*Second-day*—On leaving home and again entering on the journey before me (a visit to the Quarterly Meeting of Short Creek), mayest Thou, my blessed Master, be very near, that Thou mayest furnish with ability to do the work assigned me in a way that will be truly acceptable in thy sight, and to the furtherance of Truth, that I may grow in grace and indeed be more in substance than show.

*Twelfth.*—Attended Short Creek Quarterly Meeting. Had a relieving time, wherein the Ancient of days was near, marvelously extending his care to his people. May all the

praise be given to Him to whom alone it is due.

*Fourteenth.*—Had a pleasant ride over the hills to Smithfield. Had an appointed meeting there, which was small, though after a time of deep suffering I was favored to get relief. Dined at John Hoyle's, then went back to Harrisville to our kind friend William Hall's.

*Seventeenth.*—*First-day afternoon*—Went to the Boarding School. On seeing the dear children collected together, my deeply tried mind was brought under great exercise, but found some relief. Next day had them collected again after breakfast and had a relieving time, wherein the Ancient of days was mercifully near contring some of their hearts, which I hope may be of lasting benefit to them. Then went to the neighborhood of Concord, to our friend Israel Steer's, and attended meeting at that place. I had a time of deep baptism to pass through, bringing me very low before the Lord in humble prostration of soul. We had a favorable meeting wherein the Ancient of days was near. After meeting went to see a sick friend to the contring of our hearts together, and from there to Harrisville to our friend William Hall's.

*Third Month 27th.*—After returning from my late visit to Short Creek Quarterly Meeting, my mind seems clothed upon with a covering of peace, and oh may the great Preserver of men still condescend to be near in heights and in depths and may his continued presence ever be around and about me. Mayest Thou who givest us all things be pleased to bless us both in spirituals and temporals though not worthy thereof. Be pleased with thy living presence to enable me to persevere to the end. Thou art my Saviour, Redeemer, and Preserver. Hitherto Thou hast helped me in all things. Praises, praises, amen!

(To be continued.)

JAMES NAYLOR, (1656), as his vision cleared in the day of his sorrow.

And to the Lord Jesus Christ be everlasting dominion upon earth, and his kingdom above all the powers of darkness; even that Christ of whom the Scriptures declare, which was, and is, and is to come, the light of the world to all generations; of whose coming I testify with the rest of the children of light, begotten of the immortal seed, whose truth and virtue now shine in the world, unto the righteousness of eternal life; and the Saviour of all that believe therein, who hath been the Rock of my salvation, and his Spirit hath given quietness and patience to my soul in deep affliction, even for his Name's sake, praises forever.

A. F.

FOR "THE FRIEND,"

## A Recollection of William U. Ditzler.

(FOUND IN AN OLD DIARY.)

Fourth Month 17th.—On my way home from Yearly Meeting, I called on William U. Ditzler, who by an injury to his spine, received by falling into a new-made trench on the railroad track, is prevented from sitting in meetings. He said he had in the forenoon been having an interview with our new mayor, whose family he had known from the mayor's infancy. When William was called in to see the babe he kissed him, and the mother exclaimed: "Why! neither his father nor I have kissed him yet!"

Afterwards when the babe had grown up to be a city solicitor, William was called into court in the interest of a man wrongly accused; but William was put out by the tipstaves because he kept his hat on. The solicitor on seeing him at the door said to the judge: "Now I am going to bring in an old Friend, and whatever he says you may implicitly rely on." Accordingly William was conducted in with his hat on, and was seated beside the judge. He talked to the judge of the honorable character of the defendant's family sustained for two hundred years, and of the conscientious character of the man himself, making it most improbable that he would attempt what the accusers brought forward against him. The judge on hearing this, turned to the complaining parties and said: "The case is dismissed from court. I have had grave doubts about this case from the beginning, and now I believe you are liable to a charge of black-mating or conspiracy; and if you do not behave yourselves properly, you may be brought back here as the ones to be placed on trial yourselves."

This was several years ago. But to-day William's business with the then solicitor, now become mayor, was to accompany another man for the sake of getting employment for one who had lost his place in the City Hall service. When this errand was finished, William adverted to that first interview with the future mayor, when he kissed him and said: "The Lord bless thee and prosper thee!" The mayor now said, those words were prophetic. A solemn silence ensued, as the three men sat there, when at length William's mouth was opened in a message of gospel love and counsel to the mayor in his responsible position, exhorting him to keep close to the Fountain of all good and best wisdom. "And if thou keepest near to Him who hath raised thee thus far for a purpose of his glory, He will yet raise thee much higher." Many tendering expressions were added with authority and power, under which the little company sat moved in tears and a manifest covering of the Divine presence. The mayor on parting desired William to come to his house, and bless his children also.

METHINKS I love all common things—

The common air, the common flowers,

The dear kind common thought that springs

From hearts that have no other dower.

No other wealth, no other power

Save Love.

BARRY CORNWALL.

Extract from a letter in the handwriting of Mary W'bitall in allusion to REBECCA GRELETT, widow of STEPHEN GRELETT, who died Third Month 9th, 1861, having been attacked with paralysis two weeks previously.

"We feel very thankful that this last illness was without suffering and pain. Although she could not see, she was evidently conscious and pressed fondly her beloved daughter's hand. If it was a trial to her to be prevented from other means of communication, there was no expression of it; her lovely countenance wore its usual placid and serene appearance, and everything about her indicated that her mind was kept in perfect peace, resting on the arm of Divine love.

"How joyful must be the reunion with her precious husband! What bliss to her dove-like spirit to find herself where 'the wicked cease from troubling and the weary are at rest,'—forever at rest from the strife of tongues, where her tender and sympathizing heart will never more be pained by the sound or sight of human woe.

"It is delightful to contemplate her thus blessed; but so great was her humility, so complete her self-abasement, that I can fancy her almost shrinking and exclaiming: 'All this for me? I am too unworthy.' And yet if it were given as a reward and not wholly of grace, I know of none more worthy, for my mother says in looking back to her earliest recollection of her, and scanning her whole life, she does not remember a fault. Yet she who knew the corruption of her own heart placed her sole dependence for salvation on 'The Lamb of God who taketh away the sin of the world.' She has passed a comfortable winter; been often able to occupy herself with sewing, knitting and reading, and has enjoyed the visits of her friends. She has written a number of letters in a distinct and beautiful hand.

"We are glad her life was spared to read her beloved husband's memoirs, and she expressed her entire satisfaction with the work. She had also the gratification of receiving letters from many persons, expressing their thankfulness that a Biography so eminently useful has been given to the world.

"Up to the time of the attack of paralysis her memory was as clear and all her faculties as bright as ever. On the morning of the day (First-day) she saw several persons, and had quite an interesting conversation with my aunt Smith on the subject of prayer, saying that her thoughts had been dwelling on its value and efficacy."

From the letter of another niece:—

"She had lived for years with the feeling she could not count on a day, so that she was as one with her lamp trimmed and burning ready for the summors.

"Her countenance bore no expression of pain; her brow was unruined, and the seal of perfect peace rested upon it. All had been said; her work was finished, and a quarter past one a. m., on the 9th instant, her redeemed spirit passed gently away from its earthly tabernacle to be 'forever with the Lord.' The most profound stillness reigned as if his sensible presence hovered over us,

so that we felt the shelter of 'the wings of Ancient goodness,' reminding of the promise 'He shall cover thee with his feathers, and under his wings shalt thou trust.'

"The silence was unbroken for an hour, except a few words of thanksgiving from our dear aunt Susan R. Smith and cousin D. Smith, saying: 'Surely my dear cousin's treasures are in heaven.'

"During the evening dear Rebecca Allison had spoken a few words, ending with most tenderly bidding our beloved of God speed to 'The heavenly kingdom.' The three brothers and three sisters still remaining and more than forty nephews and nieces united with other Friends in the last tribune of respect and love."

From the letter of a Friend:—

"The company gathered in the meeting-house,—and perhaps a company has rarely been favored with a more impressive or teaching silence. It did indeed seem as if precious ointment had been poured forth and the house was filled with the odor.

"Samuel Bettle arising with the text 'Precious in the sight of the Lord is the death of his saints,' interestingly alluded to the beautiful Christian walk of the departed and to a time of old, when 'devout men carried Stephen to his burial and made great lamentation over him,' and even literally in recent days; and how, being 'lovely and pleasant in their lives,' with a covenant unbroken, 'they were not divided in death, but were now unitedly singing praises to the Lord.'

"Deborah C. Thomas was fervent in supplication. After a few words from J. I. Eddy, which seemed to open the way to D. C. T., and make a powerful call to every one to 'Prepare to meet their God,' with most touching and persuasive invitation to come unto Jesus, 'The Life, the Truth, and the Way,' dwelling upon the preciousness of his love and the sweetness and freedom of his service in such a way, as it would seem to draw all into earnest desire really to be followers of the Lamb."

## The Great High Priest of Our Profession.

Two young travellers, named Pembroke and Hardinge, having met an aged clergyman at an inn of Thiel, North Holland whilst waiting for a conveyance to Utrecht conversing with him on different subjects remarked: "Perhaps this good priest may condescend to go with us to Utrecht in the same conveyance." "Gentlemen," said the minister, in a tone of anger he had before seemed incapable of evincing, "I am for the first time displeased with you, and I hope I will be the last; it is for calling me, and considering me worthy to be called a priest; you could not offend me more. There is no priest in the Christian Church but the 'Great High Priest of our profession, Christ Jesus.'" Here he stood up, and uncovered his head with great reverence. After the solemn pause of a moment, he added: "When the single Priest of the Church established his sacred kingdom amongst men, the ancient priesthood was forever abolished; and He has not authorized—He has expressly forbidden any other priesthood to be establish-

sd in its room. "The Roman, the Greek, and the English churches are presumptuous in lecting any other priest over them but HIM, in giving his office or his Name to any man among them. You might as well call me Redeemer as call me priest; one condition of my traveling with you, must be, your refraining from all insult to the name of my adorable Lord." A. F.

### Shaftesbury, the Philanthropist.

BY Z. I. DAVIS

The eighty-four years of his long and eventful life is the history of the development of the working class. From early youth he was opposed to every form of oppression and wrong. He was great in every sense of the word, with a greatness illumined by goodness. He studied at Harrow, also at Oxford. He was a scholarly man, acquainted with the world's best thought and teaching. To his natural genius and talents he added learning. For better development, he spent several years in travel, broadening his mental horizon and overcoming narrowness and prejudice. At twenty-five he took his first seat in Parliament. He began early to manifest the noble and unselfish spirit that has endeared his name to every lover of his kind, and placed it among the highest among philanthropists.

One winter's night he was being entertained in the home of a member of the cabinet. They sat before the ruddy fire-place, looking at the roaring flames. "Every thing was cheerful and bright within, but outside a wild storm was raging, and he wind rushed through the streets in bitter fury. There in the blackness and cold wandered many an orphan boy. It was not two hours before midnight when the young man took leave of his host, turned from the elegant surroundings and went out in the streets to search for some wanderer, some homeless or friendless human being. He had provided a home for any one in need, in a house in the East End of London. Lantern in hand, he started toward the London Bridge, accompanied by two hired helpers. There he found twenty-five or thirty men crowded together to keep warm. At sight of the lighted lantern some, awakened by conscience, darted away in the night. But he persisted until he found their hiding places. There were fairways, haunts of shame, and dens of crime where men and boys sought refuge, scarcely two hours after midnight and thirty men and boys were taken by Shaftesbury to the comfortable shelter he had provided for them. There each one was given a bowl of hot soup, a loaf of bread, a bath, and a warm blanket for the night.

For nearly a half century this great philanthropist nightly sought the outcast and friendless, that he might do them good. He was a patrician by blood, of splendid figure with beautiful and refined features. Such has been said and written about his work among the poor, and it is not easy to realize how much self-denial it cost him.

His ancestral home was a turreted mansion, whose lofty towers caught the first beams of the morning and reflected the last

rays of the setting sun. Its vast library alone would tempt the ordinary scholar to forget all the world outside. The historic treasures of its galleries afforded endless interest and instruction. Six earls went before the lord of this wealth and splendor. But this man of authority held so lofty a conception of Christ that, as one of old, he said by his deeds, "I am not worthy that thou shouldst come under my roof," therefore did he spend nights and days to bring cheer in to the lives of those of whom his Lord had said, "Inasmuch as ye did it unto one of the least of these . . . ye did it unto me."

His first noted effort was in behalf of the London waifs, called the street arabs. They were children of the lowest class and crowded the alleys, living like dogs and often treated no better. Their dinner was a crust from the garbage heap, their bed a corner in a stable, their playground a place in the gutter. Realizing that if they were allowed to grow up in ignorance, they would become a menace to the city, Shaftesbury devoted ten years to the study of this problem. He gave the result of his investigations to Parliament, gaining the ear of that conservative body and touching their heart. He told of houses so filthy that his physician was forced to stand outside and write the prescriptions. The walls were encrusted with grime and dirt oozed down from the bricks. One of the most charming romances in London's history is the story of the fifty "ragged schools" founded by him. The attendance soon reached ten thousand children. There were night schools, industrial schools, and Sunday schools for the boys and girls. They were taught to make their own clothes, to weave and to print. The working girls and clerks were not forgotten. Those without houses were given homes and furnished employment the year around. A loan association was started to help women who had families dependent upon them. The lodging house system was investigated. A house with good lights, ventilation, and conveniences was erected for young men at moderate prices. The interest of Peabody, the banker, in Boston, was awakened, and hundreds of houses, unfit for habitation, were torn down, while in their places new ones, that were open to sunshine and ventilation, were erected. Provision was made for their periodical cleansing and a limit placed on the number of occupants. For the first time in London's history a movement to lift up the slum dwellers was successful. After a decade, the *London Times*, in commenting on this reform, said that 80,000 people had been helped. It is said that his lodging houses have furnished models for the world. No wonder that at the mention of his name London newsboys shout and toss their caps in the air. Once he bought a cart and donkey, on which he placed his name and coat of arms. This he presented to a poor girl that she might take care of her widowed mother.

At one time Shaftesbury was conducting a public meeting. When the proper time came a donkey and cart, adorned with

ribbons, was brought to the stage and given to Shaftesbury amidst the tumultuous cheering of thousands of boys, their parents and friends. It was an expression of the boys' gratitude, for which they had been long saving their pennies. As he received the present, he said: "In closing my long life I desire only that it may be said of me that I have served men with a patience and resignation like unto this faithful beast." He closed his last public speech with these words: "My lords, I am now an old man. . . . I know I must soon die. I am deeply grieved, for I cannot bear to leave the world with so much misery in it." Exhausted that night, he whispered to his daughter: "Read me the words beginning, 'The Lord is my Shepherd. Though I walk through the valley of the shadow of death, I will fear no evil.'" As she was reading the Shepherd's Psalm, a peaceful smile lighted his face, and the soul of the beloved philanthropist went out to his glorious reward.—*The Classmate*.

### The Negro in Business.

Booker T. Washington, in an interesting article in *The World's Work* for Second Month, entitled "A Cheerful Journey in Mississippi," gives a hopeful account of the Negro's gradual rise in the business affairs and educational interests of that State.

He believes that more has been accomplished by his people during the past ten years, than for the entire period previous since the Civil War. This has been accomplished by the colored man's carrying out Washington's idea, or rather his judgment, that once the Negro has acquired a home of his own, and has begun to lay up money, just so soon does he begin to count for something with his white neighbors in the community. For instance:—the article says that in Marshall County, where the whites outnumber the blacks three to one, there had been only one lynching since the Civil War, both races stating that this came about because so many colored men owned their own land. The Treasurer of the Odd Fellows often has \$200,000 on deposit in the local banks. Booker Washington held a number of meetings among both whites and blacks while on this trip through Mississippi, lecturing on Tuskegee work and methods, endeavoring to spread its influence. These meetings were largely attended, at one town the Court House being too small for the crowds wanting to hear him, the Sheriff suggested holding an overflow meeting outside, where a large audience listened to the exposition of thrift.

In the city of Jackson there are 93 businesses conducted by Negroes, one concern doing \$100,000 worth of contracting and building, while 73 per cent. of the colored people own or are buying their homes. There are in the State 42 beneficial associations, collecting \$708,000 last year, and paying out \$522,000 to beneficiaries.

The article closes with these characteristic comments:

"I have long been convinced that the most important work that we have been able to do at Tuskegee, and through Tuskegee, during the years that the School has been in

existence,—has been in turning the attention of the masses of the people in the direction of those fundamental things in which the interest and desire of both races in the South are in harmony; in teaching the people the dignity of labor; and in emphasizing the importance of those simple, common, homely things which make the life of the common people sweet and wholesome and hopeful.”

—J. C. M.

### Inspiration for Preaching.

Preaching is the “Royal Ordinance,” and it should be magnified above singing and lecturing. God’s Scripture, through the preaching of a living witness, exerts its supreme power. A certain Divine inspiration is needed and promised for this life and death service.

This inspiration is a supernatural Divine influence, clarifying, stimulating and controlling the ransomed powers of man for this special service. It is called “anointing,” “endowment,” “the gift of prophecy,” and “power from on high.” It gives supernatural understanding and utterance for saving impressions.

This inspiration may not reveal new truth outside of the Bible, but it causes new truth to beam forth from the pages of revelation, and even gives utterance sometimes to truth that the speaker himself does not fully understand.

It clothes man with a power that is more than human, so that sinners who withstand man, do not withstand God in man. It kindles “the tongue of fire,” and makes one a free transmitter of grace and truth from God to man. The Holy Spirit illuminates and creates illuminators.

It reveals the special character, susceptibilities and needs of sinful man, and gives wisdom and power to meet them. Knowing what is in man, and inflamed with the blessed principle and passion of Divine love, the ambassador is clothed with regal power. He speaks,

“As though he ne'er might speak again;

A dying man to dying men.”

The man and message blended prove a savor of life or death; but a passionless pulpit stands before an indifferent audience.

This inspiration is necessary to good leadership and success in winning souls. As apostasy sets in, it bravely faces the throng, interprets the prophetic signs of the times and points out timely truth and duty. It points out the masked forms of error and deceit, thunders against unbelief and worldliness and denounces formal priestcraft and worldly caterers, usurping the place of God-made and God-sent preachers.

It exterminates the relish for other occupations, makes the preacher a specialist, and fills his soul with consuming and consummate zeal for preaching and saving souls so that he ceases not to warn everyone night and day with tears. [Under the power of] this vocation he cannot be lured away by worldly attractions nor beaten back by opposition or penalty. A moral necessity is upon him and woe is upon him if he preaches not the gospel.

This special gift of public preaching is bestowed under special conditions and not

to every saint, making a body of one member only. It does not come by or through collegiate or theological training, though it may accompany and be augmented by it. When culture sits humbly at the Master’s feet like Mary, God bless culture; but when she becomes the harlot of the world or of infidelity, let her be anathema. The natural man grubbing with grammar and dictionary, cannot discover spiritual truth.

It is not originally developed from human nature, but infused by the Holy Spirit. Paul went away alone with God to get it. The apostles waited prayerfully in an upper room for it before they were allowed to preach, and no one is now called of God to preach until he has his Pentecost.

It does not come by or through “the grace of orders” from the apostles, but as an apostolic grace, directly from God. God calls and ordains, and we recognize such preachers as successors of the apostles.

This inspiration comes into willing spirits, separated, consecrated and concentrated, and it abides with prayerful and obedient spirits in harmony with the Holy Spirit.

It increases with exercise, so that the more the inspired man preaches the better he will preach.

Let us who preach be sure of this Divine inspiration, walk in constant fellowship with the Giver, and exercise this wonderful grace more and more in the “Royal Ordinance of Preaching.”—E. P. MARVIN, in *The Earnest Christian*.

THE STRENGTH OF THE NATION.—The *Wall Street Journal*, which often ably and practically treats of moral questions that concern our national life, describes in financial terms the different classes which make up American society. The plain people, it compares to “first mortgage bonds.” They are the primary claimants on the essentials of living. They value security with moderate returns for the investment of their possessions and labor, rather than worry about big stakes in the game of life. Those who take greater chances while yet they are cautious enough to prefer a degree of certainty, some solid basis to rest on, are “the preferred stock.” Those who love excitement, take heavy risks, make great gains and oftener suffer large losses are “the common stock.”

It is natural that “the common stock” of society should be the centre of interest, for there the greatest changes are expected and are constantly occurring. “The first mortgage bonds” do not demand much attention. Their values are secure and their returns can be counted on. But they represent the wealth of the nation. They are the plain people who do the real and regular work. They raise the crops, build and run the factories, carry on the commerce, use the bulk of the products, man the public schools and furnish the children for them, and do the greater part of the thinking of the country. Not much is said about them, for there is not much that is unusual in their lives. They are just the steady, reliable elements that constitute the chief wealth of the nation in manhood and womanhood. When newspapers and novels ring their alarm bells to

call the attention of the people to the insecurity of their possessions and to the shaking foundations of the structure of society, it is well to take account of the first mortgage bonds and the abiding wealth of the nation which they stand for. The journal we have quoted above, in an editorial (“The Plain People,”) says: “In them are the bulwarks of righteousness in the life of the nation. They rear families with divorce and believe in patriotism with pessimism in it. All else with rare exception could be dispensed with. For out of the plain people the really great leaders come because the great, universal truths of life are never lost sight of there.”

NEED OF WISDOM.—Several years ago, in one of our western cities, the church was preparing to entertain a conference of Christian workers. Among those who were expected was a man whose reputation was almost world-wide. Because of his saintliness, and because of his splendid power of mind, even the great had delighted to do him honor. When it was known that he would honor the conference with his presence there was a sharp strife among the good women as to who should have the privilege of entertaining the distinguished guest. By and by it was decided that he should stay at the home of the wealthiest man in the church.

Late on the night before the opening of the conference there came a ring at the door of the rich man. Upon opening the door the mistress of the house found a plainly dressed old man, who explained that he had been told he was to be entertained at this place. The lady replied somewhat sharply that it was a mistake, as she had no room other than for those she had promised to take. Seeing the hurt look on the old man’s face, she told him he might try the house across the street, as she knew they had promised to accommodate several of the delegates. The stranger did as she suggested, but with like result. As there was no hotel in this suburb, there was nothing for him to do but to return to the little waiting-station and there pass the night. Imagine the chagrin of the rich woman and her neighbor when they learned that the man they had turned away was the one they had so desired to honor.

If the faithful Jews in the town of Bethlehem could have known that they were missing the opportunity of taking into their homes Him whom they had longed to honor, there would have been many open doors to the weary pilgrims that memorable night.

While they were in no way to blame, as much cannot be said of us as concerns our lost opportunities. Our need of wisdom is unquestioned, but there is a kind of wisdom that comes only to one who carries in his bosom a Christlike heart of compassion and love.—*Lookout*.

### KIND HEARTS.

Kind hearts are the gardens,  
Kind thoughts are the roots,  
Kind words are the blossoms,  
Kind deeds are the fruits.

—*Memory Gems*.



## OUR YOUNGER FRIENDS.

## "THE MORAL WARFARE."

Our fathers to their graves have gone:  
Their strife is past, their triumph won;  
But stern trials wait the race  
Which rises in their honored place—  
A moral warfare with the crime  
And folly of an evil time.  
So let it be. In God's own might,  
We gird us for the coming fight.  
And, strong in Him whose cause is ours,  
In conflict with unholty powers,  
We grasp the weapons He has given,  
The Light, and Truth, and Love of Heaven.

WHITTIER.

## AN EARNEST APPEAL TO YOUNG PEOPLE.

—My heart has gone out to you, dear young people, with earnest desires that you may give your hearts to the Lord while you are young. Think not that you are too young to serve Him, for the Lord loves an early sacrifice. Oh may you be willing to take-up the cross daily and walk in the strait and narrow way that leads to life and peace, and turn neither to the right hand or the left, but press on towards the mark for the prize of the high calling of God in Christ Jesus.

Every one must work out their own soul's salvation with fear and trembling before the Lord; for no man can redeem his brother or give to God a ransom for him.

We must be as submissive to the will of the Lord as clay in the hands of the potter, so He may mould and fashion us to his own good pleasure.

Oh may you seek not for great things, but be faithful in the little things, for those that are unfaithful in little things will not be trusted to do greater things.

"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you." If you seek the Lord with your whole heart ye shall find Him, for He has promised that "Him that cometh unto Me, I will in no wise cast out." Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." "And your sins and iniquity will remember no more forever."

Oh, what wonderful love and mercy towards us poor, unworthy creatures. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him." Oh may you be willing then to love and serve Him, and in the end receive the reward of "Well done thou good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over more; enter thou into the joy of thy Lord." And so you will join those that have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

A. A. S.

PASADENA, Cal., Sixth Month 10th, 1909.

THE LITTLE GIRL'S FAREWELL.—She was a very pretty little girl, white-coated, pink-ribboned, brown-curl'd. With her mother she left the subway train at the Grand Central station. The usual confusion prevailed. Timid travelers grabbed suit cases and bundles, and exclaimed: "Oh, do we change here?" Trainmen on the plat-

form shouted out directions for local and express trains, and the guard of that particular train called vehemently to "step lively" and to "watch the step." Then all of a sudden there was a lull in the uproar. The little girl was leaving the car. She stopped at the door, looked back and waved her hand.

"Good-by, everybody," she said.

The words carried to the far end of the car. They made everyone sit up. Two or three persons called out a responsive "Good-by," two or three others said, "Bless the child," and all smiled.—*Ex.*

"Good-by" is a short form of saying, "God be with you." And they who rightly feel and mean that, conform to truth in saying it. But many say it whose only conscience in the matter is to mean: "I'm going now." Many consistent Friends do not wish to say it carelessly, knowing that the words mean a benediction. And may we be inspired with such benediction, more than we often are. We have no doubt the little girl was so blessed as to have that feeling. It proved to be a ministry. "Out of the mouth of babes He hath perfected praise."—*Ed.*

WHAT KEITH FOUND OUT.—"Keith, don't forget to fill the wood box," mother Lawson reminded her son the morning after his return from a visit to his aunts and an uncle. He was ready for play, and she knew it would be hard to find him until dinner time.

"What'll you pay me?" Keith was searching for his gloves, and he asked the question without looking up. In a moment he turned and met his mother's astonished gaze. "Aunt Kate, Aunt Harriet and Uncle Jack always paid me in some way when I worked for them," he explained hastily, "and I think you folks could, too."

"Well!" Keith knew by the tone that his mother was displeased. "All right," she added in a moment, but with a hurt look, "I'll give you five cents if you will fill it heaping full."

When the wood box was full Keith's grandmother called: "Where is the boy who hunts my glasses? I'm glad he is home again."

"I'll find them if you will pay me, grandmother," was the answer.

"Let me see. I haven't any change. How would a bag of candy do?"

Keith decided it would do, and he hunted the glasses. That night he was paid for getting his father's slippers. He wouldn't take his little sister to bed until he was promised a new knife. So things went on day after day. His parents had thought, at first, that it was only a notion that would soon be forgotten, but it was not. One day father and mother Lawson and Grandmother Lawson had a talk, but Keith didn't hear the talk.

That very same day he hurried home from school and rushed into the house. "Mother, where are you?" he called.

"Won't you sew my football? It's ripped."

"What will you pay me?" his mother asked.

"Why! why!" Keith was so surprised

that this was all he could say for a minute. "I could give you the big red apple that Carl Horton brought me," he finished.

"I will fix it for that," was the reply. When Keith went out again the ball was mended, but the red apple was on the table by his mother's side.

"Won't you help me with my example, father?" he asked after supper that same evening.

"I will for ten cents," his father replied.

Keith shut his lips tight to keep from saying anything. Father had always been so willing to help. The help was given this time, but the elephant bank was ten cents lighter when the work was finished. For five days Keith paid each member of the family who did anything for him; he was paid, too, for anything he did for others. The fifth evening he said to Baby Lillian: "Won't you hand me my pencil off the table, Lillian?"

"What 'oo pay?" she inquired.

That was too much for Keith, and when his father looked at him a big tear was rolling down his cheek. "What's the matter?" he inquired.

"I've hardly a thing left," he sobbed. "I've given away my knife, my big marble, my top, my paints, and lots of my money to have things done for me. I don't like this way. Let's just do things because we like each other."

"All right," father, mother and grandmother agreed. "We don't like this way either."

"I have found out how mean I've been though," and Keith smiled through his tears. "I'll fill that wood box up high in the morning, mother."

"I'll do what I'm asked to do, after this, and I won't ask to be paid for doing it, either."—*By SARAH N. McCREERY, in The Advocate.*

Is one of J. Wilbur Chapman's great meetings in Boston he said:

"They tell us that in India the white ants bore their way into a great building, making holes so small that the casual observer would not see them, but the beams of the building are bored through and through, and when the strong wind comes against the building it falls. I stood by the side of a young man who was to be executed in the electric chair, and I asked him how his sin started, and after thinking a moment he looked up with a smile and said, 'I came here through starting to be a little disobedient at home.'"

STIR UP THE GIFT.—The Apostle exhorts his son Timothy to "stir up the gift of God" which is in him. There are many precious gifts which are unused. They are like fires which are banked or buried in ashes. There are gifts which if stirred up would make flaming torches of men who now are only smoking flax. There are multitudes of men who stand for little more than ciphers in the world's great sum, who if their gifts were stirred up and aroused, might be mighty factors to mould the world's destiny.

A gift that is not stirred up becomes dormant, and comparatively useless. There may be the gift of speech, which if neglected

is almost lost; or the gift of discernment, which may become obscured and dulled by the stupefying influences of sin and neglect. So various gifts, left alone and neglected, are like the talent buried in the ground. They gather mold and rust, instead of increasing and multiplying.

Stir up the gift that is in you. If God has given you a gift it is for use, for exercise, for employment; and he would have it used for his glory and the good of your fellowmen. What is a sword good for if its rests in the scabbard? What is a lamp worth if it is never lighted? What is a seed worth if it lies stored away and is never cast into the ground? What is wealth good for if it be clutched and hoarded? So any gift which God bestows on man, if allowed to remain unused, largely loses its value, and at last seems to fade out of existence. The gifts of the painter, the poet, the musician, the artist, the student, all must be exercised and stirred up, or they will soon become of little worth. So "the gift of God," the power which the Most High bestows upon men, is for service, for exercise, for use, for blessing; and the Christian must stir up the gift of God which is within him, and so use that gift that it shall bring good to others and benediction from the Lord.—*The Armory.*

#### Belief in a Special Divine Providence.

Having the pleasure of hearing Dr. Thomas preach the has recently been called to the presidency of Middlebury College, Vermont, I was forcibly reminded of a story that Dr. Cyrus Hamlin was very fond of telling, the incidents narrated in which occurred in connection with Dr. Hamlin's call to the presidency of the same college in 1880, when he was in his seventieth year.

Dr. Hamlin had just resigned from the chair of Theology in the Bangor Theological Seminary (where he had been three years), as the trustees intimated to him that the Seminary needed a younger man.

He was spending a day or two with his nephew in Portland, Maine. The two were seated upon the upper piazza, on the summer evening, reading the daily papers, when rather suddenly the nephew threw down his paper, exclaiming with emphasis, "Uncle, I do not believe in a special Divine providence." "Why not?" asked Mr. Hamlin. "Well," replied the nephew, "take your own case, for instance. Here you are; you have given more than forty years of your life to hard, persevering work for missions in Turkey, having relinquished all the comforts of civilization, and devoting your best energies for every good cause, with a zeal and efficiency that has caused your name to be known and honored the world over; and yet here you are at the age of seventy, discredited, cast off, a derelict upon society, and, not having been able to save anything for a rainy day, you are without a competency, and evidently there is nothing left for you but to go to the poorhouse to end your days; while thousands, who never think of anything outside of or above themselves, are rolling in luxuries and wealth. In the face of such a concrete example, do you wonder that I state with emphasis that I do not believe in a

special Divine providence? If there is such a thing, or being, why are you where you are? Surely if anybody ever deserved to be taken care of as old age advanced, you are such a one, if I am any judge." Dr. Hamlin tried to argue the case on general principles, explaining how unjust it was to attempt to draw conclusions respecting a general law from one concrete example, however strong that case might be, but with little success. In a few minutes they retired to rest for the night, engaging to rise early the next morning and get their own breakfast, as the other members of the family were away for the summer. The nephew said that he would stand for the steak, and Dr. Hamlin could prepare the coffee, as he was noted in that direction.

While thus employed in the morning the front door bell rang, and the nephew said, "Uncle, you look out for the steak and I will teach the grocery men to come round to the other door. They know the family is away and that they have no business to come to the front door at any season of the year." As the nephew went to the door, Dr. Hamlin, listening with one ear, heard a gentleman inquire whether Dr. Cyrus Hamlin was there; and, going to the door in response to that query, he met Dr. Lambert, of Rupert, Vermont. Dr. Lambert requested half an hour's conference with him, and as Dr. Hamlin could not invite him to breakfast there, they arranged for a meeting an hour later at the station, as Dr. Lambert had to take an early train for home.

That evening found Dr. Hamlin and his nephew upon the same upper piazza, reading, as before, the daily papers. Before long the nephew, recalling the events of the morning, said, "And what did that traveler want of you this morning, uncle? I presume he was either a book agent or a lightning-rod man, though you have no money with which to purchase books, and much less any house, that should need a lightning-rod." "Oh," replied the uncle, "it was Dr. Lambert, from Rupert, Vermont." "But that is not answering my question," said the nephew; "I asked what he wanted of you? And, by the way, how in the world did he know that you were here?" "Oh," said Dr. Hamlin, "I presume that Mrs. Hamlin told him where I was; and he only offered me the Presidency of Middlebury College." "And pray what salary did he promise that they would pay you, uncle?" "Well, two thousand dollars and a home," was the reply, spoken in an indifferent tone and nonchalant manner. "And did you accept the offer, uncle?" "Yes," replied Dr. Hamlin; "you see, I considered that rather preferable to eking out my days in the poorhouse, all things considered." After a short pause the nephew said, in a very confident tone of voice, "Well, uncle, I believe in a special Divine providence."

Dr. Hamlin went to Middlebury College, infused new life into the institution, and after five years of most active and useful services, at the age of seventy-five, retired from the presidency, against the urgent protests of the Trustees of the College.

After retiring from Middlebury College, Dr. Hamlin settled for the remaining fifteen

years of his life at Lexington, Massachusetts, where a suitable home was most providentially furnished him through the generosity of his friends. And one of the happiest experiences that he had during the last months of his earthly pilgrimage was his attending the Centennial Celebration of Middlebury College, in June, 1900, as one of the honored guests. He was very proud of the ovation accorded him, and especially of the applause which greeted him as he declined the carriage provided for him and insisted upon walking with the procession on that occasion. Surely goodness and mercy followed him even down to old age, and his hoary head was honored by a special Divine providence till he went to dwell in the House of the Lord forever.—W. H. VAIL, in the *Outlook*, Newark, N. J.

#### What is True Forgiveness?

No thoughtful person questions for a moment the importance of Christian forgiveness. That goes without question. But what is true forgiveness? Does it simply mean that when some one has wronged you and asks forgiveness, you say, "I forgive you," and then thereafter meet and pass as if you were dead to each other? Is forgiveness a formal act expressed by the lips, or is it an expression of the heart and soul from within? When God forgives a man, is it simply form, or does God forgive and then thereafter act as if there never had been an occasion for forgiveness? How does a mother forgive her child which, having done wrong, asks for pardon? Does she say, "I forgive you," and then thereafter pass the child unnoticed, or does she forgive in deed and in truth, and love the child as much as if the little one never had given an occasion for offence? Does the mother say, "I forgive my child, but I can never forget the offence," or does she, like a true mother, pick the little one up in her arms and kiss forgiveness into her darling child? How would we want God our heavenly Father to forgive us? How would we want our parents to forgive us? How should we forgive those who trespass against us and who ask for our forgiveness?

The great difficulty with many who call themselves Christians is that they do not consider, else they would act in a very different spirit, one towards another. If God answered the prayers of a great many people just as they pray, they would find themselves in a sad plight, for they pray, "Forgive us our trespasses as we forgive those who trespass against us," and yet they themselves refuse to forgive their enemies. What inconsistencies! What wretched measuring rods some people would make for themselves did God deal with them according to their own measurements! It would do many good to reflect a bit more conscientiously before they refuse true forgiveness, for "if ye refuse to forgive men their trespasses, how shall you expect your heavenly Father to forgive you your many sins?" "With what measure ye mete, it shall be measured again unto you."

—L. M. ZIMMERMAN.

### Others May—You Cannot.

If God has called you to be really like Jesus in all your spirit, He will draw you into a life of crucifixion and humility, and put on you such demands of obedience, that He will not allow you to follow other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord, as to make you sorely penitent. Others can brag of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others will be allowed to succeed in making money, or having a legacy left to them; or in having luxuries; but it is likely God will keep you poor, because He wants you to have something far better than gold, and that is a helpless dependence on Him that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord will let others be honored and put forward, and keep you hid away in obscurity, because He wants to produce some choice, fragrant fruit for his coming glory, which can be produced only in the shade.

He will let others be great, but keep you small. He will let others do a work for Him, and get credit for it, but He will make you work and toil without knowing how much you are doing; and then to make your work still more precious. He will let others get the credit for the work which you have done; and this will make your reward ten times greater when Jesus comes. The Holy Spirit will put a strict watch over you with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with his own, and He will not explain to you a thousand things which may puzzle your reason in his dealings with you. He will take you at your word; and if you absolutely sell yourself to be his slave, He will wrap you up in a jealous love, and let other people say and do many things you cannot do or say. Settle it forever that you are to deal directly with the Holy Spirit and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not deal with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted with this peculiar, personal, private jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of Heaven.—G. D. W.

"EARTH changes, but—thy soul and God stand sure."—ROBERT BROWNING.

SPURGEON PRONOUNCES CHRIST TO BE AGAINST WAR.—When I first read George Fox's life, I could think of nothing but Christ's Sermon on the Mount. It seemed to me that George Fox had been reading that so often that he himself was the incarnation of it, for his teaching is just a repetition of the Master's teaching there, just an expansion and explanation of the primary principle of Christianity. I am always glad to hear of a soldier being a Christian; I am always sorry to hear of a Christian being a soldier. Whenever I hear of a man who is in the profession of arms being converted I rejoice; but whenever I hear of a converted man taking up the profession of arms I mourn. If there is anything clear in Scripture it does seem to me that it is for a Christian to have nothing to do with carnal weapons, and how it is that the great mass of Christendom do not see this I cannot understand; surely it must be through the blinding influences of the society in which the Christian church is cast. But Fox's singularly clear, mental vision could see that to buckle on the carnal sword was virtually to be disobedient to Christ. The Christian who enlists in the army of any earthly king forgets that they that take the sword shall perish with the sword, and that Jesus has said, "Resist not evil; but if any man smite thee on the one cheek, turn to him the other also." "My kingdom is not of this world, else would my servants fight." May the day come when war shall be regarded as the most atrocious of all crimes, and when for a Christian man, either directly or indirectly, to take part in it shall be considered as an abjuration of his principles. The day may be far distant, but it shall come, when men shall learn war no more. A right view of the true character of war may hasten that happy era.—Taken from C. H. SPURGEON'S lecture on George Fox.

"Kind words are short to speak,  
But their echoes are endless."

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK:—

Rahway and Plainfield, at Rahway, N. J., Fifth-Day, Seventh Month 15th, at 7:30 P. M.

The editor finds his native neighborhood in sorrow and sympathy with its long-time residents, Henry D. and Emma Swift, over the tidings which came by cable from Jamaica on the 1st instant of the death of their valued son, ARTHUR H. SWIFT, after one day's illness. He had reached the prime of life, for many years devoting his best powers to the religious and educational care of thousands of the negro population and of the Hindoo coolies of Jamaica, having preferred the cause of Christ to Him crucified to his business, and in which were offered him near his Massachusetts home. The results of his devotedness on that island have been wide-spread and remarkable. More close to their hearts than their losses by the hurricane and by the earthquake will a multitude of converts feel the loss of their friend, superintendent and "preacher."

Among the encouraging items [reported to New England Yearly Meeting] is the fact that the oldest meeting in America, that at Sandwich, Mass., founded in 1658, has been rescued from death and so revived that the attendance has become greater than at any other Protestant place of worship in Sandwich. It was noted in the report of the evangelistic superintendent that many persons of all parts of the Yearly Meeting, by patient self-sacrificing labor and faith, are keeping

up small meetings in difficult and discouraging surroundings. It was reported that one meeting has been kept up for a hundred years without any resident minister for the entire century.—*American Friend.*

A NEWS item recently published in a Philadelphia paper reads as follows:

Representative A. Mitchell Palmer, Pennsylvania, who is one of the six members of the House of Representatives affiliated with Friends, is planning a movement to have the body of George Fox, lying in the coffin containing all that is mortal of William Penn to this country and have it interred on the banks of the Delaware.

"The suggestion was made to A. M. Palmer recently by a constituent, who is a Friend, and who believes that the time is now opportune for such a thing as the body of Penn now reposes in a practically abandoned cemetery in Buckinghamshire, England, and considering his distinguished career, is not appropriately marked."

In reference to this subject, our friend Edward Harold Marsh says in a private letter, "A news-cutting is just at hand from America about William Penn's grave. I have been there several times this year, and a few weeks ago organized an excursion to Jordan's of about one hundred and forty people, any of whom would bear me out that the charges contained in that newspaper are monstrous exaggerations and quite down to the level of the average evening scandal-rag. As a matter of fact, Jordan's Meeting House and the graves of the Penns, Peningtons, Elwoods, etc., are being well taken care of, and the simple little stones that mark the graves are quite as much as those worthy Friends would have allowed in the direction of outward memorial."—*American Friend.*

FIRST-DAY, Sixth Month 27th, was appointed for the Friends' meeting at Harrisburg, Pa., to be held at No. 119 S. Second Street, in their new rooms. They are preparing to hold a social gathering of all who are interested in the meeting, at Reservoir Park on Seventh Month 12th, basket lunches being provided for those who do not bring lunches with them.

These Friends desire to be remembered by the Philadelphia Yearly Meeting's Committee in their visitations.

Correspondence with reference to attending or appointing meetings may be addressed to Walter G. Hasecock, 1412 Naudain Street, Harrisburg, Pa.

JOSEPH ELKINTON, coming from Pocomo Lake, joined some of us lately from Philadelphia, in attending the funeral of Elev M. Chace, held Sixth Month 30th, at her late residence in Providence, R. I. She was remembered by many in Philadelphia as usually attending this Yearly Meeting for several years past, and as one faithfully concerned for the observance of the doctrines and testimonies of Friends, as they were held previously to the recent departures. Her funeral was conducted as she would have chosen, and a number came to witness the last resting place of her neighbor and a true and a true Friend. She lacked about seven weeks of being ninety years of age. She had lived in becoming simplicity in the farm cottage near the border line between Pawtucket and Providence, surrounded, as says a Providence daily, "by stately elms which her own hands helped to plant, and which she had seen growing up, and often referred to by her friends as one of the most faithful and gracious exponents of the 'old-fashioned Quakerism.'" Many will remember her as an impressive example of simple, unswerving faith, and loyalty of affection to her friends, and to the truth as she saw it.

### Gathered Notes.

"The drink bill of the United States is \$1,410,236,702. All that wheat, rye, oats, barley, buckwheat and potatoes put together will not pay for it. The liquor traffic costs more each year than our whole civil service, our army, navy and Congress, the river, harbor and pension bills, all we pay for local government, all National, State and county debts and also the school and county debts. The United States pays more for liquors than for every function of every kind of government."—*New York Tribune.*

THE GROWING KINGDOM.—In a religious census of the world which he has just published, Dr. H. Zeller, director of the Statistical Bureau in Stuttgart, estimates that of the 524,510,000 people in the world, 934,940,000 are Christians, 175,200,000 are Moham-

medans, 10,800,000 are Jews, and 823,420,000 are heathens. Of these, 300,000,000 are Confucians, 214,000,000 are Brahmans, and 121,000,000 Buddhists, with other bodies of lesser numbers. In other words, out of every thousand of the earth's inhabitants, 340 are Christian, 114 are Mohammedan, 7 are Israelite, and 433 are of other religions. In 1885, in a table estimating the population of the world at 1,401,285,500, the number of Christians was put at 430,284,500; of Jews at 7,000,000; of Mohammedans at 230,000,000, and of heathen at 794,000,000.

In the national library at Washington, D. C., there are 1,500,000 printed books and the list is growing at the rate of 70,000 books annually. The increase comes mainly from copyright books, and accessions through various government departments and bureaus. It is the largest collection in the Western Hemisphere, and perhaps the third largest in the world.

ACCORDING to the Mosaic law, a person passing a bird's nest, either in the fields or in trees, should leave the bird, its eggs, or its young, unharmed. But now, twenty-five hundred years later, in a Christian land, by Christian men and boys, for Christian women, millions of birds are annually massacred. In the year 1890, there would number of eggs of starving young ones to perish, in order that so-called Christian women of our land might make walking undertaking establishments of themselves by wearing the corpses of mangled birds upon their hats, all this having been done because it is the style.

When you women wear these dead birds where you could see them it might be different. But to place them upon your heads, where you cannot see them after you leave the looking glass, just to satisfy your vanity, makes the crime infinitely worse.—*Gospel Herald.*

THE CAPE COD CANAL CUT.—A short but important canal, long projected, has actually been begun. It will connect Massachusetts Bay with the Atlantic, cutting through Cape Cod. Last month, the 22nd, in the presence of many distinguished spectators, August Belmont turned the first shovelful of earth, on the old Perry farm, the home of his ancestors. He said: "In taking out the first shovelful of earth I pledge you that I shall not turn it to the use of the present fashion of the banking house to which August Belmont belongs stands back of the enterprise. The canal will be eight miles long across Cape Cod. There will be five miles of dredging to sea depths. The estimated cost will be ten million dollars. The distance from Boston to New York by way of the canal will be two hundred and twenty miles, and the present distance, by the sea route, is three hundred and forty-two miles—a difference of sixty-three miles, shortening the time between New York and Boston from five to eight hours, and probably saving many lives from dangers of the outside route in storms of winter.

WHEN Methodists and Quakers are questioned concerning their gradual conformity to the world in dress and style of living, and their outward characteristics of worldliness, they reply: "O, such things, are of very little importance, and they constitute no part of the essentials of religion." Not infrequently they add a trifle remark about being "proud of plainness," or triflingly dispose of the subject by a witticism upon the man who has the right of religion. Now we answer emphatically, "No! If such things are trifles, constituting no part of religion, then your church was originally founded on trifles and folly; your separation was a guilty schism (1 Cor. vi. 15), and you have no apology for your existence now." This conformity to the world, evincing a low state of spirituality, was the real and approved cause of the Wesleyan and Quaker schisms.—P. MARYS.

THE MONEY-MAKING PULPIT.—The following extract is from an open letter of John D. Rockefeller: "I have it ever occurred to you sir that it is an unwritten law of the world and of the church that a preacher must not make money? Let me assure you of this truth. The money-making pulpit is the worst case of a worldly secularized man, a man rather of the business world, and just in proportion as he gains position in the business world he loses place and influence in the pulpit. I have no complaint to make against this unwritten law. I have an idea it was sired by New Testament teachings, and both the world and the church have been recognized ever since. I have not been perplexed with the rise and fall of stocks and bonds, or tortured by thoughts of broad acres of grain perish-

ing for want of rain or worried by hearing that murrain is playing havoc among his lowing herds, finds himself in poor plight to preach the gospel on Sunday. The chains which clank about his ankles all the week will rattle in the pulpit and the discoloring on Sunday will be the mark of the man who has accomplished most in the pulpit, have found it necessary to eschew money-making as a part of their business."

#### SUMMARY OF EVENTS.

UNITED STATES.—Secretary McVeigh estimates that the deficiency in the fiscal condition of the United States during the year ending Sixth Month 30th, 1900, is about \$1,400,000,000.

A dispatch from Washington of the 2nd says: "The corporation tax amendment, which was suggested by President Taft, drawn by Attorney-General Wickham and presented to the Senate by Senator Aldrich, chairman of the Committee on Finance, is an integral part of the tariff bill as that bill now stands."

The City Council of Cincinnati has passed an ordinance providing for the enforcing of the more daylight plan. It contemplates moving the clock ahead one hour during the Fifth, Sixth, Seventh, Eighth and Ninth Months. So far as known, Cincinnati is the first city in this country to change the working hours during the summer months. The idea, it is said, has been introduced from England, France, Germany, Australia, Denmark, and Belgium.

Typewriter pay stations have been installed in some of the hotels in Philadelphia. When the traveler wants to do some writing he puts a dime into the place provided in the machine. Then he can use it for half an hour. Philadelphia is the second city in which the service has been inaugurated. New York having been the first.

It is estimated that thirty thousand children attended the opening of the sixty playgrounds in this city on the 1st instant. The average daily attendance last year was sixteen thousand. In connection with the opening of the playgrounds, young farmers, who have been cultivating gardens since the Fourth Month under the direction of the Bureau of Education, began their studies in agriculture in the six sections where gardens are situated. Every day during the Seventh and Eighth Months the young gardeners, pupils of the public schools, will have lessons in nature study, works on individual plots and co-operative work on borders and sample lots. Some of them are already reaping a harvest of early crops. Others have begun to grow watermelons, flax and sweet potatoes are some of the things which are also being grown. Under the direction of skilled teachers the children are taught the science of hoeing, weeding, insect spraying and the use of fertilizer.

In Salem County, N. J., at the Gwynne Glass Works several coffins, infant's size, have been made of glass, which, it is said, can be used with safety in case of death from contagious diseases.

Health Commissioner Dixon gives the following advice addressed to mothers in regard to the treatment of injuries from explosives: "The wound that your child receives from the explosion of some toy pistol, fire-cracker, or other toy, is a tragedy, and it should never seem trivial, but there may lodge under the skin the deadly lockjaw germ. Only immediate and vigorous measures may save the child's life. Send for a physician at once, and in the meantime wash out the wound carefully with hot water that has been boiled and apply some disinfecting solution."

The Director of the Geological Survey has made the estimate that the damage inflicted by smoke in the United States every year amounts to more than six hundred million dollars in the destruction of merchandise, the injury of buildings and exposed metals, the damage done to plant and animal life, and in the greatly increased cost of house-painting.

Doctor Nell's report on typhoid fever conditions in this city for the first six months of this year, shows that since 1906 the decrease in this disease has been a continual demonstration of the efficiency of the filtration system. The Director of Health has said that the great decrease was unquestionably due to the filtration system.

From Government surveys and other data, the Geological survey has compiled a table of the highest points in each of the various states and territories. From this the following are taken: Delaware, two summits near Brandywine, 440 feet; Maryland, Backbone Mountain, 445 feet; New Jersey, High Point, 1860 feet; Pennsylvania, Blue Knob, 1150 feet.

LOUISIANA.—A dispatch from Messina of the 1st instant says: "Lithuquakes equal in severity to those

that six months ago laid scores of towns in waste killed two hundred thousand persons again visited it and surrounding cities in the same zone of disaster. Had they been rebuilt in substantial structures they would have again been razed with an appalling loss of life. It is yet impossible to estimate the casualties of the latest visitation. Some of the reports are alarmingly high, but cannot be verified. Since the last earthquake Messina had acquired a population of something more than twenty-five thousand. The confidence of the people had returned, but to-night the residents do not sleep. They have again fled to the country, seeking the shelter of the trees and caves to the danger of falling walls. They lack food and covering, and are camping out in pitiful and desolate groups. Sail, soldiers and policemen have been sent out through the district to prevent looting and give courage to the people."

On the 20th ult., an attempt of "suffragettes" in London to gain access to Premier Asquith, caused 67 to be arrested, and one hundred and twelve women were arrested. It is stated that throughout the demonstrations the police behaved with the utmost forbearance, but the suffragettes in many cases forced them to so amount to rough handling, and in some cases to beat in some cases faintly, and many women had to be taken to the hospitals in a state of collapse. The cases were adjudged by the Police Court until 10th instant, and the women were released on their recognizances.

A discovery of gold-bearing quartz of unusual richness is reported from the province of Saskatchewan, La. Ronge, two hundred miles north of Prince Albert. Two discoveries of rich gold-bearing quartz are reported from Luzon in the Philippines.

#### RECEIPTS.

Unless otherwise specified, all dollars have been received from each person, paying for vol. 83.

David S. Brown, and for J. Morton Brown, P. Catharine A. Stanton, O.; Wm. C. Allen, Cal.; Elw Hall, Phila.; Mary Randolph for Virginia H. Randolph, N. J.; Joshua L. Baily, Pa.; J. Comly B. Hancock, and for Robert Taylor, N. J.; David E. Coop and for Samuel R. Cooper, N. J.; Comly B. Shoemaker, Pa.; So. for himself, Martha L. Shoemaker and Edw. L. Richie; Stephen W. Post, and for Martha W. Po. N. Y.; Anne E. Perissol, G'n.; Jonathan Chase, R. N. J.; Wright, H. J.; Wm. Scattogood, agent, P. So. for himself, Charles C. Scattogood and Anna Griffin.

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

#### NOTICES.

The notice (in No. 51, vol. 82) of the death of ELIZABETH K. HUTCHINSON should have stated that she died in Philadelphia, and was a member of the Month Meeting of Friends of Philadelphia.

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

NOTICE.—The Orange Street Meeting House property having been sold, it was directed by the Month Meeting of Friends of Philadelphia, held Sixth Month 24th, 1900, that all Meetings heretofore held on First-day at said Meeting House should be held at the Meeting House at Fourth and Arch Streets on and after Seventh Month 11th, 1900.

As the Orange Street Meeting House property has been sold, all persons who now have the privilege of storing goods in the second-story rooms of said House are hereby requested to remove the same on or before Seventh Month 27th, 1900.

By communicating with G. W. Hall, 302 Arch Street arrangements can be made for having access to the Orange Street Meeting House.

WILLIAM E. F. KINGTON, for the Property Committee.

Address, 121 S. Third Street, Philadelphia, Pa.

DEED. At her home in Hillsboro, Ireland, HENRIETTA GREEN, eldest daughter of the late William Green, on the 6th of Sixth Month, 1900, aged eighty-two years. "The Lord is my Shepherd, I shall not want."

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

# THE FRIEND.

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## Speaking for Christ.

The tongue is a little member, many times too little to speak for Christ all that a true Christian will inevitably speak. In a lifetime of speaking for Christ the Christian will be ever speaking for Christ through his many members in one body.

To speak for Christ is to be living a life which tells for Christ,—which performs actions that speak louder for Him than words do, even the expressive deeds and manner of which Christ's spirit is the author. Such deeds and behavior are the words that are for Christ. They take a vocal form when they are of the promptings of His Spirit through that mode. They take some other form of expression when they are a word of His life through some other than vocal organs. When our feet run in the way of His commandments they speak for Christ; when our hands work his righteousness and love, they are speaking hands in testimony of Him; when our nerves vibrate as in the atmosphere which He breathes upon them, there is a savor of life unto life through us to others, by which we may baptize them into the like Name. In short, the whole Christian man is a tongue of Christ,—even a living epistle, so far as Christianized or actuated by Him. Not all of his expression of Him who is the Word of Life is a labored act of duty, though that much of it should be consciously so, is well for a training in obedience; but much is also spontaneous, like that of Moses who "wist not that his face did shine," or of Peter, when unconscious of the medical service of his own shadow.

These whose life-power is a testimony for

Jesus through whatever avenue, illustrate that spirit of prophecy which the testimony of Jesus is. The inspirational life proceeding from Him through the Christian heart and character is Christ's telling testimony. The onflow of its preaching "in season, out of season," at all seasons, is never unseasonable any more than natural breathing is unseasonable. How blessed is that life, so hid with Christ in God that its forth-speaking of influence amongst men is from that hiding place and sanctuary. He does not have to keep tally, "How many times have I spoken for Christ to-day?" He counts not up his own services, whose life is one surrendered, uncalculating service of permitting and ascribing all its fruits to the Vine in which he abides.

There need not be the "dearth of ministry" that is deplored in some places, if instead of this human anxiety to bring about, or to avoid, a speaking for Christ in the assembly, members would make sacrifice of the word "I," and let Christ speak for Himself. This involves, to be sure, a giving to Him the right of way to be heard, though ever so little, by the surrendered voice, or to be heard, if so He will, by his inspeaking word only.

But whose voice is thy voice? It belongs to Christ, when He wants it. And when it will say: "Not I, but Christ," it will be glorified by his partnership in the use of it. There are others also with whom He needs the partnership of the ear, to let his word, though through a stammering tongue, have free course and be glorified in a willing, charitable and sympathetic hearing. And then the assembly, learning by faithfulness in the individual less and less to be dominated and hardened by the word "I," will become tendered by the entering in of Christ to operate his worship, and a door of hope be opened that a stranger coming in to the spiritualized waiting of a Friends' meeting may also be prostrated in spirit to say that "the Lord is in you of a truth."

Far be it from us to prescribe a spoken word as the necessary enlivener of a stagnant meeting. But when a word is spoken for Christ in the sense of being uttered for obedience to his quickening Spirit, the same quickening is likely to extend as from vessel to vessel. And it is the same quickening

which at another time would hold a possible speaker to silence. The spirit of obedience, whether to speak or to be silent,—the spirit of submission of self to Christ,—is the spirit of worship. It may begin with one and be spread over others, till the meeting is led by the Spirit into the Life which speaks for Christ, whether silently or vocally.

In the beginning was the Word, at the end shall be subjection.

## Whose Son is He, and Whose are We?

He that hath the Son, so as to own Him as his Lord and hope of glory, is a son. For "he that hath the Son hath life, and he that hath not the Son of God hath not life." He who by having the Son is included in Him as a son, has his "life hid with Christ in God," being "accepted in the Beloved."

In this condition "now are we sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

What an encouragement this is for us to be living pure lives,—as pure in secret as in public. For a man is really only that which he is in secret. Whatever admirable thing one may be when others are looking on or hearing, we know not how much of this is an expression of his or her inner life, and how much of it is only an exhibition to others. All that is for show only, is hypocrisy.

"Because we are sons" by receiving and obeying Christ in us, come to stay, "God hath sent forth the spirit of his Son into our hearts," destroying in us the works of the evil one, purifying us as his Son is pure, and making us like Him. This Christlikeness is Christianity. It is heaven begun on earth. Let it be known through us what Christ is like, by what we are like, purifying ourselves as He is pure.

"God is a spirit, and they that worship Him must worship him in spirit and in truth." These words have been with us for ages; and yet how slowly do we free ourselves from the notion that God is a stickler for etiquette, that certain rites and formulas are necessary to secure his favor, and that only certain persons can effectually administer or pronounce them—a notion which intellectually and morally is on the level of sorcery

and incantation.—BORDEN P. BOWNE, of Boston University.

### Whittier's Poem for Eli and Sibel Jones.

[Having received, for publication in THE FRIEND, the following poem by John G. Whittier, written on the occasion of their first sailing for religious service in Palestine, we find with it the information that Whittier's biographer, Samuel T. Pickard, says he has never seen the poem in print. We recollect reading it more than once in the periodical press of the day, when their sailing was of fresh public interest.—Ed.]

As one who watches from the land  
The lifeboat go to seek and save,  
And, all too weak to lend a hand,  
Sends his faint cheer across the wave—

So, powerless at my hearth to-day,  
Unmeet your holy work to share,  
I can but speed you on your way,  
Dear friends, with my unworthy prayer.

Go, angel-guided, duty-sent;  
Our thoughts go with you o'er the foam:  
Where'er you pitch your pilgrim tent  
Our hearts shall be, and make it home.

And we will watch (if as He wills  
Who ordereth all things well) your ways  
Where Zion lifts her olive hills,  
And Jordan ripples with His praise.

O! blest to teach where Jesus taught,  
And walk with Him Gennesaret's strand;  
But whereso'er his work is wrought,  
Dear hearts, shall be your Holy Land.

### Abi Heald.

(Continued from page 1.)

*Fourth Month 2nd, 1873.*—Bow down Thine ear to my feeble petition, O Lord, for help and strength to follow Thee in all thy requirements, that my faith fail not, that I be not turned out of the right way by the busy enemy, and that all things may be done to thy honor and glory. Thou who raised me up when on a bed of sickness, thou, even Thou alone, spake peace to my troubled and tried mind, when as to the outward appearance my time was short. Yet Thou looked down in pity upon me, a poor worm, and did arise saying: "This sickness is not unto death, but to the glory of God, that the Son of God might be glorified thereby." All praises be given to our blessed and holy Creator, forevermore.

*Fifth.*—Bless me, and my family and I will follow Thee whithersoever Thou art pleased to lead me, if it be to distant lands. Only bless my feeble endeavors to do thy will, oh holy Father!

*Fourteenth.*—Another year's passing away. May I be preserved to the end, still keeping my eye singly turned unto the great Captain of souls, who can preserve me. Seeing there are so many warnings to be prepared for death, oh that the day's work may be going on in the daytime, "for behold the night cometh wherein no man can work." Trust thou in his mercy, oh my soul.

*Fifteenth.*—May all my omissions and commissions be forgiven me, who am a worm and no man. Thou, O Lord, hast given me a precious gift in the ministry! Oh that my walk may be in accordance therewith, that the remainder of my life may be spent in thy service. Humble me and keep me low. Oh

thou great Author of every good and perfect gift, let thy rod and thy staff comfort me. Yes, chasten me therewith, that all within me may be in accordance with thy blessed and holy will.

*Sixteenth.*—Cleave close, oh my soul, unto thy Redeemer.

*Eighth Month 7th.*—At Salem—On beholding the meeting, and reflecting on my nothingness, fear and trembling was my portion, until this language arose: "Be not afraid, it is I who put it into thine heart to be here, only be thou faithful and thy reward thou shalt have. I am the Lord thy God, thy shield and thy exceeding great reward." My praises ascended on high for favors thus extended in the needful time. The creature alone was abased for the marvelous loving-kindness to poor unworthy me. May it be my meat and my drink to do his holy will above all else.

*Ninth Month 5th.*—I desire to work out my soul's salvation with fear and trembling before the Lord. It is good to be afflicted, bringing me nearer to his footstool. But the enemy is still trying to lead astray. Then how necessary to put on the whole armor, to be able to withstand the many baits and snares laid to entangle the feet of the unwary.

*Twelfth.*—Sadness seems to be the clothing of my spirit this morning. The way appears to be even strait and narrow, but may all Friends be favored to walk in it, that our poor Society may yet shine forth in ancient beauty, bringing others, by our good works, to see that there is still the same Lord over all, to the praise of his ever worthy name.

*First Month 11th, 1874.*—What shall I render unto the Lord for all his benefits? Although a trying meeting with little relief to my tried mind, may I still maintain the watch faithfully in all the trials and tribulations of this life, for in trusting in Him alone there is sweet repose. Oh Lord, what wilt Thou have me to do? Let it be shown unto thy handmaid, for no peace can be found but in doing thy will. May I be enabled to run and not be weary, and walk and not faint before Thee, doing thy will and not mine. In blessing, Thou hast bestowed upon me more than I am worthy of. Oh leave me not, nor forsake me, neither let Thine hand spare nor Thine eye pity, until all within me is brought into subjection to thy holy and blessed will. Be pleased to arise with healing in thy wings and go before continually, for without thy holy presence, all is to no purpose. Yes, Lord, I believe Thou canst do great things for me, therefore extend the crook of thy love and I will follow Thee in all thy requirements if Thou wilt go before me and prepare the way, even though it be to lands unknown; for Thou hast all power and canst do as Thine seemest best. Yes, create in me a clean heart and a right spirit to serve Thee, that I may deepen in true religion and grow therein, that the ever blessed Truth may in no wise be hurt, but glorified by a poor nothing.

[In the Second Month, 1874, she visited with a minute the meetings of her own Quarter, and in the Fifth Month following, she visited, with the unity of her friends, the

meeting of Sewickly, Pa., and had meeting appointed at Westland and Providence where there had formerly been meetings of Friends.]

*Eleventh Month 16th.*—The Quarterly Meeting is over, wherein the Ancient of days was near, in a marvelous manner tendering my heart before Him; and it is the desire of my poor soul to be enabled so to walk as to be worthy of his notice, the few fleeting days allotted me here in this wilderness pilgrimage travel toward the promised land I now am in my fifty-fifth year. Oh that the watch may be maintained faithfully.

*First Month 3rd, 1875.*—As the New Year has commenced, would that I may only be engaged to put my trust entirely in Him who doeth all things well, and so to live as to be prepared to die; yet the evil one do tempt and try so at times my faith almost fails, darting into my mind something like this: "Thou art forsaken of the Lord, running where thou art not sent, a busybody meddling in other men's matters, and there fore not fit to speak at all in the assembly of his people." Yet he was a liar from the beginning and remains to be so still, for believe my Redeemer liveth, and this sweet and delightful language has been sounded in mine ear: "Thou shalt have preserved thee and watched over thee from thy cradle, I, even I, am the Lord thy God that can do great things for thee; only be thou faithful for my power is above every other power and I will lead thee gently on, fear not." Yet the deep travail and exercise that do attend when at meeting,—may it tend to my refinement. I do not wish to be without these exercises, thereby I may tend more and more to deepen in the spiritual life. May all the praise ascend to Him to whom it belongs. My faith is a tried one, and if we have compassed this Mount long enough may the place be shown where and the time when, that all may be done according to his ordering.

[About this date they had some thought of moving to the West. Several of their children had gone West and were soliciting their parents to follow. The little meeting at Carmel, where she was a member, caused her a great deal of exercise and labor which did not always seem to be appreciated. I she had felt at liberty to follow her natural inclination, it would have been a great relief to go West, but the pointing of duty will her was paramount to every other consideration, and she remained where she lived until she was granted, we doubt not, a happy release to the glorious regions of bliss.]

*Fourth Month 18th.*—My spirit seems a little relieved from the oppression and weight that has rested upon it so long. No doubt it is for some good cause that thus I am tried in the furnace of affliction. May it tend to my refinement.

*Fifth Month 5th.* Feeling greatly depressed under a deep exercise, and waiting for the arising of life, the language arose "It is I that have led thee thus far, and will be near to the end, if only faithfulness is continued in." And on standing up in our meeting (at Carmel), it appeared as though I was standing on a sea of glass mingled with fire. Yet some relief was obtained.

*Sixth-day.*—Whilst proceeding to Quarterly Meeting it seemed like deep travail. Yet on assembling at meeting the good Master's presence was in the midst, giving ability to labor therein, and to Him shall all praise be given. Our Select meeting was one of favor, as also the Quarterly Meeting; and may the Good Hand be with us in all our weighty matters of the affairs of the Church, enabling us to put shoulder to shoulder, traveling in true unity of spirit, which is the bond of peace.

[In the Tenth Month, 1875, she obtained from her Monthly Meeting a minute to appoint meetings at North Lima, in Mahoning County, at Atwater, in Portage County, at Lima, and at Marlborough in Stark County, which were all held to good satisfaction. Also attended Upper Springfield Monthly Meeting.]

*First Month 2nd, 1876.*—*First-day*—A day of poverty of spirit, though many prayers were opened to my mind, standing no doubt for my instruction. It seemed at times I was almost ready to stand up and declare to the assembly, yet blessed forever be his name who watches over his unworthy ones and instructs them. Oh may faithfulness be my happy portion, the remainder of my sojourn here on earth.

[In the Second Month, 1876, after obtaining minutes from the Monthly and Quarterly Meetings, she started on another visit to Iowa, which was performed satisfactorily, in a little over two months.]

*Fourth Month 7th.*—On arriving at home after a visit to the meetings of Iowa, and finding all well, and being favored with peace of mind which is truly a great blessing, nothing less than thanksgiving and praise is due to the Father of all, who alone is worthy. There is safety in keeping near to the alone true guide, keeping a single eye turned unto Him, craving ability to journey onward. Let a ray of thy Divine light, O Lord, descend on the hearts of the children, that their hearts may be softened thereby to ascribe praises to their dear Saviour.

*Twelfth.*—This is a time of proving and tripping. If I may only be favored to keep my head above the billows and the waves that seem ready to overflow me. Fear not, that formed the heavens and the earth, the sea and the fountains of waters, am the same yesterday, to-day and forever. To-morrow will be our little select meeting. How can we perform thy service aright unless Thou, oh most gracious Father, wilt be with us, granting ability to steer our little frail barque along in safety. Isaiah lvii: 15.—"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones."

*Seventeenth.*—What more can be desired when we feel the arisings of life in our midst! Oh it is sweeter than honey or the honeycomb.

[In the Fourth Month, 1876, she, with the unity of her friends, visited the families of her own Monthly Meeting; also her neighbors who were not members of our religious Society. After this she went from house to

house in the town of East Fairfield. Her visits were received cordially and were to the relief of her own mind. After her visits she had a meeting appointed at the Methodist Meeting-house, which was well attended and a favored meeting.]

(To be continued.)

### Theatrical Morals.

The claim that "Art has nothing to do with morals" was urged by the defenders of immorality in the recent discussion over "Salome" in Philadelphia. The indecency of that claim was made clear, as it has been made for centuries. Art that has no regard for morals is immoral. And it is urged by Christian moralists, against the immoral tastes and practices of one or another time, that Christians have no place in the cultivation of such art as leads to immorality.

That the theater is more often a school of immorality than of morals is now fiercely declared by Walter Pritchard Eaton, formerly dramatic editor of the *New York Sun*, who writes an outspoken article for *Success*, in which he denounces the present productions of the theaters as senseless, disgusting, salacious immorality. Very many of the plays he mentions are those which are presented in the theaters in this vicinity, and are witnessed by many of the people of our churches, young and old.

We wish to call attention to the fact that this severe language is used, not by ministers of uncultivated and artistic minds, who never witness an elevating and enlightening drama, but by a dramatic critic. It has often been the case that the severest judgment upon the theater has been passed by dramatists and dramatic critics, who might be supposed to speak in the theater's defence. The answer made by play-wrights and theatrical managers to these criticisms is that they are obliged to furnish what the people like. And if the people seem to want immorality, by the way in which they patronize it, the play-wrights and managers will provide it.

All the mistaken argument so frequently offered, that we must elevate the theater by patronizing the good and beautiful plays, is beside the mark. The question is, not what the theater might be, or what it is now and then, but what are theater-going Christians witnessing, laughing at, applauding in the present theaters, in these present evenings. And the dramatic critic's answer is that the mass of it is immoral and pretentious imbecility.

The relation of Christian men and women to this matter is suggested in a rude remark of W. P. Eaton that, "There is nothing so indecent in New York as a visiting deacon." He declares that the patronage of the theaters where the most immoral stuff is displayed is largely from the transient visitors to New York who would not go to the theater at home. The remark quoted is most unjust and ill-based, no doubt. But it could not have been made if the Christian people who visit New York did not, in greater or less measure, give occasion for it. It is not to be denied that Christians forget too often, that they are in this world but are not to be of the world, and that one of the

elements of separateness from the world, is the thinking upon whatsoever things are pure and without reproach. A Christian who wishes to preserve his spiritual-mindedness will not put himself in the way of the impure minded drama.

There is a reason, in the realm of ethics, why the theater in general is inclined toward lower rather than higher morals. Dr. Trumbull defined it, in the *"Sunday School Times,"* some years ago. It is in the fact that the habitual representation of other character than one's own has a deteriorating effect upon personal character and that it is therefore not to be approved by those who seek the highest character for themselves and others. But it is not necessary to seek the philosophical basis for opposition to the recent and actual theater. According to the openly expressed judgment of the theatrical expert, the prevailing tone of theatrical representations to-day is immoral. It is very clear that Christians have no business to be witnessing and supporting such immoral displays.—*Exchange.*

WHEN WE LONG FOR GUIDANCE.—Life never seems quite the same again to one who has had and lost the loving presence and wise counsel of an earthly parent. We do not realize how constantly and completely we depended upon that father or mother as a guide and comforter until God has taken home the one who was so much to us. Even then, a score of times every day, we instinctively seek our loved one's guidance; but the privilege is gone from us. We must face life alone. We must work out our own problems. We must bear our own burdens. And out of this conscious loneliness we may find, perhaps for the first time, a richer blessing than father or mother: the personal presence of God himself. We are not alone. We need not guide ourselves. We are not without that love and comfort in burden-sharing that father or mother so richly gave. All this, and more, our Heavenly Father offers us and would have us claim. Every problem that confuses and baffles us, He will solve. Every burden that bears us down, He will lighten. In every joy that makes our hearts bound, He will rejoice with us. He did all this for our parents, and only because of this were they enabled to do so much for us. Let us make Him our life companion.—*S. S. Times.*

REGENERATION.—Probably there is nowhere on the globe so marked a climatic boundary as that of the Cascade Mountains, in both Washington Territory and Oregon. West of this boundary the winters are mild, and the summers cool and showery. East of it, the winters are sharp and dry, and the summers very hot. On one side are gigantic pines and cedars, while on the other all are of poor size and condition. Even the flowers are of new species, and all the atmospheric conditions are changed. The line that lies between the unsaved and the saved once crossed, what changes should be manifested! "If any man be in Christ Jesus he is a new creature; old things have passed away; lo, all things have become new."

A. F.

### Disregard for Law.

[Every parent and teacher cannot fail of important instruction by attention to the following important counsels of J. M. Greenwood of Kansas City.]

We are reaping the fruit of that teaching that has been gradually growing up in the public mind for more than a third of a century,—the disregard of law and order. A sentimental feeling fostered in many homes is that it is fair to do questionable things relating to business transactions, provided one is not found out. Disregard and evasion of law, by hook and crook, are the most dangerous and insidious evils that threaten our homes and our nation.

Home teaching is responsible for much of the evils of which we complain, because it is the fashion to overlook childish waywardness and wilfulness, and neglect to enforce obedience to authority. In many homes the children defy the parents, and in some a maudlin sentimentality is practiced so that when the child enters school it is a law unto itself. Honesty and obedience are very old-fashioned virtues, but they are very excellent ones. If this national disease is to be cured, we must go to the very root of it, to the homes, where the children must be taught to respect and obey regularly constituted authority. When proper discipline is enforced in the homes, school discipline is more easily maintained without friction. A school is a place in which each pupil should do his best work quietly and without interference.

I am not an advocate of harsh and stern measures, or an advocate of brutality in order to enforce discipline, but the old-time firmness is far better than the lawless sentimentality indulged in by many misguided parents of the present. No child will die because it is taught to obey at home and in school. It is better for him to behave than to become a bold, defiant braggart, or, worse still, a bully, or a sneak. Unless proper discipline is maintained and enforced, the homes and the schools are simply hot-beds of anarchy. If the public press in connection with the schools will insist that the American child, as well as the grown man, must obey all needful laws and regulations, then public sentiment would soon tone itself up to a wise and rational system of child management. Under such influences it would be an easy matter to establish the right kind of obedience in the schools and homes. But to make a hero of an unruly, vicious child is to ruin him forever. It is regarded as the highest duty of public officials to bring offenders to judgment, but we forget just how a wilful child may become a criminal by the anathematizing a teacher who tries to save the boy.

It is pre-eminently on the side of the will that our entire system of educating children needs strengthening. Education should teach self-control. When one has complete possession of himself, he is the owner of [one of] the greatest gifts this earth confers. To be self-possessed, patient, firm, judicial, to weigh evidence; to be governed by reason; to waive immediate prospective benefits in the interest of higher and better things in the future; to be calm in adversity and deep sorrow; to face difficulties and

calumnies unmoved, and having the consciousness of right on one's side, are among the best assets of the genuinely educated man or woman. Character is not the inspiration of genius; it is building up line upon line with faith in the true and the right. With the individual it all depends upon the life he has lived and the life he has determined to live. If the teacher or pupil decides to make self-service, instead of public service, the goal of achievement, disaster is sure to follow.

I believe one of the most serious defects in our entire educational system, from the nursery through the post-graduate work in our best universities, is that the teachers and professors carry too much of the loads for the learners,—that they explain and direct and lift the learners over too many hard places. The best start is certainly given in the lowest primary work, but primary methods are continued too long and carried too high up. A child should not always be a baby. Instead of the pupil doing his own thinking for himself, the teacher not only sets the thinking, the manner of doing it, but then does it, the child remaining the passive recipient. The text-books, too, are gotten up to make everything as easy as possible, a sort of bicycle road, from which every stone and earth knob has been removed. The pupils are slid over the hard places so easily that they really do not get hold of anything thoroughly enough to understand it. The American teachers do not only the thinking, but very nearly all the work for the pupils, as compared with the European teachers.

There are two sides, however, to this question. If one looks for a moment at the mechanical equipment of a modern elementary school, or a high school, he is confounded at the outlay in most of them in the way of relief maps, the botanical, biological, zoological, and geological specimens labeled ready for examination, or awaiting inspection and investigation. Colored maps, plates, and all the improvements added to kindergarten, class-room, and laboratory,—all there to arouse the praises of the parents, the approbation of the teachers, and to cloy the senses of the pupils. Equipments are to be seen at a glance, as are billboard advertisements. Everything is so well illustrated and so simplified that all the pupil has to do is to turn his eyes and see, and his ears to listen, and literally he drinks it all in and becomes a scholar without an effort. Yet this will not educate. What I would emphasize is, that an education made so easy is no education. It is a make-believe. There are no short cuts to learning a subject. Get wise quick is a fallacy, the same in education as in business. Illustrations are helps, but they can never take the place of long-continued toil. I quote the following advice from an English schoolmaster, who has been looking for ten years into American schools:

"The 'pony' is the worst possible mount for the youthful traveler toward the mountain tops of knowledge. No human being ever learned Latin or Greek from an 'interlinear.' But no unbiased observer can be

blind to the fact that the impatient American spirit, desirous of concrete results in return for the least possible expenditure of time and toil, is apparent in matters education as well as industrial. The warning of the great English chemist, Sir William Ramsey in his address to the Society of Chemical Industry in this city is timely, for his word apply universally, and not only to his own profession:

"The education of a chemist must be conceived in the sense that it consists in an effort to produce an attitude of mind rather than to instill definite knowledge. In short, it is the inventive faculty which must be cultivated. My contention is that most of the lads who enter a chemical laboratory are able to receive some inspiration or to have a latent inspiration developed, which will fit them to become inventive chemists. "Above all, not too much teaching. The essence of scientific progress is the well-worn method of trial and failure."

"To develop a strong body and a vigorous mind depends upon exercise, and exercise must bring fatigue and soreness before the child's frame can grow into symmetrical strength of bone, muscle, and sinew. It can be fed and pinched and patted into plumpness; but it is exercise only, taken regularly, and gradually increased in severity under the guidance of skilled instructors, that makes the athlete. What is true of the sound body is true of the sound brain. 'Education made easy' can only make stunted or flabby minds."

"The Japanese, who have the admiration of the entire world to-day, do not deceive themselves concerning this vital feature of national development. Professor John Perry, former president of the British Institute of Electrical Engineers, who is visiting this country after a service of four years in the University of Tokio, attributes the advance of Japan among the nations largely to its system of education. He says:

"I have heard the remark that Japanese officials have been making over here in America, at banquets and elsewhere, that Japan is the intellectual child of America. Nothing could be further from the truth. Japan is about one thousand years in advance of England, and, I fear, of America, too. It is a question whether we will ever catch up with her."

"In the first place, the Japanese are not imitators. They are originators, strikingly prone to original investigation. You must remember that their civilization began long before ours did. I had not long been a professor with Japanese students in my classes before I made a striking discovery. I discovered that while the American or English youth is reading romances, the Japanese man is reading Macaulay and [a leader in thought.] Common sense and subtlety, those are the most pronounced characteristics of the Japanese mind. They read and study what I fear the English and American youth knows he ought to study and don't. They actually spurn trash. They are serious-minded."

"EVERY day has its duty."



## OUR YOUNGER FRIENDS.

**DANGER TO GROWING BOYS.**—This progressive use of the cigarette is especially true with boys in the period of rapid growth. The wreath of cigarette smoke which curls about the head of the growing lad holds his brain in an iron grip which prevents it from growing and his mind from developing just as surely as the iron shoe does the foot of the Chinese girl.

In the terrible struggle for survival against the deadly cigarette smoke, development and growth are sacrificed by nature, which in the fight for very life itself must yield up every vital luxury, such as healthy body growth and growth of brain and mind.

If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood; that they are tapping their arteries as surely and letting their life's blood out as truly as though their veins and arteries were severed; and that the cigarette is a maker of invalids, criminals, and fools—not men—it ought to deter them some. *The yellow finger stain is an emblem of deeper degradation and enslavement than the ball and chain.*—HUDSON MAXIM.

**THE DECISION MAKES THE MAN.**—If manhood were to be summed up in one word, we should take the word "Decision." The royal act of the will is that which makes the man. We do not know how the maxim, "The man makes the decision and the decision makes the man," originated, but it is an admirable one, whoever said it. We hear much of the training of the hand and the eye and the ear and the voice and the memory, and all the rest; but there is no training comparable to the training of the will. A young man may be elaborately educated in all other respects, but if he does not will aright, he is no man at all. Without self-control any faculty or propensity or desire may run away with the whole personality at any time, and there is always danger of this. Moral training, so-called, is admitted to be the most important of all training, and this is mainly the training of the will.

A story is told of a young man who, like thousands of others, went to Chicago, where he had a fair position, with good prospects. He had no definite aim for a high, strong manhood, although he meant well enough. His companions were young men like himself, whose only thought was "a good time." They spent their evenings in convivial amusements—card-playing, smoking and drinking. There came a friend from his old home to visit him. He made sympathetic observations of the young man's life, and when he had a good chance he said this to him: "Look here, I want to have a talk with you. What have you got out here in Chicago? A clerkship, with a chance. What does the chance depend upon? Education and friends. What is your education? Nothing but a high school training, and most of that forgotten. Who are your friends? Young men who flash other people's money. Now, what are you going to do? Run to seed, and end worse than you began, or fit yourself for a useful future? If you wish to

fit yourself, join an evening school, study part of the time out of working hours, and spend your Sundays as you ought to spend them. Purify your life, broaden your understanding, and you will make something of yourself. But if you prefer to stay as you are, take another drink, pass around the cigars, and be 'a jolly good fellow' with the boys." The young clerk thought it over. His cigar went out and dropped from between his fingers. He saw two futures, one full of ease but ending in failure; the other fraught with hardships but leading to success. He knew the choice was his. Nothing but a stern, manly decision would save him, and he alone could make it. "I thank you," said he, at length, "I needed this." At the end of a week the clerk was a member of an evening class and had selected his church. He gave up drinking, smoking, cards, and clubs, and began to use the public library and to get back some of his old-time interest in books. He was surprised to find that he dropped out of his vapid life as easily as he entered it. To-day he is loved and respected by all who know him. "Who would give a thought to me now if I had made the wrong decision then?" he said, a little while ago. The wrong decision! It ruins the whole life.

"LET a child have its own way, and it will not cry, but its parents will."

**WHAT IS A BOY WORTH?**—During a county local option campaign in Ohio for the prohibition of the liquor traffic an incident occurred that created a good deal of amusement and at the same time taught a valuable lesson. At a temperance meeting a speaker was comparing the worth of a boy with money, because so many people in the county were afraid that the banishing of the saloon would injure business and increase the taxes.

After the speaker had dilated on the peril coming to the boys through the open saloon and the liquor traffic in general he declared that the boys were worth a great deal more than business or any money value whatever. In order to make his argument all the more forcible by means of a concrete example, he stepped forward to the front seat and laid his hand on the head of a bright lad, saying: "What, for example, is this boy worth?"

There was a moment of impressive silence, while the speaker looked earnestly over his audience. Then a mischievous lad some distance away called out: "He's worth ten cents!"

For a moment there was an uproar of merriment. The laugh was on the speaker. It was a question how he should recover his poise and save his argument on the value of a boy from utter defeat. You know how that is—in a promiscuous crowd the fellow who gets off the laugh on his opponent almost always has the best of the contest, whether the argument is on his side or not. The temperance orator had to save the day in some way, for, after all, the truth was on his side. So, after the laughter had subsided, he took advantage of the situation in this way:

"Yes, that is just the way a good many people look upon this matter. They put a

high money value on a horse, or a cow, or sheep, or even a hog, but when they come to estimating the value of a boy, think he is worth about ten cents!"

That was a pretty apt reply, and many in the audience caught the point and applauded loudly.

However, another thing happened to save the day for the temperance cause. As the speaker ended the foregoing sentence a man on the other side of the room rose, and spoke as follows: "Mr. Speaker, the boy you have been referring to is my boy, and I want to say before this whole audience that there isn't enough money in the county or the state to buy him."

Then a storm of applause that almost "raised the roof" broke from the delighted auditors, who appreciated the noble way in which the true worth of a boy had been vindicated. It is a good thing to be as quick-witted in the cause of truth as other people are in the cause of error.—LEADER S. KEYSER.

NOT long ago we saw a young man on historic Boston Common holding out his hands, which were filled with grain for the pigeons. They did not wait for him to throw it upon the ground, but alighted on his hands and along his arms, and fluttered above and around them until he was supporting more than a dozen of them. It was a pretty sight. They were utterly unafraid of him. He tried to push them off, but they would not go. The only way he could get rid of them finally was by throwing all the grain he had on the ground, when they left him and covered the ground quickly where the grain was. We thought at once of the kindness of this young man. He would not hurt the birds and they knew it. He was their friend and wished only to feed them. Boys and girls may know that if they have hearts that are really kind, not only will people find it out, but also the birds and the dumb beasts. We like the idea of pets because they train us in kindness and reward us for our kindness by their evident appreciation of us. It is a compliment to any boy to have an animal pet that shows him special favors and tells everybody that comes near that he is not cruel nor fearful, but worthy to be trusted, even by the weak and the defenseless.—S. S. Advocate.

BE humble, be patient under suffering, despise not the chastenings of the Lord, neither be weary of His corrections, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." I rejoice in my affliction, knowing it has been dispensed for my good, and such I hope it will ultimately prove. I trust my soul is anchored in its Creator, the immovable Rock, against which all the powers of darkness shall never be able to prevail; and that nothing shall separate me from the love I feel in my beloved Saviour and blessed Intercessor, who I believe is now mine, and that I am his. Oh! the blessing of being made the true believer, having unshaken faith and firm hope in the mercies and all-sufficiency of our dear Lord Jesus Christ.—MARGARET JACOBSON.

## Guidance.

EXAMPLES FROM QUAKER HISTORY OF MEN WHO HAD KNOWN THE LEADING OF THE SPIRIT.

There was R. Fowler, captain of the ship which took Friends across the Atlantic to New England, who recorded that "we see the Lord leading our vessel even as it were a man leading a horse by the head; we regarding neither latitude nor longitude, but kept to our Line, which was and is our Leader, Guide, and Rule,—but they that did failed." Isaac Pennington wrote to his children (1667), "There is somewhat in you, which will teach you how to do well, and how to avoid the evil, if your minds be turned to it. And the same thing will witness to you when ye do well, and against you when ye do evil. Now to learn to know this, to hear this, to fear this, to obey this, that is the chief piece of learning that I desire to find in you." Sixty years later, in 1725, the essential experience is still the same. Here is a sentence from Thomas Story: "As the light of the sun carries along with it the power and virtue of the sun, wherever it shineth in its unclouded rays, even so doth Jesus Christ manifest Himself in the soul, into whom by the rays of his Divine light He introduceth and dispense the influence of all Divine heavenly virtue into them, I mean, who believe and obey in the day of small things." The early part of the nineteenth century shows no difference in the experience, though in Stephen Grellet, whom I am about to quote, it reached a wonderful intensity. "(The Lord) indeed led me about and instructed me and brought me so under his discipline, that in those days He was felt to be the life of my soul and the spring of my thoughts. . . . My inquiry was not so much whether I had retired from the world to wait upon the Lord, or whether I had retired from God's presence to harbor worldly thoughts. These were days of close discipline, days of deep trial, but days of great joy also, in which the Lord had so warmed my heart that my spirit was absorbed in the love and the things of God."

John Bright retired from the Liberal Government in 1882, when the bombardment of Alexandria was ordered. In justifying his action, he stated his reliance on inward guidance in terms which I venture to think the voice of the Society of Friends to-day would fully endorse. "For forty years at least," he said, "I have endeavored to teach my countrymen an opinion and a doctrine which I hold namely, that the moral law is intended not only for individual life, but for the life and practice of States in their dealings with one another. . . . Only one word more. I asked my calm judgment and my conscience what was the part I ought to take. They pointed out to me, as an unerring finger, and I am endeavoring to follow it." This chain of passages, taken from successive periods of our history, could be lengthened indefinitely. It will, however, serve to show the habitual reference to the guiding hand of God which has been the stay of Quakerism. *London Friend.*

"He who attends to his own business has enough to keep him busy."

## Science and Industry.

FACTS WORTH THINKING ABOUT.—One of the big modern battleships costs about ten million of dollars. And a single shot from one of its eight to twelve big guns costs, including depreciation of the weapon, about eighteen hundred dollars. Ship and guns will not last over ten to fifteen years, even if naval progress doesn't sooner make the type obsolete.

Moreover, the big-ship and big-gun fashion which the battle of Tsushima encouraged, shows signs of reaction. The Japs and the Russians were not at all equally matched here. Evidence for the Dreadnought type of ship is not at all conclusive. No one knows as should be known, whether these glorified iron pots are the last best word or not.

Ten millions would endow a first-class college, build a huge hospital with ample funds to run it, would develop a big stretch of inland waterway, or build and fill a Carnegie institute. Many a boy or girl has gone clear through college on the half of eighteen hundred dollars. Many a farmer has made a good living and raised a family on less than an eighteen hundred dollars farm. Many a happy, though humble, city home has cost less than this sum.

Here are some facts worth thinking about, especially when if all the big nations build all the big ships they can afford they will then be on precisely the same relative footing as before, but with their money spent and every incentive to fight to get its worth out of their investment in war gear.—*Pittsburg Post.*

THE Florida University Experiment Station has published as a bulletin the thesis submitted by Howard S. Fawcett '99 for his Master's degree,—a technical report of his work with that of others in combatting White Fly with parasitic fungi. The San Jose scale has been for some time held in check by this means; and these recent discoveries have proved equally effective against the even more dreaded fly. Where either pest appears in orange or peach orchard a little of the proper fungus is placed in the tree; the warm moist climate favors its rapid spread over the tree and to the bodies of the insects; the tree is unharmed and the enemy is destroyed. The treatment is infinitely less expensive and even more effective than spraying.—*The Westonian.*

THE forestry bureau of the Philippines reports that there is a fortune for any one who will investigate and exploit the wood of the mancono, which has all the properties of the now rare *lignum vitæ*. Its extreme hardness and density, the high polish and color that can be secured, commend it, and it is easy of access and abundant. Spanish houses built of it a hundred years ago show no trace of decay. A knife makes as little impression as on iron. *Exchange.*

FOR ten years, the paper mills of New York have been resisting legislation intended to stop their pollution of the streams of the State with "sludge," or waste matter. Now

it has just been discovered that this waste is very valuable, as it can be profitably utilized for corn meal and molasses, which is used for core-casting in iron foundries.

WOMEN AND BUSINESS.—We have an idea that because a good many girls are now in business of one kind or another, and have done well there, that we as a sex are becoming very business-like, but I fear this is not the case, and that the woman of Du Maurier's picture, who wanted her husband to take her for a walk through the Money Market, is still typical of many, says a Scotch writer. And if you think I am too sweeping, just ask any girl you meet the meaning of an ordinary business term—interest, compound interest, dividend, mortgage—and see in how far she understands I dare say this ignorance, which you may say I take a little too much for granted, arises from the fact that the girl, as the sex generally, has not had anything to do with such things. She ought to, of course, even already, because a savings bank book, which is the possession of many, would have instructed her to some extent. I cannot think that women are lacking in brains. They don't use them in this direction, and I hold it is a pity. Nearly every woman is interested in business, really and nearly. Though she may not be in it herself, yet she has a father, a brother, or one nearer still in it. I fancy it would be all the better for her—and for them, too—if she took an interest in their work, if she went to the trouble to learn what business meant to them. She would be all the better companion for one thing, and would be all the better able to understand many a fact which now is hidden. Do not think a man hates to talk "shop" to his women folk; if he does, he is the great exception. Men love to talk of their business to anyone interested, unless it be a secret one; and who should be more interested than she who has to live by it? Silence is kept as a rule simply because the women do not understand, and therefore are not interested—which is a mistake, I think, looking at it from any point of view.

INDIANS GOOD FARMERS.—The Indians of the great Canadian prairie province of Saskatchewan are disproving the theory that an Indian won't work unless he has to. They are becoming industrious and prosperous, says a Canadian journal.

There are nearly eight thousand Indians in the province, and last year they had about nine thousand acres under crops. They raised 150,572 bushels of grain and roots and 30,000 tons of hay, worth \$136,023.

The department of Indian affairs reports that the Indians are turning more and more to the soil for a living. The agent of the Assiniboine agency, which may be regarded as typical, writes:

"I was greatly pleased to find that the area under crop was almost double what it was the year before. The band had about six hundred acres of wheat and two hundred acres of oats. The Indians of this agency are beginning to farm on a large scale, and if they continue to do as well as they have in the last two years there will be some

good-sized farmers among them. One man had one hundred and fifty-five acres in crops and another one hundred and twenty-five acres, and several had seventy-nine acres each. There was a decided improvement in the way the land had been farmed."

It is more than a coincidence that the tree which furnishes a greater amount of valuable material to man than any other in the vast kingdom of vegetables is the first to spring up on the bare rocks of the newly arisen coral reef. The coconut, so formed that it may have floated half way across the Pacific, is thus universally distributed throughout tropical islands.

It thrives best near the sea, seldom penetrating far into the interior. Its hard shell is a coat of mail for the embryo plant, enabling it to stand hard usage for a protracted period and locking up securely the precious life in miniature.

The fibrous husk which envelops it, and is seldom seen in the market on account of the greatly increased bulk, breaks the jar which would be inevitable should the hard nut fall unprotected from the tall tree to the ground sixty or ninety feet below.

Such a blow would scarcely fail to break the shell, occasioning the loss of the nourishing milk so necessary to the germ. The outer husk not only breaks the jar of a fall, but buoy it up on the water, while the tough outer cuticle is waterproof, says the *New Age*.

This is the tree which offers to man almost in the raw state all his necessities freely scattered where the warm seas and their borders offer a footing; and from it the native secures sugar, milk, butter, vinegar, oil, candles, soap, cups, ladies, cordage, matting, thatch for roof and material for raimeint—combining food, clothing and shelter in a single gift, continually making waste places habitable.

### Preaching Sermons, and Not the Life and for Lives.

Said a noted actor, in substance, to a preacher, one day while discussing the reason why the theaters are crowded and the churches forsaken, comparatively: "The main reason is that we present that which is merely fiction as though it were living truth, while you people go into the pulpit and preach the real truth as though it were fiction and you did not believe your own message."

That actor struck the keynote of a general weakness in both ministry and laity. Great numbers, we doubt not, are keenly aware of their deficiency on this line, and have grieved that their sermon or testimony did not pour itself spontaneously from a heart burning with a realization of the truths uttered, and with a stronger passion for the salvation of the lost and unsanctified.

He who depends for effect on the mere acts of Revelation, and takes no account of the spirit in which they are delivered, need not lay the blame on this godless age, entirely, if the crowd drifts elsewhere. A human heart, full of love and sympathy and downright sincerity, is a powerful mag-

net to draw other hearts to itself and to God. The world is always attracted to a man who is dead in earnest. Look over the names of the preachers who have swayed multitudes and see how genuine and decidedly in earnest they have been. They did not stand in the pulpit and deliver a religious lecture in a way that impressed their hearers that their whole thought was focused on the mere discussion of the facts in the discourse, with no concern as to the effect it might produce on the souls of the people before them. Instead, if they were not able to stick to a clear exposition of their text, one thing they did not fail to stick to, and that was the crowd of dying men and women to whom they were preaching.

A consuming fire for souls would change the center of gravity of a large per cent. of the praying and preaching of many of God's messengers. They would not be content with a few minutes of common-place praying daily. They would no longer study to build stately sermons, designed more to inspire admiration than to produce remorse for sin, or hunger for holiness.

Would to God that some angel or prophet, or Balaam's ass, could speak the word that would awaken His modern ministry.—D. R. PIERCE, in *Gospel Herald*.

THE world will freely agree to be Christian to-morrow, if Christ will permit them to be worldly to-day.—ARNOST.

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK:—  
PHILADELPHIA.—Decidedly a larger number than has been accustomed to meet on a summer morning in the Orange Street house in Philadelphia assembled there last First-day, the fourth of Seventh Month, in consideration of the fact that the sale of the meeting-house rendered this the last opportunity of holding a Friends' meeting in a place for the worship of Friends. It is understood to have been sold to Charles F. Jenkins to afford a site for a printing establishment. The same congregation which on First-days has regularly met in the Orange Street house, and on Fifth-days at the Fourth and Arch Streets house, will meet at the latter place on both days of the week.

Several Friends from out of town, as well as from within the city, who were interested in the old-time history of the meeting-house came into this farewell meeting; three of them being members who had vocal service as ministers on this occasion. Others sat there whose memory could not fail to call up the images of William and Elizabeth Evans, Margaret Hutchinson, Lydia B. Kite, Elizabeth Allen, Joseph S. Elkinton, Elizabeth R. Evans, who had all been ministering members of that meeting; and of hundreds of visiting ministers from England and America. At the close of the meeting, George J. Scargood stated briefly that the meeting-house had been sold, and that in future its meetings for worship on First-days would be held in the Arch Street house. This change does not reduce the number of Friends' meetings in the city, but only the number of meeting-houses. The Orange Street house being one more than has proved necessary.

### Correspondence.

If the doctrine of Immediate Revelation was true at the rise of our religious Society, it is true now, for the truth never changes.

If the doctrine of the waiting worship and the waiting ministry were true then it is true now.

If the testimony against the vain customs and maxims of the world was needed then, the need cannot be any less at this time.

The Cross of Christ, the Power that the apostle said crucified him unto the world and the world unto him, is needed as much to-day as it ever was; and the Gospel remains to be the power of God unto salvation to every one who believes.

It takes more than a literal knowledge of Friends' doctrines and testimonies to make a Friend of any one; a Friend is made by the revelation of the Truth in the heart by the Holy Spirit, and no one can be a Friend and deny the Power that makes a Friend.—KANSAS, SIXTH MONTH.

### Gathered Notes.

By contrast with unfavorable labor conditions in Europe, it is interesting, and not without a taste of amusement, to read of the growth of favor for both labor and education in Africa. In London, Robert Laws recently described the progress of civilization and Christianity in the Livingstonia Mission. The first scholars expected to come to school, because they were required to work there, and their fathers and mothers expected to be paid for allowing them to come. Now the tables are turned entirely, and natives make great sacrifices to obtain education for themselves and their children. Robert Laws mentions three needles, two needles, one needle; three pins, two pins, one pin, as welcome prizes for school children in Livingstonia. The change of mind among the people is such that, at the close of last year, the one school of 1875 had become six hundred and thirteen schools, with more than thirteen hundred native teachers and monitors and with forty thousand, nine hundred pupils. Of the effect of the Livingstonia work, Robert Laws says:

"We found in those early days that practically every tribe was at war with its neighbor, and the slave trade was rampant. Now the slave trade is entirely at an end, and peace reigns, peace based on the Gospel of Jesus Christ our Lord."—*Presbyterian*.

APPROXIMATELY twenty-one million dollars is contributed by the Protestant Churches of the whole world annually for foreign mission purposes. American donations from Protestant bodies constitute almost half of the world's offerings.—*Id.*

The Lutheran says: "The Chicago minister who stepped 'down and out' to enter the commercial business, because a salary of twenty-five hundred dollars was not sufficient to 'maintain the style that a minister's family should maintain,' is in need of a revival, and his 'is revived,' he is exactly where he ought to be."

An exchange of another denomination quotes one of its ministers as saying: "After fifty years' experience in the ministry and in the service of both country and city churches, I am convinced that he is the most useful man to Christ and the world who, without antagonizing other churches, makes the most possible of his own church."

THE American Bible Society has published the New Testament in four languages by the Philippian Islands, the Gospel and Acts in Arabic, and has the manuscripts ready in a sixth tongue. It has not yet attempted the dialect of the Mohammedan Moros.

A WRITER in the *British Congregationalist* gives an account of the way in which the churches of all denominations in Canada are seeking to deal with the multitudes of immigrants who pour into that country. A definite form of welcome has been provided at the ports of entry, chaplains representing the churches being on hand to welcome the newcomers and introduce them to Christian people. Such a movement must have far-reaching consequences. The moment of arrival in a new country is a perilous one in many ways for the immigrant; and if he or she can only be captured immediately by the Christian brotherhood, a great step will have been taken in the forming of the character of the new country as well as in the saving of the individual. As colonial life extends, Christians



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## Abi Heald.

(Continued from page 11.)

*Fifth Month 14th, 1876.*—If I can be wored to steer my little frail barque along safely, and in the course of time be landed at that blissful shore of rest and peace, all will be well. Yet it will be in mercy, all in mercy, if so permitted. Oh my soul, trust you in the Lord.

Yesterday was Quarterly Meeting, in which I returned the minute granted me last Quarter to visit the meetings of Iowa, the retrospect thereof affords peace of mind, humbling the poor creature in deep humiliation before the Lord, wherein seemed ought to view my many transgressions, and the great need there is to fear continually before Him. The sins of my youth and the many years spent in folly that seem past—O may the few remaining days be spent in prayer, for strength and ability to overcome everything that stands in the way of progressing Zionward, and for ability to step in the way of known duty, ever looking to the alone sure source for help.

*Seventeenth.*—As trials and deep inward avails of spirit have been my portion, may I tend to deepen me in the life of true religion, that I may be enabled to cast all my care upon Him, who alone is the Helper of his people. On journeying toward Fairfeld, this language constantly ran in my mind: "Fear not with their fear, lest I confound thee before them." My whole frame seemed to tremble before the Most High, saving of Him ability to be enabled to do so holy will. His presence was in a remarkable manner extended for our help, seeming to enter into the houses, and calming the mind in humble reliance on his holy help, in which there is cause to set up the penitencer and say: "Hitherto the Lord hath helped me."

*Sixth Month 1st.*—Attended Middleton meeting. A deeply exercising time, yet a truly relieving one. Dined at R. Cope's, and proceeded to Holloway's wherein the ancient of Days was near, giving ability to his Divine will. On journeying homeward, feeling my mind drawn toward an

habitation entire strangers to me, on arriving there and making inquiry, the way being clear, we went in, and I believe a good impression was made on their minds, for which favor I feel truly thankful to his ever blessed Name. May I attend to these intimations of duty, relying wholly on my Divine Master for right direction. (Abraham Maris was the man's name, whose family we visited.)

*Ninth Month.*—As a ray of light seemed to arise on my path after an almost sleepless night, the impression to go to Stapleton's seemed so strong that in simple obedience I felt resigned to proceed thitherward. On arriving at the house we found the widow and her daughter up. After sitting down together awhile, my mouth was opened in a short communication, but the trial seemed so great I had to go to bed, and on retiring in spirit before the Lord, the way seemed to open to have her son sent for. Then, oh the sweet peace that covered my mind, and I felt strength given to arise and declare to them what rested on my mind, which seemed to bring true peace of mind for this little act of obedience, and the language of my heart is: "What shall I render to the Lord for all his benefits, for his mercy and goodness endures forever."

And now, oh holy Father, as the Yearly Meeting is near at hand, I cannot journey thitherwards without thy presence. If I fall may it be at my dear Master's feet, who careth for the sparrows, and He will care for me, if I faint not by the way. Oh my soul, trust in thy dear Saviour, that the crook of his love may be extended in mercy to my tried mind. He who hath said: "I am thy shield and thy exceeding great reward." May I be permitted to approach the footstool of mercies, that He who called me to the work may not leave nor forsake in the deep. Be pleased to be near me this day, and strengthen me to be faithful in the midst of the treading down of our testimonies to hold on my way, and by and through thy blessed Spirit be enabled to do thy holy will, that the people may still know that there is a God that hath mercy on his humble, dependent children, and make me one of them. Oh, dearest Father, be pleased to hear my prayers, for Thou hast been with me in six troubles and will not, I have faith to believe, forsake me in the seventh. Yes, here I am, for Thou didst call me, do with me as seemeth good in thy holy eyesight, only forsake me not utterly.

*Tenth Month 6th.*—Since returning from the annual assembly, my mind seems clothed with poverty of spirit, and on looking back it appears as though my time had been spent in doing no good, not even one act wherein I can record that of having labored in the vineyard to the furtherance of the

spread of Truth and righteousness in the earth, yet mayest thou, oh my soul, still trust in the alone sure source for help, and wait patiently till He return for thy help.

*Seventh.*—What shall I render unto his ever adorable Name for his many favors thus extended? It seemed this evening as though I was permitted a foretaste of the enjoyment my dear son (Francis) is a partaker of in the heavenly mansions of rest and peace. What a blessed privilege to feel such sweet peace, and above all to realize the blessed Master's presence, after such deep trials of spirit. Oh what shall I render unto the Lord for all his benefits, but thanksgiving and praises forever and evermore!

*Eighth.*—Though the enemy rage on every side, there is a strong tower to which the righteous flee and find safety in times of trial. To this Rock of Ages let us flee and crave ability of Him to be enabled to do his whole counsel. Oh, Holy Father, let not Thine eye pity, neither Thine hand spare, until Thou hast cast out all that is within me that is not right before Thee. Give me a new heart, and fit and prepare entirely to go where and when Thou seest meet, only be with me. Dearest Father, bless my dear sons, in spirituals and temporals. Visit them by day and by night with thy blessed Spirit. Oh I beseech Thee, in judging of them be pleased to remember mercy, for Thine is the power and the glory forevermore.

*First-day, 15th.*—A truly exercising and trying meeting, feeling the need of his presence to strengthen me. Oh that I may hold on my way, rejoicing to be found worthy to suffer for his Name's sake. As I have commenced another year of my life, may it be spent to the praise of the dear Master, and deepen me in true religion, is the earnest craving of my poor heart, and for his holy aid, then all will be well.

(To be continued.)

## THE LIVING GOSPEL THE BEST TONIC.—

The best tonic for a languishing church is a living Gospel. It will give energy and strength and clarify the vision: When there is a living Gospel there is no uncertainty as to the field of activity or the ultimate outcome of the efforts put forth. A living Gospel gives a just appreciation of the mission of the risen Lord. He "so" loved not a village, county or State, but the whole world that He gave Himself for its ransom. It causes the heart to enlarge and embrace within its affections the aims and purposes of the world's Redeemer.—Ex.

We have discovered that men who boast of the breadth of their opinions do not require a long plummet to measure the depth of their convictions.

## Is Your Lamp Burning?

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

A party of young Friends, wandering through a glen at Portsmouth, R. I., on a rural excursion, found the following lines on the thirty-first of Eighth Month, 1860:

"Say is your lamp burning, my brother?  
I pray you look quickly and see.  
For if it were burning, then surely  
Some beams would fall bright upon me.

"Straight, straight in the road but I falter.  
And oft I fall out by the way,  
Then lift your lamp higher, my brother!  
Lest I should make fatal delay.

"There are many and many around you,  
Who follow wherever you go;  
If you thought that they walked in the shadow,  
Your lamp would burn brighter, I know.

"Upon the dark mountains they stumble,  
They are bruised on the rocks and they lie  
With their white pleading faces turned upward  
To the clouds and the pitiful sky.

"There is many a lamp that is lighted,  
We behold them anear and afar;  
But not many among them, my brother,  
Shine steadily on like a star.

"I think were they trimmed night and morning,  
They would never burn down or go out,  
Though from the four quarters of heaven  
The winds were all blowing about.

"If once all the lamps that are lighted  
Should steadily blaze in a line  
Wide over the land and the ocean,  
What a girdle of glory would shine!

"How all the dark places would brighten,  
How the mists would roll up and away;  
How the earth would laugh out in her gladness,  
To hail the millennial day.

"Say, is your lamp trimmed, my brother?  
I pray you look quickly and see.  
For if it were burning, then surely  
Some beams would fall bright upon me.

## WHAT SICKNESS MEANS TO THE BELIEVER.

Loved ones, ye whose tender pity,  
Soothes and comforts all my pain,  
Ye are wondering why my praying  
Seems an asking all in vain;  
Ye are wondering why I suffer  
In the spring-time of the year,  
When even to the plants and flowers  
Blessed spring-time brings good cheer.

Loved ones, I am with our Father,  
With a loving, trusting heart;  
He has called me from the great world  
To a little room apart;  
And with looks of love so tender  
That my soul can ask no more,  
'Twixt the world, with all its gladness,  
And myself, He's shut the door.

For He has such words to whisper  
As must be in quiet heard,  
For His sweet voice is so gentle,  
Noise might make me lose a word,  
Sickness means—so close to Jesus  
In a little room apart,  
With a shut door, that each whisper  
Through the ear glides to the heart.  
Loved ones, the shut door will open  
When the whispering is done,  
And I leave the darkened chamber,  
Not a sad and weary one;  
Not a soul that has been smitten  
By a cruel, stinging rod,  
But a mortal blest and strengthened  
By an interview with God.

MARY CRAM.

## The Great Eastern and the Atlantic Cable.

FOR "THE FRIEND."

In THE FRIEND of first instant, I read this item: "The steamship *Great Eastern* was built in 1858 for the purpose of laying the Atlantic cable." The statement appears to be erroneous as to the purpose for which the ship was built.

Some particulars of these two important events—the building of the *Great Eastern* and the laying of the Atlantic cable—I have thought may be recalled with interest to the readers of THE FRIEND. It was in the year 1858 that this ship—the largest ever built up to that time—was completed, and sailed from England on her first voyage. She reached New York after a passage of *fifteen days*—a long voyage it seems to us now, but it seemed a short one then.

The first suggestion of the practicability of connecting the two continents by an electric cable under the sea was, I think, made by Prof. Morse, and that was in 1843. Fourteen years elapsed after that before the project was entered upon. In that year, 1857, two ships, the *Niagara* and the *Agamemnon*, were employed in the novel and hazardous enterprise. A great coil of wire cable was loaded on each ship and meeting in mid-ocean, the ends of the cable were spliced and the ships parted company, the one for the east and the other for the west. It was after many casualties and mishaps that their respective destinations were reached—Valencia, on the southwest coast of Ireland, and Cape Race, Newfoundland. It was on the seventeenth of the Eighth Month, 1857, the cable ends having been landed, that the first message was flashed through this cable under the sea in these words, viz: "Europe and America united by telegraph. Glory to God in the highest, on earth peace, good-will to men." Congratulatory messages passed between Queen Victoria and President Buchanan and the Lord-Mayor of London and the Mayor of New York, and the communication was kept up for about two weeks, when it was interrupted from some unknown cause. Every effort which science and human ingenuity could suggest was made, but without success. It was found impossible to restore communication, and so the cable which for a brief space had united the New World and the Old was abandoned, and for more than half a century, which has since transpired, it has maintained an unbroken silence beneath the sea.

Notwithstanding this keen disappointment, the project was by no means abandoned. Men of scientific skill and indefatigable energy continued their investigations and experiments; a new company was formed, and a new cable made, and it was then that the *Great Eastern* was employed in the service. This was in 1865, soon after the close of the Civil War, and eight years after the failure of the first cable. Serious and most discouraging mishaps attended this second attempt; discouragements which would have paralyzed the efforts of any but the men determined to know no such word as *fail*.

The great ship carried the cable through

the ocean depths from shore to shore, and finally, in 1866, re-opened communication from continent to continent, which it devoutly hoped may never again suffer interruption.

The *Great Eastern* had never been other than a losing investment for her owners, and in the belief that she was too large to profitably employed in commerce, she was taken to pieces and her different parts scuttled as old material. A singular comment upon this disposition of the *Great Eastern* is the fact that there are employed in the world's commerce of to-day nearly a dozen ships of even greater dimensions.

JOSHUA L. BAILY.

PHILADELPHIA, Seventh Month 5th, 1909.

## London Yearly Meeting in 1784.

RELIGIOUS LABORS OF AMERICAN VISITOR

(Continued from page 386, vol. lxxxii.)

In the spring of 1785, a number of the Friends met in London at Yearly Meeting. Of their reunion there, Rebecca Jones wrote to Christiana Hustler: "On Seventh-day (Fifth Month 28th), we all dined at Samu Hoare's at Newington, that is to say, all o' little band of seven that came over so together,—was it not worthy of thank commemoration? Without adverting to the circumstance till we all got there, we found it was just one year to a day, nay about the same hour of the day, that we landed Gravesend.

"Our hearts were sweetly melted together when I mentioned it; we were made than fully to acknowledge that we had 'lack'd nothing,' and we could unitedly set up of Ebenezer. We had to offer humble thank for the Lord's mercies, extended in many ways during that time."

It is but reasonable to suppose that many hearts had been quickened and tendered by their message of Gospel love. Their prayerful concern "to step along rightly and safely, and in holy fear among the wise and the great of this world," is very instructive. "To be preserved little and low, and chaste in love to him who is the bride-groom of souls, was an oft expressed desire, and one very pertinently adds: "Then He will take care of us, that we need not be anxious when we are going from one meeting to another, what we may have to say, but to keep to our gifts, and look to the Giver; not to lean to our own understanding, for if we do we shall greatly fail instead of bringing honor to His great name who hath called us forth, and shall not administer life to the people, for there is nothing that can draw to him, but what proceeds from him."

After this Yearly Meeting Rebecca Jones, Samuel Emlyn and son, and George and Sarah Dillwyn left London for contemplate labors in Ireland, taking a few meetings of their way to Liverpool, where they boarded a sailing vessel on the 13th, landing in Dublin on the 10th, a journey now accomplished in a few hours.

That valued and intelligent minister Richard Shackleton, with his daughter were returning from London Yearly Meeting about the same time, and his graphic account

of their voyage from Holyhead furnishes a pleasing description of a channel crossing at that early day.

He wrote to a cousin: "I returned home from my English expedition with Sally the 20th ult. We just got in time to reach the packet, which was going under sail; having succeeded so well in getting on board, we were in great hopes that we should get to Dublin the next day, but the wind fell, and our spirits and it flattened together. It was tedious, being so long at sea coming from Holyhead, but certain circumstances contributed to make it more tolerable. The sea was calm, unruined, like a large river; the sun set with great lustre, the moon rose with great brightness, we were not sick, the porpoises gambled about the ship, as if to divert us with their play; fish oiled themselves in shoals, and we caught them exceedingly fast and eat heartily of them, mostly gurnet.

"But what crowned all, the wind sprung up the last night in our favor, and we landed in time to be at meeting in Dublin on the 19th. Samuel Emlen, George Dillwyn and Rebecca Jones were at it, and a baptizing meeting it proved, as well also the afternoon."

The next day these three ministers commenced to visit Friends' families in Dublin, which occupied them for more than three weeks. Rebecca Jones wrote: "We had in all one hundred and fifteen sittings, in which, though deeply exercising at times, Truth prevailed, and we enjoyed peace." "Samuel Emlen is much led in this line, and is peculiarly gifted for it. He is as usual often poorly and discouraged; at other times better and cheerful, but strong in his Master's service, and is with George Dillwyn greatly owned therein; as a feeble link in the chain I have been united with them. Indeed it seems a time of precious visitation to Friends here." Before leaving England Rebecca Jones evidently looked forward to this visit to Ireland with shrinking and apprehension, writing to a friend when starting: "My face is now turned towards the land which I have feared, and without any certainty of a companion." From Dublin they went to Ballitore, and while engaged in visiting families there, she was joined by Sarah Grubb, who accompanied her continuously for more than six months with great acceptance. Her perilous crossing from Liverpool, detention on the Isle of Man, R. Jones's great anxiety, and George Dillwyn's confident assertion of her safe arrival in Ireland long before the information could come through any human channel, is familiar to many.

Our first introduction to this sweet-spirited, gifted young woman endears her memory to us. She was then Sarah Tuke, daughter of William Tuke, of York. In the early autumn of 1772, she a young girl, only sixteen, is ministering with loving tenderness to John Woolman as he lay dying at the house of a Friend near her own home, with that dread disease, small-pox. She is now the wife of Robert Grubb, and an humble-minded, devoted minister of twenty-seven.

From Seventh Month, 1783, to Fifth Month, 1785, John Pemberton had labored in Ireland. He had not only visited meetings

and families of Friends, but had appointed many meetings for the public, in cities and villages, also in remote, isolated places, and these had been held with greatly varied accommodations. Some were in rooms at inns, some in rooms over market-places, some in work-houses and poor-houses, and quite a number in the larger prisons and small jails. Most of these at that time were in a filthy, deplorable condition, the prisoners frequently cained together, and sometimes "loaded with irons." His ready sympathy induced him to minister not only spiritually, but also temporarily, to these poor creatures. Meetings were held in court-houses and school-houses, several in the soldiers' barracks, one in a malt kiln.

Near Bantry, one was held in an open old castle without a roof, "which was attended by the very poor, who lived by fishing and poating." At Crookhaven, an extremity of the land, a meeting was held in a field among the rocks, some sitting on seats, others on the rocks and ground. At Kinmore one was held under a shed provided by the deputy agent to Lord Shelburne, "to which many came, and which was a solid, good meeting." At Duncannon a meeting was gathered in the yard of the castle, a strong fort. Obstacles and peculiar trials were met from the popish element, as at Loughrea, where the Komish priest stood in the street and beat some of his people with a stick, threatening to excommunicate them for attending J. Pemberton's meeting.

But these very ones his heart yearned over, and his faithful, loving service is thus noted in a letter of Samuel Neal's: "Dear John Pemberton is a most dedicated vessel in the Master's house. He seems to leave no stone unturned to perform what he believes to be his duty, and has remarkable openness amongst the 'Catholics,' who are in general the most ignorant of our inhabitants. Amongst this class of people our dear friend labors much, and I believe his service is successful." These American ministers now passing through Ireland, in their numerous gospel labors, had to acknowledge "the influence of J. Pemberton has left an open door in the minds of Friends and others." After his attending the Yearly Meeting in London in 1785, he with six other Friends engaged in religious service in Scotland. Esther Tuke and Elizabeth Hoyland were of the company. The following extract gives us a little glimpse of the experiences of that day:

"At Haddington we found some difficulty in obtaining a place for a meeting, the provost refusing the town hall. But a large house built for training and exercising horses being applied for, was readily granted, and though it was out of town, and the morning having been rainy, made it rather dirty walking, yet a large number of people gathered, the priest amongst the rest, and were quiet, and I believe many parted satisfied." A little later John Pemberton makes this entry in his Journal: "Ninth Month 11th, 1785.—This day is three years and three months since I left my dear wife and comfortable habitation, in which time many and deep have been my probations, but the Lord hath helped hitherto." Two days

after the above entry, he proceeded to the north of Scotland, and crossed the Pentland Firth to South Ronaldshay, one of the Orkneys. Five other islands were visited, and "without allowing himself one day's rest, five weeks were occupied with this journey; the people coming from one to five miles to the meetings—two and three hundred to some, five hundred and upward to others." Some of these meetings were held in their little kirks. "The poor people on Grimsa, where there was a worship house, said there had not been a sermon there for more than seven years."

To these northern sea-girt islands the autumnal gales come very early. In Ninth and early in Tenth Month they encountered boisterous weather, with frequent driving storms of rain and sometimes sleet and snow. John Pemberton did not feel he had accomplished all the service required, but was led, through the advice of his companions, and from apprehensions at the lateness of the season, to yield this point, and a crossing of the firth was attempted. The horses were placed on board and the boat put out to sea, but when about one-third over, showers of rain came on, and high tempestuous winds, and they were obliged to return. J. Pemberton says: "I thought of Jonah, for my mind continued heavy and not peaceful." On returning to South Ronaldshay they again set out, and "held a meeting at Carra ferry in a barn, to which many poor people came, to whom advice was given in innocent simplicity." In connection with this of this meeting is this simple entry: "Dined on potatoes this day, which led me into deep feeling with the poor."

A few days later they crossed the Pentland Firth, and proceeded on horseback down the east coast of Scotland, and so southward to York where John Pemberton remained some weeks in the winter of 1786 ministering to his dear and aged friend Thomas Ross, in his closing hours as before noted. His regrets in after years, over his forced and rather hasty departure from the Orkneys, leaving as he feared some work for his Master undone, have some truly pathetic features, and of these compunctions, George Dillwyn wrote to David Sands:

"If John Pemberton, dear man, had more strictly obeyed the Master's injunction, 'to salute no man by the way,' it is highly probable he would have escaped the perplexities which embittered the later years of his life. But, as I told him, I thought his dear-bought experience would prove a lesson of instruction to many. For it shows how improper it is for us, when the guiding ray of wisdom is withdrawn, to turn aside for counsel or direction to others."

(To be continued.)

"A vivid reflection is invincible proof of light somewhere. Should not the children of light give this testimony daily.—JULIA H. JOHNSTON.

The proud He tam'd, the penitent he cheer'd,  
Nor to rebuke the rich offender fear'd;  
His preaching much, but more his practice wrought  
A living sermon of the truths He taught.

DRYDEN.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Paoli, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

MID-SUMMER is popularly regarded as a time for rest and recreation rather than for arduous labor of body or mind. But we may ponder, with instruction, the fact that one of the most precious lessons as to the nature of God and the quality of Christian brotherhood was taught by Jesus as He sat, weary with journeying, by the well of Sychar, and, ignoring the Jewish prejudice against a kindred people, talked freely with the woman of Samaria. The true disciple of the Lord will never "weary in well-doing," and will be as willing to put aside any barriers of selfishness or pride that separate us from enjoying in common the Fountain of Blessings free to all. Thus would the circle around the camp-fire, the friends with friends beside sea, the groups that chat together in the evening light of mountain tops, and the little porch gatherings at home "when daylight lingers," each and all bear testimony to the deeper thoughts "that pulsate in each human breast alike, but not alike confessed." Many an one would find it profitable to discuss dispassionately the duty of the Christian voter in relation to the traffic in intoxicants.

FOOD FOR THOUGHT, and motive for action, may be found in the following recent utterances of Chas. R. Jones, chairman of the Prohibition National Committee, viz:

The political power of every great city, of every state, and of the nation at large is vested to the machinery of parties, carefully developed down to the last detail of efficiency and up to the highest possible point of successful organization.

Sudden flurries of unorganized independents appearing now and then in these larger fields achieve little in competition with the disciplined armies of the "regular," firmly entrenched organizations.

No president was ever elected by a spontaneous popular uprising which had not previously captured or created a thoroughly organized political party through which to effect its purpose.

No non-partisan reform movement ever secured control of a state or city government long enough to permanently establish its issue, without first overthrowing the dominant party with another party as aggressive and as efficiently organized.

No moral issue and no other issue has ever permanently won in politics until it was able to command the disciplined support of a political machine, built to defy and survive the wear and tear of the most strenuous agitation and the hottest campaign.

The Prohibition Reform has reached the hour in its advance, where it must unite all its forces in solid political phalanx to finally establish its issue where it has won a preliminary skirmish by sudden popular uprising, and carry the moral revolution through to a complete and permanent triumph.

If this is not done the awakened and powerfully organized forces of drink and vice will recapture by assault, through the still dominant license parties, all that has been wrested from their grip in this past half decade.

This has happened in every great temperance and Prohibition revival of the past, because the liquor dealers controlled the attitude and policies of both leading parties and the great independent movements against the liquor traffic failed to take advantage of their flood-tide and crystallize into political organizations fitted to capture, transform and administer the government.

WAR AND THE LIQUOR TRAFFIC.—Following a recent Peace Conference attended by eminent people from all parts of the United States and by representatives from some foreign countries, an interesting essay appeared in the *National Prohibitionist*, altogether in sympathy with the objects of the Peace Conference, but setting forth the vastly greater importance of the Drink Traffic as affecting the lives and morals of mankind. The essay is prefaced by two quotations, viz: "Greater calamities are inflicted on mankind by intemperance than by the three great historic scourges: War, Pestilence and Famine."—WM. E. GLADSTONE.

"If I could destroy the desire for strong drink in the people of England, we should see our taxation reduced by millions sterling every year, our jails and workhouses empty, and more lives saved in twelve months than are consumed in a century of savage war."—JOSEPH CHAMBERLAIN.

In the article referred to, these assertions are corroborated by statistics; and as to the effect on morals the author has this to say: "We had four years of war between the States. It made drunkards out of thousands; it sent home thousands with vile diseases; it sent home thousands more from whom all moral fibre was rotted out; but when the Confederate flag came down at Appomattox, peace resumed her sway and the good influences of home began again to assert themselves.

We had a few months of war with Spain; we paid a frightful tribute in corrupted morals. But, year in and year out, more than two hundred thousand places for the sale of poison for the bodies and brains and souls of men teach lessons in violation of every law of God and man. Chicago's seven thousand saloons, with their closely allied army of twenty-five hundred brothels, are doing more to corrupt the morals of the American people in one day to say nothing of like agencies in almost every other city in the land than all the years of the Civil War. And when we see nation and state and municipality stand to share the blood money standing as witness of the debauchery and robbery of men and women and children, and taking from the guilty a part of the proceeds of the crime—when we see this, we see a lesson of vice and immorality compared with which war almost teaches holiness."

PUBLIC DEBATES on the Rightfulness of Prohibition continue, and are doubtless ad-

vantageous to the cause. The presentation of the affirmative by Samuel Dickie, President of Albion College, Mich., in his severer speeches to which Mayor Rose, of Milwaukee, has attempted refutation, is admitted to be the most able and invincible defense of Prohibition ever set forth before any people. It were well if parents and every teacher would secure copies to read and teach from. It is a dignified, chivalrous, masterful array of truths, which, when better comprehended will doom the accursed traffic in intoxicants to "take its place,

With hateful memories of the elder time,  
With many a wasting plague and nameless crime."—BYVANT.

Another Public Debate was held in Indianapolis, Ind., on Sixth Month 30th, between Felix T. McWhirter, of the Prohibition National Committee and Senator R. E. Proctor, an "old party" man and defender of the liquor interests. We quote from McWhirter:

The people are now right on this question, but the politicians and the selfish dealers in strong drink offer determined opposition. Our question for this debate is "Resolved, that Prohibition of the Manufacture and Sale of Intoxicating Beverages is Right." It seems to very many thinking minds that there can be only one side to this proposition. County after county in our State has spoken for prohibition, and the States of Ohio, Michigan, Kentucky, and Illinois have greatly increased their dry territory, with tremendous majorities against the liquor traffic. Nine States are entirely under prohibition. But for crafty politicians, not less than twenty other states would be now floating the white banner of state-wide prohibition side by side with the stars and stripes.

Over seven great industrial centres throughout the nation, each with over twenty thousand population, have outlawed the saloon. Seventy of these each numbering more than one hundred thousand souls, six others more than fifty thousand, seventeen others more than twenty-five thousand. A total population of nearly two millions residing in great cities have rendered their vote for prohibition, and are now enjoying the benefits right. Over two-thirds of the territory of the United States is now under legal Prohibition. The tide is rising and will soon cover our great land as the waters cover the deep.

Now hear the results where prohibition has had a trial. Judge whether the people have been right in driving the liquor traffic from their midst. Let us take for example Worcester, Massachusetts, a city of 128,000 inhabitants. Under license this city had arrests in 1907 of 2,187 drunks, and under prohibition in 1908, 842; 237 disturbers of the peace in 1907 against 174 in 1908; four murders in 1907 against none in 1908. Total arrests for all crimes, 6,875; reduced under prohibition to 6,000—a decrease of one-eighth.

Atlanta, Georgia, with more than one hundred thousand inhabitants, has this record taken from the *Daily Georgian*. It says: "Whatever may be the sinister motives of croakers against the success of prohibition in Georgia, the logic of simple facts cannot be overcome by either thirsty complaints or doleful prophecies. The records of the police courts of Atlanta show that, during the current year, 1908, the number of cases have been reduced nearly one-half. This in itself deals an effective blow to the higher critics of prohibition. Again the prediction in regard to vacant stores and offices has failed to materialize. Another wholesome sign of upward trend is found in the prices which real estate commands in the local market."

W. P. Chandler, chief of police, Knoxville, Tenn., says: "We have had a dry town more than a year and this city is better off in every respect. Our city is one hundred per cent. better morally than when saloons were here. It is true we make arrests, and some for drunkenness; but where in days of the saloon we made from one hundred and fifty to two hundred and fifty arrests a week, we make now rarely fifty, including all manner of cases. There are hundreds of children in Knoxville with clothes and something to eat, who formerly went hungry and almost naked."

The *Knoxville Sentinel* says: "The dire prophecies made for Knoxville have not been accomplished. The



one hundred and fourteen places formerly occupied by slaves are all occupied now by other business. The business of the city has gone ahead in spite of the general depression of last year."

It may be of interest to compare sections near each other. In Boston under license for every ten thousand population, there were last year 426 arrests; in Portland, Maine, under prohibition, 84. Boston pays for police three dollars per capita; Portland, one dollar and five cents. Boston pays twenty-nine cents per capita for support of her jails. The entire state of Maine, two cents. Massachusetts has twenty-eight of every ten thousand population insane. Maine less than half that number. Massachusetts with better climate and better soil, has nineteen of every ten thousand in poorhouses; Maine, sixteen. Massachusetts has a death rate three times greater than Maine. Whether prohibition wholly prohibits, it certainly reduces marvellously evils from which Massachusetts and Indiana and every rum cursed state suffers. Could you ask better evidence that Prohibition is right?

**TRANSLATING THE BIBLE.**—The news that the Jewish Publication Society of America is undertaking a new translation of the scriptures, combined with the fact that the church of Rome has just undertaken a revision of the Vulgate, and that Dr. Ingersoll is engaged, in London, on a revision of the Massoretic text, is evidence of the enormous place the Bible occupies in the intellectual progress of the day. Few people seem to have any real conception of that the act of translating the Bible means, the mere fact that they will ask quite casually what the best translation of the Bible proves this. The best translation is undoubtedly the one which while adhering most closely to the letter and spirit of the text, reflects in the clearest way the spiritual meaning. Which of the innumerable translations does this most successfully is altogether another thing. As a matter of fact they commonly take away with one hand that they give with the other.

In one way the old translators with all their defective scholarship and imperfect texts had one great advantage. They were working simply for the love of Truth, with their lives in their hands, and had no personal aims to serve. It is perhaps for this very reason that Tindale's version remains to-day the basis of all the great translations, so that even the great revisions of the King James version by the scholars of America and England are substantially his work. As a general rule, however, the one man version is liable to the disadvantage of reflecting the opinion of one man. And any one at all acquainted with various versions must be fully aware of this.

If people would only give the time they devote to the intellectual study of versions to the exercise of grasping the spiritual meaning of one version they would probably find that they could get all that is necessary from the King James version and the two great revisions of America and England. Spiritual perception will do more for them in an lexicons.

A VITAL condition for a call to the ministry, self-surrender, on the part of parents and youth alike. May our households learn anew, in this rushing modern day, the blessedness of sitting upon God until, like Samuel, one and another shall have cause to say, "Speak, Lord, for thy servant heareth."—*The Presbyterian.*

## OUR YOUNGER FRIENDS.

### WHAT THEY HAVE.

The ants have each a brush and comb.

A pocket has the bee;

A spear, the slender-waisted wasp.

That you will feel, maybe.

The spider has her spinning-wheels.

The moth a pair of shears.

The glow-worm bears a tiny lamp.

That always bright appears.

A house the snail has, strong and neat.

'Tis carried on its back;

The beetles beat a big bass drum.

Of noise there is no lack.

Whatever they have, these creatures small

Both wisely use and well;

I wonder if all boys and girls

This of themselves can tell?

LIZZIE DE ARMOND, in *Exchange.*

**DO IT WELL.**—"Do it well," said Harry, throwing down the shoe brush. "There, that'll do; my shoes don't look very bright. No matter; who cares?"

"Whatever is worth doing is worth doing well," replied a serious but pleasant voice.

Harry started, and turned round to see who spoke. It was his father. Harry blushed. His father said: "Harry, my boy, your boots look wretched. Pick up your brush and make them shine. When they look as they should, come into the library."

"Yes, pa," replied Harry, pouting; and, taking up the brush and in no very good humor, he brushed the dull boots until they shone nicely. When the boots were polished he went to his father, who said to him:

"My son, I want to tell you a short story. I once knew a poor boy whose mother taught him the proverb: 'Whatever is worth doing, is worth doing well.' The boy went to be a servant in a gentleman's family. He took pains to do everything well; no matter how trivial it seemed. His employer was pleased, and took him into his shop. He did his work well there. When he was sent on an errand he went quickly, and did his work faithfully. When he was told to make out a bill, or enter an account, he did that well.

"This pleased his employer, so that he advanced him step by step until he became clerk, then partner, and now a rich man, and anxious that his son Harry should learn to practice the rule which made him prosper."

"Why, pa, were you a poor boy once?" asked Harry.

"Yes, my son, so poor that I had to go into a family and black boots, wait on the table and do other little menial services for a living. But doing these things well, I was soon put, as I have told you, to do things more important. Obedience to the proverb, with God's blessing, made me a rich man."

Harry never forgot the conversation. Whenever he felt like slighting a bit of work he thought of it, and felt spurred to do his work well. "Whatever is worth doing, is worth doing well," cheered him in his daily duties.

**MEN** don't choose the most gaily dressed girls for wives. They admire beauty and beautiful clothing and all that, but they have not the pocketbook to keep it up.

Sensible men, therefore, of moderate means prefer the plain clothing when it comes to choosing a wife.

*Letter of John G. Whittier to a child in Pennsylvania who asked him how he spent his days in boyhood.*

AMESBURY, MASS., Ninth Month 17th, 1881.

*My Dear Young Friend:* I think at the age of which thy note inquires I found about equal satisfaction in our rural home, with the shifting panorama of the seasons, in reading the few books within my reach, and dreaming of something wonderful and grand somewhere in the future. Neither change nor loss had then made me realize the uncertainty of all earthly things. I felt secure in my mother's love, and dreamed of losing nothing and gaining much. Looking back now, my chief satisfaction is that I loved and obeyed my parents, and tried to make them happy by trying to be good. That I did not succeed in all respects, that I fell very far short of my good intentions, was a frequent cause of sorrow. I had at that time a very great thirst for knowledge and little means to gratify it. The beauty of outward nature early impressed me; and the moral and spiritual beauty of the holy lives I read of in the Bible and other good books also affected me with a sense of my own falling short and longing for a better state. With every good wish for thee, I am thy sincere friend.—*JOHN G. WHITTIER, found in Scattered Seeds.*

**UNCONSCIOUS MINISTERIES.**—A Scripture text flung out upon the air of a supposedly empty auditorium, but arresting the soul of an unseen workman, becomes classic instance of an immense ministry. The speaker was merely trying his voice, but he won an immortal trophy. How many such casual words have been thus used we may not know. Perhaps it were better so, else we might forfeit the gift. The greatest sermon ever preached by Dr. Kendrick comprised less than a half-dozen words. I remember the entire sermon, which is more than I can say of any other sermon I ever heard from him or any one else. I recall the place and the hour. "God bless you, my boy!"—that was all he said. But his hand was on my head—I thought it burned, somehow—and in his deep unmusical voice was an apostolic tenderness mingled with command. In those days I had no purpose toward the ministry, but I have sometimes believed that was my ordination. He did not know; he does not yet know. That ordination was a by-product of his large ministry.

Captain Phillips' "Don't cheer, boys, they're dying," was an aside—from the stern dialogue of the guns. It will be remembered, however, when the chief business of that historic day might otherwise be forgotten. I had almost said that such word was worth more than the humbling of Spain. Napoleon's famous aphorism at Marengo, Garfield's at the steps of the Sub-Treasury, the praiseful word which made Benjamin West a painter—these were all by-products caught up by the Great Producer and turned to the account of man. How little did our Man of Sorrows dream that the few sentences of

his Gettysburg speech would be handed on to generations of school children to learn by heart. He was not consciously talking to posterity; that now famous address was the fervent "aside" of an overburdened soul; more sigh than set speech; more prayer than oration. "What can I do for you?" was Maltbie Babcock's favorite salutation to his most casual caller. No wonder that heart-droors swung open wide to him—it was the leaping of heart to meet heart. Who stopped to particularly inquire if he were a great preacher so long as the by-products of his ministry were so rich? The world will as soon forget the "sermon on the Mount" as the few phrases Jesus spoke to Bartimeus or to the Mary who brought the spikenard.—  
GEORGE C. PECK.

### Judith Zinspenning, nee Sewel, Who Died Ninth Month, 1664, at Amsterdam, Holland.

She was born of religious parents among the Baptists, into whose society her father, Conrad Zinspenning, entered in a singular manner. He being of Cologne, in Germany, was bred a Papist; and after he had passed the Latin schools, his father thrust him into a cloister; but he found the monastic life so much against his inclination, that his father dying before the probation year expired, he begged his mother to assist him to leave the fraternity. She complied with his desire and he got out, and was put to a trade. After he had served his time, he resolved to travel, and first took a turn to Holland; thence to France; thence to Italy, and the metropolis Rome, and so back again. Having been a lay friar, he got letters of recommendation to such monasteries as were of the order, that so he might freely find lodgings there for some time, and because in Holland there are no cloisters, he was recommended to some eminent Papists at Amsterdam, whither being come, he liked the place so well that he resolved to stay there some time, and found employment. Thus getting acquainted, he came to live with a Baptist, who employed him as a journeyman. He never till now met with the New Testament, in which he began to read so eagerly that the Lord co-operating by his good Spirit, his understanding came to be opened, so that he got a clear sight of the superstition and errors of the popish religion, in which he was trained up; and then entering into discourse with his master, was persuaded to renounce popery, and to enter into communion with the Baptists. This broke all his measures concerning his intended travels, and then resolving to settle where he was, he took to wife Catherine de Knol, a virtuous maid, whose father was one of the Primitive Baptists.

From these parents Judith Zinspenning was descended; she was religiously inclined from her youth and became well versed in Holy Scripture, and was so diligent in writing down the sermons she heard, that her father said: "It is a pity that this girl is not a boy, who then might become an eminent instrument in the church." After she was come to age, though much inclined to lead a single life, yet at length she married Jacob Williamson Sewel, a very religious young

man, whose father, Wm. Sewel, from Kidderminster, in Worcestershire, having been one of the Brownists that left England and settled in Holland, married a Dutch wife at Utrecht; where my father was born; who being come to age endeavored to walk in the narrow way and conversed mostly with the strictest professors in those days, and both he and his wife came in time to grow dissatisfied with that worship to which they were joined; yet in clearness of understanding she exceeded her husband, and continued dissatisfied, as well as he, with the common way of worship she belonged to; so that oftentimes, when she came from the meeting-house, she resolved not to go there anymore because she reaped no real and substantial benefit by it. But then the First-day of the week being come again, she was in a strait, thinking that however it was, yet by the apostle we were exhorted not to forsake the assemblies. In this irresolute condition she continued a long time, and being encumbered with the cares of the family, she was not so much at liberty for performing religious duties, prayers, reading the Holy Scriptures, visiting the sick, etc., as she was before she married; which made her wish that she had never entered into matrimony, and that she might live to enjoy again the peace and quiet which she once had. But she knew not yet that it was the love of God thus working upon her, to draw her off from transitory things.

In this state she was often seized with grief and sorrow, so that she counted herself the most miserable of women, for neither husband, nor children, nor any outward enjoyments, could afford her any pleasure; but all her desire was to attain to an undefiled state, in which she might live an unblamable life, not only before men, but also before God; for feeling there was yet something in her which was evil and polluting, she struggled to overcome it; but all her labor proved in vain. This made her cry earnestly to the Lord as one in great danger; and her doubts whether it was possible to attain to perfection increased.

But in this forlorn state it pleased the Lord to manifest Himself to her in some measure, though she knew not then it was Him and often she cried out, "Lord what will it avail me to know that Thou hast sent thy Son into the world, and that He was crucified and died for the sins of the world, if I am not saved by it? Lord, forgive my sins, and have mercy upon me." And once when she was alone pouring out her heart before the Lord, He made Himself known to her, and spoke to her soul, that if she would be kept perfect, she must follow the light in every respect. Having heard this, she desired to know what this light was, and the Lord showed her, that the light was the life of men. This she understood in some degree, and so separated herself as ever she could conveniently from conversation, endeavoring to live retiredly.

About this time she heard Dr. Galenus Abrahams, an eminent Baptist teacher, preach on the parable of the seedsman; and that which he spoke concerning the good ground, and how the ground must be fitted by the Lord's working, so affected her that

she resolved to rest from all her own labor and so left frequenting the Baptist's assemblies anymore. In this retired state she continued a good while, and at length came to hear Wm. Ames preach; and he declared the light of Christ as the true teacher. This agreed with what had already been told her inwardly by the immediate manifestation of the Lord to her, and thus she came full to be convinced that this was the truth she had so long desired to know. Now she saw that it was her duty to give up all and keep nothing back; for she had already seen that if she would be Christ's disciple, she must forsake all, even her own self. But her fear of the cross was no small impediment to her, yet now she gave up to obedience; and saw that her former performances had been defective, and now all came into remembrance. This caused sorrow, but she prayed to the Lord both night and day, and then He manifested his power by which she was led out of the darkness and bondage wherein she had been held captive, and her supplication was to the Lord, that it might not be with her as formerly, to wit, sometimes great zeal, and then coldness again; but that she might continue in fervency of spirit.

After a long time of mourning, the Lord manifested his kindness to her, by which she came to be quickened and refreshed, and by the judgments of the Lord all was narrowly searched out, so that nothing could be hid and a separation was made between the precious and the vile, and death passed over all. But thus to part with all her own wisdom, and forsake her great attainments, was no small cross; yet she became willing to bear it, although many violent tempests rose to draw her off, if possible, from closely adhering to the beloved of her soul; yet she was not forward in imitation; for her husband, who, when he was convinced of the truth preached by W. Ames and W. Caton soon left off the common way of salutation would sometimes persuade her by arguments to do so too; but she told him, if the leaving off of that custom was a thing the Lord required, she believed He would show it to her in his own time, because she was fully given up to follow his requirements; and so the Lord did in due time, and she continuing zealously faithful. He was pleased after her husband's death to give her a public testimony, and she became eminently gifted, for her natural abilities surpassing the ordinary qualifications of her sex, and becoming sanctified by the Spirit of the Lord, could not but produce good effects, and she came to be much visited and sought after by professors and the Fifth Monarchy-men applauded her because of her pathetic admonitions, but she was above flattery, and trampled upon it; nay, she was so well esteemed, that having some movings to visit the collegians in their meeting, after one of them had left off speaking, she stood up and said that she had something upon her mind to speak to them by way of exhortation; but knowing that they suffered not woman to speak amongst them, she was not willing bluntly to intrude herself, but desired their leave, which they readily granted, and one of their chief speakers said to her: "It is true, friend,

we do not allow women to speak in the church, yet we bear that respect to you, that we give you the liberty of speaking," and then she cleared herself; she was not contradicted by any.

She wrote many treatises, and was much beloved and esteemed by English Friends. Those of her own nation often resorted to her for instruction. Many times she visited the meetings at Alkmaar, Haarlem and Rotterdam. She wrote many letters forefedicating admonition and some epistles to the church. It pleased the Lord to take her early to Himself; when she fell sick, she soon had a sense that she was not likely to recover, and the night before she departed she called her son William to her bedside and exhorted him fervently to depart from evil, and to fear the Lord. Early in the morning, when he felt death approaching, she called up her son and sent for her brother and W. Eaton, who had hardly been returned one-quarter hour before she departed this life, and slept in great peace.

A. F.

**Bodies Bearing the Name of Friends.**

- MONTHLY MEETINGS NEXT WEEK:**  
 Chester, Pa., at Media. Second-day, Seventh Month 26th, at 10 A. M.  
 Philadelphia, Northern District, Third-day, Seventh Month 27th, at 10.30 A. M.  
 Concord, at Concordville, Pa., Third-day, Seventh Month 27th, at 9.30 A. M.  
 Woodbury, N. J., Third-day, Seventh Month 27th, at 10 A. M.  
 Abington, at Horsham, Pa., Fourth-day, Seventh Month 28th, at 10 A. M.  
 Birmingham, at West Chester, Pa., Fourth-day, Seventh Month 28th, at 10 A. M.  
 Salem, N. J., Fourth-day, Seventh Month 28th, at 10.30 A. M.  
 Goshen, at Malvern, Pa., Fifth-day, Seventh Month 29th, at 10 A. M.  
 Lansdowne, Fifth-day, Seventh Month 29th, at 7.45 P. M.  
 Gwynedd, at Norrisstown, Pa., Fifth-day, Seventh Month 29th, at 10.30 A. M.  
 Philadelphia, on Fifth-day, Seventh Month 29th, at 10.30 A. M.

Notice is supplied to us that Friends visiting London should communicate with Ed. Harold March, Devonshire House, 12 Bishopsgate Without, who offers kindly to give directions for reaching all Friends' meetings in and near London, and much other interesting information.

AFTER fifty years in the ministry, mostly Congregational, a man in northern Massachusetts finds himself someone for such a fellowship as he understands the society of Friends profess, under a waiting worship and waiting ministry. That ideal of holding meetings for worship which he discovers in the Philadelphia booklet which has come into his hands, entitled "Friends' Meetings. An Invitation," he says, "appeals to me, have been in sympathy with the Friends on every point, I think, except perhaps music." He desires to know if there is a meeting in his section of the country, adhering to worship after the manner and principles set forth in that book, with whom he might be in outward fellowship. Who can tell?

Our publisher, Edwin P. Sellow and his wife, C. Virginia Sellow, beginning on the 16th instant, are to spend about two weeks at Pocono Manor, among the Pennsylvania Mountains.

LAST week and Thome Davidson was heard of as having recently visited North Dartmouth Friends in Massachusetts, and gone thence to Lynn. A man who was so recently much impressed in the Dartmouth meeting, Sylvanus Swift, suddenly died in a night or two after, and we found the funeral on the 13th a solemnized occasion. A member of the same Monthly Meeting, Jesse R. Tucker, has been since Canada Yearly Meeting

accompanying Eli Harvey through its subordinate meetings.

HARRISBURG monthly Friends' meeting for worship is to be held on First-day, Seventh Month 25th, at 10 A. M., at 114 South Second Street.

The committee in charge of their recently promised out-door gathering were on hand to receive the Friends at the entrance of Reservoir Park about the middle of the afternoon of Second-day, the 12th instant. While some were busy getting everyone acquainted, others took the children in charge and arranged for them lawn and tennis entertainments and trips to the points of interest nearby. About six o'clock the luncheon tables were ready, and a company of forty-eight occupying them, several from a distance joining them. The seats were afterwards arranged in the form of an interior of a Friends' meeting, and as dusk began to fall, those present, together with about twenty others, quietly assembled in silent worship which the falling darkness seemed to make even more impressive, while the artificial park lights were dispensed with. After a becoming interval of silence three visitors spoke acceptably, and a feeling of unity and peace prevailed amongst all present. As the company were separating all were agreed that this "open-air" method of getting acquainted had resulted in much good." It was characterized by some as "a typical Friendly gathering," and hopes were expressed of having another such meeting before the summer should be gone.

**Gathered Notes.**

**AN INTERESTING SET OF INSTRUCTIONS**—On the occasion of the visit of our fleet to Japan, not only did our blue jackets reflect credit on our flag by their good behavior, but the Japanese took pains to show respect for their visitors in every way possible. From the instructions issued to the common people by one of the governors a few points are here given which throw not a little light upon life in Japan.

It is hereby decreed: That people shall crowd around foreigners in the streets or in front of shops.

That shopkeepers shall not charge any excessive price to foreigners for goods sold.

That another dog shall not be set on, or sticks or stones thrown at dogs accompanying foreigners.

That no comments or ridicule or mean words shall be uttered in regard to the dress, bearing and words of foreigners.

That in the street park or any other places, such words as "keto" (hairy foreigner), "akahige" (red beard) and "Iiin" (stranger) shall not be uttered.

That staring shall not be made at foreigners except when necessary.

That it shall be borne in mind that the foreign missionaries, like the Japanese shinto and Buddhist priest, deserves respect.

That impediment shall not be given to the foreigners at play or on bicycles by throwing fragments of tiles, stone or stick, or by arranging many children in the streets.

That no disrespect shall be displayed toward foreign relations or words to the same effect shall not be written on the signboards of shops.

That it shall be borne in mind that foreigners are disgusted with the habit of spitting anywhere and of scattering about the skins of fruit and cigarette ends in the train or on ship.

That those who are learning foreign languages shall not try unnecessary talk with foreigners for the mere purpose of practicing their tongues.

That the age of a foreigner shall not be asked, unless some special necessity demands it.

That the collars, cuffs, gloves and shoes shall be kept clean.

That it shall be understood that when a foreigner looks at his watch he suggests that he has some urgent engagement.—*Selected.*

PARTIES wishing information of any nature concerning Cuba can obtain same, free of charge by writing to Leon J. Canova, U. and J. Bureau, (Utility and Information Bureau) Department of Agriculture, Commerce and Labor, Havana, Cuba.

LAST week, says *Christian Work and Evangelist*, saw the meeting of the two ends of the tunnel which will carry the waters of the Gunnison River through a mountain range into the Uncompahgre Valley, in west-

ern Colorado. Already this year the government has opened ditches that will make fertile three hundred thousand acres of desert land. Why do we speak of these facts in a column devoted to religious discussion? In the direct line of the glorious forefathers of our faith we go back to that marvelous pre-Christian prophet who wrote the thirty-fifth and fortieth chapters of Isaiah. He was describing the good, new time in which the ideals of the ages of disappointment were to reach accomplishment, and he wrote: "Every valley shall be exalted and every mountain and hill shall be low, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed."

MANY allusions have been made of late to President Eliot's scheme to offer a five-foot shelf of books which shall contain the contents of a liberal education. We now receive his introductory statement of the series, as follows:

"I have undertaken to select from the best literature of the world a five-foot shelf of books, to be published by P. F. Collier & Son, under the title of 'The Harvard Classics.' The selection is intended exclusively for English-speaking every-people, and is full, only complete works will be included in the series.

"In making choice among the different works of a great author the aim will be to take the author's most characteristic work or that one which will be most intelligible to the people of to-day, or that which has proved to be the most influential.

"Each separate work will be preceded by a concise introduction, and notes and glossaries will be provided whenever they seem likely to increase the reader's enjoyment and profit.

"It is my belief that the faithful and considerate reading of these books, with such re-readings and memorizings as individual taste may prescribe, will give any man the essentials of a liberal education, even if he can devote to them but fifteen minutes a day."—CHARLES W. ELIOT.

ALL church corporations won a victory in the United States Senate week before last, when, after a long discussion, objection to a pending amendment to the corporation laws, increasing churches from taxation of profits was withdrawn.

**GIVING AWAY HIS LAST MILLION**—There is at least one man in America who believes in practically demonstrating his approval of Carnegie's sentiment, that it is a crime to die rich. That man is Daniel K. Pearsons, the famous "Sage of Hinsdale." Daniel Pearsons, who is widely known for his munificent benefactions to the small colleges of this country, has announced that he would devote the remainder of his, his ninetyeth year, to distributing among the various educational and philanthropic institutions of Chicago his last million dollars. This will round out the sum that he had always intended Chicago to have, and leave him relatively a poor man when he celebrates his ninetyeth birthday on the fourteenth of next Fourth Month.

HUGH M. BROWN, in a letter of thanks to those who have made the summer school at Cheyney, Pa., possible this year, says:

"I am writing to thank you for your contribution to the Summer School for Colored Teachers at Cheyney, Pa., and to most cordially invite you to visit this work. The necessary money has been subscribed and we are anxious to have our friends inspect the work—in session during July. As to the true development of the Negro we are doing at Cheyney the things which others are discussing.

"The great majority of the Negro teachers now engaged in teaching throughout the rural districts of the South went into the work without any teacher training whatever.

"The Summer School for these teachers which will not only increase their knowledge, but will accomplish the paramount work of translating the advanced methods of elementary instruction into the language of the condition, environment, and interests of these Negro teachers and their Negro pupils—actual school work for these teachers from the viewpoint of the Negro's present condition in this country, is a supreme need.

"The Summer Normals for white teachers are out of the reach of these Negro teachers because:

"First, These teachers have not money sufficient to pay the tuition required.

"Second, The work of these white Summer Normals is pitched on the condition, environment, and interests of the white child.



# THE FRIEND.

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## Our Music Maker.

To us who are untaught, a page of music is nothing but a sheet of spots. Each black mark has no form nor comeliness that it could charm us. And when we ask what any single strange mark stands for, there is given out in reply a sound just as strange, a single sound which repeated or harped on is an annoyance. But let these spots or notes be pronounced in their due order, there arises from their combination a melody of harmonious sounds which exhilarate and enrapture the delicate nerves of the hearing ear. Singly and alone they annoy by repetition, together in their adaptation to each other they make a language charming to human emotions. And to the trained eye a sheet of spots is a beautiful picture. There are periods in our lives which seem to be made up of black spots, a series of ugly blots on our happiness. If we express how each feels as it singly happens, it is a confident note of complaint. But when the page of single annoyances is made up, and we are reduced to an humble hearing of the divine word, the spirit of the Music-Master of our lives, breathing through our disappointments as his appointments, they are seen beautifully to have run together in a harmony of his love which makes melody in our hearts as unto the Lord. "Before I was elected I went astray; but now have I kept thy word." "No chastening for the present seemeth joyous, but rather grievous; afterwards it works the peaceable fruit of righteousness to them that are exercised thereby."

It is idle, it is inharmonious, to undertake to interpret each note of our lives as it

stands alone. It is in its relation to other events with which it is bound together; it is in the combined effect of the whole construction of the Master Builder, who says: "What I do thou knowest not now, but thou shalt know hereafter," that we discover the beautiful design of his love upon our life-history. So shall many a distressed life be lifted above its distress by the larger look of faith which recognizes that the God of Peace is arranging our experiences and trustful lives into an ultimate "psalm or hymn or spiritual song."

And that song of high confidence in his hand, whatever it seems to do or permit, might as well be sung now more than it is while the work of his praise-notes is proceeding. Confidence amidst our sufferings that He is doing all things well, often refreshes the weary soul under his forming grace, with a spirit of the praise of his own works in us as places of his dominion.

Judge not then the Lord's notes of life as cruel spots on our fair prospects. By obedience to his spiritual word be learning what they spell, and their harmonious running together into a melody of his praise. Complain not that a clean surface is soiled by a daub of paint, till, after color has been added to color by wisdom's hand that claims what He is doing, the finished picture claims thy praise. It is enough to know that the Hand which works salvation for us is to be trusted, and that by trusting Him we shall be satisfied, when we come to the open vision in his likeness.

So much of our thought is busy with life's mysteries! We stretch hands into the darkness trying to grasp forbidden things; and are so absorbed in the pursuit of the unknown that we lose interest in what we know; and fail to value what is close at hand. We do not realize that God's wide creative purpose holds possibilities for the development of the best in us just where we may have been placed; and that the revelation needed for the soul's highest and broadest experience may be found in the daily round of care and duty. There are simple natures, without any but the most common endowments of intellect, but with pure hearts with a childlike willingness to follow the great Leader, who have heard whispers from the highest, and have received illumination through mind and heart without wandering from their place.—MARY R. BALDWIN.

## Abi Heald.

(Continued from page 17.)

*Eleventh Month 25th, 1876.*—As the Quarterly Meeting is over, wherein the presence of the dear Master was near, enabling us once more to rejoice together in that we were deemed worthy of his notice, may his hand be near us here in this place, for without Thee we cannot journey forward in the good work. No, in nowise. May we once more be remembered by Thee, oh Lord, who alone art worthy forevermore.

*Twelfth Month 12th.*—Create in me a clean heart, oh God, and renew a right spirit within me. Let thy rod and thy staff comfort me, and in thy tender mercy forsake me not. Let not Thine eye pity, neither thy hand spare, until my will is given up to serve Thee in the way of thy requiring. Yes, here I am, do as seemeth Thee good, only cast me not off, and take not thy holy presence from me. For Thou, most Holy One, knowest what is best for me. May thy will be done now and forever and evermore. Amen.

*Fourteenth.*—Oh how comforting is a ray of thy living presence to my poor soul! It is sweeter than honey or the honeycomb; therefore, oh my soul, still trust in thy God, who maketh a way where, as to the outward, there seemeth to be none. Forever be thanksgiving, and praises forevermore.

*Twenty-first.*—Last First-day evening, whilst silently musing on the near approach of the death of my dear aunt, I seemed swallowed up in that glorious and happy change, into which she is soon to enter. My pen cannot paint the peace that rested on my mind. And oh the craving that I might experience such a rest as that I was then permitted to feel, when the awful change comes to be mine. I attended her funeral and there was a silent calming influence to be felt, as an evidence that she had entered into rest.

Whilst proceeding to attend Salem Monthly Meeting, held the 20th, I was dipped into deep suffering, craving that I might be favored with best help. His holy presence was near. He was mouth and wisdom, tongue and utterance, to the praise of his ever adorable name.

*Twenty-fifth.*—Oh, if I fall may it be at thy feet! for there is no one upon earth to whom I can approach. None to communicate with that will comfort, but the alone sure Source, from whence strength cometh. May my heart rightly apply. Yes, oh Father, be pleased in the riches of thy mercy to help, for to Thee I will turn my thoughts in the midst of deep provings. Yes, all is Thine, and Thou hast a right to do as seemeth Thee good, yet be pleased to dispense such a blessing that the dark cloud that seems to hang over me may be cleared away. I am

persuaded that if I only abide in the patience, help will come from his holy sanctuary to cheer me on in my pilgrimage path.

*First Month 5th, 1877.*—As the New Year has begun, I feel desirous that it may be improved by me so that my days may be passed to the glory of my Father in heaven, and that I may experience being dipped deeper and deeper in Jordan, and washed in the laver of regeneration, till all is clean and pure and made a fit receptacle for his Holy Spirit to dwell in. Oh Lord, remember my dear children. Be Thou as a dear parent to them in their trials. Sanctify them through deep suffering, that they may come forth as silver, tried in the furnace of affliction, to the praise and honor of thy ever worthy Name.

*Sixth.*—I felt concerned to attend Middleton Meeting, wherein deep travail of spirit was my portion, for the arising of life. After a hard struggle, Truth seemed to spread over the meeting in a degree, wherein some ability was given to minister, yet my mind was not entirely relieved. Oh may I be enabled to put my whole trust in my Divine Master, saying, "Here am I, do with me as seemeth unto Thee good. Only be pleased to make me thy child, and give me bread to eat and raiment to put on, and bring me to the Father's house. Then the Lord shall be my God, and I will serve him."

On the eleventh I felt constrained to go again to Middleton, believing that holy help would be extended. Plain things were given me to declare, which afterwards seemed to give peace of mind, amply rewarding me for all the deep travail which was my portion. Oh, when shall I learn in simple obedience to say: "Not my will but Thine, oh Father, be done!" Still be pleased to keep me low before Thee, that the enemy enter not within to destroy.

*Sixteenth.*—I desire that the day's work may keep pace with the day and that my many omissions and commissions may be remembered no more. That I may lay hold of a little fresh strength to journey forward in the good work, with my loins girded, having on the breastplate of righteousness, looking unto and waiting for the appearance of my Lord and Master, before setting out in the great work.

*Second Month 11th.*—I hope to bear patiently the deep trials that await me, yet thou knowest what is best. Humble and keep me low at all times, and if only I am favored with thy presence, that is of more value than all else. May I bear patiently the turnings and overturnings of his holy hand upon me. Last Fourth-day, deep was my exercise in meeting, yet nothing appeared to open to hand forth to the people, but this comforting language arose: "I am thy God that hath led and fed thee all thy life long. I will never leave nor forsake thee, fear not." Oh the solemn covering that was over me. Being thus favored, and shall I render to the Lord, for all his benefits to a poor one, but thanksgiving and praises forever and evermore.

[In the Second Month, 1877. With the unity of her Friends, she again visited Stillwater Quarterly Meeting and the meetings composing it, and also had some appointed

meetings from amongst Friends, which were to good satisfaction.]

Arrived at Bellair at one o'clock. Peace was the clothing of my mind. After waiting four hours we were favored to arrive at Barnesville safely. On the last day of the Second Month, the Quarterly Meeting was held, wherein his living presence was to be felt. There was a large collection of Friends from other meetings. We went to R. Smith's, then to Francis Davis's, next attended the meeting at Richland, where we had a trying meeting, but some relief was afforded. Returned to Barnesville. Then went to the Ridge Meeting, wherein the Ancient of Days was near, arising into dominion. I obtained relief. Then journeyed to Jerusalem, had a meeting in the Methodist Meeting-house. First-day we were at Stillwater again, and in the afternoon at Barnesville and had a favored meeting. We went to James Steer's. On Second-day we made some calls, and in the evening went to the boarding school. Next morning went to Barclay Smith's and passed the forenoon in great distress, then to the school again, greatly to the relief of my mind. Went again to Barnesville, then attended Stillwater, had a relieving time. We went to the funeral of Samuel Smith, Sixth-day, at Leatherwood, wherein the Ancient of Days was near, humbling our hearts together in a remarkable manner. Returned in the evening to our kind friend, Samuel Walton's.

*Third Month 6th.*—Took the train, arriving at Louis's Mill on Seventh-day morning. Dined at J. Louis's. He sent his sled to take us to our friend Roberts, where we were kindly received. First-day morning—Oh that the good Remembrancer may be near!

*Twelfth.*—Yesterday there was a meeting appointed to be held at St. Clairsville, which we attended. Great was my exercise, yet the light of his countenance was in the midst. The people said they were glad to have us amongst them. From thence we went to Jos. Cowell's. Staid all night, next morning taking the train back to Barnesville, a friend kindly taking us to the Ridge, where we are to have a meeting at three this afternoon, and I long that his presence may be in the midst to my help.

*Thirteenth.*—The meeting was accordingly held, and I hope to the honor of Truth. There were many things brought to my remembrance, to the comforting of many minds and to the encouragement of the precious youth. My mind seems clothed with sweet peace, the reward of faithfulness. It was the secret and fervent desire of my heart to do his holy will, craving that not one stone might be left unturned, and all be done to the honor of Truth.

[She arrived at home shortly after the foregoing was penned, peaceful and well.]

(To be continued.)

In the last analysis the conflict between scientific irreligion and revealed religion is "a conflict between gods, the great God revealed in the Bible, and the little gods born in the brains of learned unbelievers."

—Ex.

## WE WALK BY FAITH.

We walk by faith and not by sight  
Along life's journey new and strange;  
Why fear the day or why the night,  
Since God foreseeth ev'ry change?  
The darkness is not dark to Him—  
The danger cannot come too near;  
So trust! Fear thou though the way be dim,  
He saith—"Fear not; be of good cheer."

We walk by faith and not by sight,  
But Jesus pilots o'er the deep  
To vander haven where His light  
He gleams not nor doth He sleep;  
The tempests cease at his command,  
They heed his voice, his "Peace, be still!"  
The storms cannot his pow'r withstand,  
The winds and waves obey his will.

We walk by faith and not by sight,  
The Saviour ever by our side,  
We know that all his ways are right,  
And that He will his children guide;  
He knoweth all, He watcheth all—  
Yea; e'en the sparrow in its flight;  
Fear not to heed his loving call,  
To walk by faith and not by sight.

SUSAN C. UMLAUF.

## Some Account of the Life and Travels of Joel Churchman.

### RELIGIOUS EXERCISES.

(Continued from page 406, vol. lxxxii.)

I loved to attend religious meetings, especially those for discipline, and it was clearly shown me, that all who attend those meetings should inwardly wait in gratefulness, to know the immediate presence of Christ, the Head of the Church, to give them an understanding what their sever services are, and for ability to answer the requirements of Truth, for it is by the light and spirit thereof that the Lord's work is done with acceptance, and none should presume to speak or act without its notice and direction; for they who act and speak without it, do often darken counsel, mislead the weak, and expose their own folly to the burden and grief of sensible Friends.

It was in great fear that I attempted to speak in these meetings, and as I kept low with an eye single to the honor of Truth, I felt peace and inward strength to increase from time to time, and it is good for all who are concerned to speak to matters in meetings for discipline: in the first place to take heed that their own spirits do not prompt thereto, and to mind the time when to speak; for a word in season from a pure heart is precious and frequently prevents debate instead of ministering contention, and when they have spoken to business, they should turn inward to feel whether the pure Truth owns them, and in that rest, without an over anxious care, whether it succeeds at that time or not; so Friends will be preserved from being lifted up, because their service is immediately owned; or, if it should be rejected or slighted it, this inward humbled state, the labor is felt and seen to be the Lord's.

It is a great favor from the Lord, that He is pleased to cover his children with his pure fear, and array their souls with the garment of humility, that they may stand in his presence with acceptance; waiting to be taught in his ways, in meekness to be guided in judgment.

(To be continued.)

### REASONS FROM SCRIPTURE AGAINST THE ASSUMPTION OF THE TITLE "REVEREND" BY SERVANTS OF CHRIST.

1. Because it is written "Holy and Reverend is his, Jehovah's Name," intimating that to God alone this title belongs. Brethren in Christ are called holy in the Scriptures because saved and called with a holy calling and sanctified in Christ Jesus, but never *reverend* by way of complimentary title.

2. Because it is an invention of man, more or less helping to subvert an important truth revealed in the New Testament, viz: that all the redeemed family being washed from their sins in the blood of Jesus, and ever perfected by his one offering, are a holy Priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ.

3. Because the apostles and their fellow-laborers give no warrant for such an assumption. On the contrary, they seem especially desirous of avoiding all marks of outward distinction. Our Lord's command to them was, "Be not ye called Rabbi, for ye is your Master, even Christ, and all ye are brethren."

4. Because it is important to adhere closely to Scripture, in what some might think trifles, lest a departure therefrom in the least degree lead to other and graver deviations, such as "Right Reverend Father in God," "Lord Archbishop," "His Eminence, the Cardinal," "His Holiness, the Pope," etc.

5. Because it helps to sanction the unscriptural division of believers into *clergy and laity*,—Keeros, Laos,—Greek terms, whence *clergy* and *laity* are coined, applied in Scripture to God's heritage and God's people, when used in reference to God's household. Under the old covenant, the nation Israel was God's heritage and people. In this dispensation, the children of God, by faith in Christ Jesus, are his heritage and people; all brethren in Christ and servants of Christ.

6. Because the assumption of this title leads to the supposition that laying on of hands as now practiced is scriptural, whereas no analogy exists between the laying on of hands in the apostles' days and the present custom (Acts xiii: 1-3), where certain prophets and teachers at Antioch laid hands on the apostles Barnabas and Saul. It is also to be noted that the gift of the Holy Ghost accompanied the laying on of hands of none but an apostle.

7. Because it tends to make weak believers think that the various gifts for the edifying of one another in love, as the body of Christ, are confined to one man, leading them to be satisfied to leave all spiritual service to Christ in the hands of that one, his suffering loss themselves and causing others to suffer loss also (Romans, Corinthians and Ephesians).

8. Because it helps to puff up the one styled and to lower others, insensibly almost, rendering null and void that important passage in I. Peter x: 5: "Ye be subject one to another and be clothed with humility."

A. FISHER.

MALVERN, Sixth Month 22nd, 1909.

CHILDREN have more need of models than of critics.—JOBERT.

### THE KNEELING CAMEL.

The camel, at the close of the day,  
Kneels down upon the sandy plain  
To have his burden lifted off  
And rest to gain.

My soul, thou too shouldst to thy knees  
When daylight draweth to a close,  
And let thy Master lift thy load  
And grant repose:

Else how canst thou to-morrow meet  
With all to-morrow's work to do,  
If thou thy burden all the night  
Dost carry through?

The camel kneels at break of day  
To have his guide replace his load.  
Then rises up again to take  
The desert road.

So thou shouldst kneel at morning's dawn  
That God may give the daily care.  
Assured that He no load too great  
Will make thee bear.

ANNA TEMPLE.

### Individual Responsibility in Congregational Fellowship.

BY ISAAC MASON, LONDON.

The Ideal of a Christian community is outlined by the Apostle Paul in Ephesians iv., where he refers to "the head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth," etc. We need to know how to be "fitly joined together," and also we need to remind each other that "every joint" is expected to "supply" something towards the general well-being. *Something active* is called for from the individual. It often happens that the liberty of the individual must be curtailed for the good of the community, and at times we may have to sacrifice self for the good of all.

The first tie of our congregational Fellowship\* is found in our meetings for worship. As we sit down together week by week we cannot fail to be often reminded that in the Quaker method of worship much depends on the individual. It is important that every worshipper should feel a distinct share of responsibility, and come to meeting with a view of performing a personal act of worship. There are many ways of helping in order that our meetings may be held to profit and blessing, some of which I will indicate:—

(1) *Prayer beforehand.* If we have not thought seriously about the meeting until the time we take our seats, much of the brief hour may be lost to us personally, and to the whole assembly.

(2) *Punctuality.* Everyone knows how unsettling it is to hear the constant swing of the doors and the moving about, which often go far into the time of the meeting. Some who would be ashamed to be late at business do not appear to feel compunction at being late to meeting. There are times when such is unavoidable, and I hasten to add that it is "better late than never," but it is not a duty we owe to God and to the congregation to try and be punctual?

\* I have used the word "Fellowship" because I mean not only our relations to one another in meetings for worship, but I wish to include some other points of contact which would seem best described by the term "Congregational Fellowship."

(3) *Enter as noiselessly as possible, and settle down as soon as may be, so that others be not unduly disturbed.*

(4) *Don't rely too much on the "Gallery."* Our expectation is from God, and He speaks to us in many ways. While He often uses our ministers, yet He also speaks to us in the silence, or through some one not facing the meeting, or even by means of our own service.

(5) *Be willing and obedient.* Place yourselves in God's hands at every meeting. Let everyone be

Only an instrument, ready  
His praises to sound at his will:  
Willing should He not require me,  
In silence to wait on Him still.

(6) *Prayer for those taking vocal part.* They often feel it difficult to stand up and speak, and it is the duty of the congregation to support them. Watch unto prayer that God's message may be given, and that the speaker may have true discernment. Try to be sympathetic, and, in prayer, endeavor to go with the suppliant as he longs to voice the needs of the meeting.

(7) *Avoid criticisms and comparisons.* Such may be good and even necessary at times, but as a rule their general effect is harmful. Truth is many sided, and there are many ways of delivering God's messages. It is possible to miss the blessing by too much criticism, and I believe that many are kept from vocal service by the fear of it.

(8) *After meeting, be sociable and loving,* but in conversation immediately after worship, endeavor to avoid anything which might dissipate the good effect. Too much arranging of committees and business, even of Christian work, might be avoided. Sometimes one's worship in meeting has been hindered by thinking of certain friends to be met, and arrangements to be made immediately after meeting. No line can be laid down here, but it seems well to be watchful, lest the enemy should take advantage and rob us of newly made impressions and resolves.

(9) *Endeavor to speak a kind word to others beside your personal friends.* Our sympathies should extend to all who have been worshipping with us, and if perchance, a stranger has been with us, try and give him a welcome. Many of us have felt the cold effect of being allowed to leave a meeting without a word or recognition of any kind. There is a story of a man who attended a place of worship for several weeks, and no one gave him a word of welcome. He was so discouraged that he determined to go just once more, and if still nobody took notice of him, he would go no more. At the close of that service a man held out his hand and said a kind word to the troubled stranger, who when told of his determination, and how that word had just saved him; at which the other smiled and said he too had attended for some weeks and had been taken no notice of, until he had determined that next time he went, if no one spoke to him, he would speak to somebody.

I should like next to refer to our responsibilities towards meetings for business and Church affairs. The fact of our being in a "democratic" being first a theocratic.

Society is in itself a strong reason why every individual should feel responsibility, and should endeavor to take a proper share in the business meetings. These meetings should not be left to a few Friends, but all who possibly can, ought to attend, so that the transactions may be those of the whole congregation, and not only of a small proportion. I believe the details of Church life and work should be approached in much the same manner as our meetings for worship, and in both we should recognize the presence and headship of Jesus Christ. If you cannot attend business meetings, you can pray for those who are there, that wisdom may be given, and a right spirit prevail.

Then it is helpful to take a personal interest in the departmental work of the meeting. Remember that these side-efforts are often very dear to those conducting them, and they like to have such efforts mentioned occasionally. We ought all to know at least something of these, and show our interest by praying for, and helping them as far as possible. If any individual attends the meeting-house regularly and yet takes no interest in, or perhaps has hardly discovered the existence of these side-efforts, I feel that such individual is not living up to his privileges, and has not fully shouldered his responsibility to the community. One of God's gifts to Solomon was "largeness of heart," and that is a gift we may well covet. Do not let us be self-centred, or too much absorbed in any one thing, however excellent—if such causes us to neglect our responsibility towards all things connected with our meeting.

I would next mention our relations outside of meetings. Our fellowship does not cease as we lose sight of the meeting-house. We must seek to avoid being busybodies and tattlers, yet we ought to take sympathetic interest in one another's welfare. I fear sometimes we scarcely know each other. We have no regular pastor, therefore all should share such work a little. We ought to endeavor to know who is sick, out of employment, in trouble, fighting temptations and difficulties, and help such as far as we can by prayer and sympathy. Home visitation is a service which has often been much blessed if such visits are undertaken, don't fear to speak of spiritual matters. Often the soul is hungering while we content ourselves with speaking about temporal and general matters.

Lastly, let us share the responsibility of expenses. We have no regular collections, but, of course, there are many expenses connected with our meeting-house, and opportunity is afforded for every individual to give annually, or more frequently. "God loveth a cheerful giver."

These thoughts on Individual Responsibility in Congregational Fellowship are offered in all humility, and with the earnest desire that they may result in stimulating us all to greater faithfulness, so that God may be more abundantly glorified in us and through us.—*London Friends' Tract.*

ROB not the poor because he is poor, for Jehovah will despoil the life of those that despoil them.

## OUR YOUNGER FRIENDS.

### MOTHER.

Delicate, fragile, weak, she is not,  
Mother who has loved me long;  
Her strong back's bowed by bending o'er cot  
As child after child there fell to her lot;  
And she thanked the good God for the children she got,  
And burdens she bore with a song.

I thank Thee, God, for her Thou hast given  
To me a man of the sod;  
For me she has prayed and hoped and striven,  
For me her heart has oft been riven;  
O make me worthy of her and heaven,  
And count me a son of God!

TITUS LOWE.

[Contributed to THE FRIEND to help a struggling soul bear the burdens of this life.]

ONE thing I ask of Thee, O Heavenly Father,  
That Thou wouldst give me strength to stand firm in  
the right

Through all the dark temptations of this life;  
For, inasmuch as I am tempted, and yield not,  
I am the stronger, and the nearer, Lord, to Thee.

M. E. M.

A POWER LEAK.—"Avoidable friction may mean a loss of from ten per cent. to fifty per cent. of your entire power."

This is from the advertisement of a great power-transmission company, with agencies in nearly every city in America. It is an advertisement meant for manufacturers, and filled with technical terms. But this one sentence is plain and simple enough for anybody, and it applies, not only to manufacturers, but to nearly every individual who reads it.

"Avoidable friction"—life is full of it, every day. Some young men and women begin with it at the breakfast table. They dispute and quarrel, they fret and complain, all along the line of their daily work. They "don't get along" with this or that employer or fellow-worker or teacher or desk-mate. They object to certain things in their daily lives steadily and obstinately. They argue whenever and wherever a chance presents itself. Power they may have, and ability; but from ten to fifty per cent. of it—usually the latter proportion—is lost in these foolish and avoidable ways. Notice how the quiet people have a trick of succeeding. They are not brilliant, hardly even noticed in their youth—but how they get ahead as time goes on, without argument or fuss along the way. They avoid avoidable friction—that is all. They have no power leaks. Their power gets into their work, instead of half vanishing on the way in noise and fret.

BEING FAIR.—The girl had run over to Lucy's with her grievance. The little red house under the big elms was a clearing house for grievances for all East Winthrop.

"I suppose," the girl ended, "you'll think I'm very dreadful, but I'm going to say it right out. I don't—think—God—is fair." In spite of herself her voice broke on that last word; she hadn't realized that it would sound so dreadful said out. She looked, half frightened, at Lucy, but Lucy was knitting quietly.

"Are you sure," she asked, "that Rebecca Potter is fair? It seems to me I'd begin with that first."

"I've prayed and prayed," the girl answered defiantly.

"What kind of prayers?"

"Why"—the girl faltered and then laughed a little, "I guess I've tried every kind one after the other. It doesn't sound like faith, I know, but Lucy, how does one go about it?"

"I wasn't talking of faith just now—was talking of fairness," Lucy answered. "You said God wasn't fair, and I asked Rebecca Potter was. Do you think it fair to ask and beg and complain, and not say 'thank thee' for what we have?"

"I don't know what I have to be thankful for," said Rebecca Potter.

"How about a strong body and a good brain and clever hands and a pretty face and enough to eat and drink and wear, and friends and things to do?"

"But I've always had those things—people ought to have those things."

"Without saying 'thank thee' for them?"

Rebecca was silent. Lucy put down her knitting and laid a wrinkled hand over the strong young brown ones.

"Begin by just being fair, child," she said. "For everything you ask or cry out about stop and thank God for one of your happy things. No one who is 'fair' to God will ever complain that God is not fair to him.—*Forward.*

A LAVENDER VOICE.—A beautiful voice has a charm all its own. In this connection remember a quaint remark made by a pup at one of our large schools for the blind. A number of young ladies have been taking turns in reading to the pupils during holidays. Blind persons are peculiarly sensitive to sounds, especially to the tone of the human voice. "Oh," said a little lad with a chuckle of delight, "Miss X—is it to read to us to-day. She has a lavender voice. It was not a comparison with color, for the boy had never seen light nor the various beauties of nature's painting, but it was the perfume of the flowers, sweet, pure and clearly defined, that called forth this quaint and beautiful metaphor.

Much can be done for voice culture. Listen to your own voice for faults, as well as to the voices of those around you. Check the anger which would find vent in shrill expostulation or in heated argument. Soften the dictatorial remark, beware of the grumbling tones, and take time to enunciate the funny story clearly and without giggling. Speak from the chest, and modulate your tones. Reading aloud is excellent training if care be taken to cultivate the harmonious tones. It is an exercise doubly used, benefiting reader and listener.—*Young People.*

"IF I ONLY HAD THE TIME."—Some boys will pick up a good education in the odd ends of time, which others carelessly throw away, as one man saves a fortune by small economies, which others disdain to practice. What young man is too busy to get an hour a day for self-improvement?

You will never "find" time for anything if you want time, you must take it.

If a genius like Gladstone carried through



fe a little book in his pocket lest an unexpected moment should slip from his grasp, that should we, of common abilities, resort to save the precious moments from oblivion?

"Nothing is worse for those who have usiness than the visits of those who have one," was the motto of a Scottish editor. Drive the minutes or they will drive you, success in life is what Garfield called a question of "margins." Tell me how a young man uses the little ragged edges of time while waiting for meals or tardy appointments, after his day's work is done, or evenings—what opportunity—and I will tell you what that man's success will be. One an usually tell by his manner, the direction of the wrinkles in his forehead or the expression of his eyes, whether he has been in the habit of using his time to good advantage or not.

"The most valuable of all possessions is me; life itself is measured by it." The man who loses no time doubles his life. Wasting me is wasting life.

Some squander time, some invest it, some ill it. That precious half-hour a day which many of us throw away, rightly used, would give us from the ignorance which mortifies us, the narrowness and pettiness which always attend exclusive application to our allings.

Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.—*Success.*

### Nobler Cares.

A book bearing the above title, written by George Hare Leonard, is reviewed by the *London Friend*, which says:

"Though not a Friend, G. H. Leonard draws a large proportion of his illustrations on the Society. He gives a little piece of experience which may carry suggestions to others. He says: 'Once, some years ago, in Cambridge, I was in a little meeting-house, Jesus Lane. (I know the way of Friends, I'd often used to sit with them when they met together there on Sunday nights. There is a value in those quiet hours in the midst of the bustle that characterizes so much of our University life.) I do not think it had been a very profitable meeting. There were but many there, and some of the silence, at I events, had been, perhaps, such a "barren silence" as Wordsworth spoke of in his poem on "Personal Talk."

"At the close of the meeting, one of the ministering Friends, whom I knew well, came to me and said in his easy Quaker rammar—"Wast thee faithful?" "Faithful!"—of course I knew very well what he meant, and I remembered how wholeheartedly I answered "Yes." I, certainly, had been trusted with no message from God to deliver. But I remember that afterwards I pondered whether, though it was true though that nothing had been given me to say, I might not have had some message if I had known, as I might have known, how to wait upon God; if I had desired, as I might have desired—not in that hour, of course, but throughout my life,—to leave myself unreservedly in the hands of God."

WILLIAM PENN to ELIZABETH, PRINCESS PALATINE, AND MARIA D'HORNES, IN GERMANY.

*My Worthy Friends:—*

Such as I have, such give I unto you, the dear and tender salutation of Light, Life, Peace and salvation of Jesus Christ, the Blessed Lamb of God. With the unspeakable joy of which He hath replenished my soul at this time, that my cup overfloweth, which is the reward of them that cheerfully drink his cup of tribulations, that love the cross, and triumph in all the shame, reproaches, and contradictions of the world that do attend it. May God take you by the hand, and gently lead you through all the difficulties of regeneration; and as you have begun to know and love his sweet and tender drawings, so resign the whole conduct of your lives to Him. Dispute not away the precious sense that you have of Him, be it as small as a grain of mustard seed, which is the least of all seeds; there is a power in it (if you do but believe) to remove the greatest mountains of opposition. O precious is this faith; yea, more precious than the glory and honor of this world which perisheth. It will give courage to go with Christ before Caiaphas and Pilate; yea, to bear his cross without the camp, and to be crucified with Him, knowing that the Spirit of God and of glory shall rest upon them. To the inheritors of this faith is preserved the eternal kingdom of peace and joy in the Holy Ghost. O be you of that little flock unto whom Jesus said, "Fear not, it is your Father's good pleasure to give you the kingdom;" and to be of this flock, you must become as sheep; and to be as sheep, you must become harmless; and to become harmless, you must hear and follow the Lamb of God; as He is that Blessed Light which discovereth and condemneth all the unfruitful works of darkness, and maketh harmless as a dove; which word, *all*, leaveth not one piccadillo or circumstance undiscovered or unjudged; and the word *darkness* taketh in the whole night of apostasy, and the word *unfruitful* is a plain judgment against all those dark works. Wherefore out of them all come, and be you separated; and God will give you a crown of life, which shall never fade away. O! the lowliness and meanness of those spirits that despise or neglect the joys and glories of immortality, for the sake of the things which are seen, that are but temporal, debasing the nobility of their souls, abandoning the government of the Divine Spirit, and embracing with all ardency of affection, the sensual pleasures of this life; but such as persevere therein, shall not enter into God's rest forever.

But this is not all that hindreth and obstructeth in the holy way of blessedness, for there is the world's fear as well as the world's joy that obstructeth many, or else Christ had not said, "Fear not," to his little flock. The shame of the cross is a yoke too uneasy, and a burden too heavy for flesh and blood to bear, 'tis true, but therefore shall flesh and blood never enter into the kingdom of God. And not to them that are born of the flesh, but to those that are born of the Spirit, through the word of regeneration, is appointed the kingdom, and that throne which

shall judge the Twelve Tribes of Israel and all the world. The Lord perfect what He hath begun in you, and give you dominion over the love and fear of this world.

And, my friends, if you would profit in the way of God, despise not the day of small things in yourselves; know this, that to desire and sincerely to breathe after the Lord is a blessed state; you must seek before you find. Do you believe? Make not haste; extinguish not those small beginnings by an over earnest or impatient desire of victory. God's time is the best time; be you faithful, and your conflict shall end with glory to God, and the reward of peace to your own souls. Therefore, love the judgment and love the fire; start not aside, neither flinch from the scorching of it, for it will purify and refine you as gold seven times tried; then cometh the stamp and seal of the Lord upon his own vessel. Holiness to Him forever, which He never gave, nor will give to reprobate silver, the state of the religious worshippers of the world. And herein be comforted, that Zion shall be redeemed through judgment, and her converts through righteousness; and after the appointed time of mourning is over the Lord "will give beauty for ashes, the oil of joy for mourning, and the garment of praise for the mourning of heaviness." Then shall you be able to say, "Who is he that condemneth us? God hath justified us; there is no condemnation to us that are in Christ Jesus, who walk not after the flesh, but after the Spirit." Wherefore, my dear friends, walk not only not after the fleshy lusts, but also not after the fleshy religions and worship of the world; for that is not born of the Spirit is flesh, and all flesh shall wither as the grass, and the beauty of it shall fade away, as the flower of the field, before God's sun that is risen and rising. But the word of the Lord in which is life, and that life the light of men, shall endure forever, and give life eternal to them that love and wait in the light.

And I entreat you, by the love you have for Jesus, have a care how you touch with fleshy births, or say Amen, by word or practice, to that which is not born of the Spirit; for God is not to be found of that in yourselves or others, that calleth Him Father, [when] He hath never begotten it in them; that latitude and conformity is not of God, but secretly grieveth his Spirit, and obstructeth the growth of the soul in its acquaintance and intimate communion with the Lord. "Without me," saith Jesus, "you can do nothing; and all that came before me are thieves and robbers." If so, O what are they that pray, and preach, and sing, without Jesus? And follow not Him in those duties, but even in them crucify Him? O that I may find in you an ear to hear, and an heart to perceive, and embrace these truths of Jesus.

And I can say, I have great cause to hope, and patiently to wait till the salvation of God be further revealed to you and the whole family, with whom (I must acknowledge) I was abundantly refreshed and comforted, in that God in measure made known the riches of his grace, and operation of his celestial power to you; and his Witness shall dwell with you (if we never see you more), that

God magnified his own strength in our weakness. With Him we leave our travels, affectionately recommending you to his Holy Spirit of grace, that you may be conformed to the image of his own dear Son, who is able and ready to preserve you. O stay your minds upon Him, and He will keep you in perfect peace, and abide with you forever. The Almighty take you into holy protection now and forever. I am your true friend, ready to serve you with fervent love in the will of God.

WILLIAM PENN.

### Ideal American Teacher.

BY PRESIDENT CHARLES W. ELIOT, HARVARD UNIVERSITY.

Every teacher should be so trained that he will master some little field of knowledge and then creep a little way beyond the barrier.

Education, like other professions, is a new thing; the modern teacher is unlike the teacher of school-master or professor of a generation ago.

Never before was education so universal in its aims; never before was it so universal in its purposes. In the older society, in which slaves pursued the arts and trades, and did the constructive work, education had no universal application. Plato distinctly says that "the masses of men have no training." It was the same in the Roman society and in the feudal organization—education was for the few and privileged. Universal education is new as a human governmental concept. It was only in 1871 that the first act was passed in Great Britain for the general distribution of education; in France, under the third empire, the appropriations for education were infinitely small as compared with those for war or for the expenses of state service.

The future of the country is in the professions, not only in law, divinity, and medicine, but in engineering, architecture, mining, and artistry. There is a flood of new professions since 1850, as there are immense additions to the industrial occupations of mankind.

Look at the fundamental industries of any kind, at agriculture for instance. The agricultural laborer used to be considered at the lowest level of society; now applied science is putting at the service of the farmer all sorts of new appliances. We are demanding of the farmer knowledge of plant and animal breeding, of the best method of feeding, soiling, and dry farming. In this single industry see what new vistas are opened up by the application of the forces of education.

The same conditions are apparent in the ancient occupation of fishing, where the gasoline engine is revolutionizing the industry along the whole Atlantic coast. In all these directions the application of education is working wonders. Here in Massachusetts public education to be universal must change with the industries. We have not yet progressed enough, we are still behind France, Norway, Germany, and Switzerland in our industrial education. Democratic society is often very slow in adopting new methods, and in particular

democratic administration is slow. This is due in part to the frequent changes which bring in inexperienced men who are mortally afraid to depart from precedent, and mortally afraid to make changes.

Not only in its scope, but in its methods, has education changed. Education is new in its scope, in its methods, in its ideas of discipline, and in its purposes. Then in what sort of an educational career can the well-trained man best expect to earn his livelihood? In general, the teacher's is a low-paid calling, and this is particularly true in its lower grades. In this, as in other professions, it is unmistakably true that the most interesting parts of the work are the best paid.

In the next place many satisfactions come to the teacher besides the money he earns. For many men there is a delight in imparting knowledge and in the response of the pupil. Public consideration which attends the work of the successful teacher is another great reward in addition to the money. The American public has more faith in education as a means to the wholesale improvement of human conditions than in any other agency. This is shown in the belief that institutions are to be maintained liberally, that they are to be used as a means to increase of health and of morality. In consequence the professional educator is respected and honored from the youngest woman teaching to the gray-headed old professor.

Again, the teacher's profession is exceptional in that it does not have the making of money as its principal object. The American people are supposed to measure success by material standards, but this is a real slander on the Americans, and the respect in which the teacher is held is an indication that they have other standards.

As American education is now organized, something more than the mere explanation and illustration of a subject is expected of the well-educated teacher. He is expected to be capable of advancement, of winning a little new truth from beyond the limit. This is a most happy and fortunate change from former conditions; it lights up and magnifies the whole profession. Every teacher should be so trained that he will master some little field of knowledge, and then creep a little way beyond the barrier.

The first chance that is offered to a graduate of a university in entering the teaching profession is in the secondary schools, the lower positions leading up to the principalships. These are places worthy of an accomplished man of letters or of science, or a gifted administrator. These posts are becoming numerous in this country with the multiplication of secondary schools. After that come the superintendencies of public schools, very numerous positions and of great importance, which ought to be sought by many college men, and in which I hope many of you will engage.

At the top are the presidencies of the colleges and universities, in which a great change for the better has been worked. When I engaged first in this profession it was the custom to take the presidencies of institutions from the ministry, but happily now these posts are being given to men who

have worked up through the profession. There are still a good many denomination institutions which expect some clerical member of that denomination at their head, but it has been proved that these are not the most given to progress and growth.

After all, the main inducement to the profession of education as a life work is the delights of the life. To my thinking, the career of the educator is the happiest, the most intellectual as regards serviceability and the visibility of the service of professions. For a young man of foresight I recommend the profession of teaching as the one in which he will realize the chief pleasure of life.—*Journal of Education.*

### Science and Industry.

A PREDICTION.—Our daily papers have this startling report of Professor Percival Lowell's prediction: "A collision of an unknown dark planet with the sun will terminate life on the earth," said Professor Percival Lowell, director of the Lowell Observatory, at Flagstaff, Arizona, in a lecture recently before the students of the Massachusetts Institute of Technology. "The event will be prophesied fourteen years before the catastrophe occurs," continued the astronomer, "and chaotic confusion will reign in the world during the days preceding the calamity." The chance of the catastrophe happening in the near future was declared to be very slight by Professor Lowell, however.

I think in this connection the Apostle Peter's account will interest your reader. "But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness. Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, where dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you."

"Watch and pray *always* that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man."—E. B. S., Germantown.

No one can tell accurately how much land in this country is under irrigation, but the estimate is fifteen million acres scattered over a million square miles. Colorado alone is served by thirteen thousand miles of canals. All the farms are watered by canal, not one of which was under way in 1871. In New Mexico, where irrigation was begun hundreds of years ago, there are as many acres as are in Colorado. Arizona is cultivating 350,000 more acres than five years ago. It is estimated that there are or

million more acres that will be put in cultivation before 1915. In California, 45,000 farms and fruit orchards are cultivated by men.

A REMARKABLE vegetable fiber which can be used in textile manufactures has been discovered in Australia and is reported to the Bureau of Commerce and Labor by Consul Jewell, of Melbourne. It will spin and weave in union with wool, and is the only vegetable fiber which will take dye equally well. The fiber is the result of the sheddings of the leaf sheath of a sea grass botanically known as *Posidonia Australis*. The sheddings have been imprisoned by the action of wind and waves in the sand flats of Spencer Gulf, South Australia. Soundings have revealed layers of the fiber averaging twelve feet in depth under four feet of water. They are the accumulation of centuries, and are estimated to aggregate millions of tons, of varying degrees of fineness.

ONE smile can glorify a day.  
One word true hope impart.  
The least discipline need not say:  
"There are no alms to give away,  
If love be in the heart."

**Bodies Bearing the Name of Friends.**

**ARTERLY MEETINGS NEXT WEEK** (Eighth Month 3-7): Philadelphia, on Second-day, Eighth Month 2nd, at 10 A. M.  
Abington, at Germantown, Fifth-day, Eighth Month 5th, at 10 A. M.

**MONTHLY MEETINGS NEXT WEEK:**  
Philadelphia, at Kennel Square, Third-day, Eighth Month 3rd, at 10 A. M.  
Chester, N. J., at Moorestown, Third-day, Eighth Month 3rd, at 9:30 A. M.  
Chesterfield, at Crosswicks, N. J., Third-day, Eighth Month 3rd, at 10 A. M.  
Bradford, at Marshallton, Pa., Fourth-day, Eighth Month 4th, at 10 A. M.  
New Garden, at West Grove, Pa., Fourth-day, Eighth Month 4th, at 10 A. M.  
Upper Springfield, at Mansfield, N. J., Fourth-day, Eighth Month 4th, at 10 A. M.  
Haddonfield, N. J., Fourth-day, Eighth Month 4th, at 10 A. M.  
Wilmington, Del., Fifth-day, Eighth Month 5th, at 10 A. M.  
London Grove, at West Grove, Pa., Fifth-day, Eighth Month 5th, at 10 A. M.  
Wachlan, at Downingtown, Pa., Fifth-day, Eighth Month 5th, at 10 A. M.  
Falls, at Fallington, Pa., Fifth-day, Eighth Month 5th, at 10 A. M.  
Evesham, at Mt. Laurel, N. J., Fifth-day, Eighth Month 5th, at 10 A. M.  
Burlington, N. J., Fifth-day, Eighth Month 5th, at 10 A. M.  
Upper Evesham, at Medford, N. J., Seventh-day, Eighth Month 7th, at 10 A. M.

THE REVERSED "SOCIETY OF FRIENDS."—A Friend has sent the following extract from the public papers of his own town, mourns over the reversal of Quakerism as published concerning his own meeting and thinks a sad violation to Truth that those who uphold and a ministry exhibiting such a standard should pose the name of Friends. But we remember the name of such movement in slight concessions to the spirit of novelty in his meeting years ago. "A leaf leaveneth the whole lump." And the stand of ministry, here in this extract, only a little more partly depicted, is that which in principle now prevails, or is acquiesced in all but ours and the other "ervative" early Meetings. We sympathize with our friends, and do not wonder that he is grieved—and there are many such silent sufferers throughout the early Meetings,—but we are surprised that he is misled. The following is the typical information:

"The pulpit of the Friends' church, in this city, which has been vacant since the departure of the Rev. —, will be filled by the Rev. —, of —, who it is expected will take up his duties here on the first of October.

"Rev. Mr. — was selected for the charge only after a vigorous search had been made from coast to coast, and when the choice of the committee was announced it was received with great joy by all the congregation. The selected one was given a trial here in May, when he made a very favorable impression upon all who heard him. As one of the foremost orators of the sect, Mr. — has achieved a very creditable reputation, especially by his brilliant oratorical ability, strong personality, commanding presence and true character.

"With him will bring Mr. —, who, in his career out west has proven an able lieutenant for so prominent a man.

"Mr. —'s present congregation is considerably larger than the local one, there being nearly six hundred, while here there are about half that number. But Mr. — realizes that — is one of the largest bodies of Friends in the east and that the opportunity open to him is a large one.

"He originally came from the east and doubtless he will be glad to return to his old field once more.

"The — Friends here are very much satisfied with the selection made for the new pastor; his progressive ideas will be welcomed by them, and his remarkable knowledge of Friends in the east and their virtues will make him, in his field, the man for the place." The Friends have done their utmost to get Rev. —, and all believe he will make a worthy successor to Rev. Mr. —.

Similar items from the whole field are occasionally copied into THE FRIEND, not for the sake of exposing others, but in order to warn our own members of tendencies to be expected from slight intrusions of the same leaven. And the end is not yet.

**Correspondence.**

SO heavily has this matter of titles been overdone of late that the really distinguished man,—if men want distinctions,—is the plain person without a title, especially in the realm of education and religious leadership.—W. T. E.

WE are glad to hear that your meeting is prospering. I often say that there has never been a greater need for the Quaker message to be given to the world than at the present day. It is a source of much regret to me that the Friends do not make the effort to give their teaching to the world, which is hungering for it.

Broad St. Ave., London, E. C. H. W. FREY.

**Gathered Notes.**

THE *Catholic Register* says that the salary of the priest in France is but one hundred and sixty dollars a year.

TWO HEROES.—The Carnegie Hero Fund Commission made twenty-three awards at its meeting in Fifth Month, 1909. Two of them were especially interesting. One was to a man in New York, Charles Meyer by name, who happened to be on Columbus Avenue when an automobile accident occurred. The automobile, struck by an car, was hurled against a pillar of the elevated railway, was badly crushed and two girls, its occupants, were entangled in the wreckage. There is a ten-gallon tank of gasoline in the automobile, which was expected to explode at any moment. Meyer, in spite of this, rescued one of the girls, and was trying to get at the other when a slight explosion from some minor part of the machine occurred, and hurled him across the street. Without hesitating, he picked himself up, ran back, and pulled the second girl out just as the ten-gallon tank exploded, completely wrecking the machine, and disabling but not killing the heroic rescuer.

Another hero was Patrick O'Connor, of Southampton, Massachusetts, who saved a young girl from the ice while skating. O'Connor plunged in to rescue them. Another man, with a rope, came to his aid just as he became exhausted by his efforts; but all three could not be saved. O'Connor, in the water with the two helpless boys, realized the situation, and decided in a flash. He gave up his own hold on the man who had the rope, and sank at once; but the two boys were saved. O'Connor's widow was awarded a silver medal in his memory and a pension.

These two stories throw no new light on heroism.

They only affirm the old diagnosis that heroism is fundamentally forgetfulness of self for the sake of others.—Forward.

WHAT DOES A "D. D." MEAN?—An Illinois correspondent asks *The Congregationalist* to state what the title, Doctor of Divinity means, and implies a contempt for ministers who attach to their names the letters, D. D., "because of their meaningless value." This title was formerly conferred almost exclusively on men who had shown distinguished ability as teachers of theology. It was given by educational institutions authorized to do this by charter received from the state in which they are incorporated. When thus given, it is a distinction as worthily bestowed as any other academic honors.\* In this country, however, many institutions have received authority from the state to confer degrees upon those who have passed the privilege. Some have given them as favors to friends, either for themselves or at request of others. Some have sold the degree, secretly or openly, being no more qualified to appreciate its meaning than those who received it. A Congregational minister, defending in an English court his right to the title, "Doctor of Divinity," explained what the Latin words are for which the initials stand, explained that they stand for the "Sacred Theology of a Doctor." A Negro school in a Southern state, duly authorized by law, has given to several persons the right to add D. D. to their names for twenty-five dollars.—Being rather hard pushed for money, its managers awhile ago issued a circular offering the honor "half price to ministers."

The title has come to mean, therefore, a good many things, from a five dollar bill up to the capacity to teach effectively the doctrines of the Christian religion.—*Congregationalist*.

EVERY day in New York City about twice as many passengers travel vertically by elevator as travel horizontally by elevated, subway and trolley car. Figures given in a paper recently read before the Electrical Engineering Society of Columbia University show that the eight thousand passenger elevators in the Borough of Manhattan carry approximately six million, five hundred thousand a day, whereas the last report of the Public Service Commission states that the number carried daily by the surface, elevated and subway cars in the entire city of New York is three million, five hundred thousand.—*Scientific American*.

NO CHLORIFORM FOR DR. OSLER.—A few days ago, Dr. William Osler, who gained much notoriety by declaring that all men should be chloroformed at sixty, reached the threescore notch in his own life reckoning. He is enthusiastic over the prospect of resuming useful and active work as Regius professor of medicine in Oxford University. We doubt if Dr. Osler would to-day again assert that man's best usefulness is past at forty and that at sixty the world needs him no more. Of course he was wrong. Thousands of men are at their best at sixty, if they have lived proper lives. There is much truth in the old saying that "at thirty, man suspects himself a fool, knows it at forty, and reforms his plans." Few men know the real value of experience before they are fifty. With one exception our first nine Presidents were more than sixty while in office. The honor roll of the world bears the names of thousands of men who found fame in their chosen vocations after they were threescore and ten, and whose vigor at seventy and even eighty was unabated. As a matter of fact, the man who retires now at sixty is justly an object of criticism, unless ill health forces him from life's battle. We would be sorry to have young men believe in the Osler theory.—*Christian Work and Evangelist*.

THE VATICAN URGES DRESS REFORM.—A great stir has been caused throughout the Roman Catholic Church among the many women of other denominations by scathing denunciations of present-day gowns for women, by the *Osservatore Romano*, the newspaper organ of the Vatican. War is to be waged by Catholic presses upon Precious and Direttore gowns, low-necked dresses and all tight-fitting garments, which the church deems immodest. The Vatican paper, in its part, "those who profess with ardor the Catholic faith and morals should not be indulgent toward women who walk about the streets wearing immodest garments. All the present-

\* This is true, if the ministry is based on "Academic honors." But where is the biblical foundation for believing that the Christian ministry is so based?—W. C. A.

day fashions are designed to excite the passions. It is the shipwreck of virtue. These fashions are prejudicial to beauty, which is the reflection of the bounty of God, and, therefore fruitful in material and moral well-being. Cleanse these unholly wardrobes. Rid them of their dresses which make the wearers' guardian angels weep. Let your wives and daughters make their own clothes rather than wear dresses which grieve the Holy Spirit and the Father of Truth. To be holy does not imply that you do as the majority of American women. Yet not only the Roman Catholic Church, but the Protestant Church and society generally, may creditably engage in battle against immodest dressing wherever it is indulged in. Fashion's decrees in the last few years are not above criticism, and it is time for many women to get back to old-fashioned standards. While some of the styles do not necessarily indicate immorality, they do appear disgustingly immodest to both men and women who still cling to conventional ideas.—*Id.*

#### SUMMARY OF EVENTS.

UNITED STATES.—A violent storm on the 21st instant, did great damage in Texas, particularly upon the coast; and the city of Galveston was threatened with inundation as was the case during a destructive storm in 1900, in which property was damaged to an extent of seventeen million dollars and four thousand residences were destroyed. In 1904, a sea wall was constructed, four and one-half miles long, and a sea wall some six feet high. All has proved, in the late storm, a great protection. Part of the island on which the city is situated was again inundated, the overflowing sea water reaching a height of seven feet or more. That portion of the island which has been protected, suffered comparatively little harm. No lives were lost, and the property damage was not great.

Long draughts which have occurred in many places near this city has been ended, it is hoped, by the general storm conditions which have prevailed in the lower lake region, the Middle and the New England States, within the past few days.

Tests have been begun upon the apparatus which is to be installed for messages to be received in Washington, D. C., for the transmission of messages by the wireless method. The specifications provide that the apparatus shall be sufficiently strong to send and receive messages over a radius of three thousand miles.

Dr. Neff, of the Board of Health, has recently said, in reference to the occurrence of typhoid fever in this city, that it had been the experience of the State Department that every year persons return from their vacations ill with this disease contracted outside the city. Philadelphia, he declared, had a far purer water supply than could be found at many summer resorts, and for this reason persons away on vacations should be careful about the water they drink. Unless certain of its purity, he said, the only safe guard was to boil the water before drinking.

On the 10th instant, two additional tunnels, under the Hudson River at New York City, were opened for business, which bring Jersey City within three minutes of Broadway and virtually complete a system that links four huge railroad terminals on the Jersey shore with New York in the center of New York.

Experiments have shown that an excellent leather-like substance can be made from the giant Saguaro cactus, which grows in the deserts of Arizona and New Mexico. The fibers in this cactus are of such a nature that articles may be cut from it in their entire shape and then tanned and dried for use without any sewing being done on the leather at all. The Saguaro grows to quite a large size, so that many square feet of leather may be cut from each plant. The leather looks very much like alligator leather.

Dr. J. F. Schamburg, of the Health Department in this city, has lately said in reference to smallpox: "As the preventive power of vaccination, there is almost a unanimity of medical opinion. Every civilized nation has placed the stamp of its approval on vaccination. The history of smallpox in Germany is such that any unbiased person would be absolutely convinced by the statistical facts. In 1874 Germany passed a compulsory vaccination and re-vaccination law. All children are vaccinated at the age of the first year of life and again at the end of certain periods. In the entire German Empire there has not since been a single epidemic of smallpox, notwithstanding the fact that surrounding countries have been much troubled with the disease, with a large loss of life. This immunity can be traced only to vaccinations. A recently vaccinated person is practically unsusceptible to smallpox. How long that immunity lasts cannot be exactly

stated. In some instances it lasts a life time, but in most persons it wears out in from seven to ten years."

FOREIGN.—Louis Bleriot, a Frenchman, crossed the English Channel on the 25th instant, in a flying machine, leaving Calais, in France, and arriving at Dover, England. The time occupied in making the journey was about an hour.

A despatch from London, of the 21st instant, says: "Delegates from thirty countries formed 'The World's Prohibition Confederation' at the London Imperial Institute to-day. The object of the confederation is to unite for mutual help the organizations of the world which are working for the suppression of the liquor traffic. The central offices of the confederation will be in London."

It is stated, in a despatch from London of the 22nd instant, that a Women's Anglo-German Entente Committee, with the object of striving to put an end to the incessant bickerings between the two nations, was organized this afternoon at the residence of David Lloyd-George, the Chancellor of the Exchequer. The meeting was addressed by several members of Parliament and by Mr. Taber, Wm. P. Young, Morris Stanley, Thos. E. Sully, Walter P. Stanley, Thos. H. Bums, Nathan Hall and Morris C. Smith; Jane D. Engle, N. J.; Jost S. Middleton and John R. Hendrickson, N. J.; Edw. Lippincott, Pa.; Isaac Rogers, N. Y.; Anna W. Bail Pa.; John G. Willis, N. J.; George Wood, G't'm; Saml E. Moon, Pa.; Benj. C. Reeve, N. J.; Paschall Wor Pa.; Robert R. Hulme, Pa.; Wm. G. S. Smith, G't'm; C. M. Geo; W. Thorp, Phila.; Stish Shaw, Ag't Ohio; Geo. for Hanna Blackburn, Nathan M. Blackburn Charles Blackburn, Samuel Carter, Phebe Elyssy Guilelma Neill, J. K. Blackburn, Nathan Kirk E. Cope and J. H. Edgerott; Joshua Brantingham, Ag't Ohio, Geo. for Charles W. Satterwaite, Wm. Brantingham, James E. Bailey, Jos. C. Stratton, Adam G. Co Ma; C. Schiefel, Hannah P. Smith, C. W. VanLau, St. Worstell, Jason Penrose, Temperance Gifford and M. tha Vaughan; Joseph G. Evans, N. J.; Nathaniel Jones and Rebecca W. Jones, N. J.; Addison Hutt, Geo. for himself, Rebecca H. Savery and Anne Hutt, Edward E. Stratton, Ag't, Ohio, \$10, for Geo. Blackett, Elizabeth Bonnell, Rebecca Hedger, Albert M. Coe and Harry E. Moore, to No. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

A rupture has occurred between Bolivia and the Argentine Republic, and it is stated from Washington that the moral influence of the United States, Brazil and Chili will be exerted to prevent any clash of arms between them. Chili and Brazil will remain neutral in the pending controversy, for former, it is understood, has taken a friendly attitude towards Argentina, and ready. War between the two countries would be very regrettable to the United States, which, within proper bounds, would do its best to prevent it. The United States, however, will not intervene unless a request to do so is received from one or both nations involved. This has been its consistent policy in such cases.

On the 22nd instant the Correctional Court, in Bordeaux, France, condemned Cardinal Andrieu to pay a fine of one dollar and costs, and Abbe Calcau as an accomplice, was fined five dollars for inciting to disobedience of the laws under the act separating the Church and State. Cardinal Andrieu has since issued a long letter, in which he says he does not recognize the sentence of the court, reiterates that it is the duty of the faithful to disobey laws that conflict with those of the Church, and condemns the "neutral schools." The letter concludes as follows: "I promised upon my investiture to defend the rights and liberties of the Church to the point of bloodshed."

A despatch from Navasah, British East Africa, of the 22nd inst., says: "The entomologist's specimens of the Roosevelt expedition now numbers two thousand, covering mammals and birds of all sizes, from field mice to rhinoceroses and from small shrike to bustards. It also includes several thousand reptiles and insects. Among the live animals captured which are to be sent to the National Zoological Park at Washington, are five lions and a leopard."

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 83.

George S. Hutton, for himself and Phebe Hutton, A. W. Thompson, R. C. Pandrick and Josiah H. New, both, Sabers, H. A. Woodard, \$10, for herself and Clayton L. Evers, H. Woodard, \$10, for herself and John B. Evans; Levi V. Boweman, Canada; Hannah A. Cox, Phila.; Fred K. Louthoff, Va.; K. L. Roberts, N. E.; Ruben Satterthwaite, Del.; Rebecca I. Allen, Pa.; Elizabeth Ann Hazard, Pa.; Arthur L. Riche, N. J.; Mary P. Nicholson, Pa.; Wm. Smallwood, Pa.; George H. Hutton, \$10, for himself and Samuel S. Haines, M. D.; Alfred C. Hill, Pa.; Phebe C. Hutton, Pa.; Phebe P. Stokes, N. J.; C. R. Branson, Ind.; John S. Keeling, Ireland; George A. Keeley, Del.; R. A. and H. C. Williams, N. J.; Charles Wright and Sarah B. DeGou, N. J.; George R. Chambers, Pa.; Hannah Mary S. Taylor, Pa.; Anne W. Boone, Canada; Elizabeth C.

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

#### NOTICES.

NOTICE.—It is proposed to hold a Tea Meeting the Meeting-house near Horsham, on Seventh-afternoon, Seventh Month 31st, at four o'clock. Alfred C. Garrett is expected to deliver an address.

CROWELL PREPARATIVE MEETING proposes to commemorate the one hundredth anniversary of the erection of the meeting-house on the fourteenth of Eighth Month, 1900.

All interested are cordially invited to attend. Exercises will begin at two o'clock P. M. Train leaves Market Street Ferry, Philadelphia, for Crowell, 12:40 P. M., returning, leaves Crowell 5:20 P. M.

Those expecting to attend, will kindly inform, on or before Eighth Month 9th, 1900.

WM. B. COOPER,

Marlton, N. J.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET PHILADELPHIA. During the Seventh and Eighth Months, the library will be open only on Fifth-days mornings from 9 A. M. to 1 P. M.

DIED.—At her home in Philadelphia, Sixth Month 15th, 1900, ANN HANNA LEEDS TATUM, wife of William F. Tatum, formerly of Woodbury, N. J., in the sixty-sixth year of her age; she was a member of Western District Monthly Meeting, but on account of ill health seldom had the privilege of attending meeting during recent years. Being generally confined to the house, she endeavored in her lifetime to serve the Lord, and she had always loved by doing little kindnesses which most leave undone or despise. As life drew to a close the words of a favorite text were verified in her: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." At her home in McKeessport, Penna., Seventh Month 10th, 1900, ELIZABETH H. COOPER, wife of Dr. Joseph L. Conrad, in the thirty-fifth year of her age; she was a member of Salem Monthly Meeting of Friends Ohio.

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## Shall it be Principle, or Expediency?

If any religious association was ever concerned to have its foundation in pure principle, even to the sacrifice of anything that did only the world's wisdom or expediency recommend it, that fellowship in principle was the Society of Friends. It could have gone with the current of other religious professions in the matter of worship, of use of place and power, of conformity warfare, oaths, slavery, fashionable show, compliments not based on truth, and many minor practices which fail to be justified as the witness for pure truth in the heart, but it could not have acquiesced in this oddlike conformity and have been the society that it was raised up to be,—a Society so closely the "Friends of Truth," as to be distinguished by the unshrinking practice of the Witness for Truth in the heart. This made them the Protestants of the Protestants, in clearing the unclean stratum of the rubbish of untruth which the first wave of the Reformation could see no deeper than to overlook. It did its part, and the still deeper stratum was reserved for the clean sweep of loyal Friends of pure truth. Loyalty to this principle must necessarily have made the Friends a peculiar people, and have marked them as bearers of a series of testimonies for the Truth, and must have cast a chain of doctrines that could not remain as they had been suffered to degenerate without balking the truth. True soundness must have been sacrificed to ecclesiastical soundness in religion, and to conventional soundness in morals, unless the Friends of Truth had been raised up to all a halt. All this because it was principle which the Spirit of Truth held them, and caused them from mere expediency,

There has arisen in the course of time a birth-right membership in the organization which has not been a truthright membership in the Principle. These have had the gift of an inheritance gratis, without so much as the effort of an acceptance. They know not what the principles cost, or what the battling with adverse waters is in swimming against the popular current, but they do recognize how comfortable it is, for the time being, to drift with the current of expediency, and get as large a following in the attendance in a meeting-house as modern compromise will draw in. Popular favor as indicated by numbers resorting to outward attractions seems all one with the owning of the Holy Spirit. Our principles of worship, as derived from the Holy Spirit, are lost sight of in the game of human Success.

Taught as they are by this modern re-lapse, the many are not to be wondered at who are as the legitimate echo of the woman who said to one of our ministers: "Principles? I'm tired of hearing the word principle! Give me Policy,—that is the word I believe in for conducting our meetings, and for running the Society of Friends. Principles have had their day; Policy is the modern word,—the only word for me!"

And yet how eloquent such sometimes are on public and festive occasions in retracing the good old Quaker stock, and referring the virtues of the modern descendants to the principles of the "Quaker of the olden time;" thus declaring that Principles have proved to be the best Policy, so far as our boasting has a foundation, and suggesting a dubious outlook of the reversal of the maxim, in holding that policy is now to be the best principle. Indeed we know a meeting which several thoughtful strangers at a certain season of the year prefer to resort to for the relics of the old principles of Friends' worship which are supposed to remain in it, principles which years ago impressed them as giving to them "a new discovery in worship." And we are told in effect, in conversations with such visiting strangers, that the more we compromise the more we shall find that principle in the past was our best policy. "If we want," say they, "a fac-simile of our own kind of meetings,—the non-waiting worship and non-waiting ministry, the dictated sounds for

praise, the best educated human talent, the cultured prayer, music, and discourse,—to our own meetings we will go; but to Friends' meetings we would go for the inspirational silence, prayer, or prophetic ministry, un-compulsory and fresh in the freedom of the Spirit."

It will be learned, we believe, in years to come that the "Lord hath need" among the churches for the silence of all flesh as the condition of an inspirational worship, whether silent or vocal; and that Friends will be thanked for having been hangers-on of "the new discovery in worship;" and the seceders back to those human policies for public worship from which the Friends were called out and up higher, will not be thanked for being retarders of so spiritual a movement, while borrowing its ancient name.

We have recently in mind a young minister among us who was brought up till near manhood as a Roman Catholic. For years he suffered the stated observance of the rituals, forms, and ceremonies as dry husks from which no food or life came to his soul. So thinking all that observance was Christianity, he renounced Christianity. But the Holy Spirit wrought with him a sense of need which he found something in Protestant churches was partly appealing to or filling. But not until he came to witness the Friends' manner of worship was he satisfied that its principles afforded the true home for him. He joined the Friends and ultimately was recorded as a minister. He felt peace as in his right place for a season. Then he realized the development of a new or reversed Friendism as to public worship and ministry,—all for the sake of expediency in drawing in attenders not to disappoint them in having no sermon, singing, and other stated vocal exercises. Then came the claims of the cross for a decision as to what was the Truth for him. Should he go with Fox, Penn, Barclay, Burrough, Grellet, and the principles of the olden time,—that is with Christ as "Head over all things to his church?" Should he preach simply as an echo of Christ Jesus who alone could speak to his and a meetings' condition; or should he backslide with the multitude into the ministry and services from which we were called forward? Here was a crucial conflict. But he decided that he

could not compromise. The standard for truth handed to our sons of the morning was handed to him to maintain, and he must not let it trail to please a meeting or his fellow ministers under our name. "Shall it be Principle or shall it be Expediency?" He decided for Principle, and may the Lord preserve all such.

### From Life and Travels of John Churchman.

#### MARRIAGE.

(Continued from page 26.)

When I had entered the twenty-fifth year of my age, I accomplished marriage with Margaret Brown, a virtuous young woman, whom I loved as a sister for several years, because I believed she loved religion; I think I may safely say, it was in a good degree of the Lord's pure fear, and a sense of the pointings of Truth, on both sides, that we took each other on the twenty-seventh day of the Eleventh Month, 1729 (old style), in an appointed meeting at East Nottingham, and I thought that our Heavenly Father owned us with his presence at that time.

The covenants made in marriage are exceeding great, and I think they never can be rightly kept, and truly performed without Divine assistance; and am convinced, if all who enter into a marriage state would in the Lord's fear truly seek his assistance, they would know their own tempers kept down, and instead of jarring and discord, unity of spirit, harmony of conduct, and a concern to be exemplary to their offspring would increase, and be maintained.

The summer following, in the year 1730, a Monthly Meeting was settled at Nottingham (being before a branch of New Garden Monthly Meeting), by the advice and appointment of the Quarterly Meeting; this brought a fear and weighty concern upon me and many others, that the affairs of Truth might be managed to the honor thereof; for we had but few substantial elderly Friends. In a sense of our weakness, it was the breathing desire of my soul that the Lord would be pleased for his own sake, and the honor of his great Name, to be near to his children, and inspire them with wisdom and judgment for his own work; and blessed forever be his holy Name! I believe He heard our cry and in a measure answered our prayers; being kept low and humble, it was a growing time to several. My affection to Friends of New Garden Monthly Meeting was so great that for many months after we parted from them, I seldom missed attending it, and therein had great satisfaction and some of their members frequently attended ours, for our love towards each other was mutual.

When I was about twenty-six years of age, some Friends were appointed to perform a family visit, and being desirous of my company, I joined with them, and therein felt the ownings of Truth in some degree.

At one house the Friends on the service had a good opportunity, several young folks, some of whom were not of the family, being present, I felt the Divine presence to be near, and a motion to conclude that sitting in supplication and thank-

giving to the Lord, but was not hasty, for fear of doing what was not required of me, so omitted it, and afterwards asked an experienced worthy minister, if he had ever known any Friend appear in a meeting in public prayer, before they had ever appeared in public testimony; which enquiry I made in such a manner as to give no mistrust of me; he answered: "Nay, I believe it would be very uncommon," it struck me pretty closely, and now I began to doubt whether it was not a delusion for me, to entertain an apprehension that I should be called to the work of the ministry, the concern whereof had been at times very heavy upon me; though, no motion that felt like a gentle command to break silence until at the house before mentioned.

This was an exercising time to me, but I did not discover it to any one; I seemed to be forsaken, though not sensible of much judgment for my omission of duty, for I could with sincerity appeal to Him who knoweth all things, that it did not proceed from willful disobedience, . . . and a secret hope revived that my gracious Lord and Master would not quite cast me off, and blessed be his holy Name! He did not leave me very long before I was favored as usual, but with no motion of the same kind.

(To be continued.)

### Annabella E. Winn.

At a Monthly Meeting of Friends of Philadelphia for the Western District, held in joint session of men and women on Fifth Month 19th, 1909, the following minute, prepared to express the appreciation of this meeting of the long and faithful services among us of Annabella E. Winn, was read. The minute was fully united with, reviving among us memories of her helpful life and character, and of her faithfulness to what she believed was the will of her Divine Master.

Our beloved friend, Annabella Elliott Winn, a minister of the Gospel, departed this life on the thirtieth of Eleventh Month, 1908. Such is our sense of her place among us, and of our loss by her removal, that we deem it eminently fitting that a minute of memorial should be placed on the record of our Monthly Meeting in appreciation of her Christian life and anointed services. While her certificate of membership was never transferred from Newport Monthly Meeting in Rhode Island to ours, yet her many years residence within the compass of our Monthly Meeting, and her sympathetic fellowship with its members in spiritual interests, and ever faithful ministry, made her virtually, and in the deepest meaning, a member with us.

She was born on the ninth of Sixth Month, in the year 1818, her parents being Daniel Elliott and Lydia (Richards) Elliott—whose second marriage was to Thomas Shipley. Little is remarked of her early life. She seems, we are informed, "to have been an elect child, but without any assumption of superior goodness. From very early years she turned to her Saviour as the flower turns to the sun." In some part of her girlhood she attended the school kept in Philadelphia by Hannah and Sallie Whitall—a school

afterwards known as Mary Anna and S. Longstreth's. She was married Sixth Month 4th, 1840, in the Arch Street Meeting-house of this city, to Thomas Winn. They resided for a series of years at Hickory Grove, Iowa, in the limits of Springdale Monthly Meeting, in which she served for a number of years as clerk, and became acknowledged as a minister. In those pioneer days she shared with others the hardships and toils of a new country, which rooted and grounded her the more firmly in Christ her Saviour.

One who was an observer of her life makes this record concerning her: "It makes no slight thing in the crude life of the West, when farm houses were being reared upon the virgin soil of the Iowa prairie, to have in our midst a gentle woman of so gracious sweetness and serene dignity, whose spiritual life radiating from a face and form of singular delicacy and beauty, rendered her as distinguished as she was beloved by old and young."

"I have heard," continued the writer in the description, "a minister of wide service across both oceans and in America, say in her notes to him in those days of his youth were an inspiration that called forth the highest possibilities of his spiritual nature."

"She brought to Springdale Quarterly Meeting, with its large, newly-gathered assemblies, a personal influence and an abiding ministry that has borne fruit in many lives, of the departed and the remaining. She took long journeys with other particularly in company with Joel Bean; his wife, Hannah E. Bean (her sister) and his sister, Mary H. Tebbetts, in visiting note meetings, and over rough roads, poor, the sorrowing and the imprisoned were sharers in her ministrations."

Her exceptional distinction is believed to have been, not only her gift in the ministry "but also the attainment of a life lived in the companionship of spiritual realities," what has been called "the practice of the presence of God." "No pressure of circumstances or rush of undertakings hinder the daily devotions" to the Source of I strength. "She naturally, habitually, walk apart with Him who was to her a lit sanctuary in whatever place she dwelt."

Her life and service, when she came as widow to reside again among us in the Ea was as a maturing and mellowing fruitage of the more strenuous discipline incurred in the West. The spiritual character which in little girlhood loved to turn to the Sun of Righteousness, and in the woman became a patient submission shaped and conformed to the image of Christ, passed on among us in her riper stage, more and more into the fullness of the blessing of the Gospel of Christ. She was a demonstration of an anointed ministry in that prophetic gift which needs no argument or defense by itself. As was testified of her ministry while exercised before she returned hither, so we can say now, that "with the passing from us of Annabella E. Winn, and of a few more of her contemporaries," there is danger that "there will disappear from the Society of Friends a type of character and a form of ministry which was once a distinguishing feature."—a ministry which was not thought

not, but uttered from the living Source, pointing her to bring forth things new and old from the treasury of glorious experience. Our remembrance of Annabella E. Winn is not well to be dis-associated from that of her sister Hannah E. Bean, whose early life as among Friends in this city, and who in her meeting-house became a teacher of blessed memory in the school instruction of one of our members, and later removed, the beloved wife of Joel Bean, to the State of Iowa, where she likewise became an effective occupier of a gift in the ministry of the same Gospel. Both sisters separated to the width of the continent in their latter days, and passing away at so near the same time on its opposite shores, "lovely and pleasant in their lives," cannot in our hearts of appreciation be divided. They are now separated; and may they be followed by our members that the Lord of the harvest will extend the wing of ancient goodness and wish anointing over us to bring forth like harvesters into his harvest, who will serve his generation in a ministry which needs no other demonstration than the same Spirit and the same Power.

If Not, Why Not.

I read in the *Olney Current* the paragraph: "Ye younger members who have not felt required to adopt the attire of our early friends should, nevertheless, feel the full responsibility of maintaining their high standard of industry, business integrity and morality."

This expression coming from the source does touched a tender place in my heart, bringing the visions of youth again fresh to my view. For it was about the time I began my acquaintance with Olney that I was under mercy visited with the Dayspring on high, and made willing to bear before the world the distinctive mark of a friend (or one who is endeavoring to follow in meek, crucified and now risen and glorified Redeemer). I do not want to hurt the oil and the wine in any, but it is only in love of you and for the Master's cause, that his time may be glorified and his power magnified more and more in and through us, that we feel constrained to reason a little with such as do not think it required of them to be separated from the world.

If not, why not? Is it not because you are not sufficiently concerned about best things? Do you feel it required of you to follow the customs of the world? If not and if you follow them, is it not an evidence that you would rather be known as a worldling than as a Christian? Is that the class that we will want to be counted amongst in that day when all nations shall be gathered together and shall be separated, as a shepherd divideth his sheep from the goats? Will we not then want to be of that number whom it may be said: "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world?" If it not the call to us just the same as to our fathers: "Come out from among them and be ye separate which bear the vessels of the Lord." It does not seem to me to be enough for us to maintain the high standard

of industry, business integrity and morality, if we do not carry the mark to show why we do these things. We may be judged as doing them because "Honesty is the best policy," and the praise may not be given to Him to whom it belongs. We may do these things and yet the hand-writing that was upon the wall against Belshazzar may be against us, because the God in whose hand our breath is and whose are all our ways have we not glorified.

I believe, dear schoolmates, younger and older, that when we come into the perfect discovery of the Dayspring from on high and come to abide in the true and living vine, even Him of whom the prophet wrote that he should put on righteousness as a breastplate and an helmet of salvation upon his head, and put on the garment of vengeance for clothing and was clad with zeal as a cloak, then we will not want to appear as worldlings, but we will rejoice, if we may be counted worthy, to bear his reproach before the world, as saveth the apostle: "If we be reproached for the name of Christ, happy are we; for the Spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified." Then we will not want to shun the cross, bearing no burdens for Him who suffered for us, but the cry of our hearts will be how can I serve Thee better, O Thou whose name art Jehovah?

EDWARD EDGERTON.

THE Bible is not academic but "It was a life before it was a literature; it was an experience before it was an expression." It was first "living epistles," then written ones, and is intended to live again. It does not belong to scholars only, but came from the lives of plain men who were filled with the Holy Spirit, and may be received by other plain men who are filled with the same Spirit. For every temptation, for every sorrow, for every duty, this Bible arsenal has an appropriate weapon. Every one who lives by it will have in the truest sense good success. Let us admit its truth into our minds; submit our lives to be ruled by its precepts; commit its watchwords by heart, transmit it to others.—MCDOWELL.

JOHN WOOLMAN.—Connected with no great organization, possessed of but small means, he is still a power in the world through his writings, apart from his actual life work. In fact, the success in social effort which has attended the labors of the Society as a whole, and which in the past has been quite out of proportion to its actual numbers, has been due similarly to the possession of a large portion of that wisdom which comes to those whose daily walk is lived in close communion with spiritual realities. Such lives acquire a spiritual sensitiveness and a knowledge of the relative importance of things, and can distinguish between the fleeting and unessential and the permanent and fundamental. Their lucid honesty of mind enables them to see into the making of things, and to trace the relation between cause and effect.—GILBERT L. FOWLER, in *British Friend*.

Abi Heald.

(Continued from page 26.)

*Sixth Month 5th, 1877.*—"A certain scribe came and saith unto him, Master I will follow thee whithersoever thou goest." And Jesus saith unto him, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Mayst thou arise, oh Lord, even with healing in thy wings, for a poor handmaid (if so be that I may apply it that way), that all may be done to thy honor, and that thy will may be done, by and through me a poor child of the dust.

*Seventh Month 13th.*—Solemn is the thought to be a preacher of righteousness. Yet may it be my portion to be even found walking worthily before the Most High, leaning on Him and putting my whole trust in Him as I is the same as ever He was. And oh, may I ever keep on the watch, for there are perils by sea and by land and perils by false brethren. Oh may this little frail barque keep close to the sure Guide. And as thou, oh Father, hast given me a precious gift, enable me to keep close to it, and by thy holy help be enabled rightly to divide the word. Yes, be pleased to arise for thy Name's sake, and the spreading of Truth and righteousness in the earth.

[In the Sixth Month, 1877, she obtained a minute from her Monthly Meeting to attend the other meetings belonging to the Quarter, but becoming discouraged by opposition from some in membership amongst us, she did not go until the next month, when she applied for a renewal of her minute, which she also obtained and then went on and performed the visit to Friends' satisfaction.]

*Fourteenth.*—Oh, what shall I render unto the Lord for all his benefits in thus descending to be near, overshadowing my heart with his presence in a remarkable manner, so that my soul seems ravished with the love of my Heavenly Father! Oh may I bow in humble submission to his requirements. Although the enemy seems almost ready to devour me, yet blessed and holy be the name of our Lord forever. He arose in the needful time to deliver me, and say "It is enough."

*Twelfth Month 15th.*—Yesterday was Monthly Meeting; a poor, low time in the first meeting, yet after a time of deep wading, a little ability was given to minister by calling to the dear youth to be faithful. For if they do not come forward in the work, we cannot expect to stand long. And deep was the travail of my spirit, that I may be found doing the Master's work. I hope the dear Master will arise and dispel the dark clouds, that at times seem to hang over this part of the heritage, for sometimes the enemy comes in like a flood upon us to destroy. Yet blessed be the name of the Most High who lifts up a standard against him.

*Sixteenth.*—To-day has been one of deep trial and travail before the Lord, wherein some little strength was given; blessed and holy forever be the name of the Most High who ever will arise in time of trial and tribulation, if patience is abode in. May the dear Master arise and with his loving presence draw us near unto his footstool of mercies.

For unless there is help sent from his holy sanctuary, whither shall we go for help? For there is none on earth to whom we may look. Then why stand ye here all the day idle? Go work in the vineyard, and whatsoever is right that shall ye receive. When those who had borne the burden and heat of the day were called, thinking they should have received more than those who worked but a short time, yet every man received but a penny,—there was a murmuring against the good man, for they said: "Wilt thou make them equal with us who have borne the burden and heat of the day." But if we work not, how can we expect to receive? May all of our days be spent in the service of our ever beneficent Creator, who has given life and being and understanding, and a manifestation of his Holy Spirit to every man to profit withal; proving him when he doeth not well; and when he endeavors to walk in the strait and narrow way, oh how comfortable he feels, and is enabled to acknowledge that the Lord is good, to the glory of God the Father. And blessed forever be his name, who alone is worthy.

*Second Month 9th, 1878.*—This is Quarterly Meeting day. May thy holy fear be with us, and if consistent with thy holy will, be my helper and director, that none of thy precious testimonies fall to the ground, for through great suffering did thy chosen ones hold out to the end in upholding them, rejoicing to be found worthy to suffer for thy name's sake.

[In the Fourth Month, 1878, she had an appointed meeting at Elkrun, which was a large and favored meeting.]

*Sixth Month 30th.*—To-day after wading under deep concern to be willing to do my Divine Master's will, there seemed a ray of light to dawn on my tribulated path, when this language revived: "Oh that there may be living ones amongst us, sufficient to bury the dead." Our thus assembling together to worship the Father in spirit and in truth appeared very solemn to me. Oh be pleased to keep me humble before thee, is the desire of my heart.

*Eighth Month 25th.*—It is good to trust in the Lord. As the heart panteth after the water-brook, so panteth my soul after thee, O God. Be pleased in the riches of thy mercy to give my son strength to serve thee, that he may be enabled to overcome the temptations of the evil one, and be favored to lay hold of a little fresh strength, that he be not overcome of the tempter. For thou knowest what is best for him, therefore, O Lord, leave him not nor forsake him, till thou hast forgiven all his sins, and fit and prepare him for thy service.

*Ninth Month.* On journeying toward our annual assembly in bowedness of mind, left to crave of Him ability to do his blessed will. May his living presence be in the midst, confining our spirits through all the sittings thereof and humbling our hearts before Him.

*Tenth Month 3rd.* This is the third sitting of the Yearly Meeting and the last Select Meeting. Mayest thou, oh Holy One, be very near and around about in trials, enable us to keep our hearts a little raised in hope, trusting in thy mercies which are renewed afresh every morning.

*Fourth.*—Yesterday was an exercising time, yet the Master's presence was in the midst, causing thanksgiving and praises to ascend on high.

*Eleventh Month.*—This is our Quarterly Meeting day. Oh, Holy Father, lend a helping hand, and if thou seest meet to open my mouth, let thy will be done by and through a mere nothing. May this day be one of thanksgiving and praises unto thee, dearest Father. Into thy keeping I commit my all. Teach me in thy school, for I can learn in no other. All praises shall be given to thee and to thy dear Son, who is worthy, worthy.

(Without date.)—Oh Holy Father, be pleased to be near unto a poor one who is nothing without thee. Be pleased to lend a helping hand to thy unworthy handmaid. Yes, gracious Father, lead me by the still waters of life, where thy presence is more than meat and drink. For in thy presence there is fullness of joy, and at thy right hand are pleasures forevermore.

*First-day Morning.*—Oh, thou chiefest amongst ten thousand and altogether lowliest, thy love is sweeter than honey or the honey-comb. Oh thou Most Holy One, be pleased to clothe me with a meek and humble spirit, that I may move along in thy work to thy praise and honor. Go thou before me, and be with me and strengthen me.

[In the Twelfth Month, 1878, she had an appointed meeting at the town of East Fairfield, which was a favored meeting and well attended, though a stormy day.]

*First Month 2nd, 1879.*—Every secret and hidden thing will be brought to light. And all that is not of his requiring will be judged down by the great Judge of all the earth. And the search must go forth by tribes, by families and by individuals, for what is contrary to his Holy Spirit must be cast out and trodden under foot, so that the pure seed may reign in our poor stripped Society, that it may shine forth in its ancient beauty; but before this cometh there must be deep searching of heart, and humble prostration of soul before the Lord, meekly submitting to his holy will. And that opposing spirit must be done away with, for it is not of the Father, but proceedeth from the enemy, who can transform himself in appearance to an angel of light.

*Twentieth.*—When Jonah was thrown into the sea thou preparedst a fish that swallowed him up. And when he prayed to the Lord, and the Lord spake unto the fish, it vomited Jonah out on dry land. In the stillness thou saidst go, and I will go with thee. If thou wilt arise and plainly show me that this is of thy ordering, thy will be done by and through a poor nothing. I have faith to believe thou wilt. Lord, I believe, help thou mine unbelief.

*This is First-day Morning, the 28th.*—One more day to account for. May it be a memorable day to me and others, wherein thou wilt arise to our help, that all the praise be given to thee alone.

[In the Second Month, 1879, she obtained a minute to visit Pennsville Quarterly Meeting, and the meetings composing it, which she performed in due time to satisfaction, and with much bodily suffering.]

(To be continued.)

### Caroline Emelia Stephen.

[The following account of the late C. Stephen is forwarded from England by one of her dear friends, who explains that the author of it is not a Friend, and that the article appeared in a Journal not conducted by Friends. It seems so true to our apprehension of her character, that we have believed the readers of THE FRIEND might welcome it.—Ed.]

The death of Caroline Emelia Stephen will grieve many who knew her only from her writing. Her life had for years been that of an invalid, but she was wonderfully active in certain directions—she wrote, she saw her friends; she was able occasionally to read papers to a religious Society, until her final illness began some six weeks ago. Her books are known to a large number of readers, and it is not necessary here to dwell upon their contents. The *Service of the Poor* was published in 1871, *Quaker Strongholds* in 1870, *The Five Sir James Stephens* in 1866, and *Light Arising* in 1864. A few words as to her life and character may interest those who had not the happiness of knowing her personally. She was born in 1814, and was the daughter of Sir James Stephen, Under-Secretary for the Colonies and of his wife, Jane Catherine Venn, daughter of the Rector of Clapham. She was educated, after the fashion of the time, by masters and governesses, but the influence which affected her most, no doubt, was that of her father, always revered by her, and of his home, with its strong evangelical traditions. Attention upon her mother during her last illness injured her health so seriously that she never fully recovered. From that date (1875) she was often confined to the sofa, and was never again able to lead a perfect active life. But those who have read her *Quaker Strongholds* will remember that the great change of her life took place at about this time, when, after feeling that she could no longer conscientiously join in the Church of England Service, "one new self" "one new life" to-be-forgotten Sunday morning" "one of a small company of silent worshippers." In the preface to that book she has described something of what the change meant to her; her written and spoken words of her entire life in after years, were testimony to the complete satisfaction it brought her.

Her life was a marked change. She lived at Malvern for some time, but moved in 1881 to Cambridge, where she spent the last years of her life in a little cottage surrounded by a garden. But the secret of her influence and of the deep impression she made even upon those who did not think as she did was that her faith inspired all that she did and said. She could not be with her without feeling that after suffering and thought she had come to dwell upon among the "things which are unseen and eternal;" and that it was her perpetual wish to make others share her peace. But she was no solitary mystic. She was one of the few to whom the gift of expression is given together with the need of it, and in addition to a word of command of language she had a scrupulous will to use it accurately. Thus, the effect upon people of whom her books are unknown, and many of whom she scarcely yet to be decided, and must have been known to whom her books are unknown. Together with her profound belief she had a robust common sense and a practical ability which seemed to show that with health and opportunity she might have ruled and organized. She had all her life enjoyed many intimate friendships with those of her own persuasion, and her sense of humor which played over her talk drew in many of her last years many to whom her relationship was almost maternal. Indeed, many of those who mourn her to-day will remember her in that aspect, remembering the long hours of talk in her room with the windows opening out to the garden, her interest in their lives and her own; remembering, too, something of the deeply pathetic about her which drew in many a tender and almost pathetic about her which drew in many a lover as well as their respect. The last years of her life among her flowers and with young people round her seemed to end fittingly a life which had about it the harmony of a large design.

The right place for the Church is in the world; but the wrong place for the world is in the Church; just as the right place for a ship is in the sea, but it is absolutely fatal to have the sea in the ship.—SAMUEL CHADWICK.



## OUR YOUNGER FRIENDS.

**THREE MANLY BOYS.**—Let me tell you about three splendid boys I knew once on a time. Their father died, and their dear mother was left to bring them up and to turn the money with which to do it. So the boys set in to help her. By taking a few sardines, doing the work herself, and practicing strict economy, this blessed woman got out of debt and gave each of her sons thorough college education. But if they didn't worked like beavers to help her, she never could have done it. Her oldest boy—fully fourteen—treated his mother as if she were the girl he loved best. He took the heavy jobs of housework off her hands, put on his big apron and went to work with a will; washed the potatoes, pounded the clothes, waited on the table—did anything at all that he could coax her to do for him do, and the two younger ones followed his example right along. Those boys never wasted their mother's money on tobacco, beer or cards. They kept at work, did found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked, but respected and admired them. They all married true and noble women, and to-day one of those boys is president of a college, goes to Europe every year almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is my own "beloved physician," while a third is a well-to-do wholesale grocer in Pueblo, Colorado, and member of the city council.—*Frances Willard.*

**A FINE EAR FOR FACTS.**—"But who would have supposed," exclaimed the lady, "I picked himself up out of the dust and started up the road after his escaping steed, who would have supposed that that pony would be afraid of a wheelbarrow!"

"The stable man told us," said the other lady.

The trouble was with the pony-rider's own mind. That part of the brain which stores away facts for use had not been properly worked, and did not have the habit of seizing and putting away carefully what is heard. It takes steady training to notice instantly what is said, to decide whether the fact is worth keeping in mind, as some are not, and then to think sharply and definitely about it for another instant that it shall be recorded as "worthy while" and classified neatly in the mind. "In one ear, out the other" has led to many a fall. The amount of fitness for capable, energetic service that may be obtained by wise and quick use of the greater power of hearing is beyond calculation, and the man who trains this power will often be more efficient than the man who has merely used books to learn from and neglected the other wonderful teacher, his own ear.

"Fine musical ear" is a complimentary term. So equally is the phrase "a fine ear for facts." But to be deserved, the facts must cover a range as broad as that of daily life itself. A "fine ear" for the stray bit

of scientific knowledge let fall by the mechanic, a fine ear for the sudden need for friendly ministry through the street, a fine ear for the redbird's note, or the murmuring of the wheat fields in the breeze, a fine ear for the words that reveal the friendly, the brave, the patient heart of the speaker, a fine ear for the dripping water that summons one to mend the leak, or for the step of the hungry dog upon the porch—fine ear for all that is best and neediest in all the world, this is the gift beyond even the musical ear, this helping, saving "ear for facts."—*NATALIE RICE CLARK, in Forward.*

**WHAT WILL YOU WRITE?**—"What shall I write in my new blank book?" said Ada to herself.

She could not write very well, but she did the best she could.

This is what she wrote: "A Good Girl." She took the blank book and showed it to her mother.

"That looks very well," she said. "That is a good thing to write. I hope you will write it in your big book."

"Why mother," said Ada, "I haven't any big book."

"Yes, you have, my dear," said the mother; "a big book with a great many pages. Each day you have a fresh page. The name of the book is 'Life.'"

**JOHN BURROUGHS**, the distinguished naturalist, said in a recent article: "I do not decay aiming high, only there is no use aiming unless you are loaded, and it is the loading and the kind of material to be used that one is first to be solicitous about."

The years of youth are the loading period of life. It will pay from every point of view to make it as long and as thorough-going as possible.

**THE BOY'S RIGHTS.**—A good many boys don't get their rights. They do not get what belongs to them. I believe in standing up for a boy's rights. Let me tell you what some of them are:

First, a boy has a right to a strong body. Anything that others do to prevent this, or that he does to hinder it, is a wrong to a boy.

Second, a boy has a right to a clear, strong brain. This means that he has a right to study.

Third, a boy has a right to tools. He deserves to have his fingers educated. He has a right to work.

Fourth, a boy has a right to friends—friends that will make him more manly. Because it helps friendships as well as bodily strength, he has a right to play.

Fifth, a boy has a right to character. He has a right to be measured, not by what he can do, but what he can be.

Be sure you get your rights.—*EPWORTH ERA.*

**A STORY OF A MASTERPIECE.**—Mouldering away on the wall of the old mansion in Milan, Italy, hangs the famous "Last Supper" of Leonardo da Vinci. Like every masterpiece, the painting required many years of patient labor, and as a result of that labor it is pronounced perfect in its

naturalness of expression and sublime in its story of love. In addition to these qualities, it has an incident in its history that contributes not a little toward making it the great teacher that it is. It is said that the artist, in painting the faces of the apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity and majestic in its sweetness. After several years of careful search, the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the boy to be the study for the painting of the face of Jesus. All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with the zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said: "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years Pietro had been at Rome studying music, had met with evil companions, had given himself up to drinking and gambling, had fallen into shameful dissipation and crime. The face that now was the model for the face of Judas had once been the model for the face of Christ.—*The New World.*

**MEMORY AS A COMFORTER.**—The rule about committing to memory a bit of a poem, a Bible verse, or some beautiful thought every day, is a fine one. The other day I went to see a very old man who has been ill in the hospital more than a year. His eyesight is too poor for him to read any more, and the days are long and weary. "But," he said, "I pass away a good deal of the time by lying here repeating over and over some of the fine old poems and hymns I committed to memory in my younger years. For years I committed some poem to memory every week of my life, and often I committed two or three cheery little verses to memory every day. Now my greatest pleasure when I am lying here alone is in repeating those poems."

The easiest time to stop a quarrel is before we have impressed upon the other person that we are right and he is wrong. It is keeping up the discussion long enough to enforce that point which works the mischief. In the first place, nobody likes to be proved in the wrong—it adds to the ill-temper; and for another thing, the quarrel has advanced too far before we reach that place; it is usually unreachable, and recedes as the strife advances.—*Selected.*

### Who John Woolman Was.

The surprise of Dr. Eliot's five-foot shelf of books is undoubtedly the "Journal of John Woolman." People are asking, "Who is John Woolman and what message has he for a twentieth-century mind seeking a cross-cut to culture?" It was perhaps vaguely known that Woolman was a Quaker and wrote a book much admired by Whittier and Charles Lamb. Now that his name has come in for a greater trial of fame the words of still others in his behalf are brought forward, among whom is William Ellery Channing, who is quoted to the effect that Woolman's book is "beyond comparison the sweetest and purest autobiography in the language." That literary free lance, Henry Crabb Robinson, contemporary with Charles Lamb, once wrote of him: "If one could venture to impute to his creed, and not to his personal character, the delightful frame of mind he exhibited, one would not hesitate to be a convert." Some facts in the life of the Quaker mystic may not come amiss, and these are given us by W. S. Archibald, in the *Boston Transcript*, from which we quote:

"John Woolman was in trade a tailor, in religion a Quaker, and by his calling a preacher in the Society of Friends. He was born in Northampton, N. J., or 'West Jersey,' as he calls it in his journal, in 1720, just fourteen years after Ben Franklin was born, when George I. was king, when Pope was the great poet, and when the colonies were fighting French and Indians. His boyhood was quite the same as that of other Quaker boys in the colony of West Jersey; hard work on the farm or 'plantation.' He was taught by his parents to read, he says, as soon as he was capable, and he had occasional schooling. His home was a family where he grew up in the simple piety and beautiful simplicity of the Friends.

"It is evident from the 'Journal' that his boyhood gave promise of that religious genius which makes his book so noticeably a record of a pure spirit. Between his sixteenth and eighteenth years, he confesses quite a change in his life, recording that his life was wantonness and his ways were ways of wickedness. This experience was probably no more than a reaction, from which he recovered himself, and entered those habits of living and thinking which eventually led him to his spiritual distinction.

"When he was twenty-one he obtained permission from his father to embark on his own business ventures. He began as clerk to the storekeeper in Mount Holly, five miles from Northampton. Here he lived all his life, earning his livelihood as a tailor, preaching in the meeting and visiting the Society in other colonies. Two episodes may be noticed now as significant of his attitude toward two great questions—slavery and simplicity. His employer, who owned a negro woman, asked Woolman to write out a bill of sale. He did so reluctantly and under protest. This was the beginning of an opposition which occupied his whole life. The second episode was the increase in his business. He had started a store in connection with his tailoring trade, and the way to a large business appeared open, but

I felt a stop in my mind. Through the mercies of the Almighty I had in a good degree learned to be content with a plain way of living." And he sold out his store and confined himself to his trade. It is perhaps not out of place to observe that his example is profitable to many now, if they only 'felt a stop in their mind.'

"When he was twenty-six he made his first religious visit to the Quakers in Virginia, Maryland and Carolina. This is significant, because for the first time he saw slavery on a large scale. 'Two things were remarkable to me in this journey: first in regard to my entertainment. When I ate, drank, and lodged free of cost with people who lived in ease on the hard labor of their slaves I felt uneasy; and as my mind was inward to the Lord, I found this uneasiness return upon me, at times, through the whole visit. Where the masters bore a good share of the burden, and lived frugally, so that their servants were well provided for, and their labor moderate, I felt more easy; but where they lived in a more costly way, and laid heavy burdens on their slaves, my exercise was often great, and I frequently had conversation in private concerning it. Secondly, this trade of importing slaves from their native country being much encouraged among them, and the white people and their children so generally living without much labor, was frequently the subject of my serious thoughts. I saw in these Southern provinces so many vices and corruptions, increased by this trade and this way of life, that it appeared to me as a dark gloominess hanging over the land; and though now many willingly run into it, yet in future the consequence will be grievous to posterity. I express it as it hath appeared to me not once or twice, but as a matter fixed on my mind.' On his return from this journey he wrote down his observations on slavery, and published them in a pamphlet, which bears the imprint of Benjamin Franklin, 1754.

"In 1749 he married. What time he could spare from home and trade was now given to preaching, to active personal opposition to slavery, to journeys visiting Friends' meetings in New England, the South, and West Indies. His love for humanity led him on perilous journeys in the back settlements, and among the Indians. On May 1, 1772, 'having had drawings in his mind,' as he would say, he set sail for England to visit the Friends there. It was characteristic that he sailed, not in the cabin, as invited, but in the steerage, in order to be with and help the 'poor sailors.' On June 8 he reached London. Everywhere in England he saw poverty and injustice, filth and crime, great contrasts with wealth and luxury, and he was oppressed with the wrong and woe. His last public labor was a testimony in the York meeting. He died October 7, 1772, from smallpox, and was buried in the Friends' burial-ground in York."

"The 'Journal' begins in these words: 'I have often felt a motion of love to leave some hints in writing of my experience of the goodness of God, and now, in the thirty-sixth year of my age, I begin this work.' That was in 1756, and it was continued until his last illness in York. It was first pub-

lished in 1774, and an edition was issued by Whittier in 1871. W. S. Archibald observed: "The contents of the 'Journal,' apart from its gracious and gentle utterance, distinguished, to put it briefly, for its opposition to slavery and for its mysticism. John Woolman was a practical man and yet a mystic—a man who could manage his own affairs, who could bravely and persistent work for his fellow-men and who could enter the mystery of that 'inwardness.'"

"His feeling against slavery lifts his work at times above the quiet and quaint style into a fine eloquence. 'When trade is carried on productive of much misery, and the who suffer by it are many thousands of miles off, the danger is the greater of not laying their sufferings to heart. . . . We live, for the term of one year only, to be eye witnesses of what passeth in getting these slaves; were the blood that is there shed to be sprinkled on our garments; were the poor captives bound with thongs and heavily laden with elephants' teeth, to pass before our eyes on their way to the sea; were their bitter lamentations, day after day, to ring in our ears, and their mournful cries in the night to hinder us from sleeping—were we to behold and hear these things, what pious heart would not be deeply affected with sorrow?"

"This opposition to slavery had its source in his religion. Religion to him was more than doctrine; it was duty, founded on the faith that God was the Father of all men and all men were brothers. And these, his own words, offer, perhaps, the greatest inducement to approach the shelf where one will find the 'Journal of John Woolman.'"—*Literary Digest*.

HOW THE BIBLE WAS SAVED IN BURMA—Do you know who Adoniram Judson was? If not, you will find a very interesting story if you hunt out his history and read it. Call him and his great work the volume of "Stories of Bible Translations" says: "Twenty years after Adoniram Judson reached Burma the New Testament was translated into the Burmese tongue. In 1824, when war was waged between England and Burma, Judson was thrown into prison and his wife buried the precious manuscript just ready for the printer, in the earth beneath their house. But as mold was gathering upon it, on account of the dampness caused by heavy rains, with a woman's ready wit, she sewed the treasure inside a roll of cotton, put on a cover, and took it to the jail to be used by her husband as pillow.

"In nine months he was transferred to the inner prison, where five pairs of fetters were put upon his ankles, and it was announced that he, with a hundred others, fastened to bamboo pole, were to be killed before morning. During this terrible night, much prayer ascended for the precious pillow. It had fallen to the share of the keeper of the prison, but Ann Judson, producing a better one, induced him to exchange.

"Adoniram Judson was not killed, but hurried away to another place, and again the pillow was his companion. But one c-

the jailors untied the mat that served as its cover and threw the roll of cotton into the yard as worthless. Here, a native Christian, ignorant of its value, found and preserved as a relic of his beloved master, and with months afterwards its contents were discovered intact. After the close of the war, this New Testament was printed, and in 1834, the whole Bible was translated into the Burmese language—a language peculiarly difficult on account of its construction and curious combination."

### Talkativeness.

Talkativeness is utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the souls sink in word-bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how significant tritles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of Divine life in his heart feels he must unceremoniously tear himself away to some lonely spot or forest, where he can gather up the fragments of his mind and rest in God.

Not only do we need cleansing from sin, but our natural, human spirit needs radical bath to its own noise and activity and ordines.

See the effects of so much talk:

First, it dissipates the spiritual power, the thought and feeling of the soul are like powder and steam—the more they are expended the greater their power. The steam that if properly compressed would drive train forty miles an hour, if allowed too much expense would not move it an inch; so true action of the heart, if expressed in a few Holy Ghost words, will sink into sands to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours are spent in useless conversation were spent in prayer or deep reading, we would soon reach a region of soul-life and Divine peace beyond our present dreams.

Third, loquacity inevitably leads to saving unwise, or unpleasant, or unprofitable things. In religious conversation we soon run up all the cream our souls have in them, and the rest of our talk is all pale, thin milk, until we get alone with God, and feed on his green pasture until the cream issues again. The Holy Spirit warns us, in the multitude of words there lacketh it sin." It is impossible for even the best saints to talk beyond a certain point,

without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress and with all respect for others; I must many a time cease from conversation or withdraw from company to enter into deeper communion with my precious Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an overmastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

He that hath knowledge spareth his words; and a man of understanding is of a cool spirit. (Prov. xvii: 27, R. V.)

In quietness and in confidence shall be your strength. (Isa. xxx: 15.) (Eccl. v: 2, 3.)—G. D. WATSON.

### BE STRONG!

We are not here to play, to dream, to drift. We have hard work to do and loads to lift. Shun not the struggle, face it; 'tis God's gift. MALTREE B. BARBOUR.

### Bodies Bearing the Name of Friends.

#### QUARTERLY MEETINGS NEXT WEEK:

Concord, at Media, Pa., Third-day, Eighth Month 10th, at 10 A. M.  
Calm, at Fast Caln, Pa., Sixth-day, Eighth Month 13th, at 10 A. M.

tidings reach us of a serious loss, both present and prospective, which Emporia Meeting, in Kansas, has lately received in the drowning of Lewis B. Smith, son of Alva J., and nephew of Joshua P. Smith, an event which terminates a life of singularly bright promise. A student for several years in the State Normal School, and later of the Scattergood Seminary, Iowa, and completing his course at the Olney School at Barnesville, Ohio, he was, as a student, bright and thorough, and in other positions industrious and faithful, and it is believed might have become a useful member of Emporia Meeting.

FRIENDS IN NORWAY.—The annual meeting of our Friends in Norway was duly held at Stavanger last month. It was unusually large, so many coming up from the country districts. There were also many visitors from the town to the meetings for worship on First-day,—so that every seat in the large meeting-room was filled.

Those in Norway and Erik Aarek, who attended our late Yearly Meeting in London, gave an account of their experiences. Thorstein Ervne, in writing of their annual meeting, says: "It was a blessed time." He also says that he and Erik Aarek will long remember the kindness of many of their English Friends.—S. J. ALEXANDER, in *London Friend*.

EDWARD GRUBB, who was one of the five Friends who recently visited Germany in company with other representatives of the British Churches, has written in the Seventh Month *British Friend* an interesting account of his impressions, supplemented by extracts from three addresses of special note, including that of the Dean of Worcester, and one by John Edward Ellis, M. P. The record is also printed as a pamphlet, and may be obtained from Headley Brothers. (One penny.)

IN THE FRIEND (Philadelphia) of the same date Cyrus W. Harvey writes that he has tabulated the names of over six hundred ministers in the Society of Friends of George Fox's day, and he finds that of these fifty-four were young girls or young women, and one

hundred and seventeen were boys or young men; that is, one hundred and seventy-one (or twenty-eight per cent.) were under thirty years of age. (He means, we suppose, when they came forward as ministers in the Society of Friends.) He believes that two-thirds of the whole number began their ministry before they were thirty-six. More than forty children, of from seven to fifteen years of age, suffered imprisonment or other punishment.—*British Friend*.

E. A. ARNETT writes that he is leaving England, and is therefore severing his connection with *The Friends' Witness*, as its publisher. Any papers or communications should be addressed in future to Augustus Diamond, of Albert Road, Ilford, England.

### Gathered Notes.

ANDREW CARNEGIE'S valuable letter to the (London) *Times* on the present competition of navies among the Powers has been reprinted by the Peace Society under the title "The Path to Peace upon the Seas." He urges that "the next step momentous as it may prove for good or evil, is apparently for Britain to take, as the inventor and first adopter of the Dreadnought.—*Louden Friend*."

SECTARIANISM.—Probably the meekest type of Christianity ever I have seen in the world, says William T. Ellis, in the *Boston Herald*, is what I found at several points in the Orient, where missionaries of certain American sects, avoiding the difficulties of pioneer work among the heathen, have planted themselves in the midst of the converts of older missions and have undertaken to proselyte them to some peculiar sectarian distinction. Favored by all the opportunities of the non-Christian world, and with their smallness rebuked by the presence of a great need, they do not hesitate to wean away from another missionary the fruit of many years of labor, all for the sake of some shibboleth. They call this foreign missions; instead, it is one of the worst forms of domestic sectarianism transplanted to a foreign shore.

The persistence of shibboleths in religious life is a curious phenomenon. It is true of Buddhism in all its branches, so that it is reported from Tibet that two sects have arisen, one contending for the merits of prayer wheels driven by water power, and the other contending for prayer wheels driven by wind power. Tibet is not so far distant in spirit as may be imagined from some centres of American Christendom.—*The Christian*.

SHALL WE HAVE A ROMAN CATHOLIC PRESIDENT?—The Lutheran brethren who replied to President Roosevelt's letter advocating the election of a Roman Catholic to the presidency of the United States have published the correspondence in a neat booklet, with the title, "Romanism and the Presidency." It can be had from William Schoenfeld, 1204 Lexington Avenue, or Martin Walker, 471 West 142nd Street, New York City. The friends who wish to circulate this admirable pamphlet should send stamps for a few copies or two dollars for one hundred copies.

President Roosevelt did not reply to the Lutheran letter.—*Concordal Catholic*.

"THE 'New Theology' that is, the new religious faith which ignores sin, ignores the blood of atonement, and robs Christ of his deity, was well described by a patient who went to consult his doctor. The physician asked him as to his complaint, whereupon he said: 'I think I've got the 'New Theology.' 'Nonsense' said the doctor, 'what are the symptoms?' He explained that he had 'a swimming in his head, and didn't know exactly where he was.' 'You've got it,' admitted the doctor."—*Pittsburg Christian Advocate*.

THE *Review of Reviews*, says the *Presbyterian*, has a somewhat surprising article on Toleration as the Watchword of the New Law. It argues that the Young Turks are proclaiming that the constitution is compatible with the "Shariat" or sacred law of Islam, and that representatives of all creeds are in the new Turkish Parliament, and that therefore the new party is favorable to religious toleration. It is pointed out that the "Shariat" itself says: "It cannot be denied that laws are changed with the change of times." This is taken as the door through which religious toleration may be introduced into Mohammedan rule. And it is true that while recognizing the Mohammedan religion as the State religion, the constitution grants full religious liberty to all faiths, with equal civil and political rights.

But wait all this looks favorable, the Christian world will do well to look upon it as how this new political and social faith shows itself by works. Will it suppress the Armenian atrocities and give Christian missionaries a free hand?

NOTICE has been given by the Postoffice officials in Washington, that the department is now ready to issue and affix Alaska Pacific, twelve-cent postage stamps, without the usual perforations, in sheets of two hundred and eighty stamps each. This action was taken on account of the fact that many of the stamp affixing and stamp vending machines now in the market were experiencing difficulty in using the perforated rolls of stamps in their machines. Every large department store and many business offices now use these machines, which wet the gum and stick the stamps upon letters with great rapidity, doing away with the old, unhealthy method of licking stamps with the tongue. These stamps will be sold to all applicants for full sheets.

The moral indolence of the automobile has come at last and in terms of scientific precision. It is handed down by Professor Charles Hallowell in the Southland (N. Y.) *Traveler*, in part, as follows:

"I believe that the automobile speed habit breeds a temperament incompatible with gentleness of manner, civility and consideration for others' rights and comforts and instills a feeling of contempt for all persons not in the automobile set; a hauteur which is not a quality of good fellowship of human kindness. A man cannot be a chronic motor driver and a good Christian. The passion of itself begets an intemperate worldliness. The mind of such a man is always restless and hungry. Every reasonable impulse to do as the angels do is stifled, and every impulse to be going, and going fast—regardless of obstacles to his progress, which he sees in the roadway, are resisted; and those who decline to give the whole road at the sound of the trumpet keep it at their peril. Human life is no consideration. A money price is reckoned to be an equivalent for blood. Responsibility is often shirked by flight when possible. Absence of a fellow-feeling does not make for kindness."

"The habitual use of the auto produces hardness of features, a basilisk eye and strained muscles, mechanical movements of the limbs, a stiff, ungainly carriage, and a waddling walk. It beclouds all the senses excepting that of sight—produces an unnatural pitch in the voice and woeferful talk. The thoroughly nates all other enjoyments to the single ultimate of speed. Get there!"

PROVIDE A BIBLE FOR THE SPANISH SPEAKING PEOPLE OF SOUTH AMERICA.—A committee of five scholars was formed under the auspices of the American Bible Society have completed a revision of St. Matthew in Spanish and hope ultimately to revise the whole Scriptures in Spanish.

The first Spanish Bible was Valera's translation published in 1569; about a century ago the Vulgate was translated for Roman Catholic use by Padre Scio, but none of these are satisfactory. The purpose of the revision has been to put the Bible into thoroughly idiomatic Spanish. Closer commercial relations with South America, especially since Secretary Root's visit, are said to have greatly stimulated the demand for a translation of the Bible under other than Roman auspices, and it is thought that when the four Gospels can be published together in a translation that is large. But before any printing is done the work of the committee is to be submitted step by step to scholars in Spain, the West Indies and South America and their suggestions carefully weighed by the committee. The result should be a marked improvement on any version yet available and a great aid to Christian work in all Spanish-speaking countries.

The Christian.

#### SUMMARY OF EVENTS.

UNITED STATES.—President LAFKERE has been actively engaged in aiding the Committee of Conference appointed by the Senate and House of Representatives, in framing a new tariff bill which it is expected will be passed by Congress. A leading Senator has lately stated in regard to this bill, "I think that there will be ample revenue raised by the bill from customs receipts to meet all the requirements of the Government. Nearly everything that enters into general use or trade has had the duties reduced, below the Dingley rates, while the increases have been luxuries, wines, cigars and such things. We think that the customs receipts under this bill will increase

so that within two or three years we shall be able to repeal the corporation tax. Never in the history of the Government has there been levied a corporation tax. It provides for levying a tax of one per cent, on the net income of all corporations. This money is intended to make up a possible deficiency in the country's revenue until the customs receipts are sufficient."

Orville Wright has lately made two flights with his aeroplanes at Washington, which in some respects exceeded those previously made by any aviator. On the 27th ult. he remained in the air for one hour and twelve minutes, in company with another person, a passenger, and circled around the field at Fort Myer, covering a distance of more than fifty miles. On the 30th ult. Orville Wright, with a companion, made a flight of ten minutes at Washington, with a passenger, in an aeroplane at an average altitude of about two hundred feet. The conditions which the United States Government have prescribed for such flights to receive its reward, it is understood, have been fulfilled in this attempt, and Orville Wright and his brother, Wilbur Wright, who is associated with him, have received a grant of thirty thousand dollars, including a bonus of five thousand dollars for their aeroplane.

Lucy Anthony, of Philadelphia, has lately stated that a great petition to Congress, signed by a million names, in favor of equal suffrage, is to be presented this winter. The superintendency of Chicago's great school system has been given into the hands of a woman for the first time in its history. Ella Flag Young, principal of the Chicago public schools, since her election to this national reputation, has been chosen by the newly organized Board of Education as head of the public schools.

The temperature in this city on the 30th ult. reached ninety-six to ninety-eight degrees, and many prostrations from heat occurred. During the afternoon an unusual display of meteors will occur between the 2nd and 12th of this month, during the passage of the earth through a belt of meteors, known as the Perseids.

FOREIGN.—Spanish troops have lately been endeavoring to dislodge the tribesmen in Morocco, at Melilla, a Spanish convict station, where the former has been in a state of rebellion since the summer of 1899, with an outbreak of a socialistic and revolutionary character in Spain itself, has resulted in very serious conditions in different places, particularly in Barcelona, where much loss of life and damage to property have occurred. Great animosity has been shown by the populace against ecclesiastical establishments, and many churches have been plundered and gutted. Late accounts represent that the revolutionaries are in control of all towns in the province of Catalonia, and that one thousand persons have been killed and two thousand, five hundred injured in the city of Barcelona.

In an attempt to cross the English Channel in a flying machine, the Englishman, Hubert Latham left the coast of France for Dover, England, but after flying thirty minutes in the air the machine flutered down into the sea. H. Latham was rescued from drowning.

The British Admiralty has announced that the keels for four more Dreadnoughts will be laid next spring. The announcement is accompanied by the explanation that the United States has been buying ships bigger and faster than England's latest warships. The construction, involving an expenditure of some forty million dollars, is absolutely necessary if England is to maintain the balance of sea-power in her own favor as against Germany, Austria and Italy.

An earthquake, followed by a tidal wave, has lately done great damage in Mexico, particularly at Acapulco on the Pacific Coast. Hundreds of persons are believed, have lost their lives and great damage to property has resulted. The series of earthquake shocks, lately felt in that district, is said to have been the most severe experienced for several years.

The Aetna of Osaka, in Japan, having a population estimated at a million, has been greatly injured by a fire occurring on the 31st ult., by which twenty thousand houses are reported to have been destroyed.

#### RECEIPTS.

Unless otherwise specified, two dollars has been received from each person, some of whom are:

Annie L. Jones, Del.; Pearl Palmer and for L. Chalkley Palmer, Pa.; Anne Mickle and for Thomas Evans, Pa.; Iza Barker, Ind. \$10. for himself, Ann Hawthorth, Caroline Blackburn, Charles W. Jones and George W. Meudenhall; Esther K. Misp. Pa.; Edward Jeffrey, Pa.; Sarah G. Woodman, Pa.; Wm. Scattered, Ac't. Pa. \$4. for Helena Conner and Thomas

S. Mellor, to No. 13, Vol. 84; Emeline P. Newbold, P. Barclay R. Leeds, Phila. \$10. for himself (a copy Daniel L. Leeds, Wm. H. Leeds and Wm. F. Tatu Caspar T. Sharpless, N. J., \$6. for himself, Ephra Tomlinson and J. Edwin James; Edwin A. Hoopes, P. J. Harvey Dewees, Pa.; John G. Hall, O.; George Abbott, N. J., \$6. for himself, George Abbott, Jr., a Henry A. Lippincott; Frances B. McCollin, Phila. W. C. Craig, Phila. to No. 20, Wm. S. Yarnall, O.; for Mary Lowmes Levis, Pa. L. M. Brackin, Ac't. O.; \$6. for himself, Catharine Atkinson, O. J. Brackin, E. Jacob Bundy, J. Rowland Haines, Martha B. Janne Edmund Maule, O. S. Negus, E. B. Steer, L. B. Steer Nathaniel Steer and S. M. Thomas; Margaret Maule, P. Wm. D. Smith, Ac't. Ia, \$14. for Thomas Blackburn, Wm. T. Bates, Sully, to No. 20, Wm. S. Yarnall, O. F. Smith, Edward Edgerton and Lydia S. Worthington; Robert Smith, Ac't. O. \$28. for Hannah J. Matson, Edith Smith, Lizzie M. Smith, Tabitha Ha Samuel Hall, Lewis Hall, Gilbert McGrew, Jonathan Binns, J. Harvey Binns, Joseph P. Binns, Filwood Whinery, Walter Thomas, Gilbert Thomas and Olivia Deane, N. J.; William E. Cook and R. M. Cook, Pa. Hannah E. Sheppard, Phila. L. Benjamin, Pa. P. Peter J. Fugelli, Phila. Jacob Cook, Ia, \$6. for himself, Richard Mott and Lester Chambers; Anna P. Chambe and Alfred Sharpless, Pa.; J. R. Haines, Phila.; Chas. Wood, Phila.; Wm. Scattered, Ac't. Pa., \$6. for Mercy A. Roberts, for herself, Elizabeth L. Kobert, Ann J. Roberts, Robert Isaac Heckock, Pa.; Samuel L. Whitson, Phila.; Elizabeth L. Thomas, Pa.; Susie Pearson, Pa.; S. S. Parvin, Pa.; Charles Lee, Pa.; Ruth S. Abbott, Phila.; Hamilton Haines and for Joseph K. Haines, N. J.; Benjamin Heritage, N. J.; John J. Brown, Ac't. Pa., \$6. for himself, Abel McCarty ar John McCarty; Anna M. Ormsby, Phila.; P. E. Deane, N. J.; William B. Moore, Pa.; Samuel Trimble, M. D., Pa.; Daniel D. Test, Phila.; Thomas A. Wood, Ac't. O. \$18. for David Elliston, Jesse Edgerton, Drusilla Fogg, Eliza Ann Fogg, Wilson M. Hall, Lyd Warrington, Edgar Warrington, Abner Woolman or Horace J. Edgerton; C. Canby Balderston, Md. \$6. for himself, Myra A. Balderston and Elwood Balderston Hannah B. Williams, Ac't. Cal. \$18. for Samuel G. Cole, H. H. Cole, Edith Cole, M. J. Cole, Wm. Doudna, C. T. Engle, Henry Hartley, Ruth Thompson, Abigail P. Ward and Isaac N. Vail; Alice J. Haines, Cal.; Lydia S. Thomas, Pa. and for Hanna R. Willets, Ia.; Edwin Baldwin and for Mark B. Will, N. J.; Frank H. Godinger, N. J.

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

#### NOTICES.

CROWELL PREPARATIVE MEETING proposes to commemorate the one hundredth anniversary of the creation of the meeting-house on the fourteenth of Eighth Month, 1900.

All interested are cordially invited to attend. Exercises will begin at two o'clock P. M. Train leaves Market Street Ferry, Philadelphia, for Crowell, 12-40 P. M., returning, leaves Crowell 7:50 P. M.

Those expecting to attend, will kindly inform, on or before Eighth Month 6th, 1900.

Wm. B. COOPER,  
Marton, N. J.

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

DIED.—At his late residence in Atlantic City, N. J. on the twenty-ninth of First Month, 1900, WILLIAM P. JONES, IN HIS SIXTY-Seventh year, a member of Gwynedd Monthly Meeting, Friends Meeting, in Philadelphia, at his home, San Jose, California, Fifth Month 6th, 1900. ELIZABETH COLVENS HAINES, in the sixty fifth year of her age. She was the wife of Samuel S. Haines and daughter of the late Charles Stokes, and a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—on the twelfth of Seventh Month, 1900, MARTIN RANUOLPH, aged eighty-two years; a member of the Monthly Meeting of Friends of Philadelphia, for the Western District, Interred in Friends' Southwest Ground.

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

# THE FRIEND.

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NOTICE.—Until the middle of next month, all matter intended for the Editor should be addressed to the Publisher, Edwin P. Sewell, at his address given above.

A GOOD MEMORY.—“Discouragement is *infirmity*,” many can say, with the calmist. But as a corrective of that *infirmity* he adds: “I will remember the years the right hand of the Most High.” The former encouragements of our God to our souls are not accepted to their full extent unless allowed to help bridge over the seas of present discouragement. How insoluble would be the darkness of the night without a remembrance of a day of light that had just preceded it! giving us a lively hope that there will be a to-morrow light also. Yea, “we are saved by hope,” and it is an *infirmity* of faith to assume that a night is to be perpetual. I will remember to pass with its blessings, I will not borrow trouble from to-morrow, for to-morrow is to be a day-time of its own,—a day-time of its day and ours, whose will is the will of love. Another reason why a yielding to discouragement is an *infirmity* is, that discouragement is of the evil one, so far as it is an *infirmity* of faith. It is a forgetting that God loves. “He that is our God, is a God of *infirmity*.” He may let some things try us temporarily, but He will “not let anything harm you if you do that which is right,” and wait upon Him.

It was a great wickedness that Simon the sorcerer attempted; and equally great, as it is their head in our modern church life, never attempts to inject mercenary methods into spiritual religion is guilty of that sin which has come to be labeled with *Simon's* name: the sin of simony.—W. L. LIS.

Abi Heald.

(Continued from page 36.)

Second Month 17th, 1870.—After leaving home and arriving at Bellair, the peacefulness of mind which I was favored to feel is not at the command of man, and which still continues with me whilst journeying onward in the path set before me. “One is your Master, even Christ, and all we are brethren.” seems to be the language of my heart. We had a pleasant passage to Barnesville. Stopped off at Eli R. Kennard’s. Staid till twelve o’clock, and proceeded on to Zanesville, arriving at three and remaining there till morning. A comfortable resting place. My poor mind experienced his sustaining presence, cheering me onward in the path of duty. As the boats are not running we proceeded in the hack to Malta. May I deepen in the life of true religion, is the earnest prayer of my heart. My deeply exercised mind was turned inward to the all-wise Creator, that He might guide me aright.

Twenty-second.—Was at Southland meeting. After a truly exercising time of deep wading, there did come a time of refreshment, and a little ability was given to minister.

Third Month 5th.—In looking over my journeys, the arduous undertakings and deep exercises I have had to pass through, I have been led to partake in a measure of the tribulations, and experienced a little foretaste of the sufferings our blessed Saviour had to endure. He who did no wrong, but went about doing good to the bodies and souls of men,—though I am not worthy of the very least of his tender regard. And oh, when it is thy Divine and holy will to say it is enough, thy will be done. Enable me to become anything or nothing as Thou seest meet. As Thou hast been with me in the sixth trouble, leave me not in the seventh. We were favored to attend all the meetings, though in fear and trembling before the Most High. May all praises be given to his worthy Name forever and evermore, saith my soul.

Third Month.—Be pleased, dearest Lord and Master, as Thou wast with Joseph whilst in prison and preserved him, so that he kept near to thy Divine direction amidst all trying events, so be near to a poor child, who feels as though there is no way without thy aid. Be pleased to hear the prayers put up for direction, and that I may be enabled to stand faithfully to the end of my time. Baptize me with the Holy Ghost and fire, till all things that are not right may be judged down. Favor me to be a learner at thy footstool of mercy, for how can I learn in any other school than that of my Lord and Master, Christ Jesus? Amen.

Fourth Month 7th.—Since my sickness

have I had to search every corner of my heart in order to see whether my movements have been in the Master’s ordering. Yet I cannot find anything laid to my charge. Oh Lord be near me, a poor unworthy creature, to the end of my days, for hitherto Thou hast helped me. And may my affliction be a lasting benefit to me and my family, that we may deepen in the life of true religion, and if there is nothing in the way take me to thyself; or, if it be in thy ordering to raise me up again, so as yet once more to assemble for the purpose of worshipping Thee, or to send me to proclaim the glad tidings of the Gospel to a wicked world, thy will, oh Father, not mine, be done.

Eighth.—Oh, I feel that my Redeemer liveth. May I be dipped deeper and deeper in Jordan for my refinement, so that not one of thy testimonies may be trampled upon by a poor unworthy creature. Oh be pleased to open my understanding in thy holy fear, that my affliction may prove a blessing to me and my endeared family; that our wills may be given up to the dear Master’s will. And if it be thy Divine will to restore me to health again, thy will, not mine, oh Father, be done; or, to die resigned if it be thy will. There is no other Physician who can restore me, but Thou who art Almighty, all-powerful to save, and all-sufficient for the work. Yes, all in all. May thy great work be going on in the hearts of the children of men. Oh that the all-beneficent Creator may search the very foundation and terribly shake the earth, that righteousness may run down as a mighty stream. Yes, come life or come death, all is Thine, oh dearest Father. Blessed forever be thy worthy Name.

Ninth.—This is a beautiful day. There is great cause to magnify the dear Redeemer’s name for all his benefits, for his love is sweeter than honey or the honeycomb. Blessed and holy forever be his Name who alone is worthy.

There seems to be no change in my complaint as yet, but Thou, oh blessed Master, knowest how long. May I wait all the appointed time, for his time is the best time.

Tenth.—This is Sixth-day, wherein there is still to be felt the Master’s presence, which is more to be desired than gold or silver. May there be a gathering of the true riches, that will last to the end of my days, and gathering of Manna daily be my privilege. For truly what is life? ‘Tis but a vapor, that soon passeth away. May the earnest travail of my soul be, to deepen in true religion, being able to find the lost piece of silver, that my neighbors may rejoice with me. “As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever.” Oh, dearest Parent, remember me, that when the

time comes to bid adieu to things here below, I may leave a good savor behind, that others may feel constrained to walk in the strait and narrow path. Yet I am not worthy, all is of my Heavenly Father. Fearfully and wonderfully are we made. Yet how dependent are we on the all-bountiful and ever beneficent Creator for every supply. Yes, even for the least crumb that falls from his table, to refresh the needy, thirsty soul. If it be in accordance with his will that my life should be lengthened out, may it be to the honor of Truth and his praise, for I am poor in Manasseh, and the very least in my Father's house. What shall I render to the dear Redeemer for all his mercies day by day?

I am favored to feel such peace of mind, it has truly caused deep searching of heart before the Lord, fearing I was deceiving myself. Oh that my eye may ever be kept single to the captain of my soul's salvation, for He has been near refreshing my poor soul with a crumb of bread from his bountiful table. Unto Him who liveth forevermore shall glory, honor and praises be ascribed.

*Fifteenth.*—'Tis a time wherein an exercise of patience needeth to have its perfect work. It seems there must be a humble submission to his will in all things. 'Tis all of his mercy that I am not consumed. Oh the matchless mercy of the blessed Master, in thus dealing with a poor unworthy one. I have nothing to trust to but his redeeming love which is extended in a wonderful manner.

*Eighteenth.*—This is a beautiful, bright and pleasant day, and may there be an earnest wrestling for the arising of the pure life of righteousness, that it may be comparable to that of building an house on the rock, or that of digging deep, so that we may stand when the storms and the tempests come. And why? Because our foundation is on the true and living Rock, Christ Jesus, the chief corner-stone.

*Nineteenth.*—This was Monthly Meeting day. It is a great trial to be deprived of assembling with my friends to worship the dear Redeemer. May there be a turning from the world and the things thereof, and more of a deep indwelling of spirit before the Lord. That there may be a close searching of heart, and the language be: "Lord, is it I?" No turning aside in the by-paths, but a treading in the strait and narrow way that will lead to true peace and happiness, that the cup may be filled even to overflowing. Yes, dearest Master, still be pleased to lend thy Divine aid.

*Twentieth.* What a beautiful day when the sun ariseth and shineth upon the earth! How does it gladden all that move upon it, yet far more desirable is it when the Sun of righteousness ariseth in the heart, to cheer the poor dependent little ones on their way. May there be a seeking unto Him for ability to do his bidding. Yes, "Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out on the face of the earth: The Lord is his name." (Amos v: 8.)

*Twenty-first.*—"As thy days, so shall thy strength be," is the language to me this morning, for He has promised to be strength in weakness, riches in poverty and a present help in the needful time. Oh that I may be able to flee to the stronghold as the prisoners of hope did formerly, and in this afflictive dispensation, may my only trust be in the alone sure Source, from whence cometh all our help. Flee thou, my soul, to the only Standard for thy strength, and firmly rely upon Him daily, for I have felt his supporting presence near to me a poor worm of the dust. And what can I render to Him for all his mercies, which are renewed afresh every morning, but glory, thanksgiving and praises, forever and evermore?

(To be continued.)

THE FORGIVEN DEBT.—There was a merchant well-known on Long wharf in Boston, whose name was familiar to all the hardy fishermen of Cape Cod. He left a considerable estate, and one package of notes which he recommended to his sons that they should destroy. The sons took a list of the names of the debtors and then carried out their father's wishes, burning thirty thousand dollars' worth of notes of one sort and another. The younger son told the following story:

One day a fisherman came in to see my brother, saying: "I have come up from Cape Cod to pay a debt I owed your father," and he laid a parcel of bills on the table, with a sigh which told that the money had "come hard." I waited in anxiety while my brother ran over our list of forgiven debtors. A sudden smile lighted his face. The man's name was there.

He then explained to the fisherman that the note was outlawed, and that he had no way to recover it, even if he wished. The man insisted that he would pay it, as it was none the less just. My brother then set the thing plainly before him, saying that our father had requested us to release certain debtors, among them himself.

For a moment the fisherman seemed to be stupefied. After he had collected himself, he told how he had raked and scraped and pinched to get the money together for this debt. "About ten days ago," said he, "I had made up the sum within twenty dollars. My wife knew how much the payment of this debt lay upon my mind, and advised me to sell a cow, and make up the difference. I did so—and now what will my wife say?"

"I must get home to the Cape and tell her this good news. She'll probably say over her very words when she put her hands on my shoulder as we parted: 'I have never seen the righteous man forsaken, nor his seed begging bread.'"

Then he went upon his way rejoicing.

After a short silence, seizing his pencil and making a few figures. "There," exclaimed my brother, "your part of the amount would be so much. Conceive a plan to convey to me your share of the pleasure derived from this operation."

TRUTH adds dignity to him who wears it; it is becoming to the lowly and the lofty, and is an emblem of the Redeemer.

## MY TESTIMONY.

The Lord my Shepherd is,  
And I shall never want,  
Through pastures green He leads the way  
And slakes my thirst from day to day.

My weary soul He doth restore,  
In righteous paths my feet He guides,  
For his own name and glory's sake  
He thus for me doth undertake.

Yea, though death's valley cold and dark  
Across my path its shadows cast,  
How can I any evil fear  
Since Christ my Shepherd is so near?

His rod and staff they comfort bring,  
As on I journey to my home;  
He feeds my soul from day to day,  
Though enemies surround my way.

My head with oil He doth anoint,  
Till joy and gladness fill my soul;  
My cup is full and overflows,  
Such loving kindness He bestows.

Goodness and mercy-angels fair,  
Will all my life attend my way;  
Beneath the shadow of his wing  
I safely dwell and praise his name.

S. M. HUNTINGTON

## Six Timid Words.

Not so very long ago, in a lovely old Massachusetts village, there lay in a large, pleasant chamber of a fine old two-story colonnade, standing far back from the busy, brassy street, a young woman suffering from spinal affection induced by a fall upon the ice when skating.

The only daughter of a proud, ambitious, cold, haughty man, many of whose traits she had inherited, she had been all her life envied for her beauty, her wealth and her position; and now, here she was, helpless, hopeless, for the surgeons had said after their examination, when she insisted upon knowing the worst: "You may live for years, but you will probably be an invalid and great sufferer as long as you live."

"And I am doomed to lie upon a couch in this room, and give up all my beautiful ambitions and plans? Of what avail are beauty and wealth now?"

The burden of her plaint, whenever she spoke at all of anything save her bodily discomfort, was: "I am doomed to lie here, doomed to lie here!"

"Doomed to lie and look up!" said the timid voice one day, and turning her eyes the sufferer noticed that a poor woman from a tiny cottage on a little farm back of the village was moving very gently about, wiping the paint in her room, who, as she turned to leave, ventured to emphasize her words by a glance and smile of sympathy.

"What can she mean by that?" thought the invalid, too surprised at the woman's presumption to be angry. "If it is meant for preaching, I will have none of it!"

The thought remained with her, however. She could not see the ground anywhere, but her windows on one side looked out into huge rock-maps; and -for her eyes must rest upon something - her soon became familiar with the denizens of the air who made the great tree their home. She noted the shadows cast by the sunlight, the drip, drip of the rain. She explored cloudland, noted the surpassing beauty of dawn, the glory of the sunsets, and soon learned to look for the first star that smiled in at her with its never-failing, assuring gleam.

Those whose task it was to minister to her noticed that, while she did not suffer less, she ceased complaining, and her mind seemed to have some new occupation.

When the woman came next, with her first step and her dust-cloths, the girl said, simply: "Tell me something more."

"It is a wonderful thing to look up," replied the woman; "it creates a prayerful spirit; you can't help thinking what is above all."

"How did you learn all this?" asked the invalid; "you who are always so busy about disagreeable work."

"Work is a blessing," replied the woman; but that does not matter now, for I want to tell you of a wonderful thing which once happened to me. I was at work for a beautiful lady who was obliged to see callers one morning when the nurse happened to be away, and everybody was busy, and I was closing the outside shutters; she called me to mind the baby, who was sleeping in the cradle under the trees; and she said, in the kindest, gracious way she always had to all: "Lie in the hammock, and look up, if you can; that is what I like to do when I am laid up." And I did so for nearly half an hour, and I think it was, and I did as she told me, and I looked up, and up, and up, into the blue sky, and I saw birds fly up as if they were carrying thoughts or prayers. And when the dear lady came back and bent over the cradle, she said to me: "Thank you; I hope you have seen that although we love our different duties here, the life above is for all in equal measure." Well, I went back to my work as different and far happier man—it was as if I had life; and ever since I have looked up for a glimpse of new and higher, purer things, away from all other—some things which make life hard to you think of them; and I am sure that is what the heavenly Father wants us all to do.

So when I saw you so unhappy, I couldn't help saying, 'Look up!' And now you make bold to tell you this—your life will be spoiled; it will be changed, for God will give you something to do here, if you will Him. And one thing more—you were at the baby, and the gentle lady was your mother. She lived less than a year after that morning."

"My mother!" sighed the girl. "I never knew as much as that about her before. I must have left those words as a message to me."

From that moment, the poor woman's words became prophetic, for the invalid was improving the condition of this humble invalid and became interested in other needy ones. Soon her father, and, indeed, many other friends, fell under the benign influence. The haughty, ambitious pride which had characterized them was lost in the desire to mount to a higher spiritual level; and when one seeks to trace the beneficent and all-reaching influences which went out from that room to the timid words of that poor man, who after many years conveyed the other's healing thought to the suffering child of the daughter, he is lost in wonder at the influence which may attend our smallest and most thoughtless word.—*Western Christian Advocate.*

### The Bible Given Back to the Jews.

In the past, we have greatly deplored the fact that the Bible had not been translated into the Yiddish and printed for the Jews who speak and read in the Yiddish language. Some fragments only of the Bible have heretofore been printed. Now, the Christian world is glad to know that the translation of the Bible into Yiddish has been made by Marcus S. Bergmann, a converted Jew, a man fully equipped mentally and spiritually for the work, and called to it by the Lord.

The Yiddish language is a Judæo-German. Its foundation is German, but being written in Hebrew letters, it differs greatly from the German in grammatical construction and pronunciation; it contains many Hebrew words. The Yiddish is said to be the language now spoken by the majority of the Jews all over the world. So the printing of the Bible for them is a great event in the history of this people. Very few Jews, except the Rabbis, are able to read the old Hebrew. It may be said the Bible is to be given back to the Jews as a people. They may at first reject the New Testament part, but they will be led to examine it, and so it will be made a means for the Gospels and the Messiah to enter their hearts. The translation of the Bible into the Yiddish is one, among many, of God's tokens that the set time to favor Israel has come.

There are nine daily and twenty-seven weekly and monthly papers published in Yiddish in this country. M. S. Bergmann will soon have "The Pilgrim's Progress" translated, which, with the Bible, will give the Yiddish an importance it has never before had.

Marcus S. Bergmann was born in Silesia in 1845. His father, a great Talmudist, of the sect of the Chasidim, died soon after his birth and his mother when he was six years old. He fell into the hands of his uncle, Wolf Bergmann, of the same strict Pharisaic sect as his father, under whom he studied Talmudic and Rabbinical literature. His sister was brought up under the chief rabbi of Breslau, who was a relative, and under whom he later studied for three years.

"It was one Sunday morning," he says, "when coming home from the prayer-room of the Chasidim—to my uncle in great excitement, I asked him how it was that, though we do not believe in the crucified One, yet in the Psalm for the day (Psalm xxiv) we find the words Jehovah Ezuz side by side, Jehovah, I knew, was the Lord—the God of Abraham, Isaac and Jacob; but I did not know that the word Ezuz meant 'strong.' I thought from the sound that it signified Jesus whom the Gentiles believe in and worship as their God. My uncle's only answer to this was a box on the ear, which has made me deaf in the left ear to this day; but the word Ezuz was from that time never out of my mind."

When he was nearly twenty years old, he says, "I was studying the Talmud, believing it to be the most honorable of all employment and most conducive to the glory of God and the best mode of making

amends for my sins which I found clung to me even when engaged in these religious duties. What God said to Abraham (Gen. xii. 1), "Get thee out of thy country and from thy kindred, . . . unto a land that I will show thee," seemed at that time to be continually ringing in my ears, and made me very restless, so that I could not put my mind on anything. I obeyed that voice and left my native country, and in 1866 I came to England." Here he labored without reward in a small synagogue in London. In this we see the Lord leading, and his not laboring for wages showed he was dead to the money spirit that was on his people, and was an evidence that God was going to use him.

"It pleased the Lord," he writes, "at this time to lay his hand upon me, and I was laid aside for six weeks in the German Hospital. When feeling a little better I began to look into the Hebrew Bible which was on the shelf in the ward. As reader in the synagogue I knew the letter of the whole Pentateuch, and other portions of the Old Testament by heart. The portion of Scripture that made a great impression upon me at the time of my illness was Daniel ix. Several verses of this chapter (the confession of Daniel) are repeated each Monday and Thursday by every Jew; but the latter part of this chapter, which so plainly prophesies of the suffering of the Messiah, is never read—in fact, the rabbis pronounce a dreadful curse upon every one who investigates the prophecy of these seventy weeks. They say, 'Their bones shall rot who compute the end of the time.' On remembering this anathema, it was with fear and trembling that I read this passage about the seventy weeks, and coming to verse twenty-six, 'Messiah shall be cut off, but not for himself,'—though we Jews are most careful not to let a Hebrew book drop on the ground—I threw the Hebrew Bible out of my hand, thinking in my ignorance, that this was one of the missionaries' Bibles. But although I threw the Bible away, I could not throw away the words I had just read; 'Messiah shall be cut off, but not for himself.' These words sank deeper and deeper into my soul, and whenever I looked I seemed to see the words in flaming Hebrew characters, and I had no rest for some time. One morning I again took up the Bible, and without thinking or looking for any particular passage, my eyes were arrested by these words (also in a chapter which is never read by the Jews): 'For he was cut off out of the land of the living; for the transgression of my people was he stricken.' (Isa. liii: 8.)

"This seemed to be the answer of the question that I was constantly asking myself during this time of soul-conflict. 'Messiah shall be cut off, but not for himself.' For whom was it? Here it was plainly revealed to me, 'For the transgression of my people,' and surely I belonged to his (God's) people, and therefore, Messiah was cut off for me. Shortly after this I left the hospital, and was again among my Jewish friends, but I could not banish from my mind these two passages."

One morning he put on his Phylacteries and Talith in order to perform his daily

prayers, but he found he could not utter a single sentence from the prayer book. All he could say was, "Open thou mine eyes, that I may behold wondrous things out of Thy Law." He says, "My heart was so burdened with a very great load, and yet I dare not open my mind to any one." It was just one week before the Passover, and it was not to be passed by him without something better than the mere Jewish celebration of that day; the blood of the Lamb was to be applied and he was to become another man. He went out and sought the aid of a devout servant of the Lord, and did not return to his Phylacteries which he had laid aside. Members of his congregation sought him, but he refused to go with them. They endeavored to win him back to the old faith, and when their arguments failed they brought a charge of theft against him and had him locked up in jail.

He says, "I never spent a happier night than I did in that prison cell, for I felt and fully realized that the Lord was with me, and it was then I, for the first time, knelt down and prayed in the name of the Lord Jesus Christ." He knew nothing of the New Testament, but the Lord, in the language of that book, came and talked to him.

"When the case was tried before the Lord Mayor, M. S. Bergmann's innocence was proved, and he was at once set at liberty. This persecution, it may be pointed out, was not in enmity to himself personally, but rather in friendship and mistaken zeal, as his accusers wished to save him, at any cost from becoming a Christian.

"Entering the service of the London City Mission, M. S. Bergmann became a missionary to the Jews, but found his work handicapped by reason of the inability of his countrymen to understand the Hebrew tongue. Earnestly did he long for a version of the Bible in the Yiddish language, and he prayed that God might raise up some one to undertake the work of translation. 'I had been pleading with the Lord for twenty-three years with respect to this great need,' he says. 'I was alone in my room this fine morning, laying this matter before the Lord perhaps more earnestly than ever before, and when on my knees I seemed to hear a voice saying, "Write My word for My people do understand it not;" this was repeated twice. I looked around, still on my knees, to see whence that voice came, and thinking—what does it mean? When, after a little while, I rose from my knees I took my Bible and opened it, placing my hand upon the open page; then, looking up, I asked the Lord to give me a message from that very page—I did not know what part of the Bible lay open before me—so, looking where my finger was, I read as follows: "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he that readeth it may quickly understand." (Hab. ii: 2.)

"M. S. Bergmann entered upon the work of translation, laboring at it late and early, and delighting in it because it was given him by God. In the volume, which is entitled, "Marcus S. Bergmann," and from which these extracts have been taken, the wonderful story of God's gracious dealings with his

servant is told in a manner that is sure to interest and edify the reader. No one can fail to see the hand of God in the whole course of events, and one rejoices to know that the work has been attended with manifest blessing, and that the Bible in the Yiddish language has been welcomed all over the world."

After his conversion, M. S. Bergmann received a heart-breaking letter from his sister, imploring him, in the memory of his father, not to disgrace the ancient faith by going over to the "idolaters." (She referred to the Roman Catholic Church and its images, whose history is the greatest obstacle in the way of the Jews, in bringing them to Christ.) His uncle made him a visit to England to try to induce him to return to the old faith. He says: "It was a most distressing interview and only the grace of God could have enabled me to resist his tears and entreaties." His uncle left him and did not answer his letters for twenty-five years, when he sent him some of the old Scriptures translated into the Yiddish, which broke him all up. He then wrote, excusing himself for not answering his letters giving the Nazarene as the fulfillment of the prophecies, and said, "But when you sent me those beautifully printed pages of our holy law, which the blessed God has given to us on Mount Sinai, through Moses our Master (peace be upon him), and seeing you have translated it into the purest and simplest of our language so that all, even a child, as well as the most learned, can understand, that gives me and all your relatives hope that you have not yet forsaken the God of your fathers. . . . I can assure you that the name Bergmann—our family name—will now live as long as there will be one of our nation to read the holy law in the language which you have translated it." With all this his uncle besought him to return to the bosom of the synagogue.

It was through Marcus S. Bergmann that the Lord Mayor of London was led to hold a meeting in 1890 and send a petition to the Czar of Russia pleading for leniency for the Jews. We thank God for this man taken from the ranks of the Jews to do this great work.—KENT WHITE, in *The Pillar of Fire*.

CHARACTER HOSPITALS.—"A judge in India was once hearing a case in which there had been intricate and heavy perjury. A new witness came, and on saying that he had been educated in a Christian school the judge (a native) said, "Then we can expect the truth from you." Some years ago I met in a train a Mohammedan official from my old station, and I asked him about various old friends. Of one (a Sikh) he spoke warmly as one of the most remarkable men in India. On my asking in what he had shown himself remarkable the Mohammedan said: "That man always speaks the truth, and you may believe every word he says. That is what he learned in your mission school."

"All that we do every day will prove a help or hindrance to our prayers. It is our daily work which is training us unconsciously to a deeper belief in prayer or a lesser concern for it."

## From Russia.

[To the Editor of THE FRIEND:—I call across an account in the *Allemandblatt*, published in Germany, which might interest readers and draw out their sympathies.

It is, of course, a translation, and may everywhere exactly represent the origin, but it shows how the conscientious people in down-trodden Russia, can only carry their convictions, at great cost, when ruling powers choose to oppose them.

If young Friends realized the possibility before them, I think that many more would seek to have a practical knowledge of some of the chief European languages, and Russian among them.

Thy friend,

JOHN E. SOUTHALL.

NEWPORT, Mon., Eng., Seventh Month 15th, 1900

"But when he saw the people, he was grieved for them, because they were benighted and neglected, like sheep which have no Shepherd." (Matt. ix: 36. German version.) I have never felt the above text so deep as since my stay in Russia. I feel under necessity to send my dear brethren across a few lines from here.

When I traveled last autumn through the great Empire for the first time, I was struck by the great contrasts between wealth and external splendor on the one hand, and great poverty, within and without, on the other. The great Russian villages, with the poor, straw-thatched mud cottages, showing this poverty, and the magnificent church buildings, with their golden cupolas, and crosses gleaming in the sun, and concealing great riches. Then we see men blindly led by their popes and priests into all kinds of dead forms, with their idolatry, worship of the saints and so on, one's heart bleeds, while their daily prayers, offerings, or so-called Divine worship, as gone through without their really knowing what they are doing. All the time the great mass of the people are very poor, completely ignorant, without being able either to read or write, and yet almost all live in the fearful sins of immorality and drunkenness, so strong are the bonds which the enemy has forged for the people for centuries down to the present day. There is not a particle of life or vigor in their religion.

Religion should be life, fellowship, reconciliation with God. Where then is the pure Gospel to be found? The priests bear rule and are worse than fanatics if anyone touches their holy possessions and follows the Truth, dissatisfied with all this medieval worship.

With these convictions, my visit to the holy city of Kiev was very painful. Cloisters and churches here vie with each other in their pomp and magnificence; crucifixes overlaid with gold, and innumerable pictures of saints. These places conceal untold sums. We were told that the bank was no longer able to pay the required percentage on the possessions of a cloister. The metropolitan of this cloister draws a yearly income of about two hundred and fifty thousand roubles. Poor people come on pilgrimage here from long distances to find peace; many



ave spent their last kopeck. Deep sorrow is one's heart in looking at their faces, while they are murmuring out their prayers and striking the cross, or in subterranean places, which I loathed to visit, kneeling before the reputed body of the saint Polycarp, Ignatius, and the other saints; kissing the forehead of each dead body, and honoring each martyr by a special alms,—a tid-bit or the numerous monks. Unsatisfied, they never return home from the holy city.

Why do I write all this? That the children of God may think of, and intercede for his poor people. Priestcraft grows ever more oppressive, and is the greatest hindrance to freedom. It is a recognized fact, amply demonstrated in the history of nations, that the baser a religion is, so much the more do the priests have the monopoly of power, while the people are uncultivated, stupid and rough.

[The Bible recognizes no class of priests in the present age of the church; the religion teaches is immediate life from God. Russia furnishes the best proof of this sad truth of national degeneration.] The Word of the Son, Ezekiel xxxiv: 2-5, is entirely fulfilled on this people.

Our brethren have, through the persecution of the priests, very much to suffer. I will take a few recent examples.

On Ascension Day more than two hundred persons, mostly Russian Baptists, and two days later about sixty more, were arrested in Odessa. They had come to a small inference, and some Germans were among them. They had gathered on the hill Matse Masarenko, when a numerous company of police, both mounted and on foot, surrounded them and escorted them to the police station.

The hearing of their case lasted over two hours, and then they were sentenced. Fourteen men were put into a narrow cell. I could not describe how badly those who were in the prison were treated. Without couch, without air, crowded together; fifteen women, for instance, in a space of about thirteen feet by six and one-half feet, are obliged to sleep on the cement floor. A prisoner told me that on no occasion was permission given to leave the cell; some were but they had to stay.

On the other hand, the Lord was with our brethren. Soon evangelical hymns sounded forth from the prison walls; thousands of men must have heard in the streets, and Odessa is quite aroused through these events.

Singing was forbidden, then they held (today-school readings among themselves, and the Gospel was preached by Scripture passages to people wandering in error. More than fifty souls have turned to the Lord, and even the police received the Word, and became friends of our brethren.

One hundred and thirty-eight persons were released after seven days' imprisonment; others received fourteen days; the teachers two months; a policeman three months. The meeting to be closed. The situation is serious.

On the twenty-second of May, the annual conference of the Mennonite churches was

to be held in Petrovka, Charkow Government. The bitter feeling was so great, that besides the police, about forty Cossacks were called out. The brethren who had come from all parts of Russia were not allowed to stay in the village, and were obliged to return home without attaining their object. Those who had come a few days earlier, were commanded to leave the town by five in the evening. The meeting place was closed.

In Barenhows, a neighboring place, where the Mennonite brethren have an assembly, the leader and Brother Frorse were sentenced to a month's imprisonment and were brought to the county town.

All efforts to obtain freedom for the brethren have been hitherto in vain. The chief of police was troubled that he should have to make the brethren prisoners, who appeared, as he said, faithful and true men. He was forced into this course through the pressure brought to bear by the priests. Their laxity is very great.

In the case of Russian believers matters are still worse. [I conclude that the Mennonites mentioned above are German-speaking colonists.] The roughs are stirred up by the priests, and treated with brandy in order to ill-treat the believers. They are kept in the streets, out of the meetings, and are terribly beaten about. One brother has died in consequence of severe ill-treatment. Russia is on the eve of a great and important crisis.

May the children of God in Germany remember this poor empire, so immense in extent with its millions of languishing immortal souls. May they intercede for their brethren and sisters here, who have to suffer so unspeakably that they may remain firm in the present varied tribulations, and that so our Jesus may be Conqueror and King even in dark "holy" Russia.

WALTER WIEGAND.

HALBSTADT, TOUSSAIN.

[After reading the above dark picture, it is a relief to find in the *Literary Digest* of Seventh Month 24th, the following ray of hope:—Ed.]

#### THE DOUMA FOR RELIGIOUS LIBERTY.

"The most important law for the cultural progress of Russia ever passed by the Douma," is the verdict of the liberal press upon one of the last pieces of legislation enacted by the Douma before adjourning for the summer. This was the bill guaranteeing religious liberty. Despite the Czar's October manifesto granting religious liberty, Greek orthodox practically remained as before the state religion, and the persecution of all other creeds continued unabated. Not only were the non-Christian religions discriminated against, so the Russian press informs us, but even the Old Believers, the adherents of the ancient form of the Established Church in Russia, were systematically hounded, and conversion to their faith was prohibited. The Douma in passing the religious-tolerance act aims to put an end to all religious persecutions. It provides:

"1. That all citizens of age should have the right to choose their own religion, and

be free to change it according to the dictates of their conscience.

"2. That children from the age of fourteen to twenty-one should have the right to choose their religion with the consent of their parents.

"3. That only parents should have the right to determine the religion of children up to the age of fourteen."

"Whatever the future fate of the law may be," says the *Slavo*, of St. Petersburg, "the result of the vote will signify the strengthening of the representative body (the Douma) in the country, that is, its strengthening in the hearts of the Russian citizens."

THE APISH LIFE.—Only about one person in one hundred dares live his own life. The others all try to live as those in the social rank above them live. They, although poor, try to dress as do the rich; they think they must eat as do the rich, furnish their houses as do the rich, above all, must entertain as often and on the same basis of expense. All this is proving ruinous to thousands of happy homes. Even half the automobiles are bought because some one else has one. Of course all this is unutterably silly to sensible people. But one must remember that most people are not sensible, neither have they strength of character sufficient to live their own life, even supposing that they really wished to live the simple life. But there is no greater opportunity for any one who believes in the simple life, the hearty, wholesome, healthy, sweet, independent life, to make needed contribution to this time, than in just living his own life in his own way, amidst those who are living by the "ape" philosophy. The rich, by their wanton luxury, are leading the foolish and weak people of moderate incomes into disastrous expenditure. We can perhaps lead them toward the simple life, by showing in our own living how free and wholesome and happy the life is that creates its own standards of living rather than apes them.—*Christian Work and Evangelist*.

SOME years ago, there appeared in a German paper the following item:

The clock of the Potsdam Garrison church, which Frederick the Great in his day had placed in the tower of that cathedral, and which hourly chimed forth the familiar strains of the old choral "Praise the Lord" and half-hourly "Be ever faithful, ever true," suddenly stopped, some weeks ago, and ceased to intone its sacred melodies. The cause of this sudden cessation of both its works and its music was the intrusion of a brown butterfly, which alighted in its wheel works and brought to a standstill the correct and never-failing time-keeper and choral-toner. Is it not often thus with the heart of man, out of which well songs of joy and praise—songs suddenly and unexpectedly reduced to silence? The cause of it often is so insignificant a thing as a transient thought, a caring care, which becomes entangled in the delicate spiritual works and brings the heavenly music to a standstill.—*Luberischer Herold*.

## OUR YOUNGER FRIENDS.

I WISH YOU WELL.—I remember an old leave-taking that was used back in the country in Tennessee, where I used to visit my grand-parents when a boy, writes a *Home Forum* contributor. I had not heard it for years until one day a very pleasant, homespun-looking man came into my office. After I had waited on him he turned to go and said in a good, genuine old-fashioned way, "I wish you well."

That "I wish you well" kept ringing in my ears; yes, and in my heart, for it came from the heart. Two weeks later the man appeared again and while I waited on him I wondered if he would use those parting words again. Sure enough, as he turned to go he said again in his pleasant way: "I wish you well." After that he came regularly and I looked forward to his coming, and even more to his going, when I always heard the same friendly farewell.

Some time afterward I found in my scrap book the following story:

"I stood on the side of the walk, despondent, almost ready to give up. The world seemed to have defeated me. Presently there reined up beside me a good-natured old gentleman seated in a ramshackle vehicle, drawn by a slow-going horse. He made some inquiries of me and after a short conversation he bid me good-day. As he drove off he turned suddenly in the seat and said: 'I wish you well.' Aha, I said to myself, here is one man that wishes me well. I didn't think any one cared for me! Somehow it gave me courage, and I went on my way with a lighter heart."—*Selected.*

THE ECHO.—"Hop! hop! hop!" shouted little Henry as he was playing in a field near the wood.

"Hop! hop! hop!" came an echo in reply.

"Who's there?" asked Henry, for he had never heard an echo before.

"Who's there?" replied the echo.

"Foolish fellow!" cried Henry at the top of his voice.

"Foolish fellow!" was the reply from the wood.

At this Henry got very angry and called out many ugly names.

The voice from the wood repeated every word.

Henry could not tell who it was speaking from the wood, so he ran home and told his father that a boy hid in the wood had called him bad names.

"Ah, Henry, you have heard nothing but the echo of your own words; the bad names came first from your own lips. Had you used kind and gentle words, you would have had kind and gentle words in return.

"Remember that kind and gentle words bring back kind echoes." *Id.*

—

HIS MOTHER WAS FIRST.—Several years ago, while at Newport News, Va., the writer was in the custom house, conversing with Capt. J. E. B. Stuart, son of the intrepid Confederate cavalry leader. There was also present the captain of a coastwise steamer transacting business with Captain Stuart,

who was collector of the port, when a messenger came in and said:

"Your mother telephones from Norfolk, Captain Stuart, requesting you to come to the phone."

"Excuse me, gentlemen," said Captain Stuart, as he hastily arose from his official position.

"I have no time to wait here," gruffly and impatiently exclaimed the captain of the steamer.

"My mother is calling me," quietly said Captain Stuart, as he half turned around.

"But I am here on business, and it is your official business to attend to me, and attend to me now," was the loud and angry reply.

"I can resign my official position in a minute," replied Captain Stuart, "but I can never resign my mother. My mother is calling me, and she shall not wait nor call in vain."—*Id.*

Did you ever try to put a sunbeam into a jar? When you clap the cover on, the sunbeam is dancing on the outside, and within the jar is hollow darkness. That's what happens when you try to can pleasure and keep it for your own future use. There is only one way to keep pleasure—give it away. It will spoil if you try to preserve it for yourself. Selflessness and happiness are twins. If you want one, you must seek both.—*Id.*

MEASURE OF LOVE.—A teacher had asked the boys of her class how much they loved their mothers, and one boy said:

"I love my mother more than tongue can tell."

"I love mine a thousand bushels," said another little chap.

"What would you be willing to do for her?" asked the teacher.

"O, I would be willing to die for her," replied one boy.

"I would be willing to fight for my mother," said another boy of ten years. "Just let a fellow say anything against my mother, and I guess he'd catch it. I wouldn't let anyone say a bad thing about my mother!"

"Neither would I!" exclaimed another boy.

"You haven't said anything yet, Willie," said the teacher to a little chap of about ten years. "What brave thing would you be willing to do for your mother?"

After a moment's reflection, he said: "Well, I am always willing to get up in the morning the first time she calls me. I think that doing a good deal."

"Yes, Willie, it is," replied the teacher, laughing heartily. "Judging from my experience with boys, I think that the boy who gets up at the first call from his mother, especially on a frosty morning, is a pretty brave boy." *Id.*

A BOY IN BLOSSOM.—"O grandpa," said Charlie, "see how white the apple trees are with blossoms."

"Yes," replied grandpa. "If the tree keeps its promises, there will be plenty of apples; but if it is like some boys I know, there may not be any."

"What do you mean by keeping its promises?" Charlie inquired.

"Why," returned grandpa, "blossoms only the tree's promises, just as the promise little boys make sometimes are only blossoms. Sometimes the frost nips these blossoms, both on the tree and in the boy."

"I see," Charlie remarked; "then you think when I promise to be a better boy am only in blossom. But I'll show you if the frost can't nip my blossoms."—*Young Evangelist.*

CONCERNING SHEEP.—The Witherspoon Building (which is located in Philadelphia and which belongs to the Presbyterial Church), fronts on three streets—Walnut, Juniper and Sansom. As it stands in the heart of the city, it is not often that one sees any animals, except horses, on any of these streets. Occasionally a dog goes along with its owner, and once a boy drove a goat hitched to a wagon.

But the other day there was a flock of sheep on Juniper Street. The men in charge were driving them north, but when Sansom Street was reached the sheep turned west. Two of the men ran to head them off. A boy on the sidewalk who held a pole like broomstick in his hand, rushed out to help. He was a city boy who knew nothing about sheep, but he did the best he could by holding his stick across the road.

"Did he stop the sheep? Had you asked him he would have answered, 'No, indeed.'"

The people on the street who knew sheep and those who did not know them, stood and laughed. Over the stick jumped the first sheep. Over went the second; over went the third; over went the fourth. The sheep behind were all gathering themselves for a jump, when the boy dropped his stick and went back to the sidewalk. He had learned something about sheep.

He had learned that what one sheep does all the rest will do. It would have been easier for those sheep to run around the end of that stick. The roadway was clear, and there was plenty of room. But the first sheep jumped, and had the boy continued to stand there, every other sheep would have jumped, even though it was a perfect useless act.

Did you ever see a boy act like a sheep? Did you ever know one to do what was silly or useless, or downright wicked, because other boys were doing it? Did you ever know a boy who was afraid to say "No" for fear he would be laughed at by the "fellows"? Did you ever see a boy who was a sheep, a poor, foolish thing, that followed its leader without thinking?

Did you ever know some bright-faced "Mary" who was more like her little lamb than like herself, when it came to "following" her Marys? Did you ever know school girls to wear enormous big bows of ribbon over their slender little faces, because every other girl had on an enormous big bow? Did you ever know them to snub some rather nice little girl, because their sheep-leader wanted the little girl to be snubbed? Did you ever see them fairly hang on the neck of some girl they did not approve of, because it happened that all the other sheep

their crowd were hanging on the neck of is particular girl? Did you ever know one so complained that "Susie Jones doesn't love to wash dishes," or "Bessie Smith esn't have to mind the baby," or "Frances ay doesn't have to darn her stockings, or ke her bed, or stay in off the streets at ht?" Did you ever know a girl who was ch as sheep, she thought she must do actly what every other girl was doing? But, boys and girls, and men and women, o have been made in God's image, have mind and reason to guide them, which the mb animals have not. All the more are ey to be blamed, therefore, when they indly follow others in what they say or do ough they without considering whether eir words or actions are good or bad, wise oolish, true or untrue. Learn to exercise ur own best judgment.

"With all thy getting, get understanding," ys the Bible. And the Bible, diligently ad and practiced, will give one the very st wisdom obtainable—the wisdom that ll enable him to avoid just those pitfalls to which others fall to destruction.—*The resbyterian.*

HOME.—Go through the town any even- g, and you will be surprised, if you have ven given the matter any thought, at the mber of boys and young men who make ractice of squandering their evenings, to y nothing about the days spent in the e manner. Squandering time is the sin the age. As a rule, the idle, indolent boy es to the bad. He may have all the elents necessary to make a first-class busi- ness or professional man; but if he is not ructured or encouraged to form habits of dustry, he will be a failure, almost in- oubtedly. There is wisdom in the Jewish orverb: "He who brings his son up without rade, brings him up to be a thief." Prison tistics show that a large proportion of rictives never learned a trade till they med one in prison.

There is one way this great evil of squan- dering time can be remedied, if not alto- ther obviated. Parents must take the tter in hand—must themselves set the ample of industry and frugality, and must t that their children imitate the example, ad that they have something to do.

It is well to teach the boys that no suc- cess comes from squandering time, and that the rter class of people have about as high r- grade for a real industrious thief as for ignorant, idle laborer. It is in the power most parents to regulate this matter, and they will do it, we shall see our army of ling, loafing young men and boys di- nish. Make the home what it should be, ad you have done much toward assuring e future of our boys.

But if parents suffer their own minds to ad- vance continually in sties and stables, and nothing higher in life than land and oney, how can they lead their children on successful lives, fruitful in noble words and ds?—H. L. HASTINGS.

THE more you have to do with Christ, less you will value a creature's smile, ear his frown.

THE EFFECTS OF PRAYER.

Lord, what a change within us one short hour Spent in Thy presence will prevail to make! What heavy burdens from our bosom take. What parched grounds revive, as with a shower! We kneel, and all around us seems to lower; We rise, and all the distant and the near, Stands forth a sunny outline brave and clear. We kneel, how weak! We rise, how full of power! Why, therefore, should we do ourselves this wrong. Or others, that we are not always strong; That we are ever overcome with care; That we should ever weak or heartless be; Anxious or troubled, when with us is prayer, And joy, and strength, and courage are with Thee? R. C. TRENCH.

BESIDES personal perfection the other way by which to bring glory to God is a faithful service. The form of that service, its time, place and conditions should be determined by the Master who appoints it. Our own wisdom can never make the most or the best of our powers. The eye which sees the end from the beginning, infinitely surpasses our own vision; the intelligence which has ever ruled with marvelous skill the realms of nature and grace, is competent to point out every step of our pathway. But the appointed step must be taken, though we know not what the next step will be. It must be taken in loving confidence, for his sake, in his name, and in the strength which He is sure to supply as it is needed. It is not enough that we attempt good works, even though we choose those that are of a high order. Our service is that of *doing his will* as that is made known, and doing it submissively, attentively, prayerfully, lovingly, "as to the Lord and not unto men."—*Evangelical Friend.*

Bodies Bearing the Name of Friends.

- QUARTERLY MEETING NEXT WEEK:  
Western, at West Grove, Pa., Sixth-day, Eighth Month 20th, at 10 A. M.
- MONTHLY MEETINGS NEXT WEEK (Eighth Month 15th to 21st):  
Philadelphia, Western District, Fourth-day, Eighth Month 18th, at 10:30 A. M.  
Muncy, at Pennsada, Pa., Fourth-day, Eighth Month 18th, at 10:30 A. M.  
Haverford, Pa., Fifth-day, Eighth Month 19th, at 5 P. M.  
Rahway, N. J., Fifth-day, Eighth Month 19th, at 7:30 P. M.

LETTERS from Pocono Manor, Pa., in the present season speak almost uniformly to the following purport: "The religious meetings on First-days were well attended and seemed very satisfactory, not only to those in charge of them but to the guests generally."

EXTRACTS from the Minutes and Proceedings of London Yearly Meeting for 1909, have been received, comprising a printed pamphlet or book of two hundred and eighty-four pages. It appears thoroughly and carefully prepared, containing maps of the Australian Commonwealth, of New Zealand, showing the location of meetings or meetings of the United States, with the extent of Yearly Meetings indicated in colors, and full reports of all interests which the Yearly Meeting touches or has official connections with everywhere; Epistles received, Triennial Reports from Quarterly Meetings, sixteen "Testimonies of Deceased Friends," and much other information.

JOSEPH STURGE, the CHRISTIAN MERCHANT.—By AUGUSTUS DIAMOND. Published for the Friends' Tract Association, London: Haedley Brothers, New York: Friends' Book and Tract Committee, 144 East Twentieth Street. This is a neat, illustrated Tract of forty pages, full of interest for those who admire the course of a Christian philanthropist, so well known as a Friend.

THE GENERAL MEETING IN NORTH CAROLINA.—The General Meeting appointed by the Friends (Conservative of North Carolina, convened at New Hope, near Edgar, N. C., on Seventh-day, Seventh Month 24th, 1909. Visiting Friends were present from Pennsylvania, Iowa and Kansas. The attendance this year was larger than last year.

The presence of Friends from Woodland, Rich Square, Holly Springs, Providence, Ashboro and other parts of Carolina shows what deep interest the Conservative Friends of the State feel in the maintenance of the ancient principles of Friends.

Several of those in attendance have recently withdrawn from the mixture of the larger body and joined Friends by request. And, from present indications, quite a number more of dissatisfied Friends from this source may be expected to be added at an early date.

The gravity and weight, the solid deportment and general marks of religious concern which rested on the meetings, were indications that the Divine visitation had been renewed to many of these Friends.

The ministry on the first day of the meeting was a presentation of the Light of Christ as the message of Quakerism. It was made clear, that while many other words stood for the Divine Light in men, yet none other was so suited for the distinctive message of the Gospel as the word Light, and the message, the message of Jesus to the Gentle; the message of John the Baptist, as a witness to that Light that lighteth every man that cometh into the world; and, of John that God is Light and in Him is no darkness at all. It was pointed out that the message of George Fox was in agreement with Jesus and his apostles when he says: "God showed me by his invisible power how every man was enlightened by the Divine Light of Christ."

The attendance of the public meetings on First-day was large. Many members of the larger body of Friends were present and manifested interest in the presentation of the doctrines and worship and method of ministry of the old Light and the message, the message of the Ancient Truth of Friends was still bearing its witness within them. The Gospel of light and worship and ministry was presented as given by Jesus to the woman of Samaria and this was joined with its personal relation in the priesthood of believers in which each individual is a shipmate, "some bodily to the throne of grace" and obtains grace, help and every blessing. The dangerous result was pointed out when this ideal is not understood; for in such case the whole spiritual life is tainted and vitiated by this lack in the ideal.

The meeting closed on Second-day under a feeling of much love and harmony. Both the meetings on Seventh and Second-day were well attended, and the transaction of business in the first of which the meeting granted a returning minute to Cyrus W. Harvey, who was present with a minute of unity issued by Cottonwood Monthly Meeting, Kansas, and endorsed by Cottonwood Quarterly Meeting, liberating for extensive religious labor among all bodies bearing the name of Friends.

Correspondence.

FROM A CONGREGATIONALIST MINISTER.

Dear Friends: . . . Some matters you mention were new to me. I knew there was in some places a departure from what I supposed was the Quaker mode of worship. . . . Some years ago I attended a meeting of Friends, socially, in Smith's Cove, N. C., which was so unlike my ideal of worship which I looked for in them that I was surprised and pained. I supposed then, that was a rare exception. I could not think the Friends in any considerable numbers had surrendered a principle of so much importance as the waiting and silent worship. . . . I have been very much troubled and held to the Quakerism of the olden time. Your words are precious to me. If I could conveniently take the time and cared to incur the expense, I would seek out some of the people you mention, and with them wait upon our Lord. It seems best that I should not go so far to please myself in a matter. With my Quaker views I still have delightful fellowship on my part with the Christian people here. Differ as they may from my opinions, criticize as they will my views—they are very dear to me. I love them, and our Congregational pastor, and enjoy the times of worship. As opportunity offers I give my testimony. Although I have no official fellowship I call myself a Friend. If you come this way do call upon me. In spirit I am with you. By the presence of Our Father my life, through sunshine and shadow, is very sweet and beautiful.

Truly yours friend

NORTHERN MASSACHUSETTS, Aug. 10th, 1909.

POCONG MANOR, PA., Eighth Month 8th, 1900.

EDWIN P. SHELLEY.

**Dear Friend.**—On returning here from Philadelphia I find waiting me a letter from J. H. Dillingham enclosing a letter from L. K. Lewis, Librarian of The Athenaeum, in relation to the date of the first voyage of the *Great Eastern*. I have taken pains to look over such authorities as I have access to, and to find the different dates given on that date of the first voyage, viz: "April, 1858, from Bristol, making the passage to New York in fifteen days," "September 8th, 1850, from the Thames," and "June 17th, 1860, from Southampton, making the passage to New York in eleven days." I am now satisfied that the date first mentioned is erroneous. As to the second date nearly all authorities agree that on that date, Ninth Month 8th, 1850, she left the Thames on her first voyage for New York. She did not reach New York, but, in consequence of an accident on board the ship by which seven men were killed, she abandoned the voyage and returned. Extensive repairs were found necessary and not until Sixth Month 17th, 1860, did she again set sail. This is the date mentioned in the *London Standard*, in confirmation thereof in the "New International Encyclopedia," an authority which I have found to be very reliable and deserving to be accepted.

Thy friend truly,

JOSHUA L. BAILY.

THE ATHENAEUM OF PHILADELPHIA,

219 South Sixth Street.

PHILADELPHIA, July 23rd, 1900.

JOHN H. DILLINGHAM, Editor of THE FRIEND.

**Dear Friend.**—In the issue of THE FRIEND for Seventh Month 22nd, 1900, it is stated that the *Great Eastern* sailed from England on her first voyage on the year 1858. This is incorrect. She sailed on the seventeenth of June, 1860, and arrived at New York on the 28th, after a voyage of eleven days, not fifteen as is stated in THE FRIEND. I write advisedly, thinking you might care to be corrected.

Sincerely yours,

LOUIS K. LEWIS,

Librarian.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The new tariff bill was passed by Congress on the 5th instant, and having been promptly signed by the President went into effect as to most of its provisions, at midnight of the same day. The President in a statement in regard to the new law has said: "The bill is not a perfect tariff bill, or a complete compliance with the promises made strictly interpreted, but a fulfillment free from criticism in respect to a subject matter involving many schedules and thousands of articles could not be expected. It suffices to say that, except with regard to whiskey, liquors and wines, and in regard to silks and as to some high classes of cottons—all of which may be treated as luxuries and proper subjects of a revenue tariff—there have been few increases in rates. There have been a great number of reductions in rates, and they constitute a sufficient amount to justify the statement that there is a substantial downward revision, and a reduction of excessive rates." The power granted to the Executive under the maximum and minimum clause may be exercised to secure the removal of obstacles which have been interposed by foreign Governments in the way of undue and unfair discrimination against American merchandise, and products. The maximum and minimum provision becomes effective from and after Third Month 31st, 1901. After that date twenty-five per cent. ad valorem is to be added to the duties on all articles coming from any country which discriminates "unduly" in any manner against American goods. Whether or not this clause is deemed to be to be determined by the President. In terminating the tariff agreements with foreign countries in connection with the new law the State Department has decided to allow the maximum notice possible as to time. This will give six months' notice to Germany and Great Britain, twelve months for Italy, Spain and the Netherlands, dating from the 5th instant. France has been given a six months' notice, dating from Fourth Month 30th. A general feeling of relief in business circles has followed the passage of this act, and it is expected that a revival will promptly take place in business prosperity.

President Taft left Washington on the 6th instant for his summer home at Beverly, intending after a stay there of some weeks, to leave Beverly for a long journey on the fifteenth of Ninth Month. It is stated that he will visit all but eight or ten of the different States of

the Union; also that he will traverse the Royal Gorge of the Rocky Mountains, will visit the Exposition at Seattle, spend three days in the famed Yosemite Valley, stop off at the Grand Canyon of the Colorado and follow the trail down into the depths of that giant abyss, will greet the President of Mexico at El Paso on Tenth Month 10th, will sail down the Mississippi River from St. Louis to New Orleans with several nights on foot, and will spend four days on the ranch of his brother, Charles P. Taft, near Corpus Christi, Texas. He expects to have several members of his Cabinet with him at different times during the journey.

Circulars have been distributed in New York City advising its citizens to protect themselves from flies, as caused by the new law. The authority of the *London Lancet* that a solution of formaldehyde in water (about two teaspoonful to the pint) put in plates or saucers throughout the house, and which is non-poisonous, except to insects, forms one of the best and safest means of destroying them.

A despatch from Muskogee in Oklahoma states that Federal Judge Ralph E. Campbell has sustained the demand of defendants in thirty thousand Indian land alienation suits brought by the Government. The actions by the Government were ordered dismissed. The court held that the titles obtained from the Indians before the act removing restrictions went into effect are good. The alienation suits were brought by the Government in the interest of members of the Five Civilized Tribes, as citizens of the United States. The Government was involved in the suits. Judge Campbell in his decision insisted that the act of Congress conferring Statehood on Oklahoma, including the old Indian Territory, conferred citizenship, both State and national, on all members of the civilized tribes.

**FOREIGN.**—There has been published a list of thirty-five different buildings in Barcelona, Spain which were burned during the disorders there between the 20th and 30th ult. It is stated that "The outlying country, especially the district north of the city, still is in the hands of the revolutionaries, and the task of reducing the remainder of the province probably will entail much additional fighting and bloodshed." It is also said "The insurrection at first had the support of all the true Republican elements in the country, but the Anarchists and the anti-Clericals began burning and sacking the churches and convents, the better class of Republicans withdrew."

A large body of Moors has assembled near Melilla in Morocco, in preparation for an attack upon the Spaniards within its walls. The latter are reported to have lost five hundred men, and that twelve hundred men wounded in various conflicts with the Moors during three days past.

A visit has lately been paid by the Emperor Nicholas of Russia to England. He was cordially received by King Edward and this visit, it is believed, will strengthen the friendly feeling between the people of the two countries.

A serious condition exists in Sweden owing to a labor conflict which originated in a dispute over wages in the woolen and cotton industries. In the beginning thirteen thousand men were locked out, and other industries have since become involved. A despatch of the 5th from Stockholm states that three thousand thousand workers are to be taken on any moment. The Government has ordered additional troops to be sent to Stockholm. It is stated that "Within the city the pinch of hunger is beginning to be felt. The bread supply is nearly exhausted and, owing to the strike of slaughterers, the stock of meat also is running low. Prices of food to be high which almost preclude the poorer classes buying food. The thousands of men already are camping out in the outlying districts, some in tents, and some in the open, and living almost entirely on the fish they are able to catch. Soldiers are supervising the distribution of milk in the city." In addition to the stoppage of business there are apprehensions that the strike is to develop into a revolutionary movement. The strikers are receiving aid from Denmark and other countries. The authorities have forbidden the sale of methylated spirits (wood alcohol), as it has been found that the workmen, unable to obtain their usual drink, are resorting to drinking this liquor.

It is announced that the Chinese Government has signed a contract with a New York Company for the installation of a complete system of telephones in Peking at a cost of one hundred and fifty thousand dollars. There are now said to be not more than two thousand telephones in the entire empire—largely in the foreign settlements.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 33.

Clement E. Allen, Pa.; Joshua Brantingham, N. J.; Rachel G. Cope and Leonard Winder; En Jones, N. J.; Mabel A. McKewen, N. J.; William Keefe, N. J.; Daniel G. Garwood, N. J.; J. B. Elizabeth F. Darnell, Joseph H. Ashed, Ann M. Kaighn and Edith Lippincott; S. T. Haigh, A. Canada, \$20, for Joseph H. Clayton, Catharine F. Henry S. Moore, George Pollard, Joseph G. Pollard, Susanna M. Sutton, Elizabeth Wareing, Joshua War, Alice Treffy and William H. Treffy; Joseph E. Bart N. J., \$20, for himself, Charles D. Barton, and Joseph E. Bart, N. J.; Daniel G. Garwood, N. J.; Sarah E. Mitchell, Job S. Gidley, James H. Tucker, J. Smithson Wright; Geo. L. Smedley, Phila.; Elbeth Taylor, Pa.; Joseph H. Haines, N. J., \$10, himself, Samuel J. Eves, M. Emma Allen, Annie Stokes and Henry T. Moon; M. and S. Doudna, Marianna Darnell, N. J.; J. S. Moore, Kans.; G. W. Warner, Phila.; Ellen C. Tomlinson, Phila.; John E. Rhoads, Del., \$10, for himself, Joseph Rhoads, George A. Rhoads, Robert R. Tattall and Stephen Singleton; Wm. T. Cooper, N. J.; Ira S. Frame, D. Phila.; Sarah T. Smith, Agt. O., for Martha, Llewellyn; Joseph K. Evens, N. J.; Wm. G. Hall, Phila., No. 14, vol. 33; Esther Abel, Neb., \$1, to No. 14, vol. 33; Gregory, Calif.; Anna M. Shearman, N. B. Stanley, N. J.; John W. Wilbur, for Samuel B. Joseph S. Heald, Francis Hall, Alfred Stanley to No. 14, N. J.; \$4, George T. Spencer, Milton J. Shaw, Aaron K. Williams, Joseph N. Dewees and Barclay C. Dewees W. 82; Joseph J. Coppock, Agt. L., \$14, for Sarah Armstrong, Jane Dyhr, Benjamin Elysson, Clinton Hampton, Wilson T. Sidwell, Pearson W. Thomas, Agt. O., \$20, for L. P. Bailey, Alta C. Bailey, Cooper E. R. Richie, M. D., and David R. Richie; John Palmer, Phila.; Marianna Eastburn, N. Y.; R. S. A. Ton, Ind.; M. Eleanor Magill, Phila.; James F. Reese, Pa.; Reece L. Thomas, Pa.; Milton Mills, La.; Joe Trimble, Pa., \$10, for himself, Annie Hawley, Susan H. Sharpless, Natalie H. Stacey and T. T. Sharple, Jessup, Agt. L., for Thomas E. Mott and Lee M. Parsons, Ed. F. Stratton, for Samuel B. Joseph S. Heald, Wm. J. Blackburn, M. D., Sara Bonsall, Martha J. Cook, Ashbel Carey, Martha French, C. S. French, Finley Hunter, Chas. P. Morla Daniel S. Masters, Rachel W. Stratton, Edward Stratton, Jos. R. Stratton, Catharine M. Thomas, and W. S. Satterthwait; Mark H. Zubzy, N. J.; Amos Satterthwait, Pa.; Jonathan Urdred, Pa.; Mary Tates Evans, Phila.; T. S. Downing, Pa.; Albertus L. Hoy N. J.; Phebe H. Burgess, Pa.; John W. Tatum, P. Anne G. Elliott for R. P. Gibbons, Del.; Archibald Crosbie, Minn.; Ellwood Evans, N. J.; R. Nicholas N. J. \$8, for Sarah Nicholson, Isabella Reed, Hann J. Frickeit and Louisa W. Heacock; William Stanton, Agt. O., \$20, for L. P. Bailey, Alta C. Bailey, Cooper Bailey, Mary P. Doudna, D. C. Bundy, Allen Bates Thomas Dewees W. T. Hall, to No. 27, William Pickle, Percy Pickett, James Steer, Wm. A. Frame, Charles Livezey, Sarah C. Holloway, James Henderson, Wm. H. Sears, R. H. Smith, Samuel C. Smith, Henry Stratton, D. H. B. Stanton and Lewis J. Taber; Lydia South, Pa.

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

#### NOTICES.

CROPWELL PREPARATIVE Meeting proposes to commemorate the one hundredth anniversary of the erection of the meeting-house on the fourteenth of Eighth Month, 1900.

All interested are cordially invited to attend. Exercises will begin at two o'clock P. M.

Traut leaves Market Street Ferry, Philadelphia, for Croppwell, 12:40 P. M., returning, leaves Croppwell 5:26.

Those expecting to attend, will kindly inform, on or before Eighth Month 10th, 1900.

WM. B. COOPER,

Marlton, N. J.

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

DIED.—At Fisherton, Pa., on Eighth Month 20th, 1900, JANE WAY, in her seventy-ninth year, an elder of Dunning's Creek Monthly Meeting of Friends.

# THE FRIEND.

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NOTICE.—Until the middle of next month, all matter intended for the Editor should be addressed to the Publisher, Edwin P. Sewell, at his address given above.

## We Watch Your Light.

As callers were leaving us one day last week, they bantered us on keeping rather late hours in preparing matter for THE FRIEND. "We know," said one of them, "or we watch your light."

This remark went more deeply than they thought. Surely all neighbors are watching your light,—to see what we will do as children of the light; what kind of lights in the world we are; whether our light is waning on one moment or brightening at another; whether we become bright for display, or to illuminate the path of others; whether our character enlightens others spontaneously, or it takes effort on our own part to be a light which we are not; whether ours is a light of vanity, of sincerity, of truth, of grace, of grace, of stimulants, of love, or of light of Life;—especially what developments are to be expected from the professed child of Christ in us.

"We watch your light." Wherever we go, our light is under scrutiny. Men may fall or rise, without our knowing it, by the kind of light we shed forth.

Three of us sat one evening in the upper room of Gay Head Light-house, at the stern end of Martha's Vineyard Island. A veteran keeper of the light-house, and, while entertaining us with interesting narratives of his past life, suddenly stepped up, ascended the stairs leading to the glass room overhead, and busied himself with the burning light. Presently he came down with us again, saying that a fly

or insect had gotten into a part which fed the flame, and had caused a flickering which he was quick to recognize. There might be a hundred or more spectators over the sea in vessels for forty miles around, who would report to Washington the irregularity of the Gay Head light of that evening. He was every moment responsible to the country before a cloud of witnesses to keep his light trimmed and burning. So his business, through the night, was to watch his own light incessantly, knowing that so many sea-faring observers could say to him, "We watch your light."

We are all light-house keepers of the "light that lighteth every man that cometh into the world." We are all surrounded by witnesses of how we treat our light, and whether we neglect or stifle it unto darkness. The one Divine rule for our enlightenment and for being lights in the world was given by the Saviour of men Himself, when He said: "He that followeth me shall not walk in darkness, but shall have the light of life."

"We watch your light," say some of the observing minds in other denominations to the Society of Friends. "We watch those sections of you who borrow your light from us and imitate us," and those faithful under your name who are determined to walk and worship only in the original light of Christ. We watch your establishment in grace by following Him, we watch your weakness in following us. Surely it is a confession that your lights as Quakers are going out, when you must resort to us and say, "Give us of your oil." Why not go rather, as of old, to them that sell,—to Father, Son, and Holy Spirit,—and buy for yourselves, without money and without price, the ability to say: "My soul, wait thou only on God; for my expectation is from Him."

## The "New Religion."

It strikes us that President Eliot's so-called New Religion,—said to be "Love to God and Love to Man," is as old as Balaam's when he said: "He hath showed thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justly, love mercy, and walk humbly with thy God." This expresses the outcome of love to God and to man,—leaving its theology behind,

except that this right practical attitude of heart to God and humanity is by the showing or witness of the Divine Spirit. While Balaam shows the product of the "new religion" (for it is ever new), the books of Deuteronomy (vi: 5) and Leviticus (xix: 18) are endorsed by Jesus as showing that "Love is the fulfilling of the Law" and the Prophets: "Thou shalt love the Lord thy God with all thy heart and mind and strength; and thy neighbor as thyself,"—this second part of the commandment being declared to be like the first.

But can Love to God and man get into the heart of man by a mere commandment, or calling it something "new." Love that is compulsory is not love,—it cannot be manufactured to order by any of our human resolves; but it is an inspiration, because "the love of God is shed abroad in our hearts by the Holy Spirit which He gives unto us." And the Holy Spirit becomes clearer and clearer in our consciousness by obedience to his in-speaking word. It is well to say "love to God and man," but not well to leave us in the dark as to how it is produced,—it is not well to avoid giving the gospel of Christ the credit of it. The apostle is frank about the way of Divine love to the human heart, saying: "*Herein* is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins. Beloved if *God so loved us*, we ought also to *love one another*" (1. John iv: 10). Here is the root of not only President Eliot's new religion, but of "the newness of the Spirit" to a man in every Divine opening of religion pure and undefiled. God in Christ, reconciling us unto Himself by the suffering of the wages of sin for every man, commends his love unto us by that most affecting argument that could reach the human heart, and they who give up to that witness of his love are "much more saved by his life."

If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to as the power that is to enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called "The Old, Old Story," told of in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—GLADSTONE.

### Womanly Wastefulness.

There are no persons more economical or more wasteful than women. The most valuable possession that a woman has is time, and this is frequently most sadly wasted. Says Elizabeth Cummings: "I am convinced that at least *one-quarter* of the work performed by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover I once saw a lady working. She was all bent up, and was putting her eyes out counting stitches. 'I don't get any time for reading' she said plaintively, as she picked up some beads on a needle. 'You must have a great deal of leisure.' But yet she had spent more time embroidering a ridiculous dog on a piece of broadcloth, than would have sufficed to read twenty good books. It did not have the poor merit of being economical, for the price of the material would have bought enough handsome damask for two covers. The meanest work that makes home a lovely, sacred place, is consecrated, and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use in training her mind to think, and her eyes to see, is busy idleness and a waste of time. I hope the day will come when every woman who can read will be ashamed of the 'Columns for the Ladies' printed in some of our papers, and which tell with more sarcastic emphasis than any words of mine how some women choose to spend their leisure. Surely if they have time to follow intricate directions for making all sorts of trimming, not so good as that sold in the shops for two cents a yard, they may, if they will, find a few moments in which to read a book."

It is a pitiful sight to see women squandering their precious time on such miserable trumpery, and wasting their lives on needless and worse than useless frivolities. And this same wastefulness is visible in various departments of household life. Women who cannot find time to read the Scripture of God, will pore over a library of well-thumbed cook-books and occupy whole hours in compounding and cooking indescribable mixtures of fanciful and unhealthy food, killing themselves cooking what other people kill themselves by eating.

Trouble came into this world by a woman's tempting a man to eat; and the practice has been pretty thoroughly kept up. Men supplied with plain, wholesome food are quite sure to eat all that is for their good, and more, without urging; but if in addition to the force of their natural appetite, the women devote their energy and skill to compounding and preparing tempting articles of food, and then coaxing them to eat them, they are quite likely to yield to the snares that are spread before them and become gluttonous and dyspeptic. All such useless work occupies the time, exhausts the strength, and wastes the energies that might be devoted to the good of humanity and the glory of God. An old lady once said to the writer, that when she was young she could cook for a family of a dozen as easily as she could for a family of three now, when there

were so many different dishes to be prepared. Gluttony is one of the sins of the age, and while multitudes are pining for daily bread, Christian people are contriving to see how much money they can spend, how much material they can use, how much time they can waste in tempting persons to eat what they do not need, and in stimulating jaded appetites, which need nothing so much as plain living, fasting, and prayer. And as a result of their luxury they derange their digestive organs and ruin their health, so that probably ten persons die of over-eating where one dies for want of food. The poor also ape these miserable fashions, and the means which would supply them abundantly with wholesome food, are squandered on nicknacks and ill-cooked luxuries, until means are exhausted, and destitution stares them in the face.

Our Lord Jesus warns his people against "surfeiting," or *over-eating*, saying: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." (Luke xxi: 34.) The days before the flood were days of gluttony and intemperance. They ate, they drank, they bought, they sold, "and knew not until the flood came, and took them all away." At the foundation of the sins of Sodom lay luxury, "pride, fullness of bread, and abundance of idleness." (Ezek. xvi: 49.) And in the gluttonous habits of the present day may be found the root of the temptations to sensuality and sin which overcome so many.

Women are almost universally overworked, but if they would omit the *useless work* they do, the rest could be performed with a reasonable expenditure of strength. But all the appliances and conveniences of modern life fail to give woman the rest she desires. Much of the work done by woman's hands in the days gone by is now done by machinery. The spinning wheel and the hand-loom have given place to the powerful machinery of the factories, and the sewing machine has relieved the weary needle-woman of much of her work; but though a sewing machine will take twenty stitches while a woman can take one, it sometimes happens that they put twenty times as many stitches into their clothing as they did before, and so gain nothing by the improvement. Thank God there are some whose hearts are devoted to higher things, who follow the example of Dorcas of old, "the only woman who was brought back from the grave, and whose life was lengthened out to bless the church and the world; and who will not waste their energies upon trifling things while humanity suffers and souls are perishing around them.—H. L. HASTINGS, in *The Common People*.

All else that God can give is poor, compared with the bestowal of Himself. If a man had all the blessings of mortal life, up to the limit of fancy, and still was cut off from God, he would be a wretched, destitute outcast in the universe. But the man who loves and knows God has the secret of eternal riches. *Forward.*

### Abi Heald.

(Continued from page 42.)

Fourth Month 25th, 1879.—Another to answer for. If I only may be favored to steer my frail barque along in safety, keeping on board the Heavenly Pilot to cleave on my way, it is all I desire; and in the end to hear the welcome language: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Yes, with the help of thy holy presence, great things can be accomplished. May my mind be centered on the alone true Source of trusting my all on his holy arm of deliverance. Oh, what an unspeakable blessing to be in a passive and teachable state, childlike confidence waiting to hear the word of command to go forth, or "Stand still, and see the salvation of God." Oh that Thy majesty make me humble and be pleased to be near me in this time of affliction, so I may never give out nor become a burden to the exercised ones who are endeavoring to serve Thee. Make them of "quick understanding" in the Divine fear, and very near me, and my dear family, that others seeing our good works may glorify Thee, our Father in heaven.

Twenty-seventh.—"Our Father in heaven hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us day by day our daily bread. . . . Let thy will be done by and through me, poor, afflicted and unworthy one. For I am poor in Manasseh, and the very least in my Father's house, not even worthy of the least of thy favors. Yet the blessed Master has abundantly cared for and been near me, causing the hands that seem ready to hang down, and the feeble knees that are ready to smite together, to be strong, and the inner man to feel a little of the comforting ray of Divine light cast over him, causing thanksgiving and praises to ascend to the throne of grace forever and evermore."

Twenty-eighth.—When I remember that my dear Saviour suffered and died that I might live, it ought to humble me under his all-powerful hand to bear in obedience the lesson of patience. Oh that my patience may hold out to the end, be my life long or shorter, and at the end may I enter into that glorious city where all is peace and joy. How comforting to remember that we have a great high priest touched with a feeling of our infirmities, tempted in all points like as we are, yet without sin. What can I do but trust in his mercies, which are renewed every morning? I will still trust in Him. Though He slay me yet will I trust Him; for He that has been with me in six tribulations will not forsake me in the seventh, but will be as a shield, a stay and a staff, and exceeding great reward.

Twenty-ninth.—Dear young Friends—Since I have been at home afflicted, much have I thought of you, desiring that you may choose the Lord for your portion, and the God of Jacob for the lot of your inheritance. Make your calling and election sure, that your foundation may be the Rock Christ Jesus. And may it be your experience to travail for the arising of life. And to be baptized with the Holy Ghost and with fire, that you may be fitted and prepared

the furnace of affliction, even comparable that of heating the furnace. And oh, that you may feel the dear Master near in times of deep affliction. "Tis thus that acceptable men and women are to come forth usefully, settling down at ease, in forgetfulness, trying on others to do the work. It must be deep, heartfelt exercise before the Most High, making diligent search, even of every corner of the heart, that nothing of self may be yours, but bow in humble submission to His Divine will. Disregarding the secret positions of Truth is dangerous ground to tread upon, and the way will be hard on all those who are striving against the Holy Spirit. Oh that your eyes may be opened to see and your ears unstopped to hear, that there may be more of the anointing, that your spiritual life may be quickened. We must be obedient in the little before we will be trusted with more, for the well done" was to those who had been faithful over a few things. I will make me ruler over more, enter thou into the glory of thy Lord." Yes, some of you have made good beginnings in the strait and narrow path, and have as it were been in the Garden with Jesus. Yet by not giving diligent heed to the true monitor within, and making too much outward, have stumbled and lost in a measure that inward instructor; turning too much to your own understanding, not eyeing the true Captain, who will lead and guide aright. Oh, saith my soul, turn, return, I beseech you before it be too late! Yet there are those amongst you who are sighing and crying, earnestly crying to be rightly directed. These He will uphold by the right hand of his power, and lead them in green pastures, and beside the still waters of life, there to nourish their souls at that they may be fed with that living bread, that cometh down from our Father in heaven.

*Fifth Month 1st.*—What a beautiful day! I seem pleasant and cheerful around in the outward creation, and what a blessing to feel that peace within that no one can either give or take away. It comes from the Father of mercies who regardeth his own children wherever they may be in this world. Though at times there is much discouragement by the way, yet the lifting up of the light of his countenance upon us at times, when the enemy seems ready to swallow up all, cheers us on our way. I remember it is written: "In all their afflictions He was afflicted, and the angel of his presence saved them." Yes now, even now, His presence has been with me, and is still with me, or I could not hold on my way, and if it is his will He can say: "Live," and that opened the eyes of the blind man, in case that my life be spared longer, for that have I done for my Master's cause? It seems as it were so little, it humbles me very low. Yet in my small measure I have endeavored to serve Him as faithfully as I could.

*Second.*—Another day to answer for. I believe the dear Master will be near his chosen Israel in times of distress and will set up the light of his countenance upon them and speak peace to the troubled mind. Men all will be peace. (Micah iv:1,2) "But

in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of his ways and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." And I do believe the Most High will visit his people and those that have departed from his law and his testimonies, will feel his hand upon them for opposing the little ones and hindering the good work from going on in the earth, for his works shall praise Him, and I do verily believe, that a day of greater trial will come upon this people to try them, even the very foundation will be shaken to show who will stand, when this great day comes.

*Third.*—Dear young Friends:—Is not the life of true religion at a very low ebb amongst us, and is there not cause for deep searching of heart? Let us arise and shake ourselves as it were from the dust of the earth; cleaving close to our Divine Master, not relying on our own strength or ability to do the work. We must come down and be humble before the Most High, even as little children in that teachable state. Then we will not set up our own judgment, but will seek for best help. Then we shall be enabled rightly to judge indeed, because we have the great and Heavenly Director for our guide, who will lead us aright. We must be willing to let Him rule and reign in our hearts, that everything that is not right may be judged down, putting away the old man with his deeds, that we may receive the new man, that heavenly minded one, Christ Jesus. Then we will be truly led, and enabled to do right and induce others to do so. Oh, how necessary it is for those of us who are led to be examples in all things. Our lives, conduct, conversation, dress and address, bespeaking to the world that we are truly the followers of a meek and crucified Saviour; so that the dear young people may have us for examples. Oh, how has my heart been pained to see it thus amongst us, and the query has arisen: "Your fathers, where are they? and the prophets do they live forever?" Rather, may we be able to say: "Come, follow me, as I have endeavored to follow my Divine Master." That there may be a putting shoulder to shoulder, that we may be united in endeared love one to another in the bonds of Gospel fellowship, so that nothing shall ever be able to separate but death. This is true union and fellowship indeed, that will last through all. Oh there must be a giving all up, all self-righteousness must be laid at the foot of the cross, begging of our Heavenly Father to have mercy on us, and enable us to walk worthily before Him. . . . It is necessary for us to have our lamps trimmed and lights burning, ready to go forth to meet the Bridegroom of souls. Let us watch and pray continually, that we enter not into temptation. . . . "Oh who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out

like fire, and the rocks are thrown down by Him. The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." (Nahum i:6,7) Oh arise, and shake terribly the earth, shake it till all hearts bow before Thee in humble submission to thy Divine will. (Zeph. iii: 8): "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Then he can be taught of the Lord when he is brought down, for oh this "loftiness of man, must be laid low in the dust, and the Lord alone exalted in that day."

(To be continued.)

### A Plain People.

The country over, the Brethren have the reputation of being a plain people, who believe in the simple, sensible and plain way of doing things. In some respects the church, as a body, is not as plain as it was fifty years ago, and yet we have a large percentage of plain brethren and sisters. There are enough of these plain members still to constitute a plain people, living the simple life. The tendency of the future, however, is not in the direction of the simple life, but rather in the opposite direction. While some seek to conform to the ways of the world in their attire, others build fine residences, and a few of the congregations may have meeting-houses that are anything but plain. Where there is plenty of money, there is a disposition to erect fine, ornamented and costly churches. There is nothing fitting or becoming about a plain people worshipping in a highly ornamented and fancy house. It reminds me of the plainly attired brother and sister riding in a fine carriage with silver-mounted harness on their horses. There is no harmony about the conditions. If we are to remain a plain people, we must build plain meeting-houses and have other things to correspond. This does not mean that our houses of worship should not be convenient and tasteful. We can have convenience and taste without the costly, ornamented and gilded. Let us strive more and more for the simple life, not alone in our attire, but in everything else with which we have to do.—*Gospel Messenger*.

A CHRISTIAN being only a traveler through the world, must expect a traveler's fare—bad roads sometimes, bad weather and bad accommodation; but since his journey is short, and his city is heaven, all his actions, sufferings, prayers and conversation turn that way.—*BOGATSKY*.

God has not given us vast learning to solve all the problems, nor unfailing wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—*PHILLIPS BROOKS*.

## OUR YOUNGER FRIENDS.

## SUCH AS I HAVE.

The little maid sat in the high-backed pew,  
And raised to the pulpit her eyes of blue;  
And the prayers were long, and the sermon grand,  
And oh, it was hard to understand!  
But the beautiful text sank deep in her heart,  
Which the preacher made us his sermon a part:  
"Silver and gold have I none," said he;  
"But such as I have I give to Thee."  
And the good old man looked up and smiled  
At the earnest gaze of the little child.

The dear little maid carried home the word,  
Determined to use it as chance might afford.  
She saw her mother unceasingly  
Toll for the needs of the family,  
And she cheerfully helped, the long day through,  
And did with her might what her hands found to do,  
"Silver and gold have I none," said she,  
"But such as I have I give to thee."  
And the joyful mother tenderly smiled,  
As she bent to kiss her little child.

On her way to school at early morn  
She plucked the blooms by the wayside born;  
"My teacher is often tired, I know,  
For we're sometimes naughty, and sometimes slow;  
Perhaps these may help to lighten her task."  
And she laid the flowers on her teacher's desk.  
"Silver and gold have I none," said she,  
"But such as I have I give to thee."  
And the weary teacher looked up and smiled  
As she took the gift of the little child.

As she played with her sisters on the grass,  
She saw a dusty traveler pass.  
"Poor man," she said, "He is tired, I think,  
I'll go and get him a nice, cool drink."  
And she hastened to fetch her little cup,  
And dip the sparkling nectar up,  
"Silver and gold have I none," said she,  
"But such as I have I give to thee."  
And the thirsty, dusty traveler smiled  
As he took the cup from the little child.

Sweet and innocent, clad in white,  
She knelt by her little bed at night,  
With childish trust she longed to bring  
Some gift to her Saviour and her King.  
"So much from Thee every day I receive;  
But my heart is all that I have to give,  
"Silver and gold have I none," said she,  
"But such as I have I give to Thee."  
And our Father looked down and tenderly smiled  
As He took the gift of the little child.

ELIZABETH ROSSER, in *The Watchman*.

WHY HE DIDN'T GO TO THE CIRCUS.—"I don't like circuses," said Grandma Bassett, emphasizing the remark with an extra blow of the flatiron, as she placed it on the triangular iron stand.

"Why, everybody goes to them," said blue-eyed Miriam, coaxing the baby she had brought to show grandma how it could walk with hands outspread.

"I'm sorry for 't," was the grim rejoinder. "Sorry for what, grandma?" and a sun-burnt, laughing face appeared at the door. It was her grandson from the farm two or three miles away, and he had brought a small sack of potatoes for her.

"Sorry for what, granny?" he repeated. "Sorry because circuses come, and people go to 'em," was the answer.

"O, you're old-fashioned, granny dear! People don't have such notions now; and besides, circuses are nicer than they used to be. Why, I brought in some early apples of my own tree to sell on purpose to go to this one; and I wanted to give little Miriam a treat. I was going to ask her."

"Well, you needn't, for she can't go. I'd

as soon see her buried—I'd like ter see," was the old lady's reply.

"Why, granny, how can you say so? What possible objections can you have?" asked her grandson, a little warmly. "Poor Miriam never goes anywhere. All work and no play makes little girls dull. I'm sure it's very instructive—the animals and curiosities from all parts of the world; and then the music and the horses—"

"Yes, yes; I know all about it. Haven't I had cause to? It jakes makes my heart ache to hear you going on so—and—well, yes, I s'pose I might as well tell you my objections. You've never heard 'em. It's best for some things never to be spoken of only in the way of warnin'."

"I don't s'pose ye remember your Uncle Eben? Miry here was only six months old when he died, and you couldn't have been over five, and not living where you do now, either. Eben was the handsomest of my boys, and bright and smart as he could be. There never was such a boy as he for books."

"When he was about twenty-two there come one of them soul-destroyers—that's what I call 'em—into Upton village—that's about two miles from here—and it stayed about two weeks."

"I was sort o' strict, and when Eben talked of goin', I said all I could against it; but he was of age, and I couldn't deny him right up and down. So he went, and from that first night my poor boy wasn't the same."

"Every day he'd be quiet and absent like, and every night he'd be up to Upton. Father and I grew worried, but what could we do? He didn't tell us nothing."

"One day—I guess it was a week after the circus had gone—what does Eben do but bring home a wife! And that wife—well, she played in the circus," added Grandma Bassett, with suppressed bitterness.

"She was a little creeper; but didn't I see the paint through her white veil, and didn't I feel that she wasn't a true woman, that everything about her was false as her color was?"

"Poor Eben! he thought the world of her, and perhaps she meant to be good to him; but you see the power of habit was strong."

"For Eben's sake we tried to like her; but we could see that the quiet of the old farm and our homely ways growed irksome to her. She wanted the circus life, and after her baby was born—a year from the time she first came to us—Eben took her to a circus for the sake of old times, and—and—I'd a good deal rather not say it, but the fact is, it was bred in the bone. She met some of her miserable friends, and whether they persuaded her or not I don't know, but in a few days she ran away with her baby—that innocent child, to train up, maybe, for the circus ring."

"Indeed, that was dreadful, granny," said George, in a low voice, while fifteen-year-old Miriam looked down with motherly care on her baby cousin, who had fallen asleep in her lap.

"Dreadful! that wasn't the worst of it. When Eben came to know it he turned white as a stone statue, but he never said a word. He took the best horse we had, and went off,

Nobody liked to speak to him, but we all prepared for something dreadful.

"Well, he never came home alive! Quavered granny, looking hard at her, then setting it down, and wiping her eyes with a corner of her apron.

"He was brought home—dead!—my ble, handsome boy. We never rightly know the story, but supposed he attacked somebody, and in self-defense, so it was the man shot my Eben.

"It wasn't six months after that was one night—a desperate windy, stormy night it was—we heard the front door open and shut, and going into the entry, 'twas Eben's poor baby jest lying on the fast asleep, for I s'pose they'd give it so drug."

"We took it in, of course, poor little thing! It was the light, and comfort of a home ever since; and now you know why I don't let Eben's child—yes, that's her go to the circus, even with a good boy like you."

There was a long silence. Miriam was crying softly, and George stood, one foot crossed over the other, his eyes cast down.

"I believe I don't care about going myself," he said, in an undertone; and he did not get up.—*Youth's Companion*.

KILLING THE DRAGON.—A little boy of years old was much impressed by the story of "Saint George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father, "Father, I want to be a saint."

"Very well, John," said his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John; "I want to be a saint, and fight a dragon. I am sure I could kill one!"

"So you shall, my boy."

"But when can I be one?" persisted the child.

"You can begin to-day," said his father. "But where is the dragon?"

"I will tell you when he comes out."

"So the boy ran off contentedly to play with his sister.

In the course of the day some present came for the two children. John's was a book, and his sister Catherine's a beautiful doll. Now, John was too young to care for a book, but he dearly loved dolls, and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly: "Now, John, the dragon is out!"

The child stopped crying, but said nothing. That evening, however, when he bade his father good-night, he whispered: "Papa, I am very glad Catherine has the doll. I did kill the dragon."—*Selected*.

THE GREATEST DISCOVERY.—Perhaps you have read of the death of the great scientist, Lord Kelvin, of England, the man who made so many discoveries, and whose scientific learning was used in the construction of the Atlantic cable. Not long before his



ath, some one came to him and asked in this question: "Lord Kelvin, what do you consider the greatest discovery you ever made?"

What do you suppose was the great and grand man's reply? You would imagine would mention one of his wonderful discoveries in electricity or the composition of matter, or, at least, something relating to science. But no; this was his answer, "My greatest discovery is this, that 'Christ Jesus came into the world to save sinners, whom I am chief.'" Was not that a noble response?—*S. S. Adocate.*

The boy who thought if he should shrink  
That other boys would do the work,  
Found his surmise was strictly true  
When he could get no work to do.

—Forward.

### from Life and Travels of John Churchman.

POINTMENT TO THE STATION OF AN ELDER.

(Continued from page 34.)

When this visit was over I kept much at home, yet was careful to attend meetings the First and other days of the week, and to work enough to watch against a lukewarm, indolent spirit, which would come over me when I sat down to wait upon God. Though I came to meeting in a lively, warm engagement of mind, I found the warfare against lukewarmness, sleepiness, and a roving mind must be steadily maintained, and none of these hindrances were given way to the Lord, when He had proved his children, would arise for their help, and scatter their enemies, which my soul experienced many times beyond expression. The Lord alone is all powerful, and worthy to be waited upon and worshipped in humility and reverent adoration of soul forever. Dolence and lukewarmness bring darkness and death over a meeting, and when generally given way to, occasion hard work to even the most exercised Friends to get on under the burden and weight thereof. It was a mercy that I was preserved, seeking and could not be satisfied without feeling the renewings of Divine favor, by which rather grew in the root of religion, though thought very slow, but had hope it would last.

The love of Truth, I believe it was, and a care that the discipline and good order of the church might be maintained, made me willing to take considerable pains to attend neighboring Monthly Meetings, which I think was a blessing to me. Being thereby instructed; I have often admired at the kindness of some, that suffer trifling things keep them from their meetings for worship week-days and First-days; and though curiosity brings such to Monthly Meetings, they are seldom of any real service when they come, not being sensible of that pure vine love, in which the church, through several members, edifieth itself. And as any one becomes truly sensible thereof, they delight to wait upon God with their brethren and sisters, who is the Fountain of love, and so fills the hearts of his humble, depending children therewith, that they are known to be his disciples.

In the year 1731, our ancient and worthy

Friend, William Brown, who had been in the station of elder many years, growing feeble, and incapable to attend the Quarterly Meeting of Ministers and Elders, Friends of our Particular Meeting proposed me to the Monthly Meeting for that service, which brought a close exercise upon me, considering myself a youth, and the weight of the service; but after a solid consideration, I found most peace in submitting to the meeting, with fervent, inward desires that the Lord would be pleased to be with me therein, to preserve me from acting or judging in my own will and spirit, knowing that the service could not be performed but by wisdom, understanding and ability from Him. When I attended those larger and weighty meetings of ministers and elders, the care and fear that was upon me is not easily expressed; and may I never forget the gracious condescension of kind Providence, who was pleased to own me, by the shedding abroad of his love in my heart. I verily thought they resembled the school of the prophets, the High Priest, great Prophet, and Bishop of souls, our Lord Jesus Christ, being President among them.

(To be continued.)

### The English Starling Adopts Haddon Township.

It has been several years since English starlings, introduced by man in the city and suburbs of New York and some New England towns, have become naturalized and now form part of the wild bird-life in those regions. Nowhere common, they are being watched with interest and no small anxiety by American bird-lovers, as they are slowly but surely extending their breeding haunts south and west from New York City.

A few straggling birds have been noted in the vicinity of Philadelphia and Camden in the last two years during autumn, but I have heard of none breeding here. To-day (Memorial Day, Fifth Month 31st) I had my first American experience with the bird as a downright squatter bent on raising a family. It was the strangest bird co-incidence I ever had. Coming along the back of an orchard between Haddonfield and Audubon, I stopped under two big wild cherry trees to listen to a particularly noisy flicker uttering his call notes to a distant mate. He did not see me, and, as I stood quietly listening, I wondered, as I often have, since getting acquainted with the English starling in the London parks, how soon our American woodpeckers and other hole-nesting birds would have this black and busy imp to deal with. Just then flicker spied me and flew away and I saw a likely place on the limb where he sat to justify my belief that here was his home. Hardly had I walked out into the edge of the field, more than fifty yards, when a dark bird about the size of a female redwing blackbird but much blacker flew by and directly into the aforesaid cherry tree. Its color, size, direct manner of flight, sparrow-like silence and knavish trick of hiding behind a limb were unmistakable. It was a starling. I walked under the tree and as soon as it saw my eyes it was off toward another tree, and another, no doubt its mate, reluctantly followed it. There they watched

me intently and glancing up I saw precisely what the matter was. They wanted me to go away, for about twenty feet above, were two nice round holes in a hollow limb, the edges worn smooth with the frequent coming and going of its owners.

These holes were a trifle small for a flicker but evidently had been once used by one or by a red squirrel and become smaller by the growth of the limb. They could easily have been enlarged by a flicker to suit his needs as I have often seen done. But these holes were precisely what an English starling chooses in his mother country; as small a hole as possible in as large a tree as possible and in as live a tree as possible.

It seemed as if a sort of destiny intended that I should discover this hiding place at that particular time. I had expected to take the trolley via Camden homewards. Then I decided to walk, and started on a short-cut for Haddonfield. A cross shepherd dog diverted me into another field and before I got out of that three small dogs warned me to keep still farther to the right of my true course. Then a plowed field decided me to make a further angle to the back of the orchard where the flicker and the starling were again solving the old colonial American problem of the Englishman and the Indian.

It may be asked whether the starling will prove a nuisance, like the English sparrow, in America? I am unable to foretell, but from my acquaintance with the bird in its native haunts during the breeding season, I should say that a more prosaic, unattractive, unmusical, mind-your-own-business bird does not exist in that country and nothing half so bad in this. I believe the starling is an improvement on the English sparrow from an economic standpoint during the breeding season, as it seems to live almost entirely on worms and insects taken out of the ground, both in sod and cultivated fields. It probably would become a nuisance in grain fields later in the season. But the apparent lack of character other than that of the sabbie drudge and raiser of a family, as well as the fact that it is another persistent and quarrelsome ejector of our native birds from the holes, boxes and crevices in which so many American species raise their young, makes me regret to see the starling usurping a place among the wild-bird fauna of the United States.

If they once obtain a fair foothold they will be as difficult to exterminate and perhaps quite as prolific as the "pert voracious" sparrow, that indelible blot on all that is beautiful and endearing in native American bird life.—SAMUEL N. RHOADS, in *Haddonfield Gazette*, Fifth Month 31st, 1909.

He who has formed a habit of looking at the bright, happy side of things, who sees glory in the grass, the sunshine in the flowers, sermons in stones, and good in everything, has a great advantage over the chronic dyspeptic who finds no good in anything.—*Australian Friend.*

WHOEVER would habitually follow the will of God must be prepared for surprises—all of them ultimately far better than our original designs.—SPEER.

## The Highest of the Foot-Hills.

BY BENJAMIN F. WHITSON.

It would seem that the human mind has always been sensitive to the fascination of mountains. The Psalmist who prayed that he might be led "to the Rock that is higher," expressed no less the righteous ambition of a noble soul than the natural desire of us all. And it is, perhaps, no matter of chance at all that so many of the greatest and best things ever given to mortals have come to us from stormy peaks and rocky slopes of mountain heights. The Law was given on Sinai; from Horeb, Moses saw the Promised Land; Jesus "went up into a mountain" to teach; and it was upon a mountain, whither He had gone to pray, that "He was transfigured before them."

We speak of grandeur and of beauty, but the enticement that lures us to climb is something else. That feeling of unrest when we are not on top of all that we have power to overcome, this in itself is sublime, for it is our feeble response to the gravitation of heaven. . . . All day the express train had rushed over the plains that

"Stretched in airy undulations far away,

As if an ocean in its wildest swell, stood still,

With all its rounded billows fixed and motionless forever."

All night the dull monotony of iron wheels upon a curveless track had been our lullaby. But when the light of day had come again we looked westward upon a mighty barricade of mountains, "substantial, black and ebony mass," like an ominous storm-cloud skirting the horizon. In vain did the porter endeavor to convince us that certain leecy drifts above it were the snowy peaks of distant ranges. We had not learned the perspective of the plains. Gradually, as we approached, the regularity of contour gave place to more definite outline of forests, cliffs and canyons. The loftier peaks were lost to view behind the "foot-hills," and our train sweeps gracefully around the base of flat-topped hills and mesa lands. We are near enough now to see the scattered pines upon the mountain pasture lands and the jutting rocks above them. We can follow the course of the winding mountain road, mostly zigzag, with many a wall and many a shelvy bank. Curious towers of rock stand in critical equilibrium. Mountains wear strange hats of stone. Three immense flatirons of rock, too steep for herbage or the most daring climber, jut upward from the less precipitous slope, and present to view acres of sleek stone. We are entering the city of Boulder, Cal., half hidden by trees and circled about by all that is enticing to the mountain lover. . . . It is mid-summer and a certain boy's birth-day. He is fourteen years old, and wants to celebrate the fact by climbing the highest of the foot-hills. He has won the "third degree" already by climbing to the Royal Arch, to say nothing of the far more perilous feat of scaling The Big Flatiron. Mt. Sanitas and Flagstaff have been trodden under foot, but the thimble-like cone of South Boulder Peak, locally called Red Mountain, invites us to greater achievements. Our plan of attack is mapped out. We shall make of it a

two days' campaign. It is only two miles to the base, but to approach it from the Plains would mean to "scale the wall." That would be too desperate an undertaking. We shall endeavor to effect an entrance from the rear. Our knapsack is packed to an uncomfortable degree, a woolen blanket is rolled in a waterproof coverlet, and with long, light canes for Alpine stocks and a rifle for protection from wild beasts, we are ready for the start,—the writer and his son. The morning was fair, but the top of Green Mount, as also of Red, was hidden by misty clouds that betokened rain in the upper air. The sentiment prevailed amongst interested townsfolk that we should probably "get a drenching" on the summit.

We followed Seventh Street until we had passed the last house, then directed our course across the open slope toward the mouth of Gregory Canyon, that lies between Green and Flagstaff. Seeing a man with a camera, we hailed him unconventionally, and very soon learned that he was a newspaper man from Belleville, Kan. We gave him opportunity for the exercise of his amateur skill, with ourselves in the foreground and a fine display of rocks and mountains in the rear. Since then we have received a "positive" evidence of his skill. Near the entrance to the canyon we rested in the refreshing shade of a cottonwood tree, readjusted our packs a little and listened to the songs of birds and the tinkling of cowbells. The song sparrow reiterated his "Sweet! sweet! sweet! Very merry cheer." The lark sang from the tree-top. A dove cooed from a pine tree, and the yellow chat performed his usual antics of song and flight in the thicket. Butterflies flitted about and flowers bloomed in abundance. The low cactus with flowers of yellow and red flourished amongst the stones, while more delicate plants clustered in moist places or in the shelter of towering rocks.

As is usual in the Rockies, this small canyon or gulch had relatively high rock portals where it opened towards the plains. Between these lay the abandoned roadway that was to be our only guide. Rough and dangerous at best, it had, by a few years of neglect, become impassable for wagons and but little used as a trail. But it afforded us easy "climbing," as compared with the irregular, boulder-strewn slopes. As we toiled along in the bright morning sun we were often refreshed by the moist breeze that swept down at intervals from the cloudy heights. Again and again we stopped in the shade of a lone, twisted pine tree, or beside an inviting rock to relax our burdens and at the same time delight our minds with the beauty of the landscape below, that lay like a great panorama framed by the walls of the canyon.

By ten o'clock we had reached the cliffs that mark the head of the gulch. Here had been the most dreaded of all places along the old roadway. Scattered amongst the rocks below we could see the bleached bones of horses, that had slipped off the trail or been forced over by the weight of log wagon or frightened steed. The scene gave meaning and reality to what had been told us by one who had "logged" over this very trail.

In due time we came to the well-worn road along the ridge that is a State thoroughfare built by scientific grading up the slope of Flagstaff and back along the lesser ridges to many a mountain ranch and hamlet. We had come to the level of the lower mountains, a rolling country with fine pasture lands and some grain. Westward to the long range of higher mountains, "beautiful, sublime, and glorious." The drought of Boulder Canyon led back to South Loaf Mountain and all the grandeur of Switzerland Trail. To eastward stretched the plains.

Passing through a pretty grove of pines, we came in view of extensive catsheds built of slabs, and near them a spruce frame cottage, with orchard and garden fenced about. We entered through a driveway, passing the spring house and barns. A courteous German woman in a "truck patch" greeted us cordially, and response to our plea for matches (we had inadvertently overlooked this absolute necessity to a camper's outfit) directed us to the house. Here we were met by a smiling young woman of manifest culture who apologized for being found in her scrubbing attire and talked with us pleasantly so long as we cared to remain. We filled our canteen from the cool spring, noted the surpassing beauty of the native columbine—Colorado state flower—accepted gratefully the handful of matches, re-shouldered our luggage and marched away with the welcome good cheer that only the lonely mountain folk seem given the power to give.

We were now on the highlands in the rear of Green Mountain. It would be a relative simple matter to climb the divide to the summit and lunch there as planned. But our objective was Red Mountain, the highest of all the foot-hills, and between Green and Red there is a "great gulf fixed," a truly awful gulf it seemed, as we looked at the chasm from the rear. We promptly decided that to climb one peak alone would suffice us for the day, so we set out for Red still veiled in filmy cloud. In a short time we were in the midst of fine timber land and could hear the woodman's axe on the slope below. Economy of strength demanded that we keep upon the ridges. At precisely midday we came out of the heavy timber upon a knoll at the head of Bear Canyon. It was one of those rare places that invite to stillness and refreshment amid a host of profound emotions. The rifle and Alpine stocks were leaned against a fallen tree-trunk. Our packs were laid off and we sat down to a feast of good things. To our left, across the deep gulch, but piled high above us, was the rocky ridge of Green Mountain, a splendid battlement of perpendicular rocks. To our right, the rounded cone of Red Mountain towered above the forest line, with shaly slope and vertical crown. Between the two was a triangle, base upward, with a mountain rivulet at the apex, the slopes of green and of granite, and between them a landscape of lakes and groves, harvest fields, homes and hamlets. The scene was as weird as a dream, as fanciful as an artist's vision, but as real as are the hills, the valleys and the plains. Who can blame us that

pite the passing clouds that threatened us, we hastened not, but "drank the deep beauty of the world" as coming from the hand of Him who has pronounced it good.

(To be continued.)

Science and Industry.

**THE NORTH AMERICAN BISON.**—It is nearly four centuries since in the year 1540 the European discoverers of America first saw the great herds of bison, which we used to call buffaloes, says Edward E. Hale, in the *Cristian Register*. And now I am writing these lines before those four centuries are quite over, because in the America which has been founded since, a movement has been set on foot to preserve the very existence of this race of animals. A very curious report which I have before me as I write is a census of the number of the survivors left in the world. It seems that there are now 1,722 in captivity in the United States of Canada and Europe. It is thought that there are twenty-five wild in the United States and three hundred wild in Canada. These are all that are left of the magnificent herds or troops which once seemed to lord the regions west of the Mississippi.

In less than twenty years after Cortes had made Mexico to be a province of the Spanish empire, the European adventurers in that province were excited by rumors which came from the north of the existence of a great empire of the natives. A few refugees from slavery, who had come through what is called New Mexico and Arizona from Florida, told in Mexico wild stories of the "Seven Cities" and of their wealth. The whole of the new Spanish Colony was excited—was flamed, I may say. Men and women really sought that discoveries were to be made at the northward which were to surpass in importance those of Cortes in Mexico. A long and well-equipped expedition under Coronado was sent northward into the new empire. The result was terrible disappointment. The Seven Cities proved to be the ebullish which belong to our Zuni friends today. The country yielded but little gold. The native population was very limited, and the grade of civilization was low. But the adventurers did discover the great herds of buffaloes, as we used to call them, the animals which the naturalists now call the American bison.

It may be said that these herds of bison are the rulers of that country for three hundred years. Of all gregarious quadrupeds there has been no species perhaps of which the herds have been so enormous. In 1849, about three centuries after Coronado's visit, the overland emigration from the Atlantic to the Pacific encountered such herds of buffaloes from time to time as delayed men's march for days. The widow of the late General Custer, in her public addresses, said that she had seen what no one would ever see again. From a rising ground, the group of soldiers with her and her husband looked down upon the plain which as far as the eye could reach was covered with one moving mass of buffaloes. This article will be read to men who, in the years of the fifties, were

delayed for whole days by the passages of such herds across their roadway. In those days, buffalo meat was an article of regular supply in the Western towns. A buffalo coat was the common dress of a teamster even in New England in winter. And buffalo robes were as familiar as horse blankets to us in every stable in America.

One of the jokes of fifty years ago was at the expense of a German professor, who wished to enjoy a sleigh-ride. He ordered his team at the office of the stable, and to his horror heard his order repeated. "John, bring around a cutter for Dr. B. Put in two buffaloes!" With terror the poor professor said, "Oh! please let me have one horse!"

And now these legions and legions of bison are so nearly extinct that a careful census of them shows that there are hardly eighteen hundred of them in the world. Perhaps the reader has seen one in a Zoological Garden. More probably he knows the noble creature from a picture on a bank bill or a marble statue in some park. The prairies over which he grazed, which indeed raised food for him which was all his own, are the homes of millions of people who cannot make room for his invasions. Indeed, it is hard to preserve him as a memorial of early history. One sees sometimes, in the hall of a person who can look backward while he looks forward, the head of a buffalo which was shot a hundred years ago by some ancestor of to-day. Hotel-keepers and museum-keepers pay such large prices for such relics that one great difficulty in the care of the Western parks, where a few of them survive, is the protection of survivors from the greed of the collectors.

Now the American Bison Society has been founded and has diligently worked for the preservation of the race. It meets the difficulties which all enterprises meet at first if they cannot appeal to personal greed. But under the lead of such men as Baynes, Senator Chandler, Dr. Hooper, and the president, a strong society has been formed which has set on foot several well-continued agencies for the establishment of parks where the American bison can live, where he will not be hunted, where he will not be sold. Ex-President Roosevelt and the Earl Grey are the honorary president and vice-president. William T. Hornaday, of the New York Zoological Park, is the acting president, and — Baynes, of Meriden, New Hampshire, is the secretary.

This society has been incorporated and has lately issued a full report of its plans. At the present moment the directors wish to secure a fund of ten thousand dollars for the purchase of about forty pure blood bison with which to found the Montana National Bison Herd. Congress has made an appropriation for the purchase of the land and for fencing it.

**BAMBOO MAKES PAPER IN JAPAN.**—Japan's bamboo forests have gone on for centuries supplying the country with the raw material that the clever Japs have converted into an infinite variety of papers, that have done duty for almost all possible use, from the partitions of the Buddhist temple to the hut walls of the laborer, from the silk-like

vestments of the priest to the rainproof shield of the traveler, testifying to the ingenuity of the natives and as definitely exhibiting the extent of the country's natural resources in bamboo forests, says the *New Bedford Standard*.

But just as this country has been forced to a realization that nature's supply of timber will some day come to an end and that if wood material is to continue to be a source of reliance for the innumerable uses known to the present, a tree must be planted for every one cut down, so Japan has grown concerned for the future of its paper supply, and is looking to secure in Formosa the possession of seventy-five hundred acres of bamboo forests.

The tract is estimated to furnish annually under improved methods of forest cultivation and harvesting, ten million bamboos adapted to conversion into paper pulp. The movement is counted by those who are watching Japanese conditions as a long step, that will have been wisely made if consummated, to preclude the possibility of a paper famine. But unless heed is paid to cutting and reforestation, there will come an end to the forests of Formosa just as there threaten to in Japan and in this country.

**FORESTRY IN A CHINESE COLLEGE.**—China has probably taken less care of her forests than any other nation of the earth, and a movement now started to awaken in its people a realization of the importance of the forest comes at an opportune time. Many parts of China are practically desert wastes as a direct result of the destruction of its trees. On account of the erosion which has followed the removal of trees from the slopes, farmers are compelled to terrace their hillsides, in order to hold enough soil in place for farming, and to build little walls across the valleys to catch the silt which the annual floods deposit. Two centuries ago, many regions of China which are now barren, were paying revenue to their owners. Now the wood supply is so scarce that little poles are used for building houses, and roots and saplings are burned as fuel.

Over three hundred Chinese students from eleven provinces are being educated in Boone College, in Wuchang, for the uplift of their country, and it is expected by those in charge of the proposed course of lectures, that a movement started there will in time spread throughout the Empire.—*U. S. Department of Agriculture*.

**THE SOLID TABLE.**—"I am almost afraid to use this beautiful table," said the owner. The cabinet-maker ran his hand across the polished surface and felt the thickness of the wood. "What are you afraid of?" he asked brusquely. "You can't wear out that table. Why, do you know nowadays they'd make fifty veneered tables out of just the wood you've got in this one; but this—the more you use it, the better for it, madam. The only flaw there is on it now is this worm-hole, and that came, you say, when you had it stored away in the loft."

The ninety-year-old table had been in constant use, had been sunned, and aired and cleaned, and polished, and loaded down

with viands, over and over again, without any injury. Left alone for a few years, and supposed to be safe from harm and resting, it got the only injury of its long life.

"You're too bright and too lovely to be just wearing yourself out doing so much for other people," said one girl to another. "I can't be very good stuff to begin with, then," was the girl's retort. "Trying to live happily with one's neighbors never wore anybody out yet, unless the person was of such thin veneer that she was afraid people would find her out."

There is one law for the solid people and the solid words, and that is the law of constant, well-sunned, well-aired, cheery use. Being "exclusive" makes the value of either person or table deteriorate. The best thoughts, the most original ideas, the happiest wit, the loveliest talent, if they are of solid worth are worth most when they are in daily use, and not when they are put to one side for extra "showing off" outside the circle of one's nearest acquaintance. Only veneer is injured by the common, practical, wholesome duties of every-day life.—*Forward.*

In this country we have fought mosquitoes by means of pouring oil on the surface of stagnant water, a method highly acceptable, we have no doubt, to John D. Rockefeller. But the Germans, having no interest in the oil trust, have found that the semi-tropical plant, arizolla, will in a comparatively short time, so completely cover the surface of stagnant water as to suffocate all the mosquito larvae below, and prevent the living insects from depositing their eggs in the water. The German Colonial Office is considering the advisability of introducing the plant in the German colonies in Africa, in order to eradicate the mosquito.

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS FOR THE WEEK, EIGHTH MONTH 23rd to 29th.  
Philadelphia, Northern District. Third-day, Eighth Month 24th, at 10.30 A. M.  
Frankford, Fourth-day, Eighth Month 25th, at 7.45 P. M.  
Germantown, Fifth-day, Eighth Month 26th, at 10 A. M.  
Philadelphia, Fifth-day, Eighth Month 26th, at 10.30 A. M.  
Lansdowne, Fifth-day, Eighth Month 26th, at 7.45 P. M.

### Correspondence.

As able lawyer, clerk of the Crown and Peace in Ireland, has written in response to his receipt of a recent article appearing in our columns: "I have read your pamphlet on the subject of persons calling themselves Rev. I think they are far too fond of titles of honor, and if they had loyally stood to their congregations when they had them the south of Ireland would not now be denuded of Protestants as it is."

### SUMMARY OF EVENTS.

UNITED STATES.—The National Irrigation Congress, later meeting in Spokane, agreed to petition Congress for an annual appropriation of \$10,000,000 for a period of five years to aid in irrigation work.

J. N. Deal, of Oregon, introduced a resolution condemning the use of the plumage of birds for the decoration of women's hats, and asking further protection of birds in the Western forests from the ravages of insects. A bill in contemplation in Atlantic City, N. J., looking towards the suppression of saloons

selling liquor there on the First-day of the week, and the closing of various places of amusement, gambling houses, etc. This movement is advocated by reformers who had first attempted unsuccessfully to induce the city authorities to do this work.

In a recent address before the Farmers' Institute, the first ever held in Alaska, Levi Chubbuck, special agent for the Department of Agriculture, states that an area of at least one thousand square miles in Alaska is suitable for the successful growing of forage and root crops.

The United States Government has seized a carload of flour in Muscatine, Iowa, under the charge of the falsification of pure food and drug act, because the flour was bleached. This is to be a test case.

An apparatus has been invented by Clarence Hall of the Geological Survey in this State, which it is believed will greatly aid miners in the coal districts, in prolonging life after an explosion of gas. This apparatus evolves pure oxygen gas, and is so small that it may be carried in the pocket.

During last month the farmers of southern New Jersey shipped more perishable freight than in any previous summer month in the history of that part of the State. The value of the produce which the South Jersey agriculturists distributed over Pennsylvania, the New England States, and to Maryland and Canada, from points along the Pennsylvania Railroad's West Jersey and Seashore line, it is said, amounted to one million, five hundred thousand dollars.

A disease called pellagra has appeared in various places, due it is believed, to the use of moldy corn as food. In the Bartonville Asylum, Ill., where several cases of the disease have occurred, directions have been given to thoroughly dry all corn products before using them.

The temperature in this city on the 9th instant was ninety-eight degrees. Many prostrations from the heat occurred. Despatches from various parts of southeastern Pennsylvania indicate that the long continued drought has seriously damaged the fruit and grain crops; the loss having been estimated to amount to millions of dollars. The injury to pasturage has resulted in increasing the price of dairy products in some counties. The supply of milk has been materially lessened, it is said, in almost every county in the State.

Cyrus L. Fox, who has recently made a tour of the eastern part of the State in the interest of the Department of Agriculture, reports that there has been little or no rain in the agricultural districts he visited since Sixth Month 27th. He states that the loss on apples alone will amount to millions of dollars in this State. A general rain which has since occurred, it is hoped will obviate some of the drought.

The Dairy and Food Commissioner of this State has begun prosecutions against certain parties on account of the use of alum in pickles, which had been offered for sale. It has also been found that some persons had used benzoate of soda in larger quantities than one-tenth of one per cent., the amount allowed by law.

In this city vacant lots have been utilized by the poor in raising garden vegetables to such an extent as to more than provide a sufficiency for their families.

By means of the recent pipe-line connections which have been made, it is said that it is now possible to pump oil from the Oklahoma wells to New York harbor, a distance of one thousand five hundred miles, and has been built more for a provision for the future than for immediate use. At present the oil fields in Oklahoma are the most active in the United States, and the product is constantly increasing. The fields in Pennsylvania and West Virginia are decreasing in value.

FOURTEEN.—Fighting between Spaniards and Moors, has continued in the neighborhood of Melilla, in Morocco. The former number nearly forty thousand men.

Much inconvenience has been caused in Sweden by strikes in various industries. An appeal was made to citizens of all classes, to help in saving the crop of cereals the harvest time of which was presented by the strike of farm laborers. The Government has offered police protection to all persons assisting in gathering the harvest. On the 11th instant it was reported that workmen in various industries were resuming their duties in increasing numbers.

A steamer from Milan is reported to have lately ascended to a height of over seven miles in altitude, which, it is believed, had not been previously reached.

A despatch from Washington, D. C., says, "China is rapidly awakening to the importance of railway building. Railway extension is to be made in North-western China, Mongolia and Chinese-Turkistan. A

corps of engineers is also proposed, as is the development of mines and iron works to supply railway material and render the country independent of foreign sources of supply."

An earthquake in Central Japan occurred on the 14th instant, in which a wide area was affected, and much damage to property was done. About thirty persons are reported to have been killed.

### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 83.

Elma Hayes, O.; Wm. C. McCheane, Canada; S. H. Hackett, A. T. Smith, Agt., for Edwin Crew, O.; Arthur Marshall for Anna B. Marshall, N. J.; Joseph Henderson, Agt. Ia., \$20. for Herman J. Bates, Walter Clayton, Archibald Henderson, James Mott, Thomas I. Mendenhall, Lewis L. Rockwell, Roy W. Rockwell, Arthur R. Rockwell, Christian Thompson and Lanstrangland; G. B. Allen, Pa.; Sarah W. Chamberlain, Pa.; Sarah T. Smith, Agt., for Edwin Crew, O.; Peacock, Kan.; Kirkwood Moore, Phila.; Susan I. Smith, Pa.; Charles A. Bartlett, N. J.; John P. Sharpless, Pa.; Anna Hancock, Pa.; J. Clinton Starbuck, M. D., Pa.; Walter L. Moore, N. J.; Edgar T. Haines, Agt. Pa., for Joseph T. Whitson; Mary J. Foster and for Amos O. Foster, R. I.; Anne S. Lippincott, Phila.; Joshua W. Smith, W. D., for Mary C. Satterthwaite, N. J.; Wm. F. Terrell, Va.; Sarah J. Walton, Pa.; Charles A. Lippincott, N. J.; Andrew Roberts, Idaho; William P. Churchill, Nova Scotia; Geo. F. Foster, Ill.; R. E. Lowry, Phila.; Barclay Penrose, O. T.; Coggeshall, Ore.; Rebecca W. Warrington, N. J.; John H. Ballinger, N. J.; Henry D. Allen, Phila.; Mary W. Young, Phila.; William W. Smith and for Elmer Mort, Colo.; Wm. D. Smith, Agt., Ia., \$20. for Ruth Edmundson, Lydia Hampton and Edward G. Vail.

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

### NOTICES.

APPOINTED MEETING.—The Yearly Meeting's committee has appointed a meeting for worship in Friends Meeting-house at Norristown, Pa., at three o'clock P. M. on First-day, Eighth Month 20th.

NOTICE.—The work of the Central Secretary & Friends' Institute, Phila., has now been carried satisfactorily for a year by Wm. Edward Cadbury. There has been some difficulty, however, in securing the funds necessary to cover the expenses connected therewith, and unless promises of contributions for the ensuing year are immediately forthcoming—covering the sum required—the position will have to be discontinued at the end of Ninth Month. Friends are therefore urged at once to notify David G. Ains, Treasurer, 400 Chestnut Street, Phila., of the amount they are willing to contribute, upon the condition that the whole sum be raised.

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

DIED.—At Westfield, Ind., Seventh Month 28th 1900, ASA ELLIS, aged seventy-nine years, four month and three days. He was a life-long member of the Society of Friends, and for many years had filled the station of elder. His testimony was frequently heard in public places, and he was the author of many tracts. He was a great sufferer during the last years of his life, and had not been able to attend meeting for many months. During his afflictions entire resignation and patience characterized him, and he often expressed to his wife and friends, his desire to be released and be with his Saviour. His life was one of great usefulness and an example to Christians of all ages. He is buried at the Friends' Burial Ground, Westfield, Ind., on the 29th of the Lord. Ye, saith the spirit, they rest from their labors and their works do follow them."

At her home in West Branch, Iowa, on the tenth of Eighth Month, 1900, SARAH W. MOTT, wife of Richard Mott and daughter of John and Mary Hampton, aged 87 years, 11 months and 12 days, a beloved member and elder of West Branch Yearly Meeting and a devoted member and elder of West Branch Yearly Meeting. When near her death, being asked by her husband if she felt she was nearing her eternal home she replied, "Yes, and it seems bright."

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## The End Crowns the Way.

Walking in an old pasture field we beheld, especially through the tops of the knolls, a tidy grove, as if anciently plowed and dug. It seemed to have been an old road. We followed it on towards a pretty village which it seemed to lead. But presently the road ended at a deep river in a marsh. The road had long been of no use for men to reach that village, for the river had no bridge. With a bridge kept up, the road would have been still alive with passers by it, to reach the mansions beyond. It now a reminder said: "Between us and there is a great gulf fixed so that they would pass hence to you cannot, neither you pass to us."

There is a chasm between earth and heaven which cannot be bridged over without the "Mediator between God and man." Here He is made use of there is a way out new and living for the pilgrims Zionward. There is "a dayman betwixt man and God" that lays his hands on us. "Having, therefore, boldness to enter the holiest by a new and living way which hath consecrated for us, let us draw near with a pure heart in full assurance of faith, for He is faithful that promised."

ONLY A LANDMARK.—It is possible for an ancient religious Society, by neglecting the living Christ as bridging over from flesh to spirit, as the Mediator and way,—between earth to the mansions beyond, even between man and God,—to find its way solete and only an ancient landmark;—less because leading nowhere, its bridge neglected by neglect, however much the aid-menders may be busy with digging out the way as of yore.

Keep the bridge fresh by daily experience,

and there will surely be a road to it. Men will claim a road who have faith in the bridge. Take care of the living bridge, and the sufficient road to it will be kept up. Let not our ways of getting along blind us to the Goal, and be made a substitute for it.

We may now add, that in walking to the river we found a narrow pathway for the single traveler, and we were told by a man on the field that that pathway did lead to some sort of a bridge of a plank-width for footmen only; carrying no loads on them. So we found instruction as to the narrow way that leads over to the kingdom—those that are not weighted with worldliness and its merchandise. "For we brought nothing into the world, and it is certain that we can carry nothing out." "But let not the poor man glory in his poverty, nor the rich man in his riches." "Him that glorifieth let him glory in the Lord," his Mediator.

"There stands one among you whom ye know not." We look about us to see of whom this is spoken. But he is invisible. He begins to be known by patient hearkening. In waiting for Him that we may wait upon Him when He manifests himself, He speaks to our condition, as never man spake. Whatsoever makes manifest is light, and He is that Light who opens to our understanding that which is to be reproofed, and that which is good and right. As we heed Him in this we learn to know Him,—to be his sheep that know his voice and follow Him. And he that follows Him by obeying that inward voice "shall not walk in darkness, but shall have the light of Life."

What good company we miss by not watching for Him who stands among us,—kept invisible by disobedience, made visible and audible by obedience. And ability to the sincere seeker will be given, a measure of life eternal will be given, as we are able to bear it, that we may "know Him the only true God, and Jesus Christ whom He has sent," to stand among us. Have we a true excuse for saying: "I know Him not?"

I HAVE STRIVEN to advance the honor and the safety, and the welfare of my country, and believed it was best accomplished by treating all with justice and courtesy, and doing those things to others which we would ask to have done to ourselves.—AMBASSADOR BAYARD.

Abi Heald.

(Continued from page 51.)

*Fifth Month 6th, 1879.*—Yesterday was truly a distressing time, yet ended in quietness, and I trust to the praise of our Heavenly Father. May there be more of a watchful state arrived at.

*Eighth.*—A beautiful day. It brings to mind the day wherein the Sun of Righteousness arises and lifts up the light of his beautiful countenance upon us, giving life and strength to serve the blessed Master with renewed earnestness. Oh my soul, "trust thou in the Lord, for in the Lord Jehovah is everlasting strength." Then who amongst the sons of men can dare turn aside from his commandments or refuse to serve such a wise and Holy Creator?

*Ninth.*—To-day is our Select Quarterly Meeting. I have esteemed it a great privilege to mingle with Friends in that capacity. For it is a great blessing when we meet in earnest travail of spirit before the Most High, craving that He may be in the midst to the refreshing of the heart. I feel it a great trial to be deprived of the privilege of attending meetings. Yet the dear Master is often near, glory to his holy Name, forever and evermore. It is written: "I will never leave thee, nor forsake thee." Oh no, He does not leave those whose fervent desire it is to do his will in all things. Be pleased dear Master, to let thy living presence be with them when thus assembled. Arouse the careless and lukewarm to a sense of their duty toward Thee, that the meeting may be held to the honor of Truth this day.

*Sixteenth.*—Discouragements attend on every side, yet his presence is near to sustain me. What now would be my condition, without his sustaining help, or if left to myself to wander alone in the earth, to grope my way in the dark? Oh, if consistent with thy most holy will, continue to be near, yes, very near, for it is impossible to live without Thee, without a sense of thy blessed presence. "A Saviour or I die, a Redeemer or I perish forever." When first taken sick, oh, I longed to be gone, and to be at rest from the cares of this life, although at times there have been desires to live a little longer, to be engaged more faithfully in the dear Master's service, for it seems that I have not done much good, if any, yet it was my earnest desire to be found in the way of his requiring. My omissions and commissions are many, yet Thou, oh dearest Father, hast forgiven them all. And what shall I render to Thee for all thy mercies? Oh may thy supporting presence enclose me round about on every side, that my faith fail not, and that I give not out, but trust in Thee still, all the days allotted me here on earth.

*Twenty-fourth.*—It is now over eight weeks since I was deprived of going to meetings,

yet the dear Master has been very near to me, in a marvelous manner supporting and comforting by his living presence, so it seems scarcely more than so many days. And what shall I render to Him for all his favors, thus bestowed on one so unworthy? May I, if life is lengthened out, double my diligence in making my calling and election sure. Yes, I now feel to resign my all unto Him who liveth and ruleth and reigneth forever and evermore. It is all of his mercy if I am not consumed.

'His mercy bids me seek the Lord

'His mercy bids me fly,

'His mercy speaks the balmy word,  
Repeat, thy God is nigh.

Wilt Thou, oh gracious Father, be pleased to remember this part of thy heritage, and if consistent with thy holy will, turn the hearts of those who have, as it were, departed from thy law, relying on their own ability and strength, instead of digging deep for living waters, and knowing by experience that Thou art the Lord, and that Thou canst do great things for them, and wilt forgive everyone who turns to Thee with full desires for thy help. And all praises shall be given to Thee and the dear Son of thy bosom, forever and evermore, saith my soul.

*Twenty-ninth.*—Be pleased, oh Father, in judging of us to remember mercy, and enable us still to trust in Thee all the remaining days allotted us here on this earth of Thine, and that nothing may mar the work assigned us. That all things may be well at the winding up of time, and all praises shall be given to Thee forever and evermore. Grant what is right in thy holy eyesight, but if Thou seest meet to prolong my life, let it be spent to the praise of thy great and ever excellent Name, in more bowdness of heart before Thee. Oh, leave me not nor forsake me in this my affliction. Thou hast been near; still may thy presence continue to be felt by me in my chamber. It seems like a little Bethel, with the overshadowing of thy presence. Glory and honor be ascribed to thy ever beneficent Name.

*Thirty-first.*—Another day has come to answer for. Dearest Father, enable me to number my days "that I may know how frail I am," and what am I more than others, that Thou hast taken knowledge of me, an unworthy creature? For Thou deignest to look down from thy holy habitation, and hast had compassion on us and enabled us still to trust in Thee, the unslumbering Shepherd of Israel, to whom all praise be longeth. It is my firm belief that we as a Society shall be further tried and proved, even to an hair's breadth, to show whether we are serving the blessed Master or the world. For the worshippers of Baal were many, and so they are at the present day I fear. And those of the true and living God, few in comparison therewith. We read in the Holy Scriptures of Truth that those who worshipped the only true and living God, ever were preserved, and it was made manifest to all, and the worshippers of Baal had to confess that he was God. And it seems to me at this present day, that He will make Himself manifest to his dear children, and that He will make their way amongst those

that stand opposed to the true seed, the wrestling seed of Jacob, that He is on their side. For verily Truth is on the Lord's side. Oh that their eyes may be opened to see clearly what is Truth! Oh that Thine humbling hand may be continually upon me, to purge away all the dross and tin and reprobate silver, that all within me may be pure and clean, and all unrighteousness may be in my heart. "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

*Sixth Month 3rd.*—May I patiently wait all the appointed time, till my release comes in thy time and way. Do thou with me as seemeth Thee good. If to go forth again in thy work, I am willing to suffer yet more, only be near unto me that my faith fail not; that I may deepen in the life of true religion, and that, like Gideon, I may try the fleece; that there may be a deepening in the truth, and in the littleness being preserved alive, like humble Mordecai sitting at the king's gate. After having been thus permitted to ride the king's horse, he retired in humble meekness to the king's gate again. Yet proud Haman scorned and despised him, even made a gallows to hang Mordecai thereon. Oh that none of us may be thus led astray, or set up our judgment against those little ones. The Lord sitheth Judge of the whole earth, and He is worthy.

*Seventh.*—Let not my will, but Thine, oh Lord, be done. Yes, bring all that is within me into submission to thy holy requirements, and put a new song into my mouth, even praises to my God. Oh, I beseech Thee to be near, thy wondrous works to declare, that I may lay fast hold of thy Truth that our worthy forefathers suffered so much for. Some of them even died for being faithful thereto, and Thou wast near to support them.

*Ninth.*—This has been a day of trial and tribulation. A trial of my faith. May I be enabled to steer my poor, little, frail barque aright and do thy holy and Divine will. Yes, not my will, but Thine, oh Lord, be done, whether life or death. Enable me to be prepared for death, then shall I be usefully employed while I live, in thy work, to thy praise. And be pleased, oh Lord, to support me, so that I may patiently bear all my sufferings, as becometh a Christian indeed.

*Eleventh.*—It is eleven weeks to-night since I was taken sick. Can it be that time passes so swiftly away! May I improve the moments as they fly, and live each day as if it was to be my last, having my lamp trimmed and light burning, ready to meet the Bridegroom of Souls. Wilt Thou be pleased, oh Lord, to visit the hearts of the people of this place and meet with them, so there may be no turning either to the right hand or to the left. And wilt Thou be pleased to open the eyes of those who think they see, that they may be enabled yet to feel that they know nothing, that I Thou art He that knowest all things, and can change the heart of man, as a man turneth the water-course in his field. That they may not see men as trees walking, but see clearly that they are lost and undone without a Saviour.

Oh Lord, grant thy holy help. As Thou hast been with us in six troubles, so Thou wilt not leave us in the seventh. Thou art a compassionate Saviour, willing to comfort all that mourn, who put their whole trust and confidence in Thee.

(To be continued.)

### Hedges.

A thicket of thorn bushes has more than one lesson to teach. Hedges mean walls. Men do not build a hedge around a mountain or across a plain. When a vineyard is planted, it is hedged round about. Look at the human body; it is hedged round about with bones and sinews, fearfully and wonderfully made. "Strange that a harp of a thousand strings should keep in tune so long." "Stranger still," says another, "that a harp so exquisitely made should ever get out of tune."

Man's estate is hedged in by God's Providence. "Hast Thou not cast a hedge about him and about his house and about all that he hath on every side?" (Job i: 10.)

More wonderfully still, God builds me fortifications to defend the elements character in the process of formation.

When in the slippery paths of youth

With heedless steps I ran,

Thine Arm, unseen, conveyed me safe,

And led me up to man.

Hedges suggest care. Present, person sufficient. A hedge is impersonal, but Christ sets a watch, keeps guard, with unceasing care. Often the human spirit rebels at a chafes, but, upon reflection, we are led to say: "He hath hedged up my way that I cannot pass." Look back and see if you cannot discover His hand keeping you and keeping you back from many a false path. Still let us pray: "Hold up my goings in Thy paths, that my footsteps shall not slip."

Hedges remind us of discipline. Man breaks away from God and casts off the cords that would hold. Whoso breaks a hedge, a serpent will bite him; he will hurt more than he bargained for. To the wicked God saith: I will hedge up thy way with thorns; the flesh is torn and blood is drawn; oh! the pain of memory; what a pricking brier is conscience!

Hedges suggest delight. The people of God are separated from the world by a hedge. He fences out the enemy and welcomes in the friend. "A garden enclosed is my sister, my spouse." A garden is its fragrance and beauty and fellowship. No one in a garden, nothing comes naturally, must be planted and set and kept. "Am a plant of the Lord's right hand plantin' Then I shall not be rooted up; nay, He will come to admire, to bless, to use. The garden of Christ is a delight to Christ. "They shall be as a well-watered garden whose waters fail not." "I am my beloved and my beloved is mine; he feedeth among the lilies."

H. T. MILLER.

BEAMSVILLE, OHI.

THE DIVIDING OF Christ is the basis of Christianity; if this is removed, all falls to the ground.

### The Line of Life.

On the morning of Sixth Month 10th, 1909, Edward Everett Hale died at the ripe age of eighty-seven years. Few men of his generation were more widely known; certainly none was better loved. About the time he reached the age of four-score he prepared an article for *The Christian* with the title "To Remain Young," and this article is here reprinted, for it has lost none of its value in the past seven years.

"It is not long since I received an interesting letter from a gentleman for whom I have a high esteem. I think few men know the American people better or can judge of our people more precisely. He wanted me to write for him an article or a series of articles on growing old; how a man or woman should keep the powers of manhood or womanhood as life goes on, so as to enjoy life, and make use of it, for the benefit of the world.

"I was glad to do this. Of course I was pleased that he thought I knew anything about it, and that I could write the articles. Of course I was pleased that he was willing to distribute them through this nation and other nations, so that perhaps a million people, more or less, should have a chance to read what I said. And I agreed to do what he asked.

"I said that this soul is the child of God, that He is the Power that makes for Righteousness. I said that each soul inherits a share of God's own nature. I said, therefore, in answer to the question submitted to me, that through life every man had for his business to keep the body in good working order, as a man keeps his bicycle in order, or his tool box. Every man had to keep his mind in order in the same way; his powers of memory, of imagination, of reasoning, of expression. I gave some results of my own experiments in this line, in matters of mental education or physical education.

"Then I said that mind and body were simply tools of the child of God. I said it was clear enough for the matter we had in hand that the soul, master of mind and body, must get its resources at first hand. A man would not fill his pitcher by polishing it or embossing it.

"If he wanted his pitcher full, he must take it to the fountain. Or, without a figure of speech, that as man is a partaker of the Divine nature, when he chooses, he must use his *godly* power; not his mechanical power, nor his merely intellectual power. Simply, he must borrow from Omnipotence. For the business he has in hand, he is omnipotent, if he will ask God to help him through. I said, and this was the culmination of the article, that any man who would seek God with all his soul, heart and mind and strength, would certainly find Him. He would be a fool if he did not do this. Having infinite power at command, he would be a fool if he satisfied himself with finite power. It was not a hard article to write, when you believe what I believe, and when you know what I know.

"Observe now, that my friend's request to me had come without conditions. He had not asked me to write for boys and girls, or

for doubters or for wise men, for Buddhists or Brahmims. I had white paper. I was writing for everybody.

"I was a good deal surprised, therefore, when after a month's consideration, he wrote me that he could not print the article. He wanted that he ought to print it. What touched me a good deal was that he said his wife said that he ought to print it. He wished that he dared print it. But he did not dare. I was a good deal pained by this.

"Simply, the square statement as a practical rule of life that the living God helps a working man in his daily duty, was a statement so entirely outside the convictions of a large part of his readers that he did not dare print it. His journal was not called a religious journal. And so many of his readers would regard this as extravagant and quite outside of what men call business, or practice, that he thought he must not print it. It would be worse than printing a passage from Tennyson in the price current.

"I say that his letter pained me. I did not for a moment suppose that I was in the wrong. That was not the reason why I was pained. I was pained to find that an educated man, a man very much above the average of men, believed that a large proportion of the reading people of this country do not think it a practical thing to ally themselves with God; that they do not rely upon his power. I do not say the majority of people. He did not say that. But that a considerable portion of reading people have no intention of using the infinite powers in human concerns; this was a hard rebuff.

"To the readers of this column, I need not say that the editor of *The Christian* has no fear of publishing any such statement. He happened to know something of my correspondence in the matter, and he has asked me very kindly if he may print the article. But the substance has already been printed in the *Chautauquan*, and in a western newspaper, and in my own book "How to Live." I do not answer his request, therefore, by attempting to repeat these words.

"But the sum and substance of the statement which an old man who has had my experience would make to younger men and to younger women, is easily stated in a few words.

"Dr. James Jackson was for many years the Nestor of the medical profession in Boston. When he was nearly eighty years old, respected and loved by every one, he said to me that the prime of life was at sixty-three years of age or thereabouts, the age given by the physiologists of the dark ages when they talked of the grand climacteric. With his pencil he drew a semicircle and said: 'This semicircle is the line of physical life. It begins at nothing, it ends at ninety years.' Then putting his pencil at the centre, he swept it up across the paper, always quite in an ascending curve, and said: 'This is the curve of intellectual progress. A man knows every year more than he knew the year before, and this will increase forever. The line of intellectual improvement, as you see, crosses the declining line of physical strength about the year sixty-three.'

"That is to say, a man has not so much strength at sixty-three as he had at forty-five, but he knows so much more that he is better fitted for the work God has for him to do. Dr. Jackson's advice then to any man was that after he was sixty-three he should use his mental power more and rely on his physical power less. This I am sure is a good working rule. As Dr. Jackson says, a man should not drive himself up to his duty. He said that a physician, after he was sixty-three, should employ himself in consultation at his own chambers, and not go out at night, or wherever physical fatigue was involved.

"So much for the tools. Now with regard to the man himself. Here he is. He knows that. Here is a good God. Most of us know that. If he seeks the good God with all his heart and soul and strength he will find Him. That is the statement of Moses and the statement of all people who have fairly tried that experiment. This good God is his Father. This is the statement of Jesus Christ. It means that man the child, for the purpose of earthly life, shares the powers of God if he will seek them and use them, as the Apostle Peter says, we are 'partakers of the Divine nature.' He must live as he supposes an immortal would live, not a great deal bothered by the few minutes more or less, and taking into his view the infinite, the eternal relations of his life. His intelligence is wide enough for him to look out upon the farthest speck in the universe. His heart is large enough for him to sympathize with the thoughts and sorrows of all sorts and conditions of men. He can lead a large life and need not be satisfied with a small life.

"If a man wants to continue young he will go on these certainties. First he will seek God with all his heart and soul and mind and strength. Second, to take Jeremy Taylor's fine phrase: 'He had better live in the practice of the presence of God.' Third, he had better study God's work in all its forms which are open to him for study; not only to try to find how God walks on the whirlwind and rides in the storm, but try to find how he makes one grain of wheat bring forth an hundredfold. And this means that he will work with his fellow-men and will be a fellow-workman together with God.'—EDWARD E. HALE.

*The Christian.*

JOHN WOOLMAN'S JOURNAL.—The five-foot bookshelf of President Eliot of Harvard, has brought the "Journal of John Woolman" into prominence of late. John Woolman wrote his Journal in a book similar to those used by Monthly and Quarterly Meetings for their minutes. It is written in a plain, legible hand, that would be a credit to a good penman in this day. His grandson, Samuel Comfort, died in 1862, and was buried at Fallsington, Bucks Co., Pa. A grandson of the latter now owns the manuscript journal and keeps it in a vault of one of the banks at Trenton, N. J. Various historical societies in this country and in England have endeavored to secure it, but its owner values it too highly to part with it.

W. B. K.

### OUR YOUNGER FRIENDS.

THE surest way to get rid of any entrenched abuse is to have the rising generation trained to fight it. Nothing can stand up against the will of the coming men and women. "Tremble, King Alcohol—we shall grow up!" seemed a childish motto fifteen years ago. Now it has serious meaning all over America. The young people are always the hope of the state, as they are of the church.—*Forward.*

EXPECTING NO GOOD.—"Yes, John is doing real well," said a man talking over old neighbors with a friend who had returned to the home place after some years of absence. "He didn't seem to amount to much while he was here, and nobody expected he ever would, but he went away, and he took a new start. It's surprising how well he's turned out. I'm really glad of it."

The speaker did not dream that he was in all probability accounting for former failures as well as telling of present success. John amounted to nothing in the old place because nobody expected him to do otherwise. No one credited him with good motives or high ambitions. No one believed that he had aspirations or ability, and the general estimate of him affected his estimate of himself. It is hard to be one's best in an atmosphere of criticism, suspicion or even incomprehension. Christ could not do many mighty works in Nazareth, it is said, "because of their unbelief," and if even the Master was hindered by lack of sympathy and faith, shall we wonder that poor human souls grow helpless and discouraged amid such surroundings?

There is no stimulus to endeavor to doing one's best in the battle against difficulty and temptation like the knowledge that some one believes in us, some one is trusting to our faithfulness and courage. And if we would help others to rise above weakness and wrong we can never do it by offering them only a half-hearted sympathy in their struggle, and letting them feel that we doubt the probability of ultimate victory. The old farmer was glad that John had turned out better than he expected; if only he had cherished a little kindly expectation of something good he might have had the joy of a share in the consummation.—*Forward.*

A GOOD WOMAN'S THREE RULES FOR BEING HAPPY.—In that most interesting book, the "Life of Alice Freeman Palmer," written by her husband, Professor George H. Palmer, we find very many instances of her extreme devotion to the interests of girls and of her eagerness to be helpful to them. On one occasion she was to talk to a group of poor girls, and she asked them what she should talk about. Then up spoke one girl and said: "Tell us how to be happy, please."

"Well," said Alice Freeman Palmer, "I will give you my three rules for being happy; but mind, you must all promise to keep them for a week, and not skip a single day, for they will not work if you miss one single day."

The girls promised that they would not

skip one single day, and Alice Palmer said:

"The first rule is that you will commit something to memory every day, something good. It need not be much, three or four words will do, just a bit of a poem, or a Bible verse. Do you understand?"

"I know," one of them replied, "you want us to learn something we would be glad to remember if we went blind."

"That's it!" exclaimed Alice Palmer; and then she added: "The second rule is: Look for something pretty every day. And don't skip a day, or it won't work. A leaf, a flower, a cloud—you can all find something. Isn't there a park somewhere near here to which you can walk? Stop long enough before the pretty thing you have found to say: 'Isn't it beautiful?' Drink in every detail, and see the loveliness all through. And my third rule is: Do something for somebody every day."

The girls—tenement house girls they were—promised that they would live right up to these three rules, "and never skip once, for a week. At the end of the week several of the girls told how they had kept the three rules, although it had been hard enough for some of them to do so, and how much happiness they had derived from doing so.

"I never skipped a day," said one girl, "but it was awful hard. It was all right when I could go to the park, but one day it rained and rained, and the baby had a cold, and I couldn't go out, and I thought sure I was going to skip. But as I was standing at the window almost crying, I saw a sparrow taking a bath in the gutter that goes round the top of the house, and he had on a black necktie and was handsome, but I tell you it wasn't laughable a bit, not a bit."

And so the girl went on telling what a hard time she had not to "skip" one of the three rules for a whole week, and how she had finally "won out" and kept all of them to her great joy.

Any girl who reads this should find joy in keeping three such rules as these, and it would be so much easier for most of you to keep them than it was for this poor girl of the tenements in her wretched environment. That rule in regard to doing something for somebody every day is about the most helpful one of the three, for it has the fine spirit of service in it, and if we keep it every day without "skipping a single day," we will be keeping ourselves from falling into ways of selfishness and thinking too much of our own pleasure and not enough about the happiness of others. They who seek only their own happiness never find it.—MAURICE MEREDITH, in *Zion's Herald.*

FOES OF BEAUTY.—If I were asked what was the greatest foe to beauty in both man and woman, I would say, not errors in diet, not lack of exercise, not overwork, not corsets, not any one of these, but bad mental habits. If we observe closely the faces of the people we meet at random on the street, at the theater or in the great shops, we will observe that nearly all of them are characterized by the lined mouth, the drawn brows

and other facial disfigurements which company bad mental states.

What do I mean by bad mental state? I mean anger, fear, worry, anxiety, irritability, regret, envy, jealousy, lack of trust in one's self and in the Great Good—all these are bad mental states; and all these destroy beauty, not only by interfering with the action of the vital organs, but by directly disfiguring the expression of the face.—W. R. C. LATSON, in *The Outing Magazine.*

"SHE is so full of noble ideals, and her family do not seem to appreciate" in the least." "Yes—but did you not that at table she always forgot to pass the salt or the sugar, and helped her to the olives first?" Was any more explanation needed?—*Forward.*

THE wave of temperance now flooding over America gathered largely in the school under temperance text-book teaching. The boys of America are its future lawmakers. The girls of America are the future makers of public opinion. In the hands of young people are all future policies a progress. Let no boy or girl think of himself or herself as insignificant or powerless for good.—*Id.*

MAZINI, the great Italian patriot and organizer, once said, in reference to the elements of success, "Be patient; don't get mad; and you can do anything." Impatience and anger have wrecked the promise of many lives that might have been influential and full of value. The leader is the one that can control himself, and so control others in the end.—*Id.*

"You do not like your work?" a woman answered the complaint of a discontented girl. "I think I can tell you why. It is because you put off and put off beginning it every day. Success doesn't come until it is compelled. Don't give yourself a moment to think that you don't like it plunge in every morning with the purpose to make that one day count; before you realize it you will be keenly interested. It's dillydallying and half-heartedness that is the trouble, not the work itself. At present you are its slave. Turn about and resolve to be its master. You will not recognize yourself in a little while."

It is stirring advice and well worth trying by any who are discontented with the task that life has set them.—*Id.*

SPINOZA, the Jewish philosopher of the seventeenth century, being unwilling to accept aid from any, supported himself by the making and polishing of optical lenses and he it noted, they were the best lenses to be had in his day. It was Jewish custom that every boy, no matter what his condition, should learn a trade, a custom that might well be more general. The sort of education that teaches a boy to despise skilled manual labor and the necessities of common life is a very flabby education. Training of brain and hand should go together.—*Id.*



**PLAYING PRACTICAL JOKES.**—A young man in an Indiana town thought it great sport to ring an apothecary's night bell, and give him come to the door and find nobody sitting. The pastime was adopted by other glib youths, until finally the apothecary was forced to disconnect the bell. A few weeks later, when he was wanted in real earnest, it took a long time to convince him of the fact, and the delay cost the life of a baby sister of the original joker.

A girl who mounted lithographs in a New York factory, slipped a bit of strong-smelling cheese into a package of prints that ordinarily would have been inspected by a "chum," who was relied upon to remedy the mischief. In the holiday rush, however, the usual routine was set aside, and the tainted package made a part of a large shipment. The consignees promptly rejected the whole lot, and the proprietors of the factory then discharged every girl employed in the room where the joke was played.

A Colorado ranchman "loaded" a purse in such a manner that when it was opened, substance supposed to be harmless would plode with a loud report. The purse was sent for a birth-day present to his sister, who had played a joke on him; but her little dog got hold of it, and the explosion blinded him.

A single issue of a newspaper records these happenings of one of the last days of 1908. Such incidents are always numerous enough, but there should be fewer of them reported during 1909. Tricks of this sort are seldom meant unkindly,—that wards off a part of the blame,—but the trouble is that they hardly ever work out as they were planned, and when they go wrong, the innocent seem most liable to suffer.—*The Youth's Companion.*

**ACTS AND RESOLUTIONS.**—Horace Mann once remarked: "I have never heard anything about the resolutions of the disciples, but a good deal about the acts of the apostles." It was a keen criticism, which every Christian will do well to remember. The by who wrote, in an examination, that resolution "meant" something that melted down" was not as far wide of the mark as he might have been. That is what happens to every resolution that does not get to action; and without action, resolution is not only worthless, but has a harmful action, since it accustoms the mind to slide and then stop short of action.

Modern psychology declares, indeed, that action will produce feeling, if it is kept up, the act of smiling, persisted in, will evolve cheerful feeling. The act seems to be the important thing, and to draw the mental processes after it. When a young man or woman desires to be a Christian, the doing of Christian acts will help along more than any amount of anxious meditation or excited feeling. Any man who wants to find Christ, and who will take the Beatitudes and doggedly to work to act them out, will find himself a Christian disciple before he knows it, ready to accept Christ, needing him with a personal need, understanding his words better every hour. "If any man willeth to do his will, he shall know of the

teaching," were the Saviour's own words, and they remain as true as when spoken in Galilee. The way to God is through the gate of action.

Prayer is a stumbling block to many Christians, who ought to know better, because of the tendency to make prayer unreal by separating it from action. A Christian who prays, to prepare himself for action, and then acts in the spirit of prayer, never needs to be argued with on the efficacy of prayer. He knows its power. The girl to whom prayer seems unreal and hard is making it a dream, a feeling, not linked to the realities of her daily life. Obedient action, invoked to prayer, is the answer to such difficulty—the true secret of the apostles.—*Selected.*

AMEN.

BY F. G. BROWNING.

I cannot say,  
Beneath the pressure of life's cares to-day  
I joy in these,  
But I can say  
That I would rather walk this rugged way  
If Him I please.

I cannot feel  
That all is well when darkening clouds conceal  
The shining sun;  
But then I know  
God lives and loves; and say since it is so  
"Thy will be done."

I cannot speak  
In happy tones; the tear-drops on my cheek  
Show I am sad;  
But I can speak  
Of grace to suffer with submission meek  
Until made glad.

I do not see  
Why God should e'en permit some things to be  
When He is Love,  
But I can see,  
Though often dimly, through the mystery  
His hand above!

I do not know  
Where falls the seed that I have tried to sow  
With greatest care,  
But I shall know  
The meaning of each waiting hour below  
Sometime, somewhere!

I do not look  
Upon the present, nor in Nature's book  
To read my fate;  
But I do look  
For promised blessings in God's Holy Book,  
And I can wait.

I may not try  
To keep the hot tears back, but hush that sigh  
"It might have been,"  
And try to still  
Each rising murmur, and to God's sweet will  
Respond "Amen." —*Selected.*

"To silence every motion proceeding from the love of money, and humbly to wait upon God, to know his will concerning us have appeared necessary. He alone is able to strengthen us to dig deep, to remove all which lies between us and the safe foundation, and so to direct us in our outward employment that pure universal love may shine forth in our proceedings."—*WOOLMAN.*

TRUE faith makes the sinner humble, active, and self-denying; false faith leaves men proud, indolent, and selfish.

The Highest of the Foot Hills.

(Continued from page 55.)

If the scene of our mid-day feast was enchanting, what must the grandeur be from greater heights? With this thought in mind we shouldered our packs and proceeded along the ridge at the head of Bear Canyon. The mountain mapies in their conspicuous plumage of black and white, scolded us uneasily from a distance. Snow birds flitted about from tree to tree or hid in the underbrush. We were reminded of the beautiful poem by Helen Hunt Jackson about the Colorado snow-birds and how she wondered where they lived in summer, until, like ourselves, she "stumbled on them in their home, high in the upper air."

Great pine trees' swaying branches  
Gave cool and fragrant shade;  
And here we found the snow-birds  
Their summer home had made.

No sight nor sign of larger game, however, suggested the need of a rifle.

The labor of climbing became more and more arduous on account of the increasing grade and the decreasing shade. Finally we were out of the timber with the full force of the afternoon sun beating pitilessly upon our backs, and the slippery shale giving way by our weight so that two steps often counted less than a normal one in progress. The veil of cloud had gone from the peak and the eight hundred feet or more of ascent before us soon became a somewhat prosaic and altogether laborious task. Of course we perspired freely, but the altitude and the atmosphere were such that the moisture evaporated as it formed and kept us relatively cool. Again and again we paused to admire the scenery or to gratify that strange inclination to start things on a downward course, and watch with bated breath to see them plunge over the declivities. Why should we admire a falling star? or the downward plunge of mighty waters? Are not the flames of fire that leap heavenward, or the silent and invisible vapors that rise to bless the earth with rain, just as sublime manifestations of power?

One experience of the afternoon was altogether new and novel to us, but none the less painful. We suffered extremely from thirst. Our canteen was inadequate to our needs. We were far above all streamlets or mountain springs and should probably be above access to fresh water until ten o'clock the following morning. Accordingly we had made calculations and limited ourselves to a maximum allowance per hour. This allowance was simply tantalizing. Either of us could have consumed in one hour all that our vessel contained. The whole economic argument began to seem ridiculous in the face of our extreme and immediate need. Why not have at least one substantial draught and suffer later if necessary? But our better judgment prevailed and we continued to sip vexatious dribs at regular intervals, all the while climbing higher and higher above the apparent sources of supply. We thought of the beefsteak we hoped to broil for supper and of other toothsome things, but they all seemed loathsome compared with the delight of a pitcher of cold water.

At four o'clock we had reached the final

escarpment of dark red rocks that constitutes the thimble-like crown of Red Mountain—a wall of stone nearly vertical and about eighty or one hundred feet high.

We deposited our luggage in a crevice and proceeded to scale the cliff. No enemy disputed our right. No sign of selfishness read "Keep Off." In fact the bill poster had not been there, or else had neglected to bring his paste or paint. In a few minutes we were literally "on top," and stood tiptoe on the very highest rock with an unutterable immensity of depth below, especially to northward and eastward facing the plain.

Other aspirants, however, had preceded us. Some had left their names upon the rock. The U. S. Geological Surveyors had placed their copper seal firmly in the stone, but had neglected to cut upon it the altitude of the mountain. We learned later from a published report that it is 8600 feet. Here again we rested, gazing enraptured on the scene and striving to comprehend its vastness and significance. Close at hand a pretty chipmunk busied itself catching black ants on the bare rock, pausing often to sniff the air and eye us curiously. Apparently unacquainted with man, its tameness was surprising. Standing erect within a yard of us, it would hold its prey in its tiny paws and feast unconcerned, though once we were sure the ant had the first bite. Swallows darted about over our heads as naturally as they do a mile below. But no sound came to us from the world beneath, save the whistle of a locomotive or trolley car and the faint tinkle of a cowbell on the mesa at the base of the mountain. The city of Boulder, clustered on the slope, could be seen entirely but not heard. We could trace the streets of distant Denver, but all the activity of her "struggling tides of life that seem in wayward, aimless course to tend" seemed beneath our level now. Is it thus with all human striving and the strange complexity of things? Is there a higher spiritual level where we may see their beneficence without being troubled by their seeming confusion?

The east wind was driving a thin mist over the Peak when we climbed down on the leeward side of the ridge and set out to find a camping spot, still painfully conscious of our lack of water. The stony ridge led along the divide to another peak not far distant and accessible without any great descent. There amid the dark pines, we thought to find a resting place less stony and facing the rising sun. Our course was over and amongst rocks of every shape and size, and many colors, though chiefly dark red. One exceptionally fine over jutting mass, on account of the shelter it afforded, tempted us to seek no further; but a strange impulse urged us onward. In a short time a peal of thunder from the peak attracted our attention to the heavy rain-cloud that was literally pouring over the crest of the mountain and threatening to give us even more water than we wanted. Hastily, as the rain-drops came, we unbound our "waterproof" and endeavored to crowd into an opening under a large boulder near at hand. As the water began to trickle from the rock we caught it eagerly in our hats and drank it gratefully. But the storm was violent. The trickles

increased to active streams and our boulder seemed to leak amazingly. The lightning flashed vividly and the thunder echoed from cliff to cliff.

In a few minutes, literally "drowned out," and remembering the projecting ledge we had so unwisely passed by, the senior member of the party, with the "waterproof" over his head and various possessions under his arms, set out in haste for better cover, leaving the youth more room to contend with the inflowing rills and the dripping roof.

(To be concluded.)

### Science and Industry.

**THE YELLOWSTONE GEYSERS.**—The name "geyser" is derived from the Icelandic verb "geysa," to gush. It is a hot spring which bursts forth with more or less intensity and force at regular intervals or without any definite periods. "Old Faithful" is an example of the former, and has thrown up its columns of water at exact intervals, with the regularity of a watch, ever since it was discovered, and probably for thousands of years before. Others vary in their times and seasons, as well as in the shapes and colors of their jets and boilings. Bunsen's theory of the cause of geysers is now generally accepted. It was the result of his observation of the great Icelandic geyser, and is based upon the established fact, that the boiling point of water varies with the pressure to which the water is exposed. Suppose, then, that water which is under great pressure is heated to a point high above the boiling, and that then the pressure is suddenly removed, the result will be an immediate explosion of steam, driving whatever is in its way. Now apply this theory to the facts. The geyser water pours down the fissures and channels, the atmospheric pressure constantly increasing, and comes in contact with the heated lava rock far below the surface and steam results. If the vents are large the steam will be able to escape without great eruptive force; but if the vents and the tube are small the heat will grow more intense, steam will be created rapidly, and after a time the water will be driven with more or less violence through the vents or tube that lead to the surface; and in proportion to the amount of water, the size of the openings and the volume of steam, will be the "geysa," or gush, into the open air. There are all kinds of geysers—those which have pools about them from all of which the water spouts, others which upheave vast masses of steam and water; still others which force a single jet from a cone to great height.

**SUNSHINE.**—No mortal has any definite idea of the measureless energies which stream forth from the sun. In a lecture before the Columbia School of Mines, Dr. C. F. Chandler remarked:

"All the energy in the world comes from sunshine. Even the energy in the electric battery that rings the doorbells of our homes has its origin in the light of the great solar system. The force in the copper wire that sets the bell ringing comes from the zinc plate in the battery jar. The energy in the zinc plate comes from the anthracite coal with which it was burned when taken

from the mines, and finally the energy the anthracite coal was put there by sunlight that fed and nourished it while it existed, ages ago, as trees and plants."

We know a little of the power of thunderbolt, of the lightning flash, but little do we know of the still, sweet, mysterious influences which bring health, and strength and bounty, and plenty to the sons of men. The electric forces which scientific men just commencing to explore and use come from this same source, and the electricity which dazzles our eyes, is simply sunlight of ages past, which has been reserved and solidified, and now is brought out and utilized for our benefit.

"The late Sir W. Siemens tried the effect of the electric light in the cultivation of plants by night, but a Russian agriculturist, M. Spechnoff, is reported to have made material of seeds which he electrified for minutes by means of a current, and repeated the operation ten times upon peas, berries, etc., and found that, generally, electrification of seeds nearly doubled the rapidity of their growth. He then tried to electrify the earth. He took large plates of zinc and copper, which were sunk into the ground at the extremity of iron bars, and joined them above the ground by an iron wire. The effect of this continuous current is stated to have been prodigious upon vegetables; nor did the excess in yield detract from their good quality. The yield was in all, four times superior to ordinary for roots, and two or three times for plants."

All through the earth, also, mighty currents of celestial forces are working, moving, thrilling, healing, fertilizing, blessing the world; and if all these energies come from the sun, where does the sun itself come from, and where do millions of other suns have their origin? Back of it all in the depths of eternal mystery, faith's eye discerns the presence of Him whom no man hath seen or can see, the Almighty, the Invisible, the Eternal God.

And He who made the sun to rule by day who marshaled all the stars, who leads forth the host of heaven by the greatness of His power, has deigned to describe Himself under the figure of the sun. "The Lord God is a Sun and Shield, He will give grace and glory, and no good thing will He withhold from them that walk uprightly."

Without sunshine there can be no fertility, no beauty, no health; but the brightness the sunbeams makes all things glad; and we are to have health, and strength, a physical vigor, we must live in the sunshine and keep in contact with the earth from which we were made; and so if we are strong in spirit we must trust in the Lord God, whose light beams in upon our darkness, and brings us life, and health, and peace.

**AN ICE TUMBLER.**—Instead of putting into things we drink to make them cool why not drink them from ice? This is Dutch idea, and a practical one, whose inventor, named Huizer, has installed a plant with great success, at one of the popular summer resorts near The Hague. He has

one hundred tumblers of ice an hour with a tiny one-horse-power apparatus, an amount of which has appeared in a recent magazine, and sold them, filled with various packages, as fast as made; and his fame has spread to Paris, where his patent machine was exhibited last year.

Huizer's machine freezes the ice into tumbler shape in a mold, in quite simple fashion. At a turn of the handle the finished ice tumbler drops from the machine, to be caught in a paper shell fitting it exactly, but leaving a narrow rim of ice protruding at the top. This paper shell is convenient in handling, and keeps the ice from melting quickly. Thrown into water, the ice goblet would melt away in a few minutes. With water poured into it instead, it will hold for half an hour. It weighs only three and one-half ounces, and holds half a pint, and its sanitary properties are, of course, ideal.

In all the manufacture of the ice tumbler, it is never touched by the hand. The paper shell is thrown away after being used once, so it becomes damp and loses its shape. But the materials—paper and ice—are so cheap that this does not matter, and it makes it all the more sanitary, absolute cleanliness and cleanliness being thus attained in every ice tumbler.

The Huizer process provides for the manufacture of tumblers of any degree of thickness required, for transparent or opaque tumblers at will, and even for coloring the ice so as to make it a thing of beauty. A tank out of an ice tumbler is not as cold as one would think, being much like cold spring water. The paper shell insulates the ice, and the ice insulates the liquid within, so that the whole affair lasts astonishingly long.

E. P. BROWN.

**PRESERVING WOOD BY CREOSOTE.**—Piles driven by the hut dwellers of the Baltic centuries ago are as sound to-day as when first placed. The longevity of timber under various conditions of climate and moisture conditions is naturally made people ask, What causes wood decay?

Wood constantly submerged in water never rots, simply because there is an insufficient supply of air. This condition accounts for the soundness of the old Baltic piles. On the other hand, if wood can be kept air-dry it will not decay because there will then be too little moisture. The timber used by the Egyptians will last indefinitely long as it is bone dry.

Decay may be prevented by two general methods, by treating the wood with antiseptics and by treating it with oils which render it waterproof. A combination of these two methods is most commonly used, when wood is treated with creosote which is up the pores in the timber and keeps out water and is also antiseptic.

An increase from 3,500,000 gallons of the use of coal tar, or creosote, as it is popularly known, imported into the city of New York in 1904, to an amount estimated to be almost 25,000,000 gallons last year, is one of the indications pointing to the progress of the nation-wide movement for the conservation of forest resources.

Creosoting is becoming the acknowledged standard means of increasing the life of timbers. Formerly the production of creosote, from both coal tar and wood tar, far exceeded any demand for wood treating purposes. However, the number of wood-preserving plants has grown so rapidly within the last four years that this country is not now able to supply its own demand for coal tar creosote.—*Government Publication.*

### The Life and Travels of John Churchman.

APPREHENSION OF A CALL TO THE MINISTRY.—DISOBEDIENCE BRINGS DARKNESS.—OBEDIENCE LIGHT AND PEACE.

(Continued from page 53.)

An apprehension that I should be called to the ministry, and a concern on that account, had been at times, for several years, weightily on my mind; but I now again thought I was mistaken in that belief, and that it was only a preparative to qualify me for the station of an elder, and thereby my exercise became somewhat lighter for a time. The tenderness and love I felt to those engaged in public ministry was very great, and I believe I was made helpful to some by giving private hints, when and to whom I thought there was occasion, in plainness, simplicity and fear, which often afforded instruction to myself as well as to them.

In 1733, I accompanied Friends on another visit to families, wherein, at times, I felt the opening of truth in the love of it, and a few words to speak to the state of some, though in great fear, lest I should put my hand to the weighty work without the real requiring of duty. At one family, on a morning pretty early, being the first we went to on that day, I thought it would be better for the whole family, in a religious sense, if the heads of it were more zealous in attending meetings. I saw the necessity of being examples to children and servants, by a careful attendance of meetings for worship on the First and other days of the week; but I was so weak and poor, that I doubted whether it was my duty to mention anything thereof to them, so concluded to omit it; by which I hoped to judge of what I had been about before, and so grew easy in my mind. On the way to the next house, I began to judge that I had no real business to have said anything at any house; and leaving foregone in my own will, I was now left to my own judgment for a time. At the next house, Friends were particularly opened and tenderly concerned to speak to several states, and of several matters which I thought instructive; but I sat dry and poor, and so remained during our passage to the next house; where I fared no better, but worse; my feeling and judgment being quite gone, as to the service in which we were engaged, and though I did not say anything to the other Friends how it fared with me, yet they were affected therewith as I apprehended. I was in great darkness and distress, and sometimes thought of leaving the company privately, and going home, but again concluded that would not only be a disappointment to my friends but dis-

honorable to truth, which made me determine to go forward, and endure my own pain, as much undiscovered as possible. My companions, as I before observed were affected, and all save one seemed closed up from the service, and in the evening of the same day at the last house, all of them were silent. There was a school house near, the master being a Friend, and the children mostly belonging to Friends, whom some of our company appeared willing to visit, but others being doubtful, we omitted it, which now some thought was not right, and therefore this cloud of darkness and distress came upon us, and we were willing to meet at the school-house next morning, to try if we could recover our former strength in the openings of Truth. This being agreed to, each took our way home, it being now night, and I alone, I rode slow, under a deep exercise of mind, and humble inquiry into the cause of my own distress; and after some time, being favored with great calmness and quietude of mind, I was inwardly instructed after this manner, "Thou sawest what was wanting in a family this morning, and would not exhort to more diligence, or amendment in that respect, and therefore if they continue to do wrong, it shall be required of thee; on which I became broken in spirit, and cried in secret, may I not perform it yet, and be restored to thy favor? Oh Lord! I am now willing to do whatsoever thou requires of me, if thou wilt be pleased to be with me. Blessed be his name, in mercy He heard my supplication, and I was fully persuaded that I must go to the house again; which I concluded to do next morning, and went home with a degree of comfort; and being weary in body and mind, slept sweetly, and awoke in the morning quiet and easy in spirit, and now began to conclude that I might meet my company, and be excused. But my covenant of going was brought to my remembrance, and I was given to believe, that peace was restored on condition of my performance; therefore I went to the house, though several miles distant, before sunrise, the man of the house was up, he invited me in, I followed him and sitting down by the fire (being cool weather) with my mind retired, I felt that I must not speak before the rest of the family. He went out and walked the way I was to go, I followed and told him how I felt when we were at his house the morning before, and could not be easy without exhorting him to be more careful in several respects, and a better example to his family in his attendance of meetings. He seemed affected, and said, he hoped he should mind my advice, I then left him, and met my companions at the school-house, and enjoyed great peace.

Dwell in meekness and fear, and beware of the will of the creature, and the reasonings of flesh and blood. They who are faithful in small things, shall truly know an increase in that wisdom and knowledge which are from above.

(To be continued.)

No trait of character is rarer than thoughtful independence of the opinions of others, combined with a sensitive regard to the feelings of others.—A. J. FROUDE.

"WHOEVER rightly advocates the cause of some, thereby promotes the good of the whole."—WOOLMAN.

### Bodies Bearing the Name of Friends.

MEETINGS FOR THE WEEK, EIGHTH MONTH 26 TO NINTH MONTH 4th.  
 Burlington and Bucks QUARTERLY MEETING, at Burlington, N. J., on Third-day, Eighth Month 31st, at 10 A. M.  
 MONTHLY MEETINGS—  
 Gwynedd, at Norristown, Pa., First-day, Eighth Month 29th, at 10.30 A. M.  
 Chester, Pa., at Media, Second-day, Eighth Month 30th, at 10 A. M.  
 Concord, at Concordville, Pa., Third-day, Eighth Month 31st, at 9.30 A. M.  
 Woodbury, N. J., Third-day, Eighth Month 31st, at 10 A. M.  
 Abington, at Horsham, Pa., Fourth-day, Ninth Month 1st, at 10.15 A. M.  
 Birmingham, at West Chester, Pa., Fourth-day, Ninth Month 1st, at 10 A. M.  
 Salem, N. J., Fourth-day, Ninth Month 1st, at 10.30 A. M.  
 Goshen, at Malvern, Pa., Fifth-day, Ninth Month 2nd, at 10 A. M.

### Correspondence.

RAMSEUR, N. C.  
 I feel that the readers of THE FRIEND would like to hear from Holly Spring, near Ramseur, N. C., which was recently visited by Cyrus W. Harvey, of Kansas, Elshah J. Bye, of Iowa and Benjamin P. Brown, of Woodland, N. C.

It was gratifying and strengthening to have them with us. It seems as though there is a prospect of building up the broken down walls of Zion, Holly Spring meeting-house is large and commodious—among the oldest in the county. The Philadelphia Friends aided liberally to build this meeting-house, upon the notion that it should ever be used according to the ancient belief and practices of Friends. But this is not the present state; and who has the responsibility for the keeping of that promise to their Maker and to those who so liberally aided to build it? the young cannot have. But we are looking for a better day for Holly Spring for I verily believe there will come a time in the near future to try again the faith of Friends, and who shall be able to stand? I think that if every one would be true to their convictions the convalescent body would increase in number at this place.

Oh may the Truth be opened up in the hearts of the people as it was in the rise of this Society. But there are yet a few faithful ones who listen to that still small voice, and partake not of this fast movement.

We hope to be remembered by Friends everywhere. We heartily acknowledge the visits of the above named Friends. May they feel to visit us again.

Sincerely,

JEREMIAH C. ALLEN.

### SUMMARY OF EVENTS.

UNITED STATES.—A bulletin has lately been issued by the Census Bureau entitled "Census of Religious Bodies," which states that figures of church membership in continental United States in 1900 show: Total church membership, 32,936,445; all Protestants, 20,287,742; Catholics, 12,079,142; Methodists, 5,749,838; Baptists, 5,662,234; Lutherans, 2,112,944; Presbyterians, 1,859,555; Disciples or Christians, 1,342,350. The rate of increase in membership of the Catholic Church is 93.5 per cent., which is more than twice that for all the Protestant bodies combined. In commenting upon the above William H. Roberts, clerk of the Presbyterian General Assembly has said: "The census figures demonstrate that the membership of the Christian churches is increasing. The membership of the Protestant churches is increasing twice as fast as the normal rate of growth of population at the present time. The rate of increase in the Catholic Church is due in large part to the growth of our foreign population and is also due to the large Catholic families."

President Taft has stated that as a measure of economy, the standing army might be reduced to the extent of eight thousand men.

In making arrangements for taking the next census, Secretary Nagel has announced his decision to appoint deaf mutes as operators for the different kinds of calculating machines which are used in tabulating the returns.

The Postal Telegraph Company has made a successful experiment with a special service, which has now been in operation for two weeks. As a result of this new system, patrons may receive answers from Chicago, Boston, St. Louis, Denver, San Francisco and New Orleans and other points in less than thirty minutes after the messenger has been signaled to take the message.

A statement recently issued respecting the development of the agricultural resources of the United States, it is mentioned that the yield per acre of cotton during the ten years ending with 1900 was from a mean of one hundred and seventy-two pounds per acre during the preceding ten years to a mean of one hundred and ninety-one pounds, or an eleven per cent. increase. Other crops have kept pace with cotton. Within ten years the production of corn per acre in Ohio increased 17.5 per cent., and in Virginia 18.3 per cent. Oats increased 17.0 per cent. in Indiana. Wheat increased 16.0 per cent. in New York and 45.0 per cent. in Nebraska. Similar advancement was made in the yield per acre of other products. In some degree this upward movement began twenty years ago, but in all lines it has been marked during the last decade. Secretary Wilson declares that no one need have fear that the farmers of this country will ever be unable to produce a self-sufficing population. "The farmer," says the secretary, "in results of information, intelligence and industry has thriven mightily. The progress that has been made is in the direction leading to popular and national welfare, to the sustenance of any future population as well as to a larger efficiency of the farmer in matters of wealth production and saving and in establishing himself and his family in more pleasant ways of living."

A despatch from Kansas City of the 17th says: "The day was the most trying Kansas, Missouri and Oklahoma had experienced in years. Two deaths were recorded here. Government thermometer at McAlester, Okla., registered 113; at Vinita, 110; Ardmore, 111; Oklahoma City, Guthrie and Tulsa, 106." On the 18th at Fort Worth, Texas, the thermometer registered 113 degrees and in Dallas, Texas, the thermometer registered 114 degrees in the shade, breaking all records in the government observatory. A despatch from Houston, Texas, of the 19th says: "Reports from many sections of this State indicate that the extreme heat of the last few days has not injured cotton in southern Texas, but has practically exterminated the boll weevil, so that the late crop will be improved rather than injured. Heat has caused the weevil to fall off on the ground by thousands."

Factor Nell of the Health Department in this city again calls attention to the importance of preventing the increase of mosquitoes, which he states are the chief disseminators of certain diseases. He says: "Any oily substance as kerosene or crude petroleum, placed upon the surface of water in ponds and similar places, rapidly spreads a thin film over the entire surface which shuts out the air and causes the death of the larva."

An important measure has lately passed the House of Commons providing for the union of the British colonies of Cape Colony, the Transvaal, the Orange River Colony, and Natal into one federation. The passage of the act called The South African Constitution bill, was considered by ex-Premier Balfour as one of the most important events in the history of the British Empire. He said this was a most wonderful development all the controversies, battles, bloodshed and difficulties to the disposition of the race problem, he said, was but a fractional part of the great questions Parliament was now deciding. He strongly deemed that provision was intended to give the colored races equality with Europeans, declaring that so far as the Government, society and the higher forms of civilization were concerned, it would be impossible to give equal rights to the colored races without threatening the whole fabric of civilization. "The disposition of the franchise has been left to the people of South Africa, are most nearly concerned with it and who are largely dependent upon the labor of the blacks who constitute a large proportion of the population in certain districts. Pretoria is to be the seat of the executive government, while the Parliament of the united colonies is to meet at Cape Town."

American participation in a European loan to the Chinese Government for the purchase of constructing the Hankow-Szechuan Railway is a question in which great interest has been shown in financial and commercial circles. The entire loan to be negotiated by China for the railway will be between \$30,000,000 and \$30,000,000, and according to the international diplomatic agreements is to be parceled out to the bankers of

four countries—United States, England, Germany, France. The unusual feature of the transaction is that the U. S. Government has officially assisted in making a syndicate of banks in the U. S. to act as a syndicate of banks in the U. S. in reference to which State Department says it was not the amount of money involved, proposed loan that was at stake. It was a main principle. The question is a broad one, and the sentiment arrived at in Peking indicates that the products of American industries will be used in the construction of the road and American engineers will assist in the supervision. The result is another step in the summation of the policy of the "open door," so heartily insisted on by the American State Department.

A company of Japanese have lately embarked this country, from Yokohama which it is said composed of some of the most prominent mariners, merchants and public men in Japan. The Chamber of Commerce on the invitation of the vice will be about sixty in the party. Some of the vice will bring their wives, and some of them will be accompanied by their secretaries. They are among most prominent men in Japan." This delegation convey a message from the Emperor to the President expressive of the friendship and good-will of the people of Japan.

### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 83.

Henry W. Leeds, N. J., \$6, for himself, Sarah Leeds, Edward C. Leeds and Samuel P. Leeds; John C. Coppock, Ag't, La., \$2.50, for Cyrus Coe; Wm. Peacock, Ind., Laura A. Osborn, Conn.; Susan Clement, N. J.; Margaret P. Case, Pa.; Frank W. N. J.; Sarah T. Williams, O.; Wm. Hutchins, Mo.; The Hartley, O.; Albert Maxwell, Ind., \$8, for himself B. Maxwell, Edward Maxwell and Alpheus T. Margaret T. Engle, N. J., to No. 13, vol. 84; J. Hawthorn, O.; Joseph Patterson, Cal.; Philena Smedley, Pa.; Henry W. Satterthwaite, Pa.; Ruth Smedley, Phila.; Sara L. Draper, Phila.; Phebe Harlow, Pa.; Wm. B. Harvey, Pa.; Wm. S. Letcher, Pa.; Phila.; Beni F. Starbuck, O.; B. V. Stanley, Ag't, \$12, for Albert Bedell, Benjamin H. Coppock, Bar. C. DeWets, Edwin T. Heald, Wm. G. Hoyle and J. W. Mott; Ole T. Sawyer, La., \$18, for himself, Joe Engle, S. I. Rosdale, John Knudson, Anna T. Olsen, Malinda Thompson, Enos Sawyer, Oliver Shaver and Iver Olson; J. Albin Thorp, Pa.; James E. Vail, Cal.; Herman G. Jones, Pa. No. 39; James Moon, Pa.; M. A. Jones, for Myra W. Foster, Samuel Forsythe, Pa.; Nathan Dewees, Pa.; J. Holloway, Ag't, O., \$20, for Benj. Willson, Ellen Br. Johnson, Joseph Bailey, Anna Holloway, Asa G. Holloway, Edwin F. Holloway, Thomas H. Conrow, Geo. Stratton, Mary J. French and Wm. L. Ashton.

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

### NOTICES.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Philadelphia.

On and after Ninth Month 1st, 1900, the Libr'y will be open on week-days, from 9 A. M. to 1 P. M. and from 2 P. M. to 5.30 P. M.

APPOINTED MEETING.—The Yearly Meeting's committee has appointed a meeting for worship in Friends' Meeting-house at Norristown, Pa., at the usual time, on First-day, Eighth Month 29th. Train leaving Reading Terminal, 1.38; Broad Street Station, 1.31.

NOTICE.—The work of the Central Secretary-Friends' Institute, Phila., has now been carried out satisfactorily for a year. Edward Cadbur' has been successful in securing the funds necessary to cover the expenses connected therewith, and unless promises of contributions for the ensuing year are immediately forthcoming—cover the sum required—the position will have to be discontinued at the end of Ninth Month. Friends are therefore urged at once to notify David G. Alsop, Treasurer, 900 Chestnut Street, Phila., of the amount they are willing to contribute, upon the condition that it will be sum be raised.

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## Faith.

Here is a ship wonderfully over-laden and heavy, and the cargo is not of the right sort. Its distribution has not been wise, and its condition has not been accurate, and just as a ship is ignorant of her cargo, so mental maps are often loaded down low in the water and the man knows little of the cargo he carries, or the message he brings to the world. This is really a fascinating study. Stand on a lofty tower overlooking the sea, and see various crafts of divers shapes and capacities; they do not know their destinies, their secrets locked up, the sealed orders they hold under; they do not see the commander in the quarter deck, they are not allowed to enter the captain's cabin where the chart is hidden. Angels keep the watch and write the log, and fulfill their ministry and sometimes I hear them whisper to a chosen one: "Here standeth one among you whom you know not." Did the ark of bulrushes know that a precious freight she bore on the waters of the Nile? Did that clumsy craft at bore Columbus in his trial trip ever dream what a man of renown she was carrying in her bosom? Did the *Mayflower* as she lifted her anchor out of the Dutch mud, dream what a priceless nucleus of many nations she carried in her cabin? So the magnificent ship of Faith holds more than we understand; it can be ignorant yet wise, because its understanding is not its own, it is gifted and held in a vessel which is superior to its contents. We use our five senses, but faith comes inwardly.

To the ordinary mind Faith is active, it is busy, lifts the anchor, spreads the sails, goes on and on. But stop! the best part of Faith is its passivity, its voice is the voice of the child Samuel. "Speak, for thy servant heareth." Then it learns not to go on, but to unload. Look at pride, what is pride? It's a frame of mind and heart which is content with itself and its ordinary information, and resistant to the inward impressions of Omniscience. Faith ruminates, goes into the desert till the time of showing. Abraham went out, not knowing whether

he went. "I go to Jerusalem," said Paul, "not knowing what will befall me there, only that bonds and afflictions abide me."

"What a fool thou art to go at all," says the selfish man. But we are talking about men of Faith. Prayer is one great retirement from outwardness and sense and it removes from that which is unfriendly to the wisdom and will of God. Prayer is the tuning of man's moral nature to a sensitive sympathy with the nature of God bringing him into accord with his life and knowledge and power.

The vessel of the human mind is so large, and the tasks of its intelligence so many and so widely related, that it is not wonderful that its fullness should be still incomplete. Hast thou Faith? Have it to thyself before God. Here every man walks intensely alone.

H. T. MILLER.

## Our Testimony Eighty Years Ago.

Extract from a document, issued by London Yearly Meeting eighty years ago, avowing their belief in the inspiration and Divine authority of the Old and New Testaments. It commences with the promise, made after the transgression of our first parents, in the consequence of whose fall all the posterity of Adam are involved; that the seed of the woman should bruise the head of the serpent. The declaration unto Abraham: "In thy seed shall all the families of the earth be blessed," had a direct reference to the coming in the flesh of the Lord Jesus Christ. To Him also did the prophet Isaiah bear testimony when he declared: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end." And again the same prophet spoke of Him, when he said: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The same blessed Redeemer is emphatically denominated by the prophet Jeremiah: "The Lord our Righteousness."

At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon the earth, when "He took not on him the nature of angels; but He took on him the seed of Abraham." He "was in all points tempted like as we are, yet without sin." Having finished the work that was given Him to do, He gave Himself for us an offering and a sacrifice to God. He tasted death for every man. "He is the propitia-

tion for our sins; and not for ours only, but also for the sins of the whole world." "We have redemption through his blood, even the forgiveness of sins." He passed into the heavens; and being the brightness of the glory of God, "and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" and ever liveth to make intercession for us. It is by the Lord Jesus Christ that the world will be judged in righteousness. He is the Mediator of the new covenant; "the image of the invisible God, the first-born of every creature; by whom were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist." In Him dwelleth all the fulness of the Godhead bodily. And to Him did the evangelist bear testimony, when he said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." He "was the true light, which lighteth every man that cometh into the world." Our blessed Lord himself spoke of his perpetual dominion and power in his Church, when He said: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." And when describing the spiritual food which He bestoweth on the true believers, He declared: "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." He spoke also of his saving grace, bestowed on those who come in faith unto Him, when He said: "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." It is the earnest desire of this meeting, that all who profess our name may so live, and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living, efficacious faith, which, through the power of the Holy Ghost, brings forth fruit unto holiness, the end whereof is everlasting life through Jesus Christ our Lord. Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.

Signed by order and on behalf of the Meeting by

JOSIAH FOSTER, Clerk.

EXTRACTS FROM AN EPISTLE—LONDON TO PHILADELPHIA YEARLY MEETING, 1777.

When we consider that your once peaceful country is now become the seat of destructive war, our minds are humbled under a sense thereof. . . . And, dear friends, being sensibly touched with the consideration of your trials, and the difficult paths you have to tread, we feel ardent breathings in our hearts for your preservation, in a steady perseverance in the testimony given us to bear to the world of the coming of the Son of God, the Prince of Peace, in whom is all our sufficiency. And may the eye of every mind be kept single to Him, daily waiting for the renewing of strength to stand for his cause, and thereby be enabled to administer counsel and encouragement as occasion may require.

May we all seek for help and succor from the never-failing Fountain, laboring with renewed diligence to witness an establishment on the Rock of Ages and Sure Foundation of the righteous generations, that we may not easily be moved, by the storms of adversity and affliction, which may be permitted to attend us in our pilgrimage through this vale of tears; so may we become mutually helpful and one another's joy in the Lord.

Signed in and on behalf of our aforesaid Meeting by

SAMPSON LLOYD, JUN'R.

*Clerk to the Meeting this year (1777).*

THE EPISTLE FROM THE YEARLY MEETING IN LONDON, HELD BY ADJOURNMENTS, FROM THE EIGHTH OF THE SIXTH MONTH, 1778, TO THE THIRTEENTH OF THE SAME, INCLUSIVE.

*To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland and elsewhere:—*

Dear Friends and Brethren:—We salute you in a sense of that pure and powerful love which, through our Lord Jesus Christ, hath been mercifully renewed to us in this our large and solemn assembly, to the help and refreshment of our spirits in transacting the affairs of the church, which have been conducted in the fellowship of the Gospel, and under a deep engagement of mind for the whole flock and family, that all may be sincerely concerned, and truly enabled to walk worthy of the vocation wherewith we are called, in lowliness and meekness, with long-suffering, forbearing one another in love, and endeavoring to "keep the unity of the Spirit in the bond of peace."

The amount of Friends' sufferings brought in this year from the counties in England and Wales, being principally for tithes, and those called church-rates, is four thousand, five hundred and ninety-one pounds, and those from Ireland, one thousand, six hundred and seventy-seven pounds.

By accounts received from the several Quarterly Meetings in England, and by epistles from Wales, North Britain, Ireland, Holland, New England, New York, Pennsylvania, Maryland and Virginia, we are acquainted that love and unity are generally preserved in the churches, and that a considerable number hath been added to the

Society by conviction, in various parts. We are also informed that the difficulties and distresses of our friends in America have been and still continue to be great, in divers provinces.

"Affliction," it is said, "cometh not forth out of the dust, neither doth troubles spring out of the ground." Let the present calamities, therefore, awfully impress every mind, and lead us seriously to reflect, both on the many mercies we, with our fellow-subjects, have long and largely enjoyed, and the distressing prospect now before us, that all may individually turn to the Lord, and, in a sense of our own nothingness and unworthiness, abide in humble prostration of spirit before Him, that He may vouchsafe to forgive our offences, to renew his covenant of peace with us, and enable us to walk as lights in the world, and by our savory conversation and exemplary conduct, to lead the tender enquirer into the life of righteousness and true holiness.

We also tenderly entreat, that none who have received a sense of Divine visitation, may either rest contented with a bare conviction, or satisfy themselves with having been enabled to make some advances in the way of life and salvation, concluding they have sufficiently attained, that they are already made whole and that it is safe and well with them; for such may be assured they have suffered loss, though they see it not, and if they so continue, will, at best, settle in a state of weakness, dwarfishness and danger. Let not any, therefore, sit as at ease in Zion; but let all arise, and with zeal and fervency press daily forward, following on to know the Lord, and acknowledging Him in all their ways, that He may direct their paths; lest, like the backsliders in Israel, they fall in the wilderness and never obtain an inheritance in the promised land.

Had every one in profession with us been duly careful to live in subjection to the principle of Truth, those afflicting occasions of sorrow and of censure, which arise from an inordinate pursuit of the profit, the pleasures of the world and the pride of life might have been prevented. An extension of trade and business beyond the bounds of prudence, justice, and propriety, and the limitations of God's Holy Witness in the conscience, cannot obtain that Divine blessing, which alone maketh truly rich and adds no sorrow; therefore, it is not to be wondered at, if the hazardous adventures of the covetous and imprudent should terminate in their failure, the grief of their friends, the hurt of their connections and reproach of their profession.

Experience hath abundantly verified that just and striking reflection in Holy Writ: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

The sacred writings inform us, Christ "died for all, that they which live should not henceforth live unto themselves, but

unto Him who died for them." To live up to Him, we must live and walk in his Spirit, observe his precepts and follow his exam in the way of humility, moderation, a self-denial; otherwise we cannot be his followers. "After any man," saith He, "we come to life, let him deny himself, and take up his cross daily, and follow Me."

A professional belief in Christ and of the doctrines of the Gospel, may denominate Christians; but to be Christians indeed, must be indued with the spirit and nature of Christianity. "He is not a Jew," saith the apostle, "who is one outwardly;" neither is he a true Christian who is only one outwardly "for, in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature. "If any man be in Christ, he is a new creature." Consequently, no man is in reality any further Christian, than he is created anew in Christ Jesus. "It is the spirit that quickeneth the flesh profiteth nothing."

Seeing, therefore, that essential and acceptable religion is only produced and maintained in us, through a renovation of heart by the Spirit, the more frequently we walk for its powerful influence, and the more fervently we seek it, the oftener we shall find it renewed to us; for "they that walk upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

Finally, brethren, as the present season is a time of deep exercise and trial, let every one be weightily impressed with a living concern, to look steadily to Him who is able to save to the uttermost all that come unto God by Him. If we live in his fear, we shall have just ground to confide in his protection and that He will preserve us through all the vicissitudes of this mutable state in the summation of his own Spirit and Power, which the instability of things without will not suffer improperly or immoderately affect us. The things of the world are continual fluctuation and uncertainty, and in proportion to the hope and dependence that any place upon them, such will be the loss and disappointment; but "they that trust in the Lord shall be as Mount Zion, which cannot be moved." For "as the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever."

The grace of our Lord Jesus Christ, be with you all. Amen!

Signed in and on behalf of the Yearly Meeting by

ISAAC WILSON,

*Clerk to the meeting this year (1778).*

EXTRACTS FROM AN EPISTLE—LONDON TO PHILADELPHIA YEARLY MEETING, 1779.

It affords us much consolation to find that many of your youth are coming up in service, and likely to succeed those who have in their day labored faithfully in the Lord's vineyard, and are now gathered to their rest. May these be encouraged to hold on to the way; and we ardently join you in prayer to God, the Father of all our mercies, that He may qualify many more for his service. We deeply sympathize with you, under you

ious sufferings in this day of outward  
unity, for the maintenance of our Chris-  
ian peaceable principles, but are comforted  
and rejoice to understand, that in the present  
dispensation many Friends are pre-  
served, through Divine favor and support,  
much patience and faithfulness.

Our continued concern for the benefit of  
poor Africans, and to promote the spiri-  
tual and temporal improvement of them and  
their children, meet our approbation and  
concurrence.

We also learn with much satisfaction, that  
you are engaged for the guarded education  
of your children in the simplicity and way  
of truth, and the preservation of their  
pure minds from the corrupt maxims and  
customs which abound in the world. As  
Satan continues to be your honest, upright  
adversary, we trust it will be blessed to the  
advancing forward of our beloved youth, in  
the life of piety and virtue, wherein they  
are qualified to fill with propriety and Chris-  
tian dignity the various stations in the  
Church in their generation.

THE EPISTLE FROM THE YEARLY MEETING  
IN LONDON, HELD BY ADJOURNMENTS  
FROM THE TWENTY-FOURTH OF FIFTH  
MONTH, 1779, TO THE TWENTY-NINTH OF  
THE SAME, INCLUSIVE.

To the Quarterly and Monthly Meetings  
of Friends in Great Britain, Ireland and  
elsewhere:—

Dearly Beloved Friends and Brethren:—  
The love of God and the fellowship of the  
covenant, which we have, with deep thankful-  
ness of heart, in a good degree experienced  
at our meetings, both in our meetings for wor-  
ship and those for transacting the affairs of  
the church, we affectionately salute you, in  
whom fervent desires that brotherly love,  
peace, and concord, may continue and in-  
crease amongst us, and that a tender and  
Christian concern may come upon all in  
their respective stations for the maintenance  
of good order and the promotion of truth and  
piety on earth.

As much as we have sufficient ground to  
believe that the true Gospel ministry is  
truly received from the Holy Head and un-  
changeable High Priest of the Christian  
Church, and by Him commanded to be  
truly given, we cannot esteem the laws of  
man made in the apostatized state of the  
existing churches, as of any force to super-  
sede and control his Divine law, or to war-  
rant us to act in violation thereof; we there-  
fore exhort you, brethren, to be true and  
just in the faith once delivered to the  
saints and deeply suffered for by divers of  
our Protestant martyrs, as well as by our  
own faithful predecessors. However, any  
temptation, to whom blindness in part hath  
opened, may swerve from the law and  
in the testimony, suffer it not to fall as in  
the streets through your weakness or the  
temptation of your example; lest, for your denial  
of Christ before men, He deny you before  
Father and the holy angels.

Let us also remind such as may be remiss  
of attention to the teaching of the grace of  
God in their own hearts, that the kingdom  
of Christ is a peaceable kingdom, and though  
his servants walk in the flesh, they do not

war after the flesh. He commands them to  
love their enemies, and many who have fol-  
lowed Him in the regeneration, and abode  
under his government, have found them-  
selves restrained from all wars and fightings,  
which are not of the spirit of the Saviour,  
but that of the destroyer of mankind.

Now, dear friends, seeing our time is ever  
silently on the wing, and the opportunity  
afforded us for the important work of prepa-  
ration daily shortening; knowing also, that  
the solemn period advances, wherein every  
individual, however occupied in this transi-  
ent mode of being, must soon be called hence,  
and may, in a moment unexpected, be  
broken off from every temporal connection,  
by that awful command, *Give an account of  
thy stewardship, for thou mayest be no longer  
steward*; let us be vigilant, and in earnest  
to improve the precious time allotted us,  
that when this wakening call approaches, our  
consciences may not accuse us; but our faith  
may be firm, and an admittance granted  
into that city whose builder and maker is  
God!

"See then that ye walk circumspectly,  
not as fools, but as wise, redeeming the time,  
because the days are evil. Peace be to the  
brethren, and love with faith from God the  
Father, and the Lord Jesus Christ. Grace  
be with all them that love our Lord Jesus  
Christ in sincerity."

Signed in and on behalf of the Yearly  
Meeting by

JOHN FOTHERGILL,  
Clerk to the Meeting this year.

HOW IS THE MORAL LIFE OF THE WORLD TO  
BE SUSTAINED?—One clear answer, and only  
one, has been given to this question through  
the centuries. When Jesus spoke to his  
disciples of the soul's deepest need, he said:  
"Without me ye can do nothing." He  
made the moral success of mankind hinge on  
his own personality. When he called his  
disciples to the moral leadership of the world  
he said that the course of history would be  
changed by their teaching, influence and  
example. Old systems of thought would  
be overturned by their word. The cruelties,  
injustice, hatreds of the world would become  
less and less; and over the horizon of ancient  
customs and creeds a new day of light and  
progress would dawn. In anticipation of their  
all-conquering career Jesus said: "Your  
strength is not in yourselves; it is in me, for  
without me ye can do nothing." His  
religion, by revealing and proclaiming him,  
becomes the fountain-head of the moral life  
of mankind.

Unless the public sanctuary is sustained,  
and worship made intelligent and devout,  
and religion vital and spiritual, the moral  
life of the world must rapidly go into decay.  
—DWIGHT MALLORY PRATT.

THERE should be the same standard of  
ethics for the nations in their relations to  
each other that prevails among individuals.  
When nations regard and treat each other  
as one gentleman regards and treats another  
wars will end. For wars grow out of the  
temper and spirit of a nation, rather than  
from any real evil.—ELIHU ROOT.

Thomas Wilkinson, Cumberland Quaker.

In the course of his interesting address at  
the recent re-opening of Patterdale meeting-  
house, Joseph Walker, of Eccles, referred,  
among others, to Thomas Wilkinson, the  
Cumberland Quaker. He said:

In the little burial ground at Tirril lie the  
remains of Thomas Wilkinson, a Quaker of  
repute. He was born at Yanwath, after the  
strife and zeal of early Quakerism were over,  
at a time when the religious life of all the  
denominations was at a low ebb. He was a  
beautiful character, one of nature's gentle-  
men. His wishes read like those of an old  
world saint—"If I can preserve a well regu-  
lated mind and obtain evidence of the appro-  
bation of my Maker, I am happy. As to the  
good things of this life, it was the early wish  
of my heart to obtain a few friends, sincere,  
affectionate, and intelligent." A man of  
little schooling, he was yet the friend of  
some of the geniuses of the nation, for refine-  
ment and culture to him were part of religion.

Wilkinson was an intimate friend of  
Wordsworth, who had a house and small  
estate under Place Fell, and he was enough  
of a poet himself to see what Wordsworth  
was doing in the world of poetry. He says:  
"Wordsworth writes in what he conceives  
to be the language of nature in opposition  
to the finery of our present poets." Could  
any better judgment be expressed after men  
have had one hundred years to sum the  
matter up? Wordsworth found in Wilkinson  
a man who could understand him, and he  
sent many of his poems in manuscript to  
Yanwath before the great world outside saw  
them, "We are Seven," I believe, among the  
rest. After a day spent at Yanwath in  
Wilkinson's garden, Wordsworth on one oc-  
casion sent him a poem in which he addresses  
the spade of useful toil:

"Who shall inherit thee when death has laid  
Low in the darksome cell thine own lord,  
That man who have a trophy, humble spade,  
A trophy nobler than a conqueror's sword.

"Rare master has it been thy lot to know,  
Long hast thou served a man to reason true,  
Whose life combines the best of high and low,  
The toiling many and the resting few."

Such was Friend Wilkinson, who roamed  
these hills and dales, welcome alike in the  
homes of the cottagers and at the lordly  
castle in the Lowther domain.

The Lord Lonsdale of that time and he  
were intimate friends, and some of the beau-  
tiful walks on the estate were laid out by  
Wilkinson. Though using the spade and  
following the plough, he was a man whom  
his lordship was proud to know, evidenced  
by the frequency with which he was invited  
to meet visitors at the castle. On one oc-  
casion it was Sir Walter Scott, on another  
Prince Leopold of Belgium, mentioned so  
often in the early letters of Queen Victoria.

In going to London to attend the Yearly  
Meeting, Wilkinson would not go by stage  
coach, on account of the sufferings of the  
horses, but trudged the whole distance on  
foot in eight days. When in London he  
visited at Lord Lonsdale's town house, and  
found himself in a dilemma. The company  
was engaged in pleasant intercourse, when  
Wilkinson announced he must leave, as he  
had a carefully prepared paragraph which

he wished to submit to the large committee on the Epistle. "Can you not send it?" asked the earl, "and you remain with us?" I will see that the document is safely delivered." The paper was accordingly sent. The Friend who received it liked the matter, but hesitated, as it had arrived in so strange a manner—delivered by a laced footman, purporting to come from Lord Lonsdale! What did Lord Lonsdale know about Yearly Meeting Epistles? But inserted it was, and in a somewhat altered form remains in our Book of Discipline to-day.

Among all the great men that Wilkinson knew, no one was nearer to his heart than Thomas Clarkson, who fought the battle of the slave in its unpopular days and saw the struggle carried to victory! His house at Pooley Bridge was chosen by Wilkinson, and there they walked and talked, oppression's enemies, bent on breaking the shackles which bound their fellow-men.—*The Friend* (London).

#### UNTO THE UPRIGHT ARISETH LIGHT.

When fate has done her bitter worst  
And left you stunned and blind,  
And malice poured her seventh vial  
Of poison on the wind,  
There's this in God's good Providence  
To cheer you to the end:  
No good man turns your enemy,  
No bad remains your friend.  
The true friend is a treasure  
In the palace of the heart,  
But it is a double treasure  
When the double-faced depart.  
Divide your last loaf with your friend,  
If such should be his need,  
But give the whole unto your foe,  
Forgiveness and God-speed.

T. BUCHANAN REED, (?)

GRATITUDE.—Gratitude consists in a careful, minute attention to the particulars of our state and to the multitude of God's gifts, taken one by one. It fills us with a consciousness that God loves and cares for us, even to the least event and smallest need of life. . . . When this feeling is awakened the heart beats with a pulse of thankfulness. Every gift has its return of praise. It awakens an unceasing daily converse with our Father. He is speaking to us by the descent of blessings, we to Him by the ascent of thanksgiving. And all our whole life is hereby drawn under the light of his countenance and is filled with gladness, serenity and peace which only thankful hearts can know.—H. E. MANNING.

"The father who leaves his boy in ignorance of arithmetic until he is twenty is no more foolish than the one who leaves his child in ignorance of the essentials of Christianity until he is twenty." "Shall the child and youth grow up, left to attend church . . . to read the Bible or not, as it pleases? Neglect it at your peril! The duty you avoid to-day may break your heart to-morrow. The daily papers surely have told us enough of parents who have, with their children, shown ease and self-indulgence for themselves, only to find that they have reaped the whirlwind for their neglect and selfish pleasure." NEWELL DWIGHT HILLS.

#### The Highest of the Foot-Hills.

(Concluded from page 62.)

Progress under the rainquilt, amidst a blinding storm and perhaps some degree of excitement, was not altogether satisfactory. In the first place, spectacles were a disadvantage. In the second place, wet rocks are not as easy to climb as dry ones. And finally, we had not blazed our trail. Suffice to say, the shower had passed before the sheltering rock was found by the senior; and the junior, who had arrived there some time before his father, was already becoming excited lest he should have to camp alone or hunt for a lost man on Red Mountain. He congratulated himself on having a rifle to make a noise with.

We were now confronted with the problem of making comfortable accommodations for the night and getting in a measure "dried out." Our situation was somewhat dismal. Our "waterproof" was proof of water on both sides. Our woolen blanket was at best a wet comfort. The indications were favorable for more rain. The thought of home and dry, soft beds was touching. There was good beefsteak in our knapsack, but no fire nor skillful cook. But we could think of one blessing at least,—our thirst had been quenched; and, if there is anything enviable in "new experiences," we were having some. So without discussing very seriously whether it was fun we were having or something else, we very promptly and quite naturally set about making the best of our situation. We were conscious of another blessing when back under the rock we found some dry wood left there by a previous camper. Soon we had a fire. More wood was gathered from the slope below and dragged or carried to our camp. We worked hard, collecting also a quantity of pine boughs and brush, wet as they were, and spread them in a circle about the now vigorous blaze. Then we spread our blankets and clothing over the rocks, while removing the loose stones from the back part of our cave and making a spot somewhat level for a couch. In time the boughs and brush were relatively dry and we arranged them as a mattress. In fact we were surprised how quickly everything dried within the near radius of our roaring camp fire, unless exposed to the drizzling rain that continued somewhat ominously. Just at sunset, however, the clouds dispersed, and the long line of snow-capped peaks to westward reflected the radiance of the golden sunset in a beauty beyond human expression. Beneath us was a sea of cloud with ragged rocks and tops of pine trees for its shores. Who could gaze unmoved on such a scene? Who that has seen the like would reckon that it cost too much to behold it?

A feast of good things it was to us, but as the twilight deepened we feasted also on the steak we had brought, broiling it on green withes held over the glowing embers. The vessel of water, so precious, was kept for later use. Then e'er the darkness came, we crept up over the cliff for one more look upon the plains to eastward, but nothing could be seen save the glimmering moon and twinkling stars above a silent and awful chasm of cloud. With a shudder devoid

of fear we crept back again to our shelter and slept the sleep of the weary. No so disturbed our slumbers, but the cool air the mountain top invaded our retreat a kept us attentive to the fire.

At four o'clock in the morning the ro light of dawn on the snowy peaks stirred us to activity. Wrapped about with blankets, we hurried to the highest rock to herald the rising sun. Oh, that I possessed! artist's skill, or the poet's power, that might convey to you some idea of that we drossed scene. But if I had "all the work of all the worlds" at my command, I could not do it.

"The wonders of the mountain peak,  
The rivers in their winding,  
Have secrets which to all who seek  
Are precious in the finding."

The plain was hid from view by a canopy of white clouds, presenting the appearance of an illimitable field of drifted snow reaching to the rosy dawn. A belt of multicolored clouds of different tye adorned the horizon rim,

"Whose walls were hung with grander show  
Of color than old Titan knew,  
And outlines Michael Angelo  
Wrought in the best cartoon he drew."

Scarcely had the great orb of day darted his wonder working beams over the landscape and the clouds beneath us, than the waiting winds of the mountains began to pour out from the canyons and pile the snow clouds in rolling billows of white on either side their river-like course. Then, as touched by the magic of supernatural power the white cloud banks of the plain melted into thin, gauzy veils of vapor that "hath concealed and half revealed" the cities on the landscape underneath. Far to southward, one hundred miles away, stood the familiar form of Pike's Peak, and to northward, less distant, was the jagged crest of Long's Peak. Between these points, probably a score of the forty peaks in Colorado, more than 10,000 feet in altitude, were plainly visible. Green vales and icy cliffs all seemed to join our mute but heartfelt sunrise hymn.

"The harp at Nature's advent strung  
Has never ceased to play;  
The song the stars of morning sung  
Has never died away."

It seemed to us that we had heard the echoes of that song. The enchantment of the everlasting hills took fast hold upon us. The desire to go and seek the "something hidden,"—"Go and look behind the Ranges," took possession of us as never before. And so, rejoicing in our privileges, but not content with our attainments, we turned once more from the wonder and the beauty that "stretched before us limitless," and resumed our journey.

"We are now far off from those rugged hills  
And the fragrance of Calumbe;  
Yet often my being with rapture thrills  
As I think of the rocks and pine,  
And the friendships made in that healing clime,  
Like memories of Boulder far,  
Are most dearly prized as the hands of time  
Mark the days of my toil and care."

PAOLI, Pa., Eighth Month 17th, 1909.

With thou set thine eyes upon that which is not? For riches certainly make themselves wings.—*Prov.*



### fluence of Music and Objections to its Cultivation.

It may be said of our natural gifts and endowments, that they are loans entrusted to us by the Father of our lives. These loans are to be held by us subject to his initiations, and even to his recall of them, whenever they give place to something better and higher. All delights and entertainment of the senses, however refined or beautiful, become dangerous to the soul when we cling to them in the place of the engagements of a higher life. The fact that they are enjoyable is no warrant to us to prefer them above the call of Him who would lead us to more spiritual joys.

That music is in itself essentially wrong, probably no one would venture to assert, the beneficent Author of nature has amply provided for the reasonable gratification of man's outward senses. The smell, taste, sight and hearing are each supplied with objects of pleasurable sensation—the fragrance and beauty of flowers, the flavor of delicious fruits, and the melody of birds, would call forth our gratitude and admiration. The spontaneous songs of innocent little children are often sweet and touching, coming from the heart, and we would not think of interrupting them.

But when the cultivation of music becomes an art, a large portion of time and attention must be devoted to it, and the question arises whether the end attained is an adequate justification.

And what is the end attained? It will scarcely be denied, whatever other argument may be adduced in favor of music, that the most powerful reason for its indulgence is the pleasure which it affords the senses.

Thus merely for the gratification of taste, a very large portion of time is consumed. As a result, it is natural to expect a distaste or substantial employment. It seems, therefore, not unreasonable to infer, that the tendency of the cultivation of music, if carried to great extremes, is to weaken the character.

Thomas Clarkson says: "Music has been generally cultivated, and to such perfection, that it now ceases to delight the ear, unless it comes from the fingers of the proficient. But great proficiency cannot be attained in this science without great sacrifice of time. If the education of young women is thought most perfect, when their musical attainments are the highest, not only hours, but years, must be devoted to its pursuit. Such a devotion to this one object, must, it is obvious, leave less time than is proper for others that are more important."

A serious objection to the cultivation of a taste for music, is that when it is established, there is a liability of persons becoming frequenters of operas, theaters and ball-rooms, where proficient musicians display their skill in the most attractive manner. Thus way made to worldly enjoyments of a fascinating and dangerous character. The Apostle John declares that if any man love the world, the love of the Father is not in him. The ear (for indulgence in seductive

sounds) may be classed with hand and foot and eye, among the members called on by our Saviour to be sacrificed if they cause us to stumble. These denote, says Olshausen on Matt. xviii: 8, 9, "Mental powers and dispositions, and the Saviour counsels their restraint, their non-development, if a man finds himself by their cultivation withdrawn from advancing to the highest principle of life."

He who finds that he cannot cultivate certain faculties—the artistic, for example—without injury to his holiest feelings [and let not exhilarated emotions, however refined, be taken for these], must renounce their cultivation, and make it his first business, by painstaking fidelity, to preserve entire the innermost life of his soul, that higher life imparted to him by Christ, and which, by the dividing and distracting of his thoughts, might easily be lost; nor must it give him any disturbance if some subordinate faculty be thus wholly sacrificed by him. Assuredly, however, we must add that this loss is only in appearance; for, in the development of man's higher life, every [value] of a subordinate kind which he has sacrificed is again restored with increase of power.\*

Should any plead the example of good men under the shadowy dispensation of the law, we might on the same ground justify other practices not sanctioned by the Gospel. As it is our privilege to live under a more spiritual and perfect dispensation, so it is our duty to look to Him who is the Christian's perfect pattern, and in his example, or that of his apostles, we shall find no authority for recreations or pastimes of a musical character.

Alfred Cope says: "It is not in the power of music to implant a principle. It operates upon the senses and through them upon the emotions, so long as the sound lasts, and mayhap a little longer. But the effect is transient. It imparts no strength to resist temptation. It does nothing to eradicate selfishness. It does not truly soften the heart."

"The troubled spirit of Saul was often quieted by David's harp. But he was not reformed thereby, and came to bitter grief at last."

"Education ought to implant in the mind principles of obedience to authority, deference to seniors, good-will to all. Music has no power to do this."

"If music made men virtuous we ought to see the proof in those communities where it is most cultivated, especially that which is called sacred music. The two cities of the world where this art is carried to the highest perfection are said to be Munich and Rome; and the moral corruption of those two cities is deplorable. It is the power of the Gospel, and that only, which can regenerate the heart."

In regard to what is termed sacred music, it may be well to premise that so nearly universal is its introduction among Christian professors, and so strong is the natural and educational prejudice in its favor, that no slight effort is required so to divest the mind of pre-conceived opinions, as to enable

a dispassionate view of the question to be taken.

Surely no one can seriously believe that the melodious sounds proceeding from the inanimate organ, will be regarded as acceptable worship by Him who delights in the sacrifices of broken hearts and contrite spirits, even though uttered in the homely language of the poor publican. Then why is it introduced? Is it not to please the itching ears of the superficial Christian professors? Music does not appear to have been used in houses of worship, until nearly midnight darkness had overspread the professing church, when about the year 600 it was introduced by Pope Vitalian. It then became a component part of that half-Jewish, half-heathen robe of gorgeous and imposing ceremony, with which the church sought to adorn herself, when she had nearly lost the beautiful garments of purity, simplicity and spirituality, in which she was originally arrayed by her Divine Founder.

Many persons, no doubt, believe that the enrapturing strains of instrumental music really assist them in their devotions; but if these feelings are carefully and candidly analyzed, they will be found to be of very doubtful character. The effect of music on the passions is great; and this effect may be produced in the greatest degree on those who are most under the influence of their passions, or who are the furthest from worshipping or serving God. It is therefore quite possible, that the feelings alluded to, so far from being those of the true worship of the Almighty, may prove on close examination, in the light of Truth, to be a self-gratifying exercise—"A worshipping and serving the creature, more than the Creator." It thus becomes one of the many devices of the great deceiver, to divert the mind from the performance of true, spiritual, heart-felt worship—which worship must be in order to be acceptable to our Father in Heaven.

One argument frequently used is that but for the attraction held out by music, many persons would not attend a place of worship. Is not this practically admitting that the object of attending under such circumstances is for entertainment? Does it not appear derogatory to the dignity and sincerity with which Divine worship ought to be conducted, to hold out such an inducement? Is it not also notorious, that for the sake of having the music and singing well performed, persons of indifferent character are often employed on solemn occasions?

Adam Clarke says: "Those who are fond of music in the theater are fond of it in the house of God,\* when they go thither, and some professing Christianity, set up such a spurious worship, in order to draw people to hear the Gospel. This is doing evil that good may come of it, and by this means light and trifling people are introduced into [membership with] the church."

The liability of persons of theatrical tastes being drawn to join with religious professors,

\* The term "house of God," here used by Adam Clarke, is applied by him to the place where the congregations of people assemble for worship. Friends believe, in accordance with the testimony of the martyrs Stephen, that the Almighty "dwells not in houses made with hands" (R. V.), but in the hearts of his true worshippers.

\* Matt. xvi: 25; 2 Tim. ii: 11; Phil. iii: 7, 8.

mentioned by Adam Clarke, may have been greater in his day than at the present time. Now, the danger is that a fondness for music, acquired in places of worship, leads to attendance at operas and other places where music is the central attraction. If, as claimed by many, music were a spiritual gift, it would never lead into fashionable follies.

While the Psalmist used instruments of music in connection with worship, under the old dispensation these do not appear ever to have been employed to attract others to attendance on Divine worship, or to produce emotions of devotion in the human heart. He employs song and music only for the expression of feelings already produced by the power of Grace. Worship inspires the music which He calls for, and not music the worship.

These remarks do not apply to the use of vocal music in worship, when those who practice it, do truly "sing with the Spirit and with the understanding also." But may not they who join in such exercise, without any feeling in unison with the words said or sung, really be guilty in his sight who looketh at the heart, of speaking falsely and taking his name in vain?

Our Saviour says: "Not that which entereth into the mouth, defileth the man; but the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the mouth come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings—these are the things that defile the man." And so in regard to the voice, which, however melodiously trained it may be, and expressing the most devout and reverent sentiments possible to be conceived; if these are not the feelings of the heart at the time they are used, they cannot be a form of true worship in any right sense.

It is admitted that under the Divine influences, Moses and Miriam and the Israelites of old, were inspired to sing songs of praise to the Most High, for deliverances from their enemies, Pharaoh and the Egyptians; that David was inspired to give utterance to the feelings of his heart in Psalms and spiritual songs; that the disciples when with our Saviour, sang an hymn before going to the Mount of Olives, shortly before his crucifixion, and that the Apostle Paul with Silas sang praises unto God in prison, as did George Fox and other godly men similarly incarcerated; and that under certain conditions men and women in various ages of the world, have done likewise, with Divine acceptance—but only and in all cases when under emotions begotten in their hearts by the Holy Spirit.\*

In regard to congregational singing, it is not likely that all those assembled will be impelled at the same moment to a spiritual song, or that all will be in the state of mind or spirit, which the words of the psalms or hymns describe. "Those who think they can please the Divine Being by musical instruments, or the varied modulations of their own voices, must look upon Him as having corporeal organs, sensible like a man, of

fleshy delights, and not as a Spirit who can be pleased with only the worship in Spirit and in Truth."\*

A recent writer remarks: "If we consider singing in a meeting of worship simply as a form of utterance, the only reason or excuse for its practice we can give is that it is pleasanter to the ears than ordinary speech, and affords greater delight to the senses; but such a reason, if it stood alone, could hardly be maintained outside a concert hall. In such a case it is the tune that is preferred, and not the words the song contains. The element of praise does not necessarily enter into it, and may never have been intended. It matters not where the singing may take place. It may be at home, for the entertainment of friends, or it may be in the church choir, as a part of a religious service. The vocal exercise of itself, however pleasant it may be, however perfectly executed, notwithstanding the form of words used, cannot be regarded as a religious performance.

Then is it right to exercise these powers in singing sacred songs, when no sacred feeling accompanies the exercise? Is it right, for instance, for men to take into their lips the words of David, as expressed in the twenty-third and forty-second Psalms, and sing them merely for the pleasure which the singing of them affords? A distinction is to be made between reading and singing. It cannot be said that it is as appropriate to sing such Psalms as to read them. We read for the sake of the language used; we may sing merely for the sake of the tune. It is certain that singing is no necessary part of religious service—that is, singing considered not as the natural expression of the feelings of the heart, but as the trained expression of the lips. Given the condition of soul of which a song of praise is the natural expression, and it would be wrong to restrain it.

"But how would it be expressed? Surely it would be in no degree dependent on the knowledge of the artificial tune. If, however, we take what is regarded as congregational praise in religious assemblies, it mainly, if not altogether, depends on the congregation's knowledge of the tune; and in some cases, where a trained choir is employed, the singing of praise is commonly done by proxy, by those whose only qualification is that they know the tunes and can sing them. The question seldom is asked, Does the song express the spiritual feelings of the congregation, or are their hearts attuned to sing it? Instead of this, the question is, Do they know the tune? In such a case, praise could never be natural and spontaneous, but would depend on the knowledge of a song, the words and tunes of which have been composed and learned beforehand."

"We have quite a number of beautiful prayers in Scripture, which it is good not only to read, but to learn. Reading prayers, however profitable, is not praying, any more than reading prophecies is prophesying. What, then, about reading prayers? The Psalmist has written prayers as well as songs of praise; but there are many who consider that it would not be allowable to read his

prayers and call such reading praying, to make a practice of singing his psalms calling such singing praise. It is difficult to understand the reason for this. I do not know that any reason can be found.

I have heard many excuses, but these were applicable to prayer as praise. Both of these acts when in right ordering, spring from the same source—the spirit of God in the heart. Both express a true inward spiritual exercise and experience. A psalm or hymn-book for the purpose of providing praise in completed form, is as objectionable as a prayer-book for the purpose of providing ready-made prayers. Both may be admirable reading. They may be true expressions of prayer and praise under certain conditions, which may have been fulfilled in the cases of those who wrote them. The conditions, however, are not under man's control. He who can speak with authority to the conditions of the souls of men, is who alone can bring them into that spiritual state in which praise can be acceptably offered, and even then the offering consists only of that of which the Lord gives them offer. It is He who begets in the soul heavenly desires, thank-offerings and praise. Nothing that is not of his begetting can be offered in his name, and only that which is offered in that Divine name can be accepted.\*\*

To sum up, we find that by associating pathetic music may awaken emotions of sorrow and grief; convivial music often fosters dancing and frivolity; martial music tends to encourage war and bloodshed while the organ in the assembly of worshippers, when formally used and at state times, tends to substitute the enjoyment of melodious sounds for the aspirations of the soul which is touched by a Divine impression of its needs and the duties laid upon it by its Creator.—*Tract Issued by the Tract Association of Friends.*

THE mind never puts forth greater power over itself than when, in great trials, it yields up calmly its desires, affections, and interests to God. There are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power. Think you it demands no power to calm the stormy elements of passion, to moderate the vehemence of desire, to throw off the load of dejection, to suppress every repining thought when the dearest hopes are withered, and to turn the wounded spirit from dangerous reveries and wasting grief to the quiet discharge of ordinary duties? Is there no power put forth, when a man, stripped of property, of the fruits of a life's labors, quells discontent and gloomy forebodings, and serenely and patiently returns to the task which Providence assigns?—Wm. E. CHANNING.

EVERYWHERE and at all times it is in thy power . . . to behave justly to those who are about thee and to exert thy skill upon thy present thoughts that nothing shall steal into them without being well examined.—MARCUS AURELIUS.

\* We believe these instances of singing were of the character of chanting or intonation; and not with any notes pre-arranged by art.

\* Clarkson.

\* W. J. Begg, *British Friend*, 1892.

## Is It Because of Ignorance?

When we compare the principles and peculiarities taught by the Bible and plain, non-resistant churches with the life manifested by the religious world of to-day, we are made to wonder that there is such a vast difference. The majority of professing Christians look upon plain people as being what they are because of ignorance. Nevertheless, they delight in drawing from our so-called ignorant and our young people, and boast of the good qualities which they possess. It seems strange that they should pluck their brightest jewels from an ignorant people.

We often hear it said that when our young people become educated they lose their peculiarity. Where this is the case, it is contrary to the Bible, which says that we are to be a peculiar people, zealous of good works. It is a sad fact that many of our young people in years past did turn away from the church, and either they or their descendants are now working in opposition to the peculiarities which distinguished their fathers.

We may look back over a period of a half century and count hundreds who have left these heaven-ordained principles and accepted a more popular religion. It is no wonder that the church looked with suspicion upon higher education when they bled seventy-five per cent. of our young people who were somewhat educated turn away from the humble, self-denying principles of the Gospel. This was so common that it is soon as a young brother or sister attended one college we would look on them with suspicion and enquire: "Are they still members of the church?" This being the case with those who were already in the church, what could we expect of those who had not yet become members?

In those days, to educate our children was almost equivalent to leading them away from the church. This was due in part to the influence of their associates. They attended school, and were thrown into society which was foreign to the doctrines of the Bible and our church. Another cause of some of our young people with a little high school experience leaving our church was that they had only a head religion, which, mixed with a little schooling, puffed them up and made them desire to drift in popular channels. Education is not so apt to hurt those who have a genuine heart religion, and are guided by the Holy Spirit, but many are not able to stand the test. Many a poor mother's heart has been broken and father sadly disheartened because a long cherished hope has turned into disappointment. The child they loved and long labored to support now turns from them and tramples under foot the principles they hold so dear.

What causes this drift? Is it wisdom or knowledge? or education? Has much learning made them mad? Have they a better understanding of Christianity? No; it is not that. True education only helps them to see their own nothingness. There is nothing in true education to make people high-minded or haughty. On the contrary, it should make them more humble. There is no reason why educated people should not

hold to plain Gospel doctrines, no matter how much education they may have. It is not education, it is the desire for popularity. We want to be like other people. The mind has become intoxicated with the poisonous influences of worldly associations and of unsound doctrine. Our schools should be hedged about with iron-clad boundary lines, and nothing of an unsound nature or evil tendencies allowed in them. There is a possibility of even the church being shipwrecked through our own educational institutions. They cannot be too closely guarded by the church. Shipwreck through our own institutions would be even worse than through some foreign source. Our children get into popular society, society that looks down upon plain people as being such because of ignorance. Something is wrong; either the principles are wrong or the people who do not adhere to them are wrong. If it be the principles, the sooner we all get away from them the better and if right we ought to maintain them. Are the principles and doctrines which Christ and the apostles taught doctrines of ignorance? No; they are the doctrines of true wisdom. The church does not hold these doctrines because of ignorance, but because of loving obedience. In this age of education which will either prove a blessing or a curse to the church, it ought to have our most serious consideration. The young people will procure an education. The thing which most vitally concerns us is that they are kept under right influences.

Properly guarded schools within our own ranks are very much safer than schools not under our control. We can encourage this by our prayers, means and patronage, or, we may patronize other schools that throw our children into associations which are foreign to us and allow the thief of popularity and high-mindedness to steal away our children and drag them into pride, popularity, worldly conformity, skepticism and infidelity. Through unguarded education and worldly conformity the standard of Christianity in the popular churches has fallen. We should profit by their mistakes and maintain the simplicity of the Gospel. Many members of popular churches deplore their condition, but they can not retrace their steps. The same things that have lowered the standard with them will lower the spiritual condition in our plain churches, if not properly guarded. We have a special hope in our young people. Upon them depends the future of the church. When we look into their intelligent faces we might feel encouraged, were it not for the great wave of fashion that has been allowed to sweep over the plain churches like a storm in the last few years, leaving its impression in the form of the stiff hats, high collars, patent leather shoes, white vests, jewelry, short sleeves, ruffles, puffed hair, transparent clothing, etc., etc., etc. Can we read the signs of the times? Oh, that our young people might have the principles at heart and stand firm for the simplicity of the Gospel! The church needs people with the old-time heart religion and education, with the firmness of an apostle Paul, a Wesley,

or a Menno Simons, to prove to the world that simplicity, purity and humility come not from ignorance but true wisdom and a knowledge of God and his Word.—S. B. WENGER, in *Gospel Herald*.

"THAT which is of God gathers to God, and that which is of the world is owned by the world."—WOOLMAN.

## Bodies Bearing the Name of Friends.

MONTHLY MEETINGS FOR THE WEEK, NINTH MONTH 6th to 11th.

Kennett, at Kennett Square, Pa., Third-day, Ninth Month 7th, at 10 A. M.

Chester, at Moorestown, N. J., Third-day, Ninth Month 7th, at 9.30 A. M.

Chesterfield, at Trenton, N. J., Third-day, Ninth Month 7th, at 10 A. M.

Bradford, at East Caln, Pa., Fourth-day, Ninth Month 8th, at 10 A. M.

New Garden, at West Grove, Fourth-day, Ninth Month 8th, at 10 A. M.

Upper Springfield, at Mansfield, N. J., Fourth-day, Ninth Month 8th, at 10 A. M.

Haddonfield, N. J., Fourth-day, Ninth Month 8th, at 10 A. M.

Wilmington, Del., Fifth-day, Ninth Month 9th, at 10 A. M.

London Grove, Pa., Fifth-day, Ninth Month 9th, at 10 A. M.

Cowshill, at Downingtown, Pa., Fifth-day, Ninth Month 9th, at 10 A. M.

Burlington, N. J., Fifth-day, Ninth Month 9th, at 10 A. M.

Falls, at Fallsington, Pa., Fifth-day, Ninth Month 9th, at 10 A. M.

Evesham, at Mt. Laurel, N. J., Fifth-day, Ninth Month 9th, at 10 A. M.

Upper Evesham, at Medford, N. J., Seventh-day, Ninth Month 11th, at 10 A. M.

The chief business of a recent Meeting for Sufferings, London, England, was the consideration of a draft memorial on the present deplorable state of Russian prisons. It was with a careful and conscientious mind, and is to be sent to the Tsar to Mr. Stolypin, and to other high officials in the Russian capital.—*The Friend* (London).

JOSEPH STURGE is the subject of the latest publication in the series of the Friends' Tract Association, "Friends Ancient and Modern." Augustus Diamond, B. A., has drawn an attractive picture of this practical Christian. It shows him as the conscientious merchant, the good husband and father, the Peace lover, the anti-slavery worker, the Adult School teacher, and the philanthropist generally. The booklet conveys a much-needed message to our own day. (40 pp., illustrated. 1 d.)—*The Friend* (London).

The *Journal of the Friends' Historical Society* for Seventh Month contains much matter of historical interest. The subject of "George Fox's knowledge of Hebrew" is discussed by Mary G. Swift, of Millbrook, New York, with a variety of references to ancient sources. Concluding, on the authority of George Whitehead, that George Fox did really understand Hebrew, she remarks: "It is not to be presumed, however, that his knowledge of Hebrew, according to any modern standard for classical scholarship, at all approached proficiency. Probably his own statement at Holker Hall in 1863, best expresses its extent. When asked by Justice Preston, 'whether he did understand languages?' he replied, 'Sufficient for myself, and I know no laws that it is transgressed by it.' etc." That he so overcame his limitations as to attain any knowledge of a language so difficult is surprising, and furnishes an instructive evidence of the breadth of his interests." Particulars are given of a rare tract on Persecution in Scotland recently added to the Devonshire House Reference Library.—*The Friend* (London).

The appointed meeting at Norristown, Pa., last First-day afternoon was well attended and was thought to be a favored occasion. Six or more of the Yearly Meeting's committee were present.

THE ANNUAL Meeting for Danish Friends was held at Copenhagen on the 18th and 19th of Seventh Month.

It began with a meeting for worship on First-day. The attendance was representative and included [a Friend] and his daughter from Nyllekrug lighthouse. In the afternoon a public meeting was held in a large hall, which was packed with interested visitors. Johan Marcusen spoke and was followed by Christian Baakgaard. The business meeting was held on Second-day morning. The subject of Peace among the nations and what Friends can do to promote this took strong hold of the meeting.—*The Friend* (London).

*The Friend* (London) records the death of one of their members. Emily Jernym, in her ninety-fourth year. It says: "Throughout her long life she maintained a warm attachment to the Society of Friends, loving the old ways and usages, and sometimes viewing with alarm the innovations of modern times. She belonged to a generation and type of Quakerism fast passing away, and with her have gone many reminiscences of by-gone days. She a retentive memory enabled her to communicate to her friends."

### Correspondence.

A letter from the Editor says:

11 A. M. GARDINE, MORNING,  
18th Month 20th, 1900.

Dear friend:—We were awakened this morning by the shock of a head collision with a freight train, between two curves near Densmore's Station, neither engineer seeing the other train in time for a full stop. We were all lying in our berths about 4.30 A. M., and so generally, the back of people's necks and shoulders feel sprained as mine does. Our train had been able to stop on twenty miles farther, to Glendive, where some seven hours later repairs are still going on. So we may not reach Seattle until First-day morning, perhaps in time to step into the meeting called 'Friends'.

Yesterday through Dakota we had our first sight of miles of prairie turned into wheat fields, the reaped wheat awaiting the state of Montana to be cut by the eye can reach. To-day, in Montana, the great buttes appear, as fantastic mountain ranges for miles along. Thy friend,

JOHN H. DILLINGHAM.

### SUMMARY OF EVENTS.

UNITED STATES.—A recent despatch from Chicago says: "Two and one-half millions population for Chicago was the estimate made by the compilers of the new city directory. The figures given are 2,457,000, based on the 708,000 names in the directory. The increase over last year is estimated at 33,000."

The Pennsylvania Railroad Company has awarded a contract for the erection of a complete pressure wood-preserving plant at Point House, near Green's Point. Its enormous requirements for ties and lumber strip the timber from some fifty thousand acres annually. It is estimated that by properly treating with preservatives even a part of this timber its life will be so increased that perhaps twenty-five thousand acres will supply the company's needs for many years.

At a recent conference delegates to a national Food and Dairy Association in Denver, Col., the use of benzoate of soda as a preservative of food was approved.

In consequence of the neglect of the proper authorities at Atlantic City, N. J., to enforce the laws prohibiting the sale of liquor on the First-day of the week, the Attorney-General of the State has issued an order to the mayor of the city which permits the commissioners "to take immediate, proper and efficient measures by complaint and arrest, or by raid and arrest or otherwise to prevent the further continuance of such practices, and to bring any person or persons so offending to trial."

It is stated that cold air is now distributed in pipes to private residences in Boston, New York, Denver and some other cities. It is claimed that in general, it has been found advantageous to concentrate the production of cold in large establishments and to employ the ammonia process. There are two methods of distribution, by chilled pipes and by direct ammonia, which is allowed to expand at the place where the refrigeration is desired, the latter method is preferred, and is used exclusively in the newer installations, although it requires a triple system of pipes. Both methods are in use in Boston and New York.

The *New York Times* describes an wireless refrigerator, for use of post hotels and in the Wanders Gaites, cooking teacher and dietitian on the staff of the Society for Improving the Condition of the Poor. It is designed to do away with the use not only of the icebox, but ice itself, and consists of tubs into which sawdust is placed.

Whatever is needed to be kept cool may be placed in the sawdust in bottles or tin boxes and the temperature will be maintained for at least three days exactly as when placed in the refrigerator. The sawdust will prevent outside heat from reaching the receptacle inside. The refrigerator is intended particularly to keep milk cool.

A strike has taken place among the employees of the Pressed Steel Car Company at Mcke's Rocks, near Pittsburgh. The employees number about six thousand men, many of whom are foreigners. Several encounters have taken place, in which officers of the law and others have been killed. On the 23rd ult., the neighborhood was placed under martial law, and has been charged that a system of poeage had been carried on at that place which is an offence against the Federal laws, and the U. S. Government has taken steps to examine into the matter, especially as many of the employees involved are, it is said, citizens of Austria. At the strikers' headquarters many stories told of the pitiable plight of the men and of their ill treatment at the hands of the company, were in large measure borne out by representative men of the community, who made it their business to look into the state of affairs at the works. These statements of the strikers have been confirmed by many witnesses, before the U. S. investigating committee. Secretary Morrison of the American Federation of Labor has stated that the company as the company is enabled by the protective system to charge much higher prices for its products than otherwise it would receive, the Government is under obligation to make inquiry for the protection of the laborers; also, that the rioting and needless sacrifice of human life should not be permitted to divert attention from the fact that these regrettable incidents are the direct result of the unbearable and unbelievable conditions that have been forced upon these defenseless and helpless wage-workers."

FOREIGN.—An international contest has lately been going on at Rheims, in France, among the inventors and makers of flying machines. Cash prizes amounting to eight thousand francs have been offered to the party whose machine fulfills certain conditions as to its continuance in the air, etc., and forty-four machines were entered for trial. One of the most remarkable performances was that of an Englishman named Henri Farman, who traversed the distance of 111.77 miles in circling flights over the exhibition ground in about three hours and a half, and in the presence of a great number of witnesses. A Russian pilot also offered for a test of endurance. Glenn H. Curtiss, the only American representative in the contest, received a prize for speed, having flown twelve miles at the rate of 47.05 miles an hour.

A Russian revolutionist named Burtzeff while residing in London obtained information respecting the existence of a secret society of the Russian secret police, which had been prepared for the inspection of the Czar. This record Burtzeff has made a photographic copy of a portion of which has been published. He says: "The journal gives an exact description of the spy system, of the police methods for provoking disorders, and of all the bloody acts of violence which occur in Russia." The Czar knows of the Russian secret society, provokers, reads letters stolen by the police and knows how they are stolen. For the Russian Government all means of combating revolutions are good, however ghastly they may be, and the Czar knows and approves all.

A despatch from Stockholm of the 24th ult. says: "A petition signed by women from all classes of society has been presented to the king, begging him to interpose to bring about arbitration of the dispute between the laborers and their employers that resulted in the strike, now almost a month old. The Ministry of the Interior has sent telegraphic instructions to all local Governors and magistrates to require to protect the laborers who have returned to work."

A flood occurred in the Santa Catarina River in Mexico, following a rainfall of seventeen and one-half inches, upon the 27th, 28th and 20th instants. It is stated that twelve hundred persons lost their lives in and near the city of Monterey, and property has been damaged to the extent of fifteen million dollars.

A despatch from Sorbia, of the 25th ult. says: "Many homes were razed and much other damage done by earthquake shocks to-day throughout the province of Siena, in a one hundred-mile radius extending from Florence southwest to the coast of the Mediterranean. Reports received thus far indicate that only one life was lost, although many persons were injured."

Fighting has continued between the Spaniards and Moors on the coast of Morocco; and many hundred lives are reported to have been lost.

### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 83.

James H. Moon, Pa., \$10, for himself, Everett W. W. Moon, M. D., Rachel T. Moon, M. D., Dr. Henry S. Conard; Julianna Feele, M. C.; C. Downing Pa.; Joseph E. Foster, Jr., Wm. Hoyt Thos. W. Downing Pa.; Wm. E. Rhoads, N. J.; W. Stokes, N. J.; Mary A. Sharpless and for Lev Sharpless, Pa.; R. Henry Thomas, Pa.; Nett M. Olson, Ia.; J. B. Betts, Ind.; W. T. Spencer, Dr. Robert Smith, Agt. O., for Louis C. Steer; M. Osborne and for Mary M. Frazer, Ind.; Susan Downing Pa.; Elizabeth A. Wm. Hoag; Ella Newlin; Wm. W. Hazard, Agt. N., \$2; Hazard Library, Persis E. Hallcock, Albert H. B. William G. Guindon, Francis T. Guindon, Annie Hoag, Franklin J. Hoag, Lydia C. Hoag, Emma Dobbs, Sylvester Morgan and William H. Meeker last four to No. 14, vol. 84; Jorgen Enge, for Meeuere, Minn.; Emma L. W. Bradlock, N. J.; J. G. Garrigue, Pa.; Mary E. Whitacre, Pa.; No. 84; A. Engle Haines, N. J.; Lindley E. Parker, M. D.

Remittances received after Third-day morning do not appear in the receipts until the following year.

### NOTICES.

WESTOWN BOARDING SCHOOL.—The school 1909-10 will begin on Third-day, Ninth Month 1000. New pupils should take the 8.20 or 11.04 train from Broad Street Station for Westtown, to allow time to get established and to have class determined on opening day. Old pupils should start the school not later than the arrival of the 4.32 train from Philadelphia.

WM. F. WICKERSHAM,  
Principal.

NOTICE.—Haddonfield and Salem Quarterly Meeting is to be held at Medford, N. J., Ninth Month 10th, at 10 o'clock. Special train leaves Market Street, Philadelphia, at 9 o'clock. Camden, 9.11; Collingswood, 9.24; Haddonfield, 9.26; Springleade, 9.35; Medford, 9.42; arrival at Medford about 9.50 A. M. Returning leave Medford at 3 P. M., with same stop.

It is desired that Friends patronize the special train.

FRIENDS' SELECT SCHOOL re-opens Ninth Month 20th, 1909. Any Friends desiring to have their children admitted, please apply promptly to Superintendent, James S. Hiatt, 140 North Sixteenth Street, Philadelphia.

A meeting for Divine worship is appointed by Yearly Meeting's Committee, to be held at the special meeting-house near Horsham, on First-day after Ninth Month 12th, 1909, at three o'clock. Take Doylestown trolley, leaving Willow Grove at 2.30 p. m. to Horsham Village. The meeting-house is ten miles walk from the trolley, on the stone road.

JESSE DEWEES has been appointed agent for THE FRIEND, in place of Robert Smith, released at his request. Address R. F. D. No. 2, Adena, O.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Philadelphia.

On and after Ninth Month 1st, 1909, the Library will be open on week-days, from 9 A. M. to 1 P. M., and from 2 P. M. to 5.30 P. M.

NOTICE.—The work of the Central Society Friends' Institute, Phila., has now been carried satisfactorily for herself. David C. Alcott, Treasurer. There has been some difficulty, however, in securing the funds necessary to cover the expenses connected therewith, and unless promises of contributions for the ensuing year are immediately forthcoming—cover the sum required—the position will have to be discontinued at the end of Ninth Month. Friends are the more desirous to notify David C. Alcott, Treasurer, 400 Chestnut Street, Phila., of the amount they are willing to contribute, upon the condition that the whole sum be raised.

DEATH.—Near Baltimore, Md., on the twenty-second of Eighth Month, 1909, ANS. KIRKBRIDE, in the ninety-second year of her age, died. Buried at the Monthly Meeting of Friends of Philadelphia for the North District. For many years a member of Falls Mount Meeting, Pa.

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

# THE FRIEND.

A Religious and Literary Journal.

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## The Increasing Luxury of Worldly Life.

Postscript to an Epistle from Leinster Province Meeting.)

At the first, when the Lord gathered us to be a people and opened the eyes of our understandings, then we saw the exceeding fulness of sin, and the wickedness that was in the world; and a perfect abhorrence was placed in our hearts against all the wicked, unjust, vain, ungodly, unlawful part of the world in all respects. And we saw godly and most glorious lawful things of the world were abused and misused. And many snares and temptations lay in wait, with troubles and dangers of divers kinds, which we felt the load of, and that could not carry them, and run the race the Lord had set before us, so cheerfully as win the prize of our salvation; wherefore our care was to cast off this great load and burden, viz: great and gainful ways of getting riches, and to lessen our concerns therein, that we might be ready to answer Christ us, our Captain, who had called us to follow him in a spiritual warfare, under the discipline of his daily cross and self-denial: in the things of this world were of small use with us, so that we might win Christ, the goodliest things thereof were not ours, so that we might be near the Lord; the Lord's truth outbalanced all the world, even the most glorious part of it.

When great trading was a burden, and at concerns a trouble; all needless things, fine houses, rich furniture, and gaudy apparel,—was an eye-sore; our eyes being led to the Lord, and the insinuing of his truth in our hearts, that gave us the sight and the knowledge of the glory of God, which affected our minds, that it stained the glory of all earthly things, and they bore mastery with us, either in dwelling, eating, drinking, buying, selling, marrying, or being in marriage, the Lord was the object of our eye, and we all humble and low before Him, self of small repute; ministers and elders in all such cases walking as good

examples, that the flock might follow their footsteps, as they followed Christ in the daily cross and self-denial, in their dwellings, callings, eating, drinking, buying, selling, marrying and giving in marriage. And this answered the Lord and his witness in all consciences, and gave us great credit among men.

But as our number increased, it happened that such a spirit came in among us, as was among the Jews, when they came up out of Egypt. This began to look back into the world, and traded with the credit that was not of its own purchasing, striving to be great in the riches and possessions of this world, then great fair buildings in city and country, fine and fashionable furniture, and apparel suitable, dainty and voluptuous provisions, rich matches in marriage, and excessive, customary, uncomely smoking of tobacco came into practice, under color of lawful and serviceable, far wide from the footsteps of the ministers and elders whom the Lord raised up, and sent forth into his work and service at the beginning; and far short of the example that our Lord and Master Christ Jesus left us, when He was tempted in the wilderness with the kingdoms of the world, and the glory of them, which He despised.

And Moses, who refused the crown of Egypt and to be called the son of Pharaoh's daughter, rather choosing affliction with the Lord's people, having a regard to the recompense of reward. And the holy apostle writes to the church of Christ, both fathers, young men and children, advising against the love of the world, and the fashions thereof, which are working, as the old leaven at this very time, to corrupt the heritage of God, and to fill it with briars, thorns, thistles, tares and the grapes of the earth, to make the Lord reject it and lay it waste. But the Lord of all our mercies, whose eye hath been over us for good since He gathered us to be a people, and entered into covenant with us, according to his ancient promise, is lifting up his Spirit, as a standard against the invasion of this enemy, and raising up his living word and testimony in the hearts of many, to stand in and fence up the gap, which this floating, high, worldly, libertine spirit hath made, that leads from the footsteps of them that follow Christ; as at first, and know Him to bound them with his bounds, and not in their own will and time, lay hold on presentations and opportunities to get rich, which many have had, and refused for Truth's sake, and the Lord has accepted thereof as an offering, and rewarded them with great comfort, to the praise of his great Name.

1698. (Signed) WILLIAM EDMUNDSON.

(Copied from the third edition of W. Edmundson's Journal, printed in 1820.)

## Burden of War.

The enormous burden which war and the preparations for it entail upon nations is forcibly expressed in the following statements made in *The Scientific American*:

Among the civilized nations to-day there are taken from industrial pursuits, during peace times, no less than 4,250,000 able-bodied men, whose maintenance costs nearly \$2,000,000,000 annually.

Violation of the Divine law brings punishment upon the offender whether he be an individual or a nation, yet as a result of long continued custom, the minds of men may not be alive to the constant evils of the system of war until they are afresh brought to realize them by the actual culmination, for which these preparations have been begun, the slaughter of our fellow-creatures. The recent feverish excitement in Great Britain over the supposed need of increasing the number of its battleships costing ten million dollars each has awakened the public mind to one phase of this great evil, yet until there is a more general conviction of the sinfulness of war and its incompatibility with the doctrines and spirit of Christ we cannot expect the spread of correct feeling upon this subject, yet we trust that the following extract from the periodical above referred to is true:

There is a growing sentiment throughout the world in favor of arbitration with its concomitant disarmament. The enthusiastic promoters of the peace movement call for the immediate institution of an international tribunal, and the immediate reduction, if not entire abolition, of armaments and military forces.

Were the professed followers of the Prince of Peace but generally faithful to his teachings how would the day be hastened when nation should not lift up the sword against nation, neither should they learn war any more.

We are living in an age that has reconquered for itself the joy of the out-door life which our fathers largely lost as the price of their housed comfort. Open-air pleasures become more varied and attractive year by year. The doctors insist that the wholesome life requires deep breathing and exposure to heat and cold as essentials for right thinking. Recreations multiply. The world, to hear some of our young people talk, is grown a place of play. Holidays are arranged for summer time, that they may be spent in country places. Doubly important is it, therefore, that we should have a religion which extends its sway over relaxation as well as labor, which does not wait our presence in church or library, but companions us under the sky and deepens our delight in the beauty of the world. For a religious man is religious everywhere. His Christ is Master of the whole earth as well as Lord in the temple of his heart. *The Congregationalist*.

## Abi Heald.

(Continued from page 58.)

*Sixth Month 14th, 1879.*—How necessary it is for us to be earnestly engaged to have our accounts in readiness, even at a moment's warning, for life is uncertain, death is sure. ———'s funeral takes place to-day. (He died very suddenly.) How solemn it seems to me. May we not have our minds so much taken up with the things of this life, but be on the watch continually, for we "know not the day nor the hour, wherein the Son of man cometh." May his death be a warning to us. Oh dearest Father, be pleased to look on me and enable me to hold fast my integrity without wavering, that I may be Thine, and do thy holy will, though it humble my heart before Thee, even in the dust, with all prostration and submission unto Thee. Thou hast been my morning song, be Thou my evening praise, so that at the end of the day, living praises may ascend to Thee forevermore.

*Fifteenth.—First-day.*—To-day meeting commences at ten o'clock. Oh that thy overshadowing power may be felt by some in an especial manner, that the inner ear may hear and feel, that Thou rulest in the hearts of the children of men. And if it be consistent with thy merciful will, bring about a reformation here in this poor little meeting, that it die not, and that those who, as man, sit in judgment, may feel thy hand heavy upon them for opposing the Truth. Oh Lord, be pleased to open their eyes, before they stray too far from thy fold of rest and peace. Grant that the scales may fall from their eyes, that they may see clearly the ground whereon they are building.

*Twentieth.*—My dwelling is in the deep, then may I in deep prostration of soul, wait all the appointed time till the Lord sayeth it is enough; if but a ray from his Divine countenance be cast upon my tried state. Yet Thou, Lord, only knowest how long. I am so poor and unworthy, yet be pleased to look in mercy upon me.

*Twenty-sixth.*—A day of calm, and I hope quiet resignation. I feel resigned amidst all the trying dispensations allotted me in this life.

*Seventh Month 2nd.*—Nothing to trust to but the mercy of God in Christ Jesus. Seeing it is my lot to be deprived of assembling with Friends at meeting to wait upon the Lord to be rightly directed, let me wait in solemn silence before Him, and may the Divine Master be near, for without Him we cannot do anything aright at home or abroad. Wait and watch and dig deep, till there is strength given. For as Thou, oh Lord, made way for thy people formerly, I will surely trust in thy Divine power till the cloud is "taken up from over the tabernacle." "And the Lord went before them by day in a pillar of cloud, and by night in a pillar of fire," and even divided the waters, that they passed over dryshod. I believe in thy power, that Thou spake the word and it was so, even as Thou said.

*Sixth.* My illness still continues. May patience have her perfect work. The language of Jabez is much with me to-day. He "called on the God of Israel, saying: 'Oh that Thou wouldst bless me indeed, and

enlarge my coast, and that Thine hand might be with me, and that Thou wouldst keep me from evil, that it may not grieve me!' And God granted him that which he requested."

*Seventh.*—Another to answer for. May it be devoted to the cause of my dear Redeemer, for to Him I must answer for the time allotted me here.

*Eighth.*—To-morrow will be our Preparative Meeting. Wilt Thou in thy adorable goodness be in the midst.

*Eleventh.*—"For the oppression of the poor, for the sighing of the needy," will the Lord arise, and will yet bring those that are oppressed and bowed down to be head over their enemies. Among the many snares of this life, the old adversary is ever busy endeavoring to draw the mind away from the true Source from whence all our help cometh. May my trust be in Him alone, who is the same yesterday, to-day and forever; for without his holy help, vain is the help of man.

*Sixteenth.*—Deep trials are my portion, and sore conflicts, known only to my Divine Master. May it tend to deepen me in spiritual things. And may I learn in true humility, to acknowledge the goodness and mercy of the Lord for his kindness. In meditating on the works of the blessed Master this morning, solemn silence was to be felt to the contriving of my spirit before the all-powerful King, for I am so unworthy of the least of his favors.

*Seventeenth.*—What can be compared with the love and compassion of a merciful Creator? Solemn is the thought. These words seem fresh with me this morning. My arm is stretched out still. Hold fast thy faith and confidence in me. I who can do great things for all those who are striving to do my will, I will never leave nor forsake them.

*Eighteenth.*—All is Thine, do as seemeth Thee good with me, only take not thy Holy Spirit from me. May I be enabled still to praise Thee as the end approaches, even as on the banks of deliverance.

*Twenty-second.*—A day of calm and peaceful quiet. "For, lo, he that formeth the mountains and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth. The Lord, the God of hosts, is his name." I hope in the penning and perusal of these lines, I may be benefited.

*Twenty-third.*—I feel that it is all in mercy that affliction has been near, to cause me to be in earnest to make my calling and election sure. For I know that my Redeemer liveth, and He will be and is near me, to the comforting of my often tribulated mind.

*Thirtieth.*—"Oh Lord, how manifold are thy works! in wisdom hast Thou made them all," and we are the workmanship of thy hand.

*Eighth Month 5th.*—"The fear of the Lord is the beginning of wisdom." May we fear to offend Him in word or deed, for to Him we all shall have to give an account of the deeds done in the body, whether they be good, or whether they be evil. And this is

the testimony I have to leave behind should be taken away: That I have a small measure endeavored to follow Divine Master as far as I was favored what was required at my hands, although deep trials were my portion on account that opposing spirit that is among. Yet my Lord was very near. Oh that may be a time of shaking, that all that of his begetting may be sifted of winnowed away, and that the pure may be kept alive, taking deep root may bring forth fruit to the praise of great Husbandman. For Thou hast given me a gift in the ministry, be pleased enable me to hold on faithfully to thy will if it is only in suffering, and patiently bear all for his Name's sake, for He is worthy. If it is his holy will He can me forth again. May his will be done it seemeth Him good. Oh that our highly favored Society may yet return the Beloved of souls, and become a people, being led and guided by the will of the Lord. That we may be united together in love, so that no earthly thing lead us away from the strait and narrow path that will lead to peace. I have fully and solemnly viewed my present condition, and find nothing laid to my charge no hardness toward anyone, nothing love toward the whole human family, everybody, yet not all their ways. And it is thy will to take me to my long rest thy will be done. Fit and prepare me never ending eternity, that my accounts be in readiness. And if there is any more for me to do, oh be pleased to write it not, for hard things can be made easy bitter things sweet.

*Twenty-second.*—Oh dearest Father pleased in thy mercy to be near, in a velous manner interpose on my behalf, patience may hold out till my change come. Either to live or die, thy holy will be done by and through me, a poor and dependent one. Nothing have I to rely on but mercies, which are renewed every morning. Show me what thy will is, for Thou knowest Oh Holy One, what is best for me. Oh ray of light from thy Divine countenance without thy holy help, all is in vain. Send down thy light and thy truth here this part of thy heritage, that the blind may be opened and the deaf ears unstopped, that truth and righteousness may reign the praise of thy ever worthy Name.

*Twenty-sixth.*—After passing through painful night, there seems to be true peace of mind, which is comfort indeed; such the world knoweth not of, can neither nor take away. And if patience is abounding really, I believe, the good Master will round about me, and be my strength, weakness, riches in poverty and a pre-eminence in the needful time. "Why art thou cast down, oh my soul? and why art thou disquieted in me? Hope thou in God, I shall yet praise Him for the help of countenance."

(To be concluded.)

THE possession of great powers no doubt carries with it a contempt for mere external show. —JAMES A. GARFIELD.

**A WORD OF KINDNESS.**

Drop a word of cheer and kindness—  
Just a flash and it is gone;  
But there's half a hundred ripples  
Circling on and on and on,  
Bearing hope and joy and comfort  
On each splashing, dashing wave,  
Till you wouldn't believe the volume  
Of the one kind word you gave.

Drop a word of cheer and kindness—  
In a minute you forget;  
But there's gladness still a-swelling  
And there's joy a-circling yet.  
And you've rolled a wave of comfort  
Whose sweet music can be heard  
Over miles and miles of water  
Just by dropping a kind word.

*Santa Fe Employees' Magazine.*

**the Life and Travels of John Churchman.**

(Continued from page 63.)

the Ninth Month, 1733, we proceeded to our family visit on the west side of the Susquehanna at Bush River and a families settled near Deer Creek. We remarkably favored with the presence of our great and good Master, who opened states of families to us, and gave ability speak thereto; may his holy Name be

the visit being finished, we returned home, in a short time after, as I sat in a week-meeting, I had a few words tresh before with a gentle motion to deliver them, th I feared to omit, still remembering it followed a former neglect; so I ex- sessed what was on my mind, and therein peace, and afterwards was silent for several weeks, in which time I let in a fear I was forsaken by my dear Lord and ter, whom I loved above all things, for ad no openings in heavenly things, as ought, but was left poor and needy, yet ved Friends, and remembering a saying a minister formerly: "We know that we've passed from death into life because love the brethren." I hoped that I was quite forgotten. Some remarkable senes had fixed in my mind some time be- which I now began to understand more ably; "ministry should be of necessity, not of choice, and there is no living by nce or by preaching merely;" for some- ing in me was ready to wish to be em- d that I might have bread, for when und a motion to speak, I had the own- e of the Heavenly Father; which is and I will be bread to his children.

ur strength, preservation, health and e stand in our entire subjection to the of the Lord, whether in silence or speak- suffering or reigning, still dwelling with seed, Christ, in our own hearts; humbly ting for, and feeling after, his power to e, who is the resurrection and the life, when He is pleased to appear, his chil- n partake in measure of his glory.

(To be continued.)

**THE INNER LIFE.**

Purer than the purest fountain,  
Wider than the widest sea,  
Sweeter than the sweetest music,  
Is God's love in Christ to me.

Why love me so?  
I do not know;  
I only know

That nothing less than love Divine  
Could save this sinful soul of mine.

JAMES McLEOD.

**Limiting The Almighty.**

We wonder if some of the priestly parties of the Christian church realize to what a belittling, dwarfing process they are subjecting God when they set up certain claims as to his presence and manifestation. And we wonder sometimes if considerable defection from the churches has not been due to this making of God so small that large-minded men have not been drawn to Him. It belittles God to confine Him to any sacrament or group of sacraments. One great denomination holds up the consecrated wafer and says that in the eucharist is the Real Presence. . . . But if only there, what a dwarfed God. . . . He is in the hearts of all good men a Real Presence there. "The Lord's Table is a sacrament." But so is any supper table where under the evening lamp happy faces sit and love one another. Our God is so great that He makes any pure thing a sacrament. Love is the great sacrament. Where love is there God is always.

The church that confines his Real Presence to any single "sacrament" or set of sacraments is putting bounds upon the great omnipresent God of the gospels. Other priestly churches are confining the manifestations of the grace of God to certain channels. There are those who say that only through baptism, or even a certain form of baptism, comes the grace of God, or only through a certain line of priests in an apostolic succession comes the ministering power of God. What a belittling of God such a claim is. The God who in all ages, through all races and peoples, has been bearing witness of Himself, who made men and can unmake what He has made in a moment's time; to whom all souls belong; who claims all hearts; who has spoken his saving oracles and sung his love to us through men of every creed; who has worked his great miracles of redemption through consecrated men of every church, to be confined to one line of men, his grace to be governed by the laying on of one man's hand upon another's head; his priestly work to be confined to this little stream of good men running through history! No, no; let us not so belittle God. The grace of God can not be confined. It outflows and falls as dew from heaven. Every man is a priest of God who lets God pass through him to bless others or brings others to the God in himself. The only apostolic succession that does not dwarf God and make him prisoner to man's contrivances is the succession of his Spirit through pure hearts. It is a terrible thing to belittle God. Yet that is what we do when we claim his manifestation for one sacrament or priest-hood.

Yes, even when we claim Him for the church itself. He is in the church—but He is too great to be held by one church. The universe is his home and the Christian church is only one manifestation of his presence in a kingdom whose bounds, for all we know, may be marked only by the farthest star. So, when the Roman Catholic Church claims that only in her communion abides God, he laughs, who has met God face to face all over the great world, and seen Him smile in sweet Quaker faces who never

saw an altar. And when the church as a whole would claim that in her fold He dwells, let us be glad He does dwell there, as He surely does in all branches of his church, dwelling in largest measure in the church that loves Him best and tries his will to do, but let us also remember that He dwells in India where dark-skinned men, with dreamy eyes, have prayed for many ages, and in all other lands; and even the peoples of Orion and the Pleiades know Him and repose upon his love.

Let us stop this belittling God by our puny claims. We will disgust sane men if we go much farther with it. The modern man, versed in science, steeped in knowledge, accustomed to large vision, knows that God is everywhere, that the universe throbs with his vitalizing presence, that all love is sacramental, and that the pure in heart see God.—*Christian Work and Evangelist.*

A CHRISTIAN never loses by what God takes, for he never takes away from us, but to give something better to us. He that can trust Christ with all, and for all, honors Him, and glorifies the Father.

THE apprehension has been forced upon us that the larger part of our religious Society, and perhaps of all religious denominations, hold to their membership for its associations rather than for its specific doctrines.—THE FRIEND.

The *Gospel Herald* adds to this as follows:

This is only too true so far as many Christian professors are concerned. The church is looked upon by many as a splendid social institution, while the doctrines of Christ are ignored. Under such circumstances the church may be strong in winning members, but weak in winning souls for Christ. It is the power of the Word (Heb. iv: 12) which brings the soul within the power of the Spirit.

Of course, the final test of Christianity is in its applicability to the daily needs of life. Can it keep a man sweet and sane and healthy through the long years of work and play, sunlight and shadow, loss and gain? Can it shape the normal life to high and worthy ends? But the exceptional and climacteric, the sudden and terrible crises of life, test it also. Can it save a man in some fearful and unexpected downfall? Can it tide a nation through some heat of passion? Has it so grasped the heart of the world that the world responds spontaneously to some cry of pain or want? Twice in recent years has Christianity of the world been tested in great climaxes, great drafts upon it, once in San Francisco and now in Italy, and it has not been found wanting. In an unprecedented wave of sympathy and material ministry the heart of the world has gone out to Italy. Contributions have poured in from every Christian land and ships have been offered by every nation. What more natural? Yes, it is natural now, but it was not natural once. No such thing happened at the Lisbon earthquake of years ago. It is the result of the deepening grip of real Christianity upon the world.—*Parish Visitor.*

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Paoli, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

WORK AND ALCOHOL.—More and more the economic argument is influencing voters to abolish the saloon. The man who frequents the saloon is not so strong in body nor intellectually so keen, nor professionally or industrially so efficient as the man who does not. A man who has no scruples on the subject, but has good common sense, soon discovers that he is handicapped in the heated competition of life when he becomes a patron of the saloon.

The people paid last year a billion dollars [more than two billion] for intoxicating drink, \$180,000,000 more than for all the necessities of life, and it is a protest against this colossal material waste and a desire to divert some of the drink money to better uses that has prompted many to vote no-license in the campaigns. The billion dollars paid over the counter for drink for the year is only about a half of the material damage the traffic causes, requiring institutions to be maintained by the public.

The large amount of money paid into the treasuries of States and municipalities by the liquor dealers are no compensation for the material as well as the moral waste of the community, and while there are many friends of law and order who vote for license because they think the saloon ought to be made to pay a part of the price of its public injury, the people are getting to believe more and more each year that the damage of the saloon is too great, and they are unwilling to tolerate it, and are voting "no" on the proposition to permit it.—*Review of Reviews.*

A SALOON SUBSTITUTE.—*Living Church*, one of the organs of the Protestant Episcopal denomination, gives its readers rather a surprising editorial upon the necessity of a substitute for the saloon. It says in part:

It has been a rather risky experiment to pull down the saloon before supplying something better to fill its place, and the question what that something better might be, belonged logically to an earlier stage of the Prohibition movement than the present time. The failure to provide a substitute for the saloon makes it only too probable that experience will lead voters to restore the saloon for its social features, after which it will be much more difficult to dislodge it.

We believe the most effectual temperance movement will be one that supplies something better than saloons before it legislates the latter out of existence.

The *Living Church* wholly fails to grasp the real facts involved in the case. In truth the saloon has furnished the public very little beside a place to get drunk in. . . . The man who is obliged to seek the saloon as a place for social life, . . . if he make himself welcome, . . . is spending there enough money to make his home a comfortable place for both him and his family. A little intelligent study of the question might suggest to the churchly editor that it would be a good plan to try putting the saloons out of the way and giving the homes a chance to fill the bill. When it has been demonstrated that they fail to do that, it

will be time enough to talk about substitutes for the saloon.—*National Prohibitionist.*

THE latest and most careful medical investigations have now shown that alcohol cannot take the place of or even spare true food materials; whoever attempts to use alcoholic drinks for this purpose destroys the tissues of his body.—DR. K. MAYER, of Barmen, Germany.

THE SALOON AND THE BOYS.—The *Chicago Record-Herald* commenting editorially upon "The Story of an Alcohol Slave" which recently appeared in *McClure's Magazine* and has already been reviewed in these columns, notes in particular its statements about minors as patrons of saloons and says:

It gives added force to the question, What are the defenders of the trade doing for the protection of minors? Are they exerting themselves to the utmost to put the lawbreaking saloon-keepers out of business?

Is the *Record-Herald* among the funny sheets? Who ever asked either of those questions? Who ever dreamed that the "defenders of the trade" ever did anything or thought of doing anything "for the protection of minors?" Little as the liquor interests relish the telling of it, the catching of minors is one of the most important items in the prosperity of "the trade." Keep the boys out from the saloon, and not only will the millions which now flow to the brewers' and distillers' coffers through their hands fail, but fewer men by far will be found at the bar as the boys grow up. "Doing their utmost"—yes, that term applies to the systematic effort made, not to protect boys and "put lawbreaking saloon-keepers out of business," but to swell the fortunes of "the trade" at the price of the souls and bodies of our boys.—*National Prohibitionist.*

THESE TWO.—There are to-day two distinct theories in regard to dealing with the liquor traffic. Under one head must be ranged all those who regard the question as one to be solved on the side, as one might say, while the principal attention is given to other questions, such as the tariff, or the currency. All this pleading for a chance to vote on the liquor question "aside from partisan entanglements," etc., to "keep it away from politics," etc., simply means, being interpreted,—"I consider the gross, material things of the greater importance, and wish to align myself politically with those who are one with me on those questions, rather than those who agree with me on the Prohibition question."

The other way of looking at the matter is that the Prohibition question is the great, over-shadowing issue of the time, that in the settlement of it other questions must be regarded as of secondary importance for the time being. With this view we are most emphatically in accord. We believe the liquor cure is destined steadily to get worse and worse, until the instinct of national self-preservation will re-enforce the pleadings of Prohibitionists. There will come a time when all will see clearly that the nation must destroy the liquor traffic or itself perish, and

then how miserably unworthy all the paltry peddler cries that the statesmen of the old parties are raising will seem! *People.*

The regular tax collector takes from people and turns over nearly all to the government. The saloon keeper in that takes from the people and turns over to all to himself.—*The People.*

## INTEREST BEARING NOTES.

By a vote of seventy to thirty-nine Alabama house has passed the bill to strike a Prohibition constitutional amendment is expected the Senate will take similar action.

Six hundred arrests for drunkenness in a year under license and twenty arrested for drunkenness during a year under prohibition is the record presented at Atlanta, Ala. These figures are given by Mr. Stowers.

Mayor Sherard of Anderson, South Carolina, says that Prohibition in Anderson County is a success; that the law is enforced that there is less drinking, less drunken and that it has paid the city financially.

The civil service commission of Chicago has made a report to the city council which declares that ninety-five per cent. of scrapes and breaches of discipline charged against the police force is directly chargeable to the use of alcohol.

The police of Birmingham, Alabama, waging war on the so-called "social club" for illegal sale of liquor and wholesale are being made. The city council has made a special appropriation of five hundred dollars for the enforcement of the prohibition laws.

Albany, Georgia, under Prohibition, had a decrease of sixty per cent. in crime. Brunswick, of the same State, reports 82 per cent. falling off of crime under Prohibition. Cases of stabbing, wife-beating & criminal assaults have been practically done away with under the "dry" order.

By a vote of fifty to eleven the house of the Alabama legislature has passed a bill amending the state-wide Prohibition act as to grant immunity from prosecution witnesses who testify that they have bought intoxicating liquors. The state-wide law makes purchasers as guilty as sellers, and has caused great trouble in securing convictions.

These are some of the provisions of a new Prohibition law introduced in the Alabama legislature: That buildings shall not be leased for the sale of intoxicants; that any right lease is forfeited in case a tenant violates the law; that liquors shall not be advertised in newspapers, and that delivery at any public place is evidence of sale. The right to rent any place believed to contain violators of the law is given; grand juries must indicate soliciting for outside houses is prohibited, as well as shipping from one point to another prohibited liquors are to be contraband in the presence of a government tax receipt is to be prima facie evidence of guilt. No one is to be permitted to bring intoxicating liquors on trains.—*The National Prohibitionist.*



**CATHOLIC TOTAL ABSTINENCE UNION CONVENTION.**—More than three thousand people heard and applauded J. F. Canevin, bishop of Pittsburg, at the auditorium in Chicago on Eighth Month 4th, while he denounced the saloon in no uncertain tones. The paragraph quotations that follow are a few of many striking utterances of the bishop, and the most radical of his utterances were most heartily applauded:

The Catholic Church is unalterably opposed to the liquor industry, and the Sunday saloon looms up as one of the most menacing evils with which the American people are confronted. The saloon never elevated any man, but rather its influence for years has tended to bring men down, and there is no man in this country who is better for the open Sunday saloon. Hundreds of thousands of poor wretches have been sacrificed upon an altar of liquor, and the time for a determined fight against the liquor industry has come.

The open saloon on Sunday is a great door of greed and irreligion, to bring men to slavery to Mammon and to cut out the best traditions of Christian life and worship.

The saloon stands for nothing good in any community. The saloon has never brought a blessing to a family, a home, or upon an individual.

The saloon is the foe of the home and the enemy of the church.

What is the object of the Sunday saloon? From the labor man's standpoint it is the same as the object of the open saloon on Monday, Tuesday, and every other day of the week—to enrich the proprietor and the millionaires of the brewers and distillers, and put the hard earned wages of labor into their pockets and into their hands. The open saloon on Sunday means that on Monday the wives and children of laboring men have less of wages and the saloons more.

Certainly the Sunday saloon is not run for the honor and glory of God, but for the everlasting degradation of its patrons, many of whom, sad to relate, are composed of American working men, whose wives and children have the same money that goes over the bar to the sin in the white apron.

Close up the saloon on Sunday and every other day of the week!—*Nationalist Prohibitionist.*

**TAKE IT TO GOD.**

Hast thou care within so deep  
It chases from thee eyelids sleep?  
To thy Redeemer take thy care,  
And change anxiety to prayer.

Hast thou a hope with which thy heart  
Would almost feed its death to part?  
Entrust thy God that hope to crown,  
Or give thee strength to lay it down.

Whatever the care that breaks thy rest,  
Whatever the wish that swells thy breast,  
Spread before God that wish, that care,  
And change anxiety to prayer.

**THE OTHER KIND OF PEOPLE.**—There are two kinds of people in the world—the people who live in the shadow and gloom, and those who live on the sunny side of the street. These shadowed ones are sometimes called pessimists; sometimes, people of melancholy temperament; sometimes they are called disagreeable people; but, wherever they go, their characteristic is this: their shadow always travels on before them. . . . These people never bear their own burden, but expose all their wounds to others. They are all so busy looking down for pitfalls and hard stones and thorns on which to step that they do not even know that there are any stars in the sky. These folks live on the wrong side of the street. And yet it is only twenty feet across to the other sidewalk, where sunshine lies.—*NEWELL DWIGHT HULLIS.*

**Some Evil Results From a Union of Church and State.**

The zealous promoters of the movement for a union of religion and the state in this country seem either ignorant of, or indifferent to, the evils which have invariably resulted from such an unholy alliance in the past. The declared purpose of the movement is the salvation of men; but the agency of its accomplishment partakes more of the civil law than of the everlasting Gospel of Jesus Christ.

But true religion is rooted deeper than mere conformity to a civil law. It springs spontaneously from the heart under the influence of God's Spirit, and can only be hindered in its action by legal restrictions.

At the Conference of Evangelical Christians of various nations, held in Berlin, in 1857, E. Kuntze, in his report "on the state of evangelical Christians in eastern Germany," makes some significant statements on the weakness of state-established churches and the inability of "Sunday" laws to revive the dying embers of personal piety. He says: "The northeastern part of Germany—

from the forest of Thuringia and the Hartz Mountains as far as the Russian-Polish frontier—has been in the possession of the Lutheran Church from the time of the Reformation. Here, if anywhere in so widely extended a province, where the Lutheran Church governs with unlimited power, she might show what she could do for the promotion of godliness, for the removal of physical and spiritual wretchedness, and for a new development of Christian life. But the Lutheran Church, from the time of the Reformation, has given herself up into the hands of secular princes and to the dominion of civil authorities, and thus has sacrificed all ecclesiastical independence."—*The Religious Condition of Christendom,* page 334.

Leaning upon the arm of the state, she found it an arm of flesh, entirely inadequate to conduct her in safety over slippery and dangerous places. In describing her condition, E. Kuntze continues:

"The Lutheran Church having allowed the state to prescribe her laws, she also sought help from the state in all cases of difficulty, and where this help was delayed she knew not where to turn. When, therefore, the question of the present difficulties of the church and the measures necessary to be employed for their settlement was mooted among some orthodox clergymen, one suggested, 'The police ought to interfere,' another, 'The government ought to render its aid,' a third, 'The state must help us;' it scarcely entered into their consideration that the church has an enormous power in herself for her own assistance; they had forgotten that Jesus Christ is her Head and King."—*Ibid.,* pages 334, 335.

This union was not only a source of trouble and discouragement to the church-members, but was a means of alienating the religious affections of those outside her walls who might, under Christian labor, have joined her communion. He continues:

"This is, therefore, the great injury to the cause of the Lord in these eastern provinces, that the people, estranged from the church,

regard preachers, church, and Christianity as an institution of the state and of police; and as they may not rebel against the state and its regulations, they will at least claim for themselves the satisfaction of demonstrating to the church their derision and contempt in the plainest terms."—*Ibid.,* page 335.

His summary of the deplorable evils resulting from the lack of spiritual life in this district so long under the control of a church which had "given herself up into the hands of secular princes and to the dominion of civil authorities," is not at all surprising. He describes some of these evils thus:

"In Mecklenburg with iron severity every deviation from Lutheran orthodoxy is repressed. Catholics and Baptists are persecuted, imprisoned, and proscribed without indulgence. *Yet it has by no means served to promote religious life,* which can be most clearly seen from the fact that, in the districts of three superintendents, in one year, public worship was omitted two hundred and forty-eight times, because none came to join in prayer or to hear the Divine Word."—*Ibid.,* page 345.

"In the province of Brandenburg, we find in the congregations, as well as among the clergy, the greatest indifference."—*Ibid.,* page 344.

"In Oldenburg and Brunswick, rationalism has made sad devastation in the vineyard of the Lord."—*Ibid.,* page 349.

"In order to "help the people to attend Divine service," they used the law. E. Kuntze reports the results of this effort thus:

"Many regulations have, therefore, been made: old laws for the observance of the sabbath have been renewed in the mining districts; Sunday labor has been abolished since 1853 in Mecklenburg; the order has been given for the observance of the whole of the day in the province of Saxony; they have endeavored to abolish Sunday labor in the factories, and the payment of the laborers on that day; the government has limited the post delivery on Sunday; and the assembling of the militia has been fixed for a week-day. It has also been attempted to do away with the Sunday markets and fairs. But as people, taken as a whole, they have lost the love for a really Christian observance of Sunday, and all the efforts in this respect have been followed by a small degree of success."—*Ibid.,* page 350.

If the names of the places were not given, one would think the writer was describing conditions in America at the present time. Those who are endeavoring to cure religious indifference by instituting a national Christianity and passing new or more rigid Sunday laws, would do well to give heed to the lessons of history, and apply at the court of heaven for power. Then might they expect success in winning souls.—*C. F. HOLMES, Washington, D. C.*

"THE true critic," according to a modern definition, "is one who can appreciate something he doesn't like." When we start out to criticise our neighbors, or our circumstances, it may do us good and better the quality of our remarks if we remember this searching saying, and apply it a little.

## OUR YOUNGER FRIENDS.

IS GOD HERE?—A young man had been extremely profane, and thought little of the matter. After his marriage to a high-minded, lovely wife, the habit appeared to him in a different light, and he made spasmodic efforts to conquer it. But not until a few months ago had he become victor, when the glaring evil was set before him by a little incident, in its real and shocking sinfulness.

One First-day morning, standing before the mirror shaving, the razor slipped, inflicting a slight wound. True to his fixed habit, he ejaculated the single word "God!" and was not a little amazed and chagrined to see reflected in the mirror the pretty picture of his little three-year-old daughter, as, laying her dolly hastily down, she sprang from her seat on the floor, exclaiming, as she looked eagerly and expectantly about the room, "Is God here?"

Pale and ashamed, and at a loss for a better answer, he simply said, "Why?"

"Cause I thought He was when I heard you speak to Him."

Then noticing the sober look on his face, and the tears of shame in his eyes as he gazed down into the innocent, radiant face, she patted him lovingly on the hand, exclaiming assuringly:

"Call Him again, papa, and I dess He'll surely come."

Oh, how every syllable of the child's trusting words cut to his heart! The still, small voice was heard at last. Catching the wondering child up in his arms he knelt down, and for the first time in his life implored of God forgiveness for past offences, and guidance for all his future life, thanking Him in fervent spirit that he had not "surely come" before in answer to some of his awful blasphemies. Surely "a little child shall lead them."—*Pacific*.

A GARDEN SURPRISE.—"Neighbor Hancock doesn't like little boys," said Hal, one day, coming from school and dropping down on the piazza at his mother's feet.

"Oh, I am sorry," said mother, "because she misses a great deal," and then she kissed Hal on the forehead. "But what makes you think so?"

"Well, she drove us away when we were down there this morning, and we were not anywhere near her land, either. She has only that tiny bit of a garden, and it is all full of rocks. She was trying to make a garden in between the stones."

"But what reason has she for sending you away?"

"Well, you see, last winter some of the boys ran into her fence with a double-runner and broke a picket. They mended it, though and now she seems to think we all want to do her some harm."

"You must do something to restore confidence," said mamma. "She has never had any little boys, and doesn't know how nice they can be. Why don't you do something to please her?"

"No chance now; she is going away for a month."

"Just the thing," said mamma.

Hal looked up in surprise. "Why? How?" he asked.

"Why don't you and Ned go over there after she has gone and pick up all those small rocks in her yard, and carry them off in your wheel-barrow, just as you did for father? The big ones you can roll over to the back and mound up in a rockery, and put good soil over and plant some flowers. Then you could dig a few small beds, and plant lettuce, beans, radishes and beets. She is too old to make a garden and too poor to hire one made."

"Why! I'd just like to do that," said Hal. "I will go ask Ned." Away he ran and in a few moments came back with his chum, to talk it over with mother and to make further plans.

Some days later, when the stage had carried off its one passenger, two boys were seen going round bright and early to the little garden back of the house, and every night after school they worked for a half hour or so. Mother would not let them work long enough at any one time to tire and to make the plan seem irksome. Papa shared his seeds with the boys, and came over once in a while to see that things were done properly.

Neighbor Hancock extended her visit to six weeks, and when she came back the yard was neat and clean, the grass mowed and thick as a carpet, the rockery was covered with morning-glory vines and nasturtiums, while up through the soil the beets, radishes and garden things were showing bravely. Under her door was a card: "Please accept the garden, with the compliments of Hal and Ned."

The next day, when Hal came home from school, his face was radiant. "You were right, mother," he said. "She didn't know how to like us. Why, it's just the best game in the world to make people pleased, isn't it?" And mother thought it was.—*The Youth's Companion*.

BERRIES AND BRIERS.—One of the surest ways to make home happy is to look on the bright side of things. The boy in this incident not only cheered his mother, but preached a bit of a sermon besides.

A man met a little fellow on the road carrying a basket of blackberries, and said to him: "Sammy, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket full of such nice, ripe fruit?"

"Yes, sir," said Tommy, "she always seems mighty glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

The man rode on, resolving that henceforth he would hold up the berries and say nothing about the briars.—*Southern Churchman*.

NO CHANGE IN HIS NAME.—A young lawyer of brilliant prospects, located in a Western town, began the practice of his profession.

One day soon after he had opened his law office, he was riding on the street cars, when

an influential business man noticed him and thinking to introduce himself and encourage the young man, he moved across to the other side of the car, by the side of the young lawyer, and said: "And what is your name?"

"My name is mud," answered the young man, curtly.

"Oh," said the other, "excuse me for interrupting you."

The years went by and the young lawyer was successful, and finally aspired to a certain political office of prominence. The politicians said to him: "If you can secure the votes of the men working in — me you are sure of election." He visited the mine, and asked for the superintendent who soon came into his presence. With much dignity the young lawyer said: "My name is —"

"Ah," said the mine superintendent "when did you change your name?"

"Change my name?" replied the politician, "I have not changed my name."

"Oh, yes, you have, for you told me the street cars a few years ago that your name was mud."

"Oh, ah! I know—that was only a joke, have a cigar."

"No," said the superintendent, harshly "your name is mud at this mine for a favor whatever."

The election came off, and the young lawyer was defeated by just seventeen votes and those votes were cast by men at the mine.

It pays to be courteous, to act the gentleman anywhere—everywhere.—*Christian Standard*.

SENSIBLE WORDS FROM A SENIOR.—I heard two collegians discussing the subject of wines, apropos to a collegiate dinner.

"Of course," said one with a consequential touch of self-complacency, "if a fellow hasn't wit enough to know when to stop he'd better be careful at first. Some heads are built weak, you know."

"Careful in what?" interpolated I.

"Why, drinking, of course," said the speaker. "A fellow has to take his seasoning sooner or later; some can stand it, some cannot, at least for a while."

He was a freshman. His friend, a bearded senior, the only son of a rich man, slapped him good-naturedly on the shoulder. "When I was your age, old fellow, my father said to me: 'If I had my life to live over, I would never take a glass of wine nor smoke a cigar.' I answered, 'It would be foolish not to profane by what such a sensible man says.' I have never tasted wine nor touched tobacco, and I am glad of it—gladder every day I live. I might have been built with a strong head and then again I might not."

"What do you say when you are offered a treat?"

"I say, 'No, thank you; I never take it. Generally that settles the matter quiet.'"

"And if they poke fun at you?"

"I let them poke, and stand by to be ready to put them to bed when their heads give out."

There are—for the comfort of others, let it be said—many strong enough to main-

in this stand; sensible enough to see that risks are not worth taking.—*Watchman.*

**A SQUASH OR AN OAK.**—Some of our boys and girls are ambitious to have good educations, and to do a work in the world up to their fullest capacity, when that has been developed by careful training. Others want to have whatever knowledge or other good things they can get with least trouble. Student went to a certain American college, and asked if here were not a short cut could make.

"Yes," said the president, "but when the world wants to make an oak, He takes a hundred years, and only a summer for turning out a squash."

Are you in training for an oak or a squash. *Ex.*

**THE CHRISTMAS "HOLD-UP."**—The pretty school-teacher came in, breathless and excited, and took her seat at the table.

"I'm glad you didn't wait for me," she said, "but I simply couldn't get here earlier, had to see every teacher in the building and it was dark before I got through."

"Another Christmas hold-up?" her brother-inquired.

"I don't know what you mean," the school-ma'am protested indignantly. "I am getting subscriptions to buy a Christmas present for the janitor."

"And yesterday it was a present for the principal. Well, sis"—and the usually merry face grew serious—"the janitor and the principal may be pleased with their Christmas gifts, but just the same, you've been advantage of a lot of people, who obviously had to re-arrange their Christmas lists to make room for a couple more gifts."

"They didn't have to give."

"Oh, yes, they did. They can't afford have people saying that they are stingy, that they don't like the principal. It's the same way in nearly every large business concern in town. There's a boy down at our

place who just came in about six months ago. I'm certain he's been going without his lunch in order to have money enough to buy something for his mother and little sisters up in the country. Last week the low who is raising money for a Christmas gift for some one—I don't remember who—

came down on him and got the price of a week's lunches. The next day it was something else to which we were all asked to be cheerful, generous. I happened to see the boy's case, so I took him aside and made him tell me how matters stood. He said he would love to give up sending anything home, he was afraid he'd lose his place if he got reputation for being mean. Well, I went

and found the hold-up man, and made him stand around and give back the money he had collected, and tell all of them that it had been decided to let each one do as he liked out the matter."

"But sometimes a good many people want to give," the school-teacher suggested. "Don't you think it is all right then?"

"Well, maybe," the young man returned carelessly, "but I'd be very certain of my own gifts."—*Exchange.*

Science and Industry.

**ANTI-DARWINIANS.**—I read your editorial [in N. Y. *Evening Post*] "Fifty Years of Darwinism" with much interest. I felt very sorry, however, that it did not state the present position of Darwinism in the scientific world a little more candidly. At the present moment professors of the biological sciences in Berlin, Paris, Vienna, Strassburg, Amsterdam, Heidelberg, Tubingen, and Columbia University in this country, to mention only a few, are anti-Darwinians. Outside of England, where they still cling to Darwinism for national and racial reasons, the theory is rather thoroughly discredited.

As a matter of fact it was never accepted by the great scientists of the nineteenth century. My own old professor, Virchow, laughed at the idea of Darwinism ever meaning anything, and often insisted that it had wasted much of the last fifty years of biology. He had a right to an opinion in the matter. Agassiz in this country also had. In one of his letters to Sir Philip Gray-Egerton, he said that "he trusted to outlive this mania." It reminded him of some other theories that invaded every centre of scientific activity, yet had completely disappeared.

Such supreme investigators and thinkers as Von Baer, greatest of embryologists; Von Kolliker and Naegeli, the great anatomists; Wiggand, the authority in botany, and Hartmann, who tried to restate the principles of physical science in philosophic terms, all refused to accept Darwinism. The French Academy honoring Darwin specifically excepted the "Origin of Species." Practically no one who did great original work in the biological sciences in the nineteenth century accepted Darwinism. My own American professor, Cope, our greatest zoologist, was a neo-Lamarckian. Some will gasp perhaps at what I have said, and suggest Huxley, but Huxley was a controversialist, not an original scientist, and there is no great discovery to his credit.

Perhaps the most amusing portion of your editorial is the sentence "all frank and intelligent theologians now admit that the old argument of final causes—the argument from design, the argument of Paley, and the 'Christian Evidences' generally—can no longer be employed." It is just because of teleology and the necessity for a purpose in evolution that the German biologists are rejecting Darwinism. Prof. Henry Osborn declared that "the young natural philosophers in Germany are reviving the old teleological and vitalistic theory of living things as opposed to the chemical and mechanical theory." Professor Driesch of Heidelberg, invited to deliver the Gifford Lectures at the University of Edinburgh, declared that "it is the duty of the biologist to contribute to the science of the highest and ultimate subject of human knowledge, that is to natural teleology." In summing up Darwinism he declared that "Darwinism failed all along the line." Driesch is one of the world authorities in the biological sciences. Goldwin Smith said not long since "let the evolutionists remember that evolution cannot have evolved itself."

The title of Darwin's book was an utter

misnomer. It does not discuss at all the origin of species, but only the preservation of favored races. We are not interested in the survival of the fittest, because if they are the fittest they will survive, but we are interested in the origin of the fittest, and of that Darwin tells us nothing. Darwinism in popular acceptance is the origin of species by natural selection. Species do not originate by natural selection, but supposing them once in existence it shows us how they may possibly have survived. Darwinism is only a negative factor. Natural selection is only a sieve. How the things came into existence, not alone as regards the first living thing, but as regards every progressive advance in life, we are [in science] just as much in the dark as ever. We are going to hear much of Darwinism this year; do let us have the subject put in the terms of scientific biology, and not of popular impressions. Darwinism is another example of popular science running away with true science. Paley and the "Christian Evidences" exaggerated the significance of design in the universe and made it apply to too many things, but popular Darwinism has gone to a much further extent to the opposite extreme.

Darwinism, on its death-bed among scientists, is now to be galvanized into new popular life by the celebration of the two anniversaries—but let us know the truth. Darwin was a mighty observer, but a mighty poor theorist. Most people know nothing about his observations, or very little, but much about his theory. His theory has seriously hurt biological progress in the nineteenth century.—JAS. J. WALSH, Dean of Fordham University.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.—*Presbyterian.*

Bodies Bearing the Name of Friends.

**MEETINGS FOR WEEK, NINTH MONTH 13th to 18th.**  
Haddonfield and Salem Quarterly Meeting, at Medford, Fifth-day, Ninth Month 16th, at 10 A. M.

**MONTHLY MEETINGS:**  
Philadelphia, Western District, Fourth-day, Ninth Month 14th, at 8:30 A. M.  
Railway and Plainfield, at Rahway, Fifth-day, Ninth Month 16th, at 7:30 P. M.

Gathered Notes.

I AM unable to understand why churches are consecrated any more than our houses in which we dwell. Our bodies are to be the temples of the living God, and our homes should be places of prayer, of worship and service. Paul's idea was quite different from that of modern times. He said: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all (of everything) to the glory of God."

We send young men to colleges and theological seminaries to be prepared to preach. Christ required a different kind of preparation. He required a heart consecration; faith and love for God and man were the tests of fitness. He counted that a preparation of heart and not of intellect, and an experience of Divine love, and not philosophy regarding it, were the great necessity. He did not put on a gown to address the multitude, nor did he suggest that the Lord's Prayer should be chanted. I think we err in assuming that a human oration fits a young man for the ministry and carries with it a right of leadership and authority. For many years I have been pained to see the bad effects of this erroneous view. Rarely do we find a minister who realizes that men who have been studying the Bible and waiting upon God, perhaps before they were born, and who have an experience which can compare only from long fighting the good fight of faith, should

be constantly consulted and deferred to and their experience considered invaluable for their own successful work.—J. C. HAYMEYER, in *Christian Herald*.

**RELIGIOUS DISSIPATION.**—With the development of church organizations and religious activities, one often wonders if there is not a dissipation of faith and spiritual forces. It is not an uncommon thing for churches to hold one or seven services on the Sabbath, and the children and youth are expected and urged to attend all of these. At the summer conferences we note the same tendency to multiply religious meetings and to rush from praise service to prayer meeting, from one popular assembly to another. And with this enthusiasm for song and what is called testimony, there is seen comparatively little interest in meditation, in communion with God in secret prayer, and the personal, patient study of the Bible. Often these are urged by leaders who yet organize the conferences and multiply the public gatherings in such a way as to leave no time for these solitary talks with the soul and its God.

We are not criticising the current method in any captious spirit. It is worth while, however, to raise the question whether the church to-day does not need more . . . study and reflection, character-building, rather than the exchange of hasty and immature opinions called testimony and the various meetings that seem to find their end and result in themselves, to be answered only by their own echo.—*Christian Observer*.

**UNCLE SAM** is going into the great gun business when there is no big game in sight, nor likely to be soon, and we hope never. And, though he is so hard pressed to pay his bills, that he is exacting from his people in one tariff every cent he thinks they will bear, he is amusing himself building Dreadnoughts at the cost of millions to lie round and rot out waiting for something to shoot at. It appears to us that a poor and wise child would be better than these foolish rulers who no more be admonished. Philadelphia firms are likely to profit by this expense. It is estimated that two of the great ships were built in Philadelphia at a cost of about \$4,750,000.—*Christian Inquirer*.

We glory in our present wealth as a nation. We are patting ourselves on the back for our superior tariff policies, by which we are enabled to outstrip other nations in the quest of riches, and fill the pockets of our millionaires at the cost of the poor of other nations. But the policy may be short-sighted in the long run. If it should fill our treasuries, as no doubt it does, at the loss of the poverty-stricken peoples of other countries, there is a power higher than our legislators who holds the balances in his hands. We may lay in the orderings of his providence be compelled to disgorge our gains and struggle against adversity, and suffer from war or lack of rain till we are truly humbled in the sight of God. Then we will find that God is a better provider for nations than wealth, as well as for individuals. For it is written: "Happy is that people whose God is the Lord." Notwithstanding this, proceeding with our policy as our only aim, we do not seem to have found it out yet.—*Christian Inquirer*.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—Mayor Stoy, of Atlantic City, N. J., was lately arrested, and charged with misdemeanor in office in failing to obey the order of the Attorney-General of New Jersey to close the liquor saloons in Atlantic City on the First-day of the week. The release was refused on bail. Notwithstanding this, proceeding liquor was sold very much as usual by the licensed hotels, etc., in Atlantic City on the 5th instant.

In a statement lately made by R. S. Kellogg, Assistant Forester, he declared that "We are cutting our forests three times as fast as they are growing. The timber is being drawn out of forests, not counting losses from fires, storms, and insects, some 100,000,000 cubic feet. The annual growth of our forests does not exceed twelve cubic feet per acre, a total of less than seven billion cubic feet. While we might never reach absolute timber exhaustion, the unrestricted exploitation of our forests in the past has already had serious effects and it will be much worse if it is allowed to continue unchecked."

The crop of cotton this year is stated to be 1,825,457 bales, the largest on record.

According to a statement issued by the Secretary of the Interior, almost 65,000,000 acres of land have been discovered as lying waste under the enlarged homestead act of the last Congress. The enlarged specified conditions for the appropriation of three hundred and twenty acres instead of one hundred and

sixty acres as heretofore. Lands thus designated are distributed as follows: Colorado, 20,252,000 acres; Montana, 26,000,000 acres; New Mexico, 1,500,000 acres; Oregon, 1,300,000 acres; Washington, 3,500,000 acres; and in Wyoming 11,000,000 acres. Much of this land is in the arid sections of these States.

A delegation of business men from six of the largest cities in Japan has arrived on the Pacific Coast, and has already visited Seattle. In so doing, we can but view them with representative men from American cities, Baron Shibusawa, one of the delegation, said: "It is very interesting to note that while different European nations are talking about the increase of armament and when, especially, great rulers are exchanging visits, accompanied by warships, the Japanese are talking about peace. In so doing, our plain business men see a peaceful mission to this great commercial country. I have been told that Japan is spoken of as a warlike nation, but this is altogether absurd. We are all deeply interested in the development of the Japanese-American commercial relations, which of all reasons prompts us to pay a visit to your country. I have been working for some time to improve our relations to our mutual interests. We must go hand in hand with you to develop the vast field in the East. My only wish is that your abundant capital, coupled with our better insight into local conditions, may make us start business under co-operative efforts."

In a review of the weather for the Sixth, Seventh and Eighth months, it is reported that the year this year will pass into history as one of the year—a "rainless summer," for only two summers in the last thirty years have had a smaller rainfall than the three months ending Eighth Month 31st. The total precipitation amounted to 6.0 inches. The total rainfall for the like period in the year 1881 was 6.01 inches, and for the same period in 1894, it was 5.3 inches. In the conditions resulting from the prolonged drought in the Schuylkill Valley are said to be worse than for any period in the last fifty years.

**FOREIGN.**—A despatch was received at Brussels on the 1st instant from Lerwick in the Shetland Islands from Dr. Frederick Cook of Brooklyn, New York, that he had reached that place on the 27th of Fourth Month 21st, 1898. He was then on his return from Greenland to Copenhagen. By later accounts it appears that he arrived on the schooner *Bradley* at the limits of navigation in Smith's Sound in the Arctic regions in the Eighth Month, 1907, and from there he proceeded with his companions on sledges drawn by dogs, and went on his course and then turned northward. In the latter part of his journey towards the pole he was accompanied by no one but two Esquimaux. Nothing was to be seen at the spot which his astronomical observations had shown him was the north pole, but ice. At this place he remained two days, and then began his journey homewards in which he was delayed for many months by the extreme cold and difficulty in procuring provisions and shelter. The lowest temperature met with was more than one hundred degrees below zero (Fahr.). The expense of the expedition has been borne by John R. Bradley, of New York City, who accompanied him to the Arctic regions, where he started with him in the Twelfth Month, 1907. Dr. Cook had previously been engaged in one or more of his expeditions, and had long been preparing himself for the undertaking which he has just accomplished. Since his arrival in Copenhagen he has had interviews there with several Arctic explorers, with whom he has discussed the incidents of his journey and reviewed the observations which some had made to the accuracy of his observations and statements.

The steamship *Lustania* of the Cunard Line has lately made the voyage from Daunt's Rock on the English Coast to the Lightship near New York City in four days, eleven hours and forty-two minutes, which is the shortest westward voyage between the two countries on record.

The condition of the sufferers by the recent flood in Monterey is thus described in a despatch dated the 30th ult.: "Survivors of the flood in this region, which resulted in the loss of more than twelve hundred lives, the destruction of property valued at thirty million dollars and the making of twenty thousand persons homeless, are now facing starvation. Owing to the destruction of the railroad, food can be sent to the stricken district." Appropriations of money have been made by the Government towards the relief of the sufferers, and private individuals in Mexico have sent contributions of money for the purchase of supplies. Two warlike attacks have been felt at Rome and the surrounding neighbourhood during the last two weeks but the damage reported is but slight.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 82.

Elisha Llewellyn, O.; Sarah Richie, N. J.; a Hannah D. White, O.; Wm. E. Meckel, Agt. 1, \$10; for H. Foster Owen, Sara D. Meckel, Jesse M. Edward Wood and Arthur H. Wood; Mahlon Jol. Agt. Ind. \$5; for Joseph, Ashton Johnson; Dan Hadley, Ada V. Stanton and E. Hadley; Mary F. Egan for Addison H. Fritchman, O.; Alva J. 5 Agt. 1, Kansas, for Elizabeth Hoyle; S. T. Haight, for Esther M. McMillan, Mich.; Richard P. T. Phila.; Edmund Wood, N. J.; Arthur Perry, I. Sarah S. Carter, N. J.; \$6, for Alice H. Carter, C. Satterthwait and Sarah Ellen Galloway; Dan Garwood, Agt. N. J. for M. Ann Matlack, Ru. J. Barnett, Wash. \$1 to No. 27; Charles Perry, \$12, for himself, Thomas Perry, Abby W. Gars Lydia F. Nichols, Phebe W. P. Bufum and Lucy Foster; Jesse Negus, Agt. Ia., \$8, for Flisha J. Lars C. Hansen, Lucina H. Michener and Mary Mason; Joseph Warner Jones, Pa., N. R. Whitacre, J. Thos. S. Shearman, Canada; William Scatteredgood, Pa., for Lydia Embree; Thomas K. Wilbur, Mass., for Isabel L. Gifford and Jesse R. Tucker; N. J. Scott and for Norris A. Scott, Pa.; Thos. W. F. Pa., and for Israel A. Lane, N. C.; M. Jennie Mu. Pa.

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

#### NOTICES.

**NOTICE.**—John L. Harvey has been appointed Agent for THE FRIEND in place of Milton Stiles, deceased. Address, Plainfield, Hendricks Co., Ind.

**WESTTOWN BOARDING SCHOOL.**—The school 1000-10 will begin on Third-day, Ninth Month 10, 1898. New pupils should take the 8.20 or 11.04 A. M. train from Broad Street Station for Westtown. To allow time to be established and to have class determined on opening day, Old pupils should reach the school not later than the arrival of the 4.32 P. M. train from Philadelphia.

WM. F. WICKERSHAM,  
Principal.

**NOTICE.**—Haddonfield and Salem Quarterly Meeting is to be held at Medford, N. J., Ninth Month 10th, 10, at ten o'clock. Special train leaves Market St. Ferry, Philadelphia, at 9 A. M.; Camden, 0.15; Collingswood, 9.21; Haddonfield, 9.26; Springfield, 9.35; Trenton, 9.42; arrive at Medford about 9.50 A. M.

Returning leave Medford at 3 P. M., with same stop as going.

It is desired that Friends patronize the train.

**FRIENDS' SELECT SCHOOL** re-opens Ninth Month 20th, 1898. Any Friends desiring to have their children admitted, please apply to the Superintendent, James S. Hatt, 140 North Sixth Street, Philadelphia.

A meeting for Divine worship is appointed by the Yearly Meeting's Committee, to be held at the same place near Horsham, on First-day afternoon Ninth Month 15, 1898, at three o'clock. Take the Doylestown trolley, leaving Willow Grove at 2.30 P. M., to Horsham Village. The meeting-house is ten minutes walk from the trolley, on the stone road.

**FRIENDS' LIBRARY,** 142 N. Sixteenth Street, Philadelphia.

On and after Ninth Month 1st, 1909, the Library will be open on week-days, from 9 A. M. to 1 P. M., and from 2 P. M. to 5.30 P. M.

**DEED.**—At Winona, Ohio, on the twenty-seventh Eighth Month, 1909, SARAH ANN MASTERS, wife of Joseph Masters, in the sixty-fifth year of her age; esteemed member and minister of New Garden Month Meeting, O. In early life the doctrines and testimony of Friends were made dear to her and it was her lively concern that they might be supported in their purity and simplicity. We believe she who sustains her by his grace during her active life, did meritorious support her during a long and trying illness, and we are comforted in the belief that her end was crowned with peace.

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## You Have Gotten the West Land, Give Us Also Springs of Water.

In opportunities for intercourse in the West there were found solid men with large experience in the building up of enterprises, who did not wish to give the profession of our name in a religious society in whose fundamental principles they saw large possibilities for mankind.

In thousands of square miles of land lead out in those regions, their mid-summer aspect at first sight might seem faded, and in and dry; but they need only a little deeper digging for springs and reservoirs in those underground or hillside stores of life-giving water will send out their rills to make the seeming desert a watered garden. We were astonished with the noble and fair fruits thereof, arising as out of the dust. The dust that glitters is not gold, but this water-draw dust touched with industry is and to be a gold mine.

Such likewise seems the plain, solid and ripe Friendism of Truth to a looker on the surface, who does not discern underneath the material for eminent fruits of the Spirit springing forth as the water of life is applied. And why fruit-trees grow so fast and prolific, when not a drop of rain falls upon them for months, is a mystery until their roots are found to have gone deeper than those of the grass, even into the vapor or dampness of the water soaking down from the hills. And even on the more arid deserts of the South where travelers half-dead for thirst bury their dead of first, it is found they might by digging a hole deeper than the graves went down, have found water for life rather than mere death.

Men so taught from within outward and from without inward, learn faith in the

possibilities stored up beneath an unflattering surface. They demonstrate the vast gold-fields which hidden waters make. Some construct continental railways in the faith of the promise of the desert reserved to blossom as the rose, and be for the feeding of the nations. And there are some such far-seeing men who discern the same for the religion of the Spirit of Christ, the inspeaking word of life and wisdom, to be found the religion of the future, when men will so believe and obey as to apply the powers of the deep to a now idle surface. What further shakings of the earth and the heavens also men will prefer to wait for to break up the fallow ground of their hearts is not yet evident; but the work might be cut short by the righteousness which is of faith, and says: "The Word is nigh thee, in thy heart;" a faith which still consoles some solid minds, (whatever they may seem to tolerate to the contrary) that Truth in the inward parts of worship is mighty, and will prevail when the flower-leaves of superficial entertainment and imitation shall fade, and flutter off the clerical table under the breath of the Spirit. Such well-wishers of their religious Society, while still, as it seems to us, unduly yielding to present expediency, yet hope for a day when the inherent possibilities of our religious profession shall be realized and resumed.

But the difference between spiritual worship and the mechanical or stated performances in substitution for it, they see is undiscerned by their fellow-members at large; and there are some that lay at the door of Friends who do know better, the blame of letting the modern drift slide into its present state. It was said to us in substance by one of these: "You abiding in your ceiled houses in the East are responsible for letting us run into this nondescript condition. While we in the West were trying to gather meetings of those who knew not their right hand from their left, Philadelphia built up a wall around itself," and left us to the sport of every religious caprice. An occasional true Friend coming through our borders and opening to our eyes at least a background for the Truth of which he is an example, could have had the comfort of a different result from that which now obtains. Instead of that you have been con-

tent to safeguard your own safety, and let us slide. But your background for Truth has yet a service for your turning on the light. You have a service yet more welcome than you think, in sharing it with us."

How far these comments are just, we must leave to those who know better than we. We give them as information. And we gained among other information the news that there are from Tacoma as far north as Vancouver's Island some six little groups of Friends ill satisfied with the innovation of a stated or paid ministry which now subsists under the same name that was first raised up in deliverance from it. These groups observe times of meeting together by themselves on the basis of waiting on the Lord for Christian worship. And also the stated-performance bodies have troubles of their own, germane to the system. But of their details there has seemed a propriety in our not learning or divulging them. We have ours also. So in the midst of these plains of Dakota, with miles upon miles of heaps of wheat-sheaves on one side of our track, as we ride and write, and on the other side similar miles dotted far apart with pasturing horses, cattle, wigwags, shacks and barns, we drop the subject.

WHAT THE GOSPEL IS.—I went and had much discourse with them concerning the things of God. In their reasoning they said: The Gospel was the four books of Matthew, Mark, Luke and John; and they called it natural. I told them that the Gospel was the power of God, which was preached before Matthew, Mark, Luke and John, or any of them were printed; and it was preached to every creature (of which a great part might never see, or hear of these four books), so that every creature was to obey the power of God; for Christ the spiritual Man, would judge the world according to the Gospel, that is, according to his invisible Power. When they heard this they could not gainsay; for the Truth came over them. I directed them to their Teacher—the Grace of God; and showed them the sufficiency of it, which would teach them how to live, and what to deny, and being obeyed, would bring them salvation. So to that grace, I recommended them, and left them.—*Journal of George Fox.*

If you want God to hear your prayer when you're on your knees you've got to live Him when you're on your feet.—GIPSY SMITH.

## Abi Heald.

(Concluded from page 74.)

*Ninth Month 5th, 1879.*—What shall I render to an all-wise Creator for his loving kindness in watching over me, a poor creature. After a night of conflict, the enemy following closely in order to divert the mind away from the all-sufficient Helper, the Master did arise and speak peace to my troubled and tried mind, so I was favored to resign all into his keeping. "Behold, He that keepeth Israel shall neither slumber nor sleep," and his love is sweeter than honey or the honeycomb.

*Twenty-ninth.*—Solemn and awful is the thought of having an operation performed, yet peaceful and serene is my mind, knowing in whom is my trust and confidence, even in that Divine arm of strength whose power is the same as it ever was, and his loving kindness is still extended to his people in this our day. Oh, Thou who said: "Let there be light," and there was light, be pleased to be near unto thy poor dependent, little and unworthy one in this afflictive dispensation. Calm every thought and bring all into submission to thy Divine and holy will, and if it is consistent with thy righteous will, that I should be restored to health again to do thy bidding, may I be more diligent and faithful. And if it seemeth good unto Thee that I should depart to the realms above, thy will, not mine be done. Oh wilt Thou be pleased in thy mercy and loving kindness to enable me, a poor dependent and unworthy one, still to trust in thy never-failing arm of support for all my supplies. Still nourish my soul with heavenly bread, that my heart may be filled to overflowing with sustaining riches, which is more than all earthly comfort, for all must be laid in the dust and Thou alone exalted in that day.

*Tenth Month 3rd.*—What a beautiful day as to the outward, and all feels peace and serenity within! O Lord, may thy Divine arm of sustaining power be near me in my trials, for in Thee is everlasting strength. And be pleased to preserve me to the praise of thy great Name, for Thou doest all things well. And, oh Lord, I do crave thy Divine assistance at the hour of operation, that thy holy and living presence may fill the room, that all may feel thy power, and that I may be owned for thy servant, although not worthy thereof. And enable me still to hold fast my confidence in Thee, for Thou hast sustained my poor soul and borne my head above the billows and the waves that seemed at times almost ready to swallow me up. And dearest Lord, be pleased to put down the enemy that he prevail not, that our poor little meeting may yet shine as in ancient beauty. That the proud and lofty looks of man may be laid low, even in the dust, and the Lord alone exalted in that day, for to Him doth all praise belong forevermore. If my Divine Master would say it is enough, I greatly long to enter the mansions of rest and peace.

*Fourth.*—I am now sixty years old, and am thus spared alive to record the marvelous dealings of my Heavenly Father with me, as has been made known to me, or deeply impressed on my heart. Oh, the many

prayers put up for preservation, and to know his holy will." It has seemed to me that we, or I, must have the same Doctor, and then trust to the great Physician of value, and all would be well with me. Again and again the enemy endeavored to make me think that I was deceived, then the strong cries and petitions that were put up for right direction. After I was fully tried, my Divine Master arose much like the morning sun, saying: "It is enough, I will be near thee and preserve thee;" and it seemed at that time I would have to go and declare unto others, what the Lord had done for my poor soul. Thus did I endeavor to try the fleece, and it was all in mercy that He did notice me. Yet it takes deep searching of heart and strong wading to keep near Him; and it seemed that when He hid his face from me, I could not be of any use in any place, or even live. Then did I beseech the Almighty to arise for my help speedily, and it was granted. And though I was often tried in order for my refinement, my faith being tried even to an hair's breadth, yet He arose and dispelled the cloud that seemed hanging over me. Oh, shall I ever dare to distrust that Almighty power? No, in nowise. I will trust forever and ever in his Divine and holy arm, which has been and is very near me in the needful time. Strength in weakness, riches in poverty, and a present help in the needful time.

[Our beloved Friend was upheld in a marvelous manner at the time of and during the operation. She feeling something on her mind for one or more of the doctors (one of them being an avowed infidel), began speaking before she was rendered unconscious by the anæsthetic; then as soon as consciousness returned, again began speaking just where she had left off, continuing till her mind was fully relieved. One of the physicians made the remark that he never witnessed the like in his life.]

*Fifth.*—*First-day.*—A beautifully bright day, and I still a monument of his mercy. May I deepen in true religion, and may mine eyes be opened, and my understanding enlarged, that I may feel more of his spiritual strength, that his glory may shine in mine heart, that I may experience it to be to me, sweeter than honey or the honeycomb. And may I in my affliction dig very deep, that there may be an abiding in and relying on Him, still trusting in that which was made known to me, that fills the heart with true peace, more to be desired than all the glittering things of this world, for they all will perish with the using, but the true riches, that come from our Father in heaven, will last forever.

*Eighth.*—Oh, what must I trust in, if not in Him who can make the way plain and easy to those who are struggling to keep their heads above the waves and billows, that seem at times and at seasons almost ready to overwhelm them? May He never leave nor forsake me. I will seek Him daily, and under the shadow of his wing will I trust. If it is his holy will that I should be free from this affliction, He can restore health to me again. He is the great Physician, the restorer of man. If he stray He can bring him back again. May thy will, oh Father,

not mine, be done, by me a poor unworthy one, for Thou hast the healing virtue.

[Her resignation to the Divine will seemed complete, but it pleased her Heavenly Father, in his own time to say: "It is enough," and grant her, we reverently believe, a joyful entrance into the realm of never-ending bliss.

[On Fourth-day, eighth of Tenth Month she was taken worse, though she seemed better the next morning, and remained until Sixth-day, the tenth, when she was taken with violent pain which lasted a full hour, and seemed to be almost insupportable; but she cried to the Lord for strength to support her and for patience bear her pain, and then prayed earnestly, that, if consistent with his holy will, it might have some ease. Soon afterward was easier, and had no more severe pain but the circulation nearly stopped, an cold perspiration coming on, and her torments and voice giving out, she seemed through night to be near her end. When Seventh-day morning came she revived and her voice returned to her again, so she could speak distinctly. And afterwards her voice uncommonly clear and strong enough to be heard over the room, which gave her opportunity to relieve her mind to all who came to see her that day, which was a great many, some being sent for at her request. She delivered her last Gospel message in authority of Truth to heaven, and seemed speak to the condition of each one.

She remarked at one time in regard to the room where she spent the most of her time both night and day for the last seven months of her life: "This room seems like a holy sanctuary; it is a Bethel to me." It was a house of God to her indeed, and was, as were to her, the gate of heaven; for in she departed, we reverently believe, to the realms of bliss. And it was indeed a house of prayer to her, for she, like her blessed Master, spent nearly whole nights in prayer to God. Her sweet melodious voice could be heard at times in the still hours of night while others were taking their rest, raised solemn, fervent supplication, or in praises her Heavenly Father for his goodness and mercy to the children of men. Sometimes interceding for her beloved children, or behalf of our poor little meeting; and a prayer for the Society at large. It might truly be said of her that she lived by faith in the Son of God, that it was through faith she inherited the promises, for she "staggered not (at the promise of God) through unbelief, but was strong in faith, giving glory to God." Her mind remained clear and strong till the last. She being asked, by one of the company, if she knew those standing around her bed, replied: "I know you all as well ever I did. I have asked my Heavenly Father that I might retain my senses to the last, and I have the assurance that it will be so." She was often praising God for goodness to her a poor creature, that had followed her all her life long, and had redeemed her out of this wicked world. She praised Him for his mercy and goodness her during her illness, and then she repeated with great animation, the forepart of a twenty-third Psalm as though applied

self, saying: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. . . . Yea, though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff they comfort me." One time she said: "Oh the peace and joy I now feel." She could often be heard to say: "Peace, peace!" On another occasion after remaining in silence for sometime, she broke forth in a most solemn, impressive manner, saying: "Glory to God in the high-ness, and on earth peace, good-will toward men," and then spoke of the advent of the Messiah and his peaceable reign on earth as the Prince of Peace. A few minutes before she expired she exclaimed: "Now I am done with earth." At eight o'clock on the evening of Seventh-day, the eleventh of Tenth month, she quietly departed, we doubt not, to join the just of all generations in singing the song of Moses, the servant of God, and the song of the Lamb," saying: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy." May her example, labors and exercises still speak to us who are left behind, that she being dead, may yet be heard to speak, saying: "Follow me, as I have followed Christ." For we reverently believe she was of that company that John saw, which had come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb. Her funeral took place on Second-day, the thirteenth of Tenth month, 1879, and was largely attended by friends and relatives from the different meetings of this Quarterly Meeting, and also a great company of her neighbors, and was a very solemn time throughout. The language given forth in the authority of Truth by a Friend present was very applicable to her. "And I heard a voice from heaven saying unto me: 'Write, blessed are the dead which die in the Lord from henceforth; yea, with the Spirit, that they may rest from their labors; and their works do follow them.'"

**With Thee.**  
(MARK V. 19.)

Perhaps the delivered man, when he brought the Master that he might be with him, feared a return of the malady, or he left himself strong in the presence of his deliverer only. And yet the refusal was in seeming more than in reality. The bodily presence was not essential, the real Presence ever abiding. He sent him home; and then to be a missionary to ten cities, was He not with his servant, as He is with every servant everywhere, and will be till the end of time and after?

"With Thee." We know a mystic who has been a praying man for more than sixty years, has never spent a day without prayer; the range of that prayer there have been marvellous transformations, many words have been taken in tow and then the tow-people slipped. Attitudes, arguments, rules, have all been revised, altered, and let go, but that little remains. One result is a wonderful economy. Oh, the simplicity, the

directness, the silence! For sixty years a faithful attendant has waited at the gate of the morning, and on returning consciousness, this has been the holy refrain: "When I awake, I am still with Thee." There is beauty and power in this life-long treasure, it shines like gold on the porch of every opening day. It swallows up every other word of prayer, and stands like a king in an army of words.

This man keeps a jealous watch over his own spirit, in the range of personal need and private devotion. He has touched the dignity, and supremacy of this kingly garment for his spirit, and he is satisfied. How many days and years he toiled, using words by the bushel; now they are all gone, sunk in the deep sea, and this one sentence stands supreme and alone, burnt into the pine planks as he walks the deck on the voyage of life: "I AM STILL WITH THEE!"

What an inheritance! The *child* is with the *Father*, the *sheep* is with the *Shepherd*, the *subject* is with the *King*, the *purchase* is with the *Buyer*, the *found one* is with the *Finder*. "With Thee;" here is the marriage-feast, the mount of vision, the cup of blessing. Shelter from the storm, covert from the heat, fountain in the desert. Health and riches, peace and plenty, purity and power. Garments of praise, priestly garments, kingly garments. Victory, dominion, adoration. All these claim attention when we can say: "With Thee!"

There is no room for confession or petition, only the open ear for the words: "Open thy mouth wide, and I will fill it."

"With Thee," every day, all the days, filling, uplifting, employing all my powers in the liberty and love of my lasting being.

With Thee I have the joy of marriage bell.  
The mount of vision shows unearthly light,  
I quench my thirst from ever-flowing well,  
I taste the banquet dressed in garments white.

I am with Thee, whose light doth ever shine;  
I am with Thee, who cheers the darkness away;  
Oh joy that I can ever call Thee mine,  
Thy love and light are my eternal nay.

I am with Thee, when song-birds greet the dawn,  
With Thee, when morning sunbeams dress the hill.  
I am with Thee, when daylight is withdrawn  
In darkest shades Thy light is with me still.

—H. T. MILLER, in *British Messenger*.

We have to it the authority of an experienced Friend that the time-honored usage of family visitation, by Friends under a concernment for the spiritual welfare of the people of their community, is virtually in abeyance. This practice found its justification and its point in the power of "speaking to their conditions" with salutary effect, after silent waiting on the Lord. Inquiring how the lapse of this exercise had come about, we received the significant answer: "They cannot do it; they would get wrong." Certainly there is wisdom in declining an office which requires spiritual penetration, if the faculty is missing or the touch uncertain. But the loss implies that it has faded as ill with the modern Quaker's depth of spiritual apprehension, as with the width of his spiritual vision, and the height sublime of his conscious quest of the saint's pure crown.—ALEXANDER GORDON.

**SEND ME.**

Not mine to mount to courts where seraphs sing,  
Or glad archangels soar on outstretched wing;  
Not mine in union with celestial choirs  
To sound heaven's trump, or strike the gentle wires;  
Not mine to stand enrolled at crystal gates,  
Where Michael thunders or where Uriel waits,  
But lesser worlds a Father's kindness know;  
Be mine some simple service here below—  
To weep with those who weep, their joys to share,  
Their pain to solace, or their burdens bear;  
Some widow in her agony to meet;  
Some exile in his new found home to greet;  
To serve some child of Thine, and so serve Thee—  
So here am I to such a work send me.

EDWARD EVERETT HALE.

**Stemming the Drift.**

*The Christian Guardian*, of Toronto, speaks of "Stemming the Drift," thus:

"We believe that the great world-currents set ultimately Godwards. There is a providence, Divine all-compelling, that shapes national and world destinies ever after its own ideal; and this world, and all worlds, are really swinging in predestined paths that point unerringly toward some Divine consummation of righteousness, as yet but dimly visible.

"But, while we hold this to be true, it is also true that there are countless drifts which are not Divine, but human, and not only human, but even foolish and hurtful. In each age men of pre-eminent goodness have often been compelled to direct their life's motion contrary to, and, sometimes, even in violent opposition to, the drift of their day. Elijah, John the Baptist, Paul, Wesley, were all marked men by reason of their nonconformity. But the value of nonconformity does not lie simply in its opposition to surrounding customs, but in righteous opposition to foolish or evil customs. The devil himself is a nonconformist, but there is no virtue in his nonconformity. To set oneself in opposition to the drift of our day may be foolish and useless, or it may be wise and helpful. To oppose simply for the sake of opposition is not the act of a wise man. But to oppose whatever is seen to lead towards an undesirable haven, is the plain duty of every Christian man and woman.

"The question is simply, 'What is the direction of the drift?' and this must determine our action towards it. That there are social, theological and spiritual drifts, which are making straight for the rocks, few thoughtful men will deny. That all drifts are of this character is, fortunately, not true. But it is the part of wise men to thoughtfully, intelligently and persistently study the direction of these social, intellectual and spiritual currents, and, when necessary, to take all proper steps to neutralize them.

"Gales sometimes sweep men violently from their moorings and hurl them to swift disaster, but probably even greater danger lies in the silent, unobserved, but steady, drift, which bears a man unconsciously toward a goal he does not see."

INFIDELITY is purely destructive. It takes away one's faith and gives nothing in its place. That is also the difference between a reformer and an agitator; one rebuilds, while the other removes.—*Presbyterian*.

## London General Epistle, 1780.

DEAR FRIENDS AND BRETHREN.—We feel our minds engaged in deep reverence and thankfulness to acknowledge the eminent tokens of Divine regard, both immediately and instrumentally vouchsafed to us at this season, by which we have been much refreshed and enabled to transact the affairs of the church, in unity, harmony and brotherly love, wherein we affectionately salute you; fervently desiring that in all your respective meetings your spirits may be united in an earnest travail for the arising of that quickening spring of heavenly power and virtue, which is the life and crown of our solemnities.

By accounts from the several Quarterly Meetings in England, and by epistles from Wales, North Britain, Ireland, Holland, New England, New York, Pennsylvania and New Jersey, we are informed that a considerable conviction appears in divers places, and many have joined in membership with us, both in these parts and in America; and also, that the just and charitable endeavors of Friends on that continent have so happily succeeded, that the slavery of the poor negroes is nearly put an end to amongst them, and has greatly decreased amongst those of other professions.

Advice hath been often communicated from this meeting on the subject of education, the effects of which are so manifestly interesting and important to mankind; for though it is the grace and good spirit of God, through Christ, that bringeth salvation, yet the earlier young minds are instructed, and the better they are prepared to receive the seed of the kingdom, the more likely they will be to retain its virtue and profit thereby.

Youth are very liable to form intimacies with those who suit their natural inclinations and passions, and to imbibe their spirit and manners, which too often lead them from a due attention to the manifestations of Truth in their own hearts, and to disregard the salutary advice of their friends, till they become entangled in disagreeable and hurtful connections, out of which, it may not be in the power of their friends to extricate them. We therefore entreat you, brethren and sisters, who are placed over them as parents, guardians or teachers, to keep those under your charge, as much as possible, out of the way of temptation, both by timely caution and proper restraint. Train them up in useful learning, and to suitable employments. Inure them to the frequent reading of the Holy Scriptures and the religious writings of those who have been concerned and experienced in the work and power of Truth. Guard them against all publications which have a tendency to affect and heighten their passions, to excite lightness and vanity, or to instil principles of infidelity and licentiousness; minister not to their hurt by improper indulgence, nor suffer them to fall into evil through connivance or neglecting to apprise them of the dangers that surround them.

And, dear young people, we tenderly beseech you, receive with all due regard the

wholesome counsel of those who are honestly concerned for you, and the labors of love, both publicly and privately bestowed upon you, and, above all, adhere to the spirit of Christ in your own hearts, which, if ye wait for and diligently seek after, ye will feel to move livingly in your minds against all manner of evil, and through daily submission to its Divine guidance, ye will experience the blessed operation thereof, till ye are favored with a participation of its heavenly nature, and enabled to abide under its preserving power, the safe munition of the watchful and obedient.

Let not anything divert your attention from this Divine principle, nor draw you to join with temptation; for notwithstanding the corruptions of the world may appear displeasing or even disgusting to you on first presentation, if ye fly not from, but tamper and amuse yourselves with them, they will soon become familiar and at length desirable. Thus many have gradually fallen into bondage to things they once held in abhorrence.

And, dear friends, let a tender and Christian concern come upon you, all in your several stations, to walk as becometh the Gospel, and to watch over one another for good, and we especially entreat those appointed as elders and overseers to be diligent in the discharge of their extensive and important duties, that the ignorant may be informed, the weak strengthened, the tender encouraged, the scattered sought out, the unwary cautioned, the unruly warned, and that such as act in opposition to the testimonies required of us by the spirit and doctrines of Truth, may be treated with in love and meekness, yet with an holy firmness; that the cause of Truth may not be suffered to fall, through the remissness of those who are placed as watchmen on the walls of Zion.

It is much to be lamented, that any who have descended from pious ancestors should fail in coming up in the steps of their forefathers, who stood firm in their integrity to the truth manifested unto them, through all the violence of persecution and outrage they met with, that they might keep a conscience void of offence to Him, who graciously supported them in exemplary faith and patience.

The Christian principle they with so much zeal and constancy maintained, and so deeply suffered for, ought certainly to be of no light estimation with us in this day of ease, wherein we enjoy the freedom publicly to worship the great Author of our being and well-being according to our consciences, and to hold forth the several branches of our religious duty to Him, without enduring the like severities with our predecessors. They nobly kept their ground in the stormy season; and shall any of us, the successors, who reap the advantage of their faithfulness, take our flight in a time of calmness and serenity? We are under the same obligation they were, to testify to the Truth, both in profession and practice, to walk in self-denial, and to follow Christ in the regeneration. Let none, therefore, deny Him by disobedience to his requirements, or be ashamed of Him before men, lest He deny them before his Father who is in heaven.

We are not under a necessity of applying

to others, that we may know how the stands betwixt God and our souls. Experience concurs with Holy Writ in teaching us, that his witness is within us, either cusing or accusing, according to our faithfulness or unfaithfulness thereto. To internal witness let all be entreated to strict and reverent observance, not suffering monetary acquisitions or the fleeting elements of this world to steal away the precious time mercifully allowed them who to prepare for higher and more enduring fruits.

Now, though we think it needful that stir you up to duty, we are well satisfied that many of you are sincerely concerned to dwell in subjection to the gift of God in your own hearts, and we fervently desire the preservation and establishment of such the blessed Truth. May the number these abundantly increase throughout churches, that the refreshing showers of Divine favor may be frequently renewed, fall upon them, "as dew of Hermon, and dew that descended upon the mount of Zion; for there the Lord commanded blessing, even life forevermore."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church Christ Jesus, throughout all ages, without end, amen."

Signed in, on behalf, and by order of meeting aforesaid, by

WILLIAM BLECKLEY,  
Clerk of the Meeting this year.

KINDLY SILENCE.—The kindness of silence is something we might all bestow more often than we do. Granted that we do indulge in scandal, that when we know the distress and humiliation that has fallen a friend's household in the wrong-doing of one of its members we tell the tale of pitying and with every extenuating circumstance, yet why tell it at all? If it were one of our beloved that had stumbled in sin and disgrace, if one dear to us had yielded to sudden temptation, if our home had been rent with bitterness and dissension, would not the first impulse, a right and natural impulse, be to hide the hurt and stain from every human eye? Would we not bless friendship that so far as possible closed eyes and sealed its lips, and that could be trusted not to repeat what it perceives seen and heard? Surely this is a place where the Golden Rule might have much wide practice than it has—the shielding of others by silence as we would have our own shielded.

A WITTY Frenchman once asked pertinently: "If one cannot make one's of happiness, why expect it from others, we are less interested in it?" It would have been cruel and unfair, when one came to think of it, for the Creator to have made happiness a thing to come from outside, or even from the closest friend or relative. Each soul has the power to make the conditions of its own joys, to choose content and peace and blessing; and each needs to realize this.



OUR YOUNGER FRIENDS.

SNOWFLAKE ANGELS.

"Oh brother, kin, see the snowflakes  
Coming down out of the sky!  
They look just like little angels  
Feathered out ready to fly!"

"Oho!" cried the doubting brother.  
On his face was a little frown.  
"Angels always go up to heaven.  
Stead of coming this way down."

"No, no!" said the wile little sister,  
"Angels have missions below.  
They'll stay till their business is ended;  
Then right back to heaven they'll go."  
XENIA.

MODERN MAXIMS.—It is easier to say smart" thing than a kind one—but it is ch smarter to say a kind thing. Do not nience to make enemies until you have the friends you need—and you will never nience.

Almost every man you meet knows more some subject than you do. Turn that e of him towards you and absorb all you nience.

JUDGE LINDSEY'S DECISION ON THE CIGARETTE.—There is probably no public man in country who has made a more exhauste study of the causes that lead to the unfnal of boys than has Judge Ben. B. ndsey, the judge of the juvenile court of orado. In an article written for the *Sunday School Times* (Philadelphia, Pa.) has this to say regarding one of those uses:—

"I have been in the juvenile court nearly years, and in that time I have had to deal with thousands and thousands of boys o have disgraced themselves and their ents, and who have brought sorrow and ury into their lives; and I do not know any one habit that is more responsible for the troubles of these boys than the vile arette habit."

We are not to argue from this that it is ially only the naturally vicious that e up the use of the cigarette. But the tined inhalation of the poison of the arette has a dulling or deadening influen upon the moral sensibilities of the cigaree user; and after becoming addicted to a habit, he will do what he would not nk of doing before. To the increasing ulgence in the use of the cigarette we st attribute, to a very large extent, the at increase in crime among the youth of s and other countries.

THE WORK OF GRACE.—The Young Men's *Christian Magazine* (cited in the *African's end*) describes the case of a young man o had become an infidel, and rejected the ole and its teachings. In his father's use a young woman resided, who was a tive of the family. Her fretful temper de all around her uncomfortable. She sent to a boarding school, and was abt some time. While there she became a e and earnest Christian. On her return was so changed that all who knew her dered and rejoiced. She was patient and erful, kind and unselfish. The lips that d to be always uttering cross and bitter

words, now spoke nothing but loving, sweet and gentle words. Her infidel cousin George was greatly surprised at this. He watched her closely for some time till he was thor- oughly satisfied that it was a real change that had taken place in his young cousin. When he asked her what had caused this great change, she told him it was the grace of God which had made her a Christian and had changed her heart.

He said to himself: "I don't believe God has anything to do with it, though she thinks He has. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so."

Then he formed a set of good resolutions. He tried to control his tongue and his temper, and to keep a strict watch over himself. He was all the time doing and saying what he did not wish to do or say. And as he failed time after time he would turn and study his cousin's good example. He said to himself: "How is it that she, who has not as much knowledge or strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be as she says, the help of God. I will seek that help."

His seeking was not in vain, for He who is long suffering and abundant in mercy, was pleased to hear and answer his petitions.

SOME CONFESSED BLUNDERS.—It is very easy to make a blunder. Many a life has been ruined by a single mistake. There is a book in Crerar Library, Chicago, in which five hundred men have written down what they considered their greatest blunder. Here are a few of them:

"The greatest blunder of my life was gambling."

"When I left my church and mother."

"My greatest blunder was when I first learned to smoke."

"Was to fool away my time when I was at school."

"Not keeping my position, but grew slack in my work."

"Thinking that my boss could not do without me."

"Refused a steady position with a good firm."

"Would not hearken to the advice of older people."

"Not saving money when I was young, and had plenty."

"Beating someone out of money."

"Did not stick to anything."

"Careless about religious duties."

"Did not take care of my money."—*Selected.*

How to WHITTLE.—Only this morning I sat in the depot, waiting for the train. There had been an accident on the road below us. Some cars of a wood train had run off the track and scattered the wood around in a very crooked way, so that the passenger train could not get by, and so we had to wait, and wait a weary while. Some folks read their papers, some spent their time in making the air bad with vile tobacco smoke. But there was one boy with a shy face and a discouraged look that sat and whittled. He did not cut his

stick all to pieces, as some people do when they whittle, but he carved out two nice little sled runners two inches and a half long and then made cross pieces and fitted them in the runners by dovetailing. Then he whittled a round piece and bored small holes in the front end of each runner, and inserted the ends of the round piece. The sled when completed was a very neat piece of workmanship, and soon attracted the attention of gentlemen in the depot. It came out that the boy was looking for a place to work for his "board and clothes." Everybody was pleased with the sled and everybody was disposed to help him. He had failed to find a place. He had but seventy-five cents, and with this he was going to the great city. One gentleman gave him some money. Another offered him a week's work. Finally, a gentleman inquired his history, found that he was the son of a widow, and did not want to be a burden to his mother. This last gentleman gave him a place in his own family, to work in summer and go to school in winter.

And so the boy whittled himself into a situation. He made something. It is a first-rate rule to always make something. Have some object, even in whittling. The sled stands on my desk while I write, and I mean to keep it, and watch the boy till I see whether he will not whittle his way to success in life.—EDWARD EGGLESTON.

HIS CREATURES.—The daughter of an army officer, whose life had been spent in the far West, told the following anecdote: "Indians, when they accept Christianity, very often hold its truths with peculiar simplicity. They are not hackneyed to them."

"There was near our fort an old chief called Tassaroh. One day when I was an impulsive girl I was in a rage at my pony, and dismounting, beat him severely. The old man stood by, silent for a moment.

"What words have I heard from Jesus?" he said, sternly. 'If you love not your brother whom you have seen, how can you love God whom you have not seen?'

"This horse is not my brother!" I said, scornfully.

The old man laid his hand on the brute's head and turned it toward me. The eyes were full of terror.

"Is not God his Creator? Must He not care for him?" he said. 'Not a sparrow falls to the ground without his notice.'

"I never forgot the lesson. It flashed on me then for the first time that the dog that ran beside me, the birds, the very worms were his, and I, too, was one of his great family."

A French naval officer has written a book which is a bold and powerful plea for mercy and kindness toward all living things. Even the brief life of a day given to an insect is sacred in his eyes.

"If I can never return life to them again," he asks, "shall I make it wretched; shall I for no cause take it from them?"—*Companion.*

OUR acts make or mar us.—we are children of our own deeds.—VICTOR HUGO.

### Science and Industry.

**HEAVY EXPENDITURES.**—The amount of money spent by the United States on books, excepting text-books for children, would not weigh as a drop in the bucket compared to the amount spent for liquors last year—\$1,744,447,672! This expenditure for liquors not only leads the list, but is double the expenditure on anything else outside of the three necessities. This expenditure will be very much less this year, because of the prohibition laws passed by so many States. Let us say to our readers here a word of caution. Do not listen to those friends who tell you that prohibition does not prohibit. Because there are two indisputable facts: The first is that the expenditure for liquors, or the amount of liquors sold, always falls off more than a half in the prohibition town. The other fact is stronger still; the distillers and brewers fight it with all their might.

The expenditure that comes next to liquor is for tobacco. But it is only about half. Then comes the mammoth sum of expenditure for maintaining the Army and Navy, about \$300,000,000. These figures are for the year 1907. The expenditure would be much larger now, as it cost \$20,000,000 to send the fleet around the world, and we are entering into the competition with Europe for the biggest naval armament in the world. Once our moral power, our reputation for justice insured the respect of the world for us. But now our leaders evidently think we have not got enough of that left, and must win respect with big guns and torpedoes. Another interesting expenditure is \$15,000,000 for chewing gum. That is a significant figure, for it is, in a sense, a measure of our restlessness, our lack of repose. Chewing gum is bought not so much for its taste as a means whereby to keep the jaws moving. Reposeful nations do not use it. The sale of rocking chairs and chewing gum, and to some extent of automobiles, is a sort of barometric indication of our nervousness. The nation spends annually about \$60,500,000 for jewelry. The smallest expenditure it makes is for foreign missions—\$7,500,000. Seventeen hundred millions for rum, seven millions for foreign missions.—*Christian Work and Evangelist.*

**THE HEART AND THE CIRCULATION OF THE BLOOD.**—Man has within him a stationary engine called his heart, which, with its veins and arteries, constitutes a perfect system of hydraulics, compared with which man's best work is clumsy, intricate and wasteful. The lungs are a working bellows, the most perfect method of sanitary ventilation. The stomach is a working vat of marvelous perfection. The brain is a wonderful condenser, and the skin is a great working evaporator, with reserve automatic appliance, ready for extra work in moments of need. All these are in action at all times, day and night, tireless, unceasing, self-winding and repairing, for seventy years or more.

The blood in the system is about one-thirteenth of the weight of the body. So microscopic is the mesh in this network of capillaries, that touching the body with a needle at any point will open a blood vessel.

Blood consists of a transparent, colorless fluid, the *liquor sanguinis*, and the corpuscles, or minute, solid bodies which float in it. The fluid is water, in which are dissolved fibrine, phosphates of soda, albumen, chlorides of sodium and potassium, lime, magnesia and other fatty matters. In every teaspoonful of human blood are fifteen billion red corpuscles and thirty million white ones, there being three hundred and fifty to five hundred times as many red as white corpuscles. The red globules are small, bilobed discs one-third-two-hundredth of an inch in width. The entire body contains about twenty-six and a half million millions, and if placed side by side would stretch 130,910 miles, over five times around the earth.

Nature guards the heart very carefully. It is in a membranous bag, which holds it easily and loosely, without confining its motion. This bag contains about a spoonful of water to keep the heart's surface supple and moist. This sac is placed between two soft lobes of the lungs, is tied to strong membranes, and is further sustained by the great blood vessels issuing from it.

The mileage of the blood circulation is astounding. Assuming the heart to beat sixty-nine times a minute at ordinary pressure, the blood travels at the rate of two hundred and seventy yards a minute, seven miles an hour, one hundred and sixty-eight miles a day and 61,320 miles a year. In man's allotted life, seventy years, the distance traveled by the blood would be 4,292,400 miles, or just about eighteen times the distance from the earth to the moon.

In man the average pulse is sixty-nine times a minute; in woman, seventy-eight a minute. In a year a man's heart beats 30,291,240 times, in seventy years it has pulsed 2,540,386,800 times. It sends through the lungs every day about five thousand gallons of blood; every year 1,826,250 gallons—and in seventy years 127,837,500 gallons—enough to fill a lake one mile long, two hundred and fifteen feet wide and fifteen feet deep. Every day the heart does work equal to lifting one hundred and twenty-five tons, which in seventy years would be equivalent to raising 3,193,750 tons. This remarkable work is kept up day and night by the heart—a hollow muscle about the size of an adult fist, weighing from ten to twelve ounces in a man, and in a woman even less.

Every tooth has an artery to feed the bone, a vein to bring back the spare blood, and a nerve for sensation. These three pipes entering through a hole in the root of the tooth, when combined, do not equal the thickness of a horse-hair.—*Ladies' Home Journal.*

**EVERGREEN TREES OF BY-GONE DAYS.**—In a review of a recent publication, "Holly, Yew and Box, with Notes on Other Evergreens," by W. Dallimore, *The New York Times Saturday Review of Books*, says: "England is the great home of the holly, yew, and box, three plants which for centuries have been so intimately associated with the country life, literature, and superstitions of the British Isles as to become a

vital part of the history of England. America the holly alone thrives to a preciable extent, and that almost exclusively in the Southern States, although the increasingly popular use of holly boughs for decorations has made the brilliant red-berried plant widely familiar. But the possibilities of holly either as a garden decorative tree in more useful ways is virtually unexplored here.

"Great hedges of holly still to be seen on many old estates have contributed a small measure to the charm of English landscape, and it is pleasant to know that good hedges of holly are as highly esteemed as in olden times. In the Kew garden is a holly hedge three hundred and fifteen long, nine feet high, and four feet wide; this is exceeded by a magnificent hedge at Bagshot thirty feet high. The Earl of Arundel, in 1842, had on his Tynnyng estate 2,952 yards of hedges from ten to twenty-five feet in height, many of the being over one hundred years old.

"The common name of holly is of great antiquity. By old writers it was called Holy Tree. In Germany it is known as Christdorn, and a legend is current which leaves formed the crown of the Tradition ascribes the use of holly to 'Christmas' observance to an early period, and, indeed, its religious associations are supposed to go back to ancient Druid customs.

"In historic and religious interests the yew vies equally with the holly. While holly has ever been typical of all the bright and cheerful, the yew is symbolical of sorrow, sadness, and death. It is associated with old English churchyards, and has reputation of being the most ill-omened trees. Long before the Christian era, the yew was looked upon as a sacred tree, the presence of an aged yew usually marked the site of a heathen temple of worship.

"Perhaps this fact influenced the early Christians to reverence the tree and custom easily grew of planting the yew churchyards. The Fountain Abbey yew in Yorkshire are said to have sheltered Cistercian monks, who founded the Abbey in 1132, while they were building it. In the churchyard of Darley Dale is a great yew estimated to be two thousand years old, a in Buckland churchyard, near Dover, is a yew upwards of one thousand years. The Ankerwyke yew, said to overlook the island in the Thames where the Magna Charta was signed, is another of England's most celebrated and venerable yews, and it possesses the romantic if not tragic interest of being the resting place of Henry VIII and Anne Boleyn.

"The great age and hallowed associations of the yew have been well expressed by Wordsworth:

Of vast circumference and gloom profound,  
This solitary tree! A living thing  
Produced too slowly ever to decay;  
Of form and aspect too magnificent  
To be destroyed.

"For American trees approaching anything like the age of the English yews or that to go among the big trees of California a yew is a scarcity here, but two interesting specimens may be seen in front of the Co-

ia University Library, perhaps seventy-years old, mere infants in comparison their venerable ancestors."

**INCREASING CONSUMPTION OF MILK.**—The New York State Commissioner of Agriculture, in his report for the year 1908, says: "The consumption of milk in New York has increased in undue proportion to the increase in the population, over twenty-one thousand forty-quart cans being required to supply that city with milk in the year 1908, an average of about two million, three hundred thousand quarts daily, which is five times the amount used in New York City in the dairy law first took effect, twenty-years ago."

**THE USEFUL ALLIGATOR.**—The man of science has been studying the alligator and discovered that every part is of some use. A half-grown specimen is worth far more in money than the largest steer. Take the teeth, for instance. They are of such fine quality that they can be made into watch cases and other jewelry, for they are as strong as the best tusks that ever came from an African elephant's head, and have much brighter luster. The teeth alone are worth from two to four dollars a pound, according to size. Every square inch of the hide makes a covering which is far more valuable and has a more attractive finish than leather. As the reptile has what is called an armored skin, considerable of which is covered with hard scales, an alligator trunk challenges the most reckless game-smasher to do his worst, provided he has only it is of good, hard wood. But trunk is within one of hundreds of things which the ingenious artisan makes wholly usefully from this denizen of the South. A pocketbook may have come from an alligator's skin. The purse you dangle in your hand was once his claw. He finishes the trunk furnishes the traveling companion, except the brush, comb, soap and tooth powder. All kind of travelers' bags come from the hide. Even automobile outfits are partly made of it where the tourist is willing to pay a high price. The outside of the alligator when pressed and tanned goes on the floor of the auditor, or studio, in place of the Royal carpet rug. The Indians of the southern States formerly caught alligators not only for their teeth and hide, but for their meat. Parts of the flesh are white and tender. Freshly laid alligator eggs will make as palatable an omelet as was ever contributed by the choicest Leghorn or Plymouth Rock egg-winner at the poultry show.—*Technical and Wild Magazine.*

**THE DARKEST HOUR.**—The proverb which tells us that "the darkest hour is at before dawn" is inaccurate, for light increases in the morning as gradually as it decreases in the evening. The saying should be "the coldest hour," etc., which is perfectly true and is owing to causes connected with the deposit of dew. Hoar-frosts, too, usually take place just before daylight and are an additional cause of the peculiar chilliness of this time.—*London Pops.*

**The Dawn of Religious Liberty in Bolivia.**

E. W. THOMANN.

Since the Spanish conquest, Bolivia has been under the most direct influence of the Roman Catholic Church. The priests had much to say in the framing of the constitution. So the Roman Catholic religion became the only recognized religion, it being prohibited, under pain of death, even to attempt to introduce any other form of belief.

Several Protestant missionaries ventured at different times to conduct missionary operations in Bolivia, that the Gospel of Christ might be made known to the people of that benighted country; but they met a most fanatical population, whose ignorant zeal, fired by the confessional and the pulpit, made it a very dangerous undertaking. It was not safe even to question the infallibility of the pope, the immaculate conception of the Virgin Mary, or the sanctity of the images made and venerated by the Catholics.

About ten years ago a Brazilian, Pereira, who went from northern Chile into Bolivia to circulate Bibles and other religious books and tracts, was imprisoned and sentenced to death for the work he was doing. But a lawyer and judge to whom the colporteur had an opportunity to speak, took an interest in investigating the case, notwithstanding that his brother was a priest. He began to see light through his investigation of the literature which the colporteur had been circulating, and becoming convinced of the high moral worth of the contents of the publications, took the matter before the court, and succeeded in liberating the colporteur.

About two years later the same Pereira went again into Bolivia, circulating *Senales de los Tiempos*, a Spanish missionary paper published in Chile. Again the priests sought to have the death sentence pronounced upon him; but the same lawyer who had interceded in his behalf before, having himself now become a Bible believer, sent a goodly number of copies of the paper to the prefect, the highest authority of the department, calling his attention to the fact that the paper, far from containing corrupt doctrines, was full of the highest moral teachings. The result was that the colporteur was again set free.

In 1902 one Payne, a Baptist missionary, who had ventured to settle in Cochabamba, the most Catholic city of all Bolivia, was assaulted in his own home. The fanatical mob carried everything he had into the street, and set fire to it, and had a company of soldiers arrived one minute later than they did, they would have found Payne himself in the flames; but providentially those who were in the act of dragging him out of the house to throw him upon the fire were detained for a moment. In that moment the soldiers arrived, and in dispersing the crowd they made free use of their weapons.

At that time the government, being already largely composed of quite liberal-minded men, anxious to see their country occupy a higher position than it could ever hope to attain under the dominance of the

Roman superstition, made good the loss sustained by Payne, and soon afterward began to agitate the question of changing the constitution of the country so as to permit liberty of worship.

Only a little over a month after the assault upon Payne in Cochabamba, the writer was circulating *Senales de los Tiempos* in Quilocollo, a near-by town, and was three times in one day in danger of being killed by the fanatical mobs. At each time, however, the Lord wrought deliverance. The parish priest, in order to gain a great victory over Protestantism, challenged me to a debate. I did not refuse, and so it happened that although it was strictly forbidden to preach any other than the papal religion, I had the opportunity to speak three times to a large number of the principal citizens of the town. Although there were eight priests present at the first and second debates, none of them appeared at the third meeting. Many of the most intensely Catholic in the audience were favorably impressed with the presentation of the Gospel, and declared that we were not so heretical as they had been made to believe. Several years after this experience, a bill providing for a change in the constitution, granting freedom of worship, passed both houses of congress and became a law. Since that, it has been possible to conduct missionary operations with more freedom than before. Nevertheless, there are still thousands of people in Bolivia, who, if they had a chance to kill a Gospel missionary would, as Jesus said in John xvi: 2, think that they offered "service unto God."

It will still be many years before the people of Bolivia generally will come to the place where they will understand that in matters of conscience every man is accountable only to God; that religious liberty is an inalienable right of every human being; that no man, no organization of men, no government, is authorized by the Creator to dictate to others what they must or must not believe.

Steps are now being taken toward the dis-establishment of the Roman Catholic Church as the state church of Bolivia. It is earnestly to be hoped that if that ever becomes an accomplished fact, the government will hold itself free from any compromise with any church, recognizing the principle laid down by Jesus that the church and the state are to be entirely separate: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." (Matt. xxii: 21.) Religious liberty, as well as equality in civil rights, are blessings that can not be too highly appreciated; and he who would enjoy them for himself must be willing to grant them to others.

COCHABAMBA, BOLIVIA.

CHRISTIAN was wise to read his roll as he rested in the arbor, but his mistake was in reading too long, until he slept, and lost the roll, probably forgetting what he had read. There is always time for Bible-reading, but it is possible to spend so much time in studying what God tells us to do that we neglect the doing.—*Forward.*

A TRIFLING kindness here and there is but a simple, small affair. Yet if your life has sown them free, Wide shall your happy harvest be. Of friends, of love, of sweet good will, That still remain and gladdens still.

LEONARD.

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS FOR THE WEEK, NINTH MONTH 20th to 25th.

Philadelphia, Northern District, Third-day, Ninth Month 21st, at 10.30 a. m.

Muncy, at Greenwood, Pa., Fourth-day, Ninth Month 22nd, at 10. a. m.

Frankford, Pa., Fourth-day, Ninth Month 22nd, at 7.45 p. m.

Haverford, Pa., Fifth-day, Ninth Month 23rd, at 7.30 p. m.

Philadelphia, Fifth-day, Ninth Month 23rd, at 10.30 a. m.

Germantown, Fifth-day, Ninth Month 23rd, at 10 a. m.

UNDER date of Sixth Month 16th, the daily press says that Charles W. Eliot, late president of Harvard University "has made public a partial list of the twenty-five volumes which constitute his five foot shelf library." Then follows a list of his selections. The second work on his list is the "Journal of John Woolman," while the third is "Fruits of Solitude, or Reflections and Maxims," by William Penn. Both of these books may be obtained at Friends' Book Store, No. 304 Arch Street, Philadelphia, or will be forwarded by mail, upon receipt of price, fifty-four cents and thirty cents, respectively.

ATTENTION is called to the following books to be had at Friends' Book Store, No. 304 Arch Street, Philadelphia:

"Principles of Quakerism: a Collection of Essays." Price, 75 cents; by mail, 85 cents.

"Quaker Biographies." Vol. 1. Price, 75 cents; by mail, 85 cents.

The second volume of the above series is expected to be on sale at an early date.

IDA R. CHAMNESS and son, Merlin, of Iowa, accompanied by Mary Warrington Stokes, of Moorestown, N. J., sailed for Stavanger, Norway, on the eleventh instant via Cunard Steamship Line from New York.

OUR Friend, John C. Maule, furnishes us the following information: "Thou may be interested to know that our dear Friend, Thomas Davidson, accompanied by R. H. Hazard, sailed this forenoon (Eighth Month 14th) on the *Merrion*. He has spent a week this morning in bed of health at Bristol, but told me this morning he felt quite recovered, though still weak. R. H. Hazard may be gone two months. We hear Zebadiah Haines and wife have been spending a week with Persis Hallock at Ulysses, N. Y. Persis Hallock is quite feeble."

A MISSIONARY under the name of Friends is reported as saying that he was laboring in China in conjunction with a Baptist and a Methodist minister. When Chinaman was asked what difference he saw between the representatives of the three sects, he replied: "One of them big washee, the other little washee and the other no washee at all."

EASTERN QUARTERLY MEETING OF FRIENDS (Conservative) was held at Rich Square, N. C., on the twenty-seventh and twenty-eighth ult. Public meetings on First-day, 29th, at both Cedar Grove and Rich Square were largely attended by Friends and those of other denominations. All were highly favored seasons, in which the doctrines of the Society of Friends were clearly unfolded, and found an entrance in the hearts of many.

OUR Friend, Cyrus W. Harvey, of Kansas, was in attendance with a minute from his Monthly and Quarterly Meetings, liberating him to visit in Gospel love all bearing the name of Friends in this country. His company and labors were very acceptable. Representatives to the Quarterly Meeting were in attendance from Piney Woods and Oak Grove Monthly Meetings. One young Friend of the larger body came nearly under the order of excommunication. He returned to his home feeling that it was a most favored Quarterly Meeting he ever attended, and he was truly thankful that Friends in this vicinity had been faith-

ful to maintain the ancient practices in holding their religious meetings. During the past six weeks Cyrus W. Harvey and Benjamin P. Brown have attended, by appointment and otherwise, many of the meetings of the larger body and also visited a large number of families in North Carolina; there has been great openness for Friends' meetings in which long periods of silent waiting, and where no one present broke the silence until the Lord put some blessing on his anointed ministers to declare the ever blessed Truth. Many hungry and thirsty souls were thankful once more to attend Friends' meetings as formerly held.

### SUMMARY OF EVENTS.

UNITED STATES.—The efforts of members of the body called The Lord's Day Alliance to close the saloons in Atlantic City, have not been fully successful, although many arrests have been made. Governor Fort of New Jersey is reported to have recently said: "The great violation of the law and open defiance of all authority in Atlantic City and county is an object lesson to the people of the State. It is a matter which the Legislature will not be able to escape, in my judgment, at its next session. It is not fair to Newark, Paterson, Elizabeth, Jersey City and other municipalities of the State to permit one place to violate the law openly and to reap large profits from such violation, while the others are prohibited and persons punished if they attempt to do the same thing. The law as it exists should be obeyed in every place, and if it is not right should be changed or repealed by the Legislature." A defiancy law was also passed.

A despatch of the 8th says: "The Census, as voted by the Board of the Department of Agriculture estimates the average condition of crops on Ninth Month 1st as follows: Corn, 74.6, as compared with 79.4 on the same date last year, and a ten-year average of 80.6. Spring wheat, 88.6, as compared with 77.6 in 1908, and a ten-year average of 80.6."

The recent strike of workmen employed by the Pressed Steel Car Company, near Pittsburg, has been ended. It is stated that for fifty-eight days the strikers kept the plant closed. Eleven men were killed. Several hundred men have been wounded. The cost to workmen, company, county, State and community runs into several millions of dollars. The men will be taken back as individuals, as if they were being taken back for the first time, but the leaders of the strike will not be taken back under any circumstances. The strikers return to labor under the old terms on all unfinished work. They have been promised that stealing of wages will be cause of dismissal; that interpreters will attend to every case of dissatisfaction; that the men given cards showing the amount of insurance they have will be stated from Washington that as the result of a conference at the Department of Justice, between the officials of the department, District Attorney Jordan, of Pittsburg, and Special Agent Hoagland, it was announced that there have been no clear cases of peonage and no violations of the Federal labor laws at the Pressed Steel Car Company's plant to warrant Federal prosecution.

Edward H. Harriman, who was at the head of one of the greatest railroad combinations in the country, died at his home at Arden, New York, on the 9th inst. Directors were given that for the period of five minutes during the progress of the funeral, on the 11th inst., the entire system of the Union Pacific Railroad would be at a standstill, as a mark of respect. It is stated that he exercised a control over seven different railroads, and had an important interest in eight extending into remote places in the far West.

FOREIGN.—Robert C. Peary, commander of the steamer *Roosevelt*, telegraphed from Indian Harbor on the coast of Labrador, on the 6th inst., that he had visited the north pole on the sixth of the Fourth Month last. He started on his return journey the next day, scientific information. He was accompanied to the pole by a colored man and four Eskimos. The accuracy of some of the statements made by Dr. Cook and Commander Peary, respectively, concerning their journey to the north pole, has been disputed both in this country and Europe, and scientific men are awaiting the publication of the details of the two expeditions before giving full credence to all of the claims of the explorers.

A late despatch from Washington says: "Tales of great suffering and the serious situation in the flooded district of Mexico, as told in telegrams received at the State Department from American Consul-General Philip C. Hanna, have brought forth another appeal

from the American National Red Cross Society, funds with which to supply our unfortunate neighbors of Mexico with the necessities of life." The great loss of life and destruction of property is even greater than was at first supposed, and it is predicted that physical suffering will prevail among the people during the fall and winter if ample relief is not at once afforded.

It is believed by many, P. C. Hanna reports that more than 10,000 lives have been lost, thousands homeless and winter is coming on. He tells of relief work being carried on by the head men of the Mexican Red Cross in attempting to build homes for the sufferers before the cold weather sets in.

The strike in Sweden, which has caused such suffering in the homes of the workmen, was ended the 6th inst.—The Government having undertaken to arrange a satisfactory settlement of the difficulty. It is stated that the most remarkable feature of the strike was its peaceableness. There was very little violence or disorder. This is ascribed largely to the closing of the saloons, and the lesson thus given to the country on the benefits of total abstinence has greatly strengthened the temperance movement.

### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 83.

(Sallie A. Armor, Del., and Jacob V. Edge, Pa. omitted from list two weeks ago.) Marietta W. N. J.; Daniel G. Garwood, Agent, N. J., for I. W. Leeds; Joshua Brantingham, Agent, O., for J. W. Hall and Isaac H. Satterthwaite; D. V. Stanley, Ia., for Lewis B. Stanley, to No. 13, vol. 84, and W. Stanley; Hannah N. Hinshaw, Calif.; Chester Ia.; Samuel Benington, Ia.; Hannah A. Webster, Wm. D. Smith, Agent, Ia.; for David Sears and Elm Heald, to No. 13, vol. 84; Robert B. Edkin for Edkin, Pa.; Rebecca Bailey, Pa., \$6, for herself; W. Warrington Stokes, of Moorestown, N. J., for Leech, Calif.; Edwin C. Rockwell, C. J. Sheppard, Pa.; Anna Hilyard, N. J.; Ruth L. J. Phila.

Remittances received after Third-day noon ~~not~~ appear in the receipts until the following week.

### NOTICES.

WESTWON BOARDING SCHOOL.—The stage will leave Broad Street Station, Philadelphia, at 10.45 and 8.20 a. m.; 2.50 and 4.32 p. m. Other times will be met when requested. Stage fare, fifteen cents; alter 7 p. m., twenty-five cents each way.

To reach the School by telegraph, wire West Chest Bell Telephone, 114A.

WM. B. HARVEY, Sup.

The Caln section of the Yearly Meeting's Comm. has appointed a meeting to be held in West Caln Friends Meeting-house, at 3 p. m. on First-day, the 10th inst. Interested Friends and others are invited to be present.

FRIENDS' SELECT SCHOOL re-opens Ninth Month 20th, 1909. Any Friends desiring to have their children admitted, please apply promptly to Superintendent, James S. Hiatt, 140 North Sixteenth Street, Philadelphia.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Philadelphia.

On and after Ninth Month 1st, 1909, the Library will be open on week-days, from 9 a. m. to 1 p. m., and from 2 p. m. to 5.30 p. m.

DIED.—On the twenty-first of Eighth Month, 1909, her residence in Germantown, Philadelphia, ELIZABETH ALLEN, in the eighty-ninth year of her age; a minister and member of Germantown Monthly Meeting. She was known to all by her loving pilgrims and her love; with good cheer for her fellow pilgrims and her devotion to Him who trod that way before us. In hope she trusted and by Him was she sustained. She was no stranger to the conflicts which beset the true-hearted, and in the endurance of them her sympathies were deepened and the horizon of her spiritual life enlarged. Those who knew her cannot but feel that with her departure much that the eye loved and the heart loved to converse with "has passed out of mortal sight, but the rejoice to believe that beyond all the eye hath seen and heard, she has found "those things which God has prepared for them that love Him."

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## Liberty of the Spirit Confounded with the License of the Creature.

We have known days and times when suppression of any vocal offering in meetings for worship was accounted by some to be a sin against the liberty of the Spirit, and the plea against such church government was, that where the Spirit of God is there is liberty. "Therefore if any man's liberty of the Spirit be so abused that he interferes with one's liberty of religious worship, he is an opposer of the Holy Spirit." Some would leave the Society of Friends for the greater liberty of other denominations; not opening their eyes, till they were called in the changed membership, to the fact that one man only, in its public worship had the monopoly of all the preaching and vocal offerings for prayer and praise; and that for one man to insist on occupying his own time of public utterance, as may be done by any man who give evidence among us of being called, might in the other denominations subject him or her to indictment and punishment of law as a disturber of church worship; and that any amount of gifts and utterances of God in a man or woman for public utterance in a church is held to make no man in the right to deliver their contents, except in the case of the one appointed as minister. If elders in the Society of Friends sometimes suppress the speaking of those who are deemed unanointed, why are those who are called thought to be less defiant of the authority of the one who suppress the free offerings of all, even spiritual, except those of the one appointed monopolist, or his invited ones? Is the existence of a stated and paid ministry over the pastorate system in bodies still clinging to be the Friends, was lately accounted for in our hearing in a new light to us. In the upstirred times of the modern

upheaval of commingled liberty and license, it was found meetings could not be held to the honor of Truth, so enthusiastic unto wildness and fanaticism had many of the speakers become. In order to control the disorders of the license of the creature, the sober-minded of the membership thought it best to centre the ministry in the person of one man, and so he was appointed to take the monopoly of speaking, or the practical eldership over it, in the meetings called Friends'. And this method came to change in the localities so affected, the Friends' conception of public worship into that of the other denominations.

That is doubtless a considerable explanation of the apostasy. But the larger one remains, that of the blindness which was happening to elders themselves in conceding principle to expediency for the sake of "peace," till about all our special principles were practically conceded away. And the meetings, gathered with no adequate conception of our essential principles, themselves knowing no type of worship but that which Friends were raised up to come out of, began, like Israel of old, to claim a king "like the nations round about them;" and so, their request being granted, the natural leanness of the monarchical worship was sent to their souls. And while much of enthusiastic sincerity still remains, and they seem happy in doing as well as they know, still we crave for them to know better and deeper on spiritual lines, and in a worship and ministry organized on spiritual lines only.

We have had new occasion to admire the wisdom conferred on our early Friends in instituting the eldership of the more spiritually experienced members as a discerning body to protect our meetings for worship from fanatics, and speak-easy ventilators of their mere sentiments, and mere teaching of truths without the anointing of the immediate and inspiring Truth. These can judge more safely than the humanism of one man put in to crowd out the cranks. And elders can leave it possible for a variety of gifts of the Spirit to be exercised in the same meeting for the edification of the body; so that their function is not the suppression of all utterance except that of one, but the encouragement of the

anointing in many,—even if, after a man-made standard, they may seem at first crude and blundering or ungrammatical. The elders indeed may at times make mistakes in suppression, but that is not so great a mistake as that one should stand as the suppression of all the utterances but his own, except as he is the arbiter of their vocal praise.

## War Talk and Peace Foes.

[Opinions may differ whether] the world has advanced far enough to make naval armaments and standing armies unnecessary, but every sensible person should be convinced that there ought to be some limit put among civilized nations to the present "ruinous competition"—a competition that in a measure involves all other nations, including even one so fortunately situated as the United States.

Those who think that peace congresses, and peace talk in general, are futile in a world in which mankind has been tearing itself to pieces ever since its formation out of its original elements, must be insensible to the fact that wars are made on sentiment, and sentiment is controlled by opinion, and opinion is formed by instruction and discussion. The peace movement, as every other movement, thrives on talk; so the more peace talk the better. It may be hundreds of years before dueling goes out between nations, as it has so largely gone out between individuals, but even if the reform is slow, it is surely a thing to be hoped for, and worked for by tongue and pen and treaties and tribunals, and not a thing to be derided and thwarted either by statesmen or by private citizens. There have been wars since the beginning of The Hague conferences, but the first conference was only the other day, and there might have been more wars if there had been no conferences; and the recent conclusion of twenty-three arbitration treaties by the United States is a substantial accomplishment in the right direction.—*The Century*.

THE heavy hand of death has stopped the pen of the greatest of English Modernists. The life of the brave Jesuit, George Tyrrell, is ended. We take that back. The life of George Tyrrell even in this world is not just begun. So long as the ideas for which he stood have their echoes in the minds and hearts of men his life keeps on. Modernism, [however susceptible of errors], is to-day the most important movement in the theological if not in the entire religious world. Wherever Roman Catholicism and intelligence have existed together, Modernism has been the fruit.—*Christian Work and Evangelist*.

### Civil Citizenship and Christian Citizenship.

(Citizenship is "the state of being vested with the rights and privileges of a citizen."—*Webster*.)

BY CHARLES E. STURDEVANT (with some modifications.)

1. CIVIL CITIZENSHIP is the state of being vested with the duties, rights and privileges of an inhabitant of a town, city, or place in this world.

CHRISTIAN CITIZENSHIP is the state of being vested with the obedience, rights and privileges of an inhabitant of the New Jerusalem, here and hereafter.

2. The law of civil citizenship is the law of the municipality or state. This law is human, and therefore fallible.

The law of Christian citizenship is the law of the kingdom of Christ,—the law of the Spirit of life in Him. This law is Divine, and therefore infallible.

3. The law of civil citizenship is the civil law of humanity. This law is the law of force.

The law of Christian citizenship is the spiritual and moral law of *Jehovah*, whose law is the law of love.

4. Transgression of the law of civil citizenship is called crime.

Transgression of the law of Christian citizenship is called sin.

5. The law of civil citizenship being human, fallible, may be erring; and therefore one might be a criminal in the eyes of the law, and not be a sinner.

The law of Christian citizenship is Divine, infallible, unerring; and therefore one might be a sinner—a violator of God's law—and not be a criminal—a violator of human law.

6. A loyal civil citizen is called a patriot, or one who loves an earthly country, and zealously supports and defends it, and is willing to lay down his life for it.

A loyal Christian citizen may be called a patriot, or one who loves the heavenly country, and zealously adheres to and advocates its cause, and loves not his life even unto death.

7. The weapons of a loyal, patriotic, civil citizen are carnal, and mighty according to the strength of the government of which he is a citizen, to the overturning of the purposes of men.

The weapons of a loyal Christian citizen are not carnal, but mighty through God to the pulling down of the strongholds of *Satan*.

8. The sword of the civil citizen is a sword of polished steel.

The sword of the Christian citizen is the Sword of the Spirit—the Word of God.

9. Civil citizens are separate from other nations in this world.

Christian citizens are separate from all nations in this world; for, as Christ said, "My kingdom is not of this world."

10. The civil citizen of Rome is not of America, even as Rome is not of America.

The Christian citizen of Christ's kingdom is not of this world, even as Christ is not of this world.

11. The civil citizen can not enforce the law of love, which is the only law of Christian citizenship.

The Christian citizen will not enforce the law of love, but will practice it himself, and advocate it to others.

12. For the civil citizen not to enforce the civil law would be to defeat civil government.

For the Christian citizen to enforce the moral law would be to defeat Christian government.

### Derelicts.

On a recent passage, while facing a terrific storm, I entered into conversation with a man who knew the seas, and who was master of the ship. I said to him:

"Do you fear the storm?"

"Not in the least," he said, "for by good seamanship we are able to weather almost every storm that has ever swept across the mighty deep."

Then I said: "Do you fear the fog?"

"Not to any extent, because different vessels have a definite track along which ordinarily they sail, and we know just about when and where to expect other vessels on the highway of the seas."

"What, then," I said to him, "do you fear the most?"

He said: "We are most afraid of derelicts. A derelict is a dismantled, unmanned ship. It is a ship sailing to no harbor, a ship without a compass, without a crew, and without a captain."

As he spoke it occurred to me that there are a vast number of derelicts to-day all about us in life—men who have no captain on their vessel, who have set out for no harbor, but drift idly with the tide, a menace to all others who would lead the best of lives, of no use to themselves and incapable of serving others. Some of these derelicts were once in the church, but unfaithful to their duties, they have slipped away. Some of them, never having known Christ, have become genuinely indifferent to the claims of God. It is a thought of great cheer, however, that there is One who waits to board every drifting vessel to make useful that which has been useless, to strengthen that which has been weak, and that One is Jesus Christ, the Captain of our salvation.

—J. W. CHAPMAN.

A CHRISTIAN HERO.—Read this story of Chrysostom before the Roman emperor, who had threatened him with banishment if he still remained a Christian: "Thou canst not, for the world is my Father's house; thou canst not banish me," Chrysostom replied.

"But I will slay thee," said the emperor.

"Nay, thou canst not," said the brave Christian, "for my life is hid with Christ in God."

"I will take away thy treasures," threatened the emperor.

"Nay, thou canst not," said the brave Christian, "I have none that thou knowest of. My treasure is in heaven, and my heart is there," was the reply.

"But I will drive thee away from man, and thou shalt have no friend left," said the emperor.

"Nay, and that thou canst not," once more the noble Christian answered, "for I have a Friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me." Was he not a Christian hero?—S. S. Advocate.

### Peace Founded on Justice.

The proposition, that peace should be founded on justice or that justice is more important than peace, has been a favorite maxim of Ex-President Roosevelt. It is a captivating sound, and seems indeed most axiomatic. But as he has used it has always been an implication that in case of international dispute of our country to decide where justice lies. It is assumed that the United States can be guilty of injustice; that, if any nation has a quarrel with us, it must be the wrong, and therefore that we never ways to be ready to maintain our cause by force. Hence his battleship mania. His attitude was strikingly conspicuous in Colombia, deeming that her rights had been infringed by our conduct respecting Panama. He asked that the case might be referred to arbitrators. Our government refused to accede to this on the ground that such reference would imply on our part acknowledgment that we had perhaps done wrong, a confession that would be inconsistent with our dignity as a nation!

Of course every other nation has an equal right to assume that it can never do wrong and to refuse to resort to arbitration. If all take this attitude, then no arbitration is possible; and equally true is it that the establishment of justice as a basis of peace is also impossible. In the case of a quarrel between two nations, if it is to be justly settled, there is no sure way of this but done except by arbitration. It is ridiculous to hold that either one of two parties in controversy is fitted to pass a definite sentence on the intrinsic merits of the controversy. It is, if possible, still more ridiculous to hold that a war between the two nations can decide which is in the right. It decides only which nation has the strongest army or the most skillful leaders. If justice is only sound basis of peace, then international justice must be secured in the same way as justice in the case of quarrels between individuals—by appealing to the judgment of disinterested and intelligent arbitrators.

And arbitration, in order to be universally effective as a promoter of peace, must be allowed to take full cognizance of the subjects of controversy. To provide, as is largely done in arbitration treaties, that arbitration shall not be resorted to when a nation's honor is involved, is a provision which always makes it possible for either of the parties to evade its duty. "Honor" is of so vague meaning that anything can be alleged to affect it. The case of Colombia versus the United States, above mentioned, is a striking example. Our honor, it was affirmed, was touched by the very implication that we perhaps had done wrong! And that reply came from a nation that had been guilty of centuries of wrong to Indians and Negroes, and had waged the iniquitous Mexican and Philippine wars! By all means let us strive and pray for peace founded on righteousness—not on self-righteousness.—CHARLES M. MEAD, *New Haven, Conn.*, *Advocate of Peace*.

An unused conviction always tends to insincerity.—PHILLIPS BROOKS.

### A Brief Account of William Bush.

William Bush, the subject of the following memoir, was born at Woolwich, Eighth month, 1794. Both his parents were serious people; but his mother was remarkable for her meekness and gentleness of demeanor, and appears to have been anxiously concerned for the spiritual welfare of her children, earnestly desiring that they might choose the Lord for their portion; and her memory was very precious to W. B. when, being himself brought up under the power of religion, he was able to appreciate her character. Very little is known of his early days; as a boy, he was of an amiable and quiet disposition; his education was very limited. In 1807, being thirteen years old, he was apprenticed to a shipwright at Woolwich, with whom he remained seven years. During this period he manifested great industry and attention to his business, but became gay, and grew fond of associating with bad company, in ale-houses, etc., and indulged in those debasing pursuits common among sailors and those connected with them. On the expiration of his apprenticeship, he began his sea-faring life, sailing mostly as ship's carpenter, and was employed in the whale-fishery. He was a bold and daring seaman; the absence of the "fear of the Lord," as he stated, had diminished the fear of death from his mind, so that he would not hesitate to undertake the most perilous duties. In this occupation, he plunged more deeply into sin, and lived forgetfulness of God. Though he does not appear to have sunk to the lowest point of degradation, and on some occasions, manifested considerable moral integrity, yet he considered himself to have sunk very low, when brought to the knowledge of the Truth, and felt that he was indeed as a brand kicked from the burning through the condescending love and merciful long-suffering of his Redeemer. He often alluded to the "gross darkness," when he was a willing servant of Satan, and spoke of the many dangers to which he had been exposed, and several hair-breadth escapes from death which he had experienced; and with an ardent and deep sense of gratitude and love towards Him, who had forgiven him so much, and was therefore greatly loved, he ascribed these preservations to the protecting providence of God, who had borne so long with him, and had not cut him off in the day of his sin and alienation.

In the latter part of 1833, he was engaged as carpenter, on board the *Henry Freeling*, a small vessel in which the late Daniel Wheeler paid a religious visit to the islands of the north and south Pacific Ocean. It was whilst thus associated with that devoted servant of Christ, that W. Bush was brought to a sense of his sinful condition, and to the knowledge of the Truth. He used to meet with the rest of the crew, who were regularly assembled, when the weather permitted, for the purpose of Divine worship, after the manner of Friends, and for reading the Holy Scriptures. These seasons were doubtless profitable to him; but it was not until he had been about nine months in the ship, that anything change took place in his character; and, although for the most part complying with the regulations on board, yet he at

times caused uneasiness, especially at Rio Janeiro, at which place some of the crew succeeded in introducing spirits into the *Henry Freeling*, and W. B. was found the chief actor in the affair. But he was so struck with the kind, yet firm and judicious, treatment of D. W. on the occasion, when he expressed nothing short of exemplary punishment, that he resolved never to be guilty of a similar offence whilst in his employment. It appears that he was first powerfully impressed by a few words, which D. W. was led to express towards the close of one of their meetings, viz:—"I wonder whether any of you think of your future state." These may seem common-place words, but they were evidently given to the preacher by Him, who brought them with such power at the soul of the hearer, that his peace in the broad way was entirely broken. When alluding in conversation to this communication of D. W., he intimated that his stout heart, which had not experienced a feeling of fear during the alarming storms, by which the *Henry Freeling* had been followed, was now brought down and made to tremble. His feelings were indescribably changed—the words he had heard rung continually in his ears—for the four following days and nights, he was in a state of the greatest mental agony—a new life seemed to have begun in him, and his thoughts, whether sleeping or waking, were almost constantly turned to the momentous subject. In a letter to Daniel Wheeler, after alluding to some particulars of a dream, which had afforded him much comfort and instruction, he thus wrote, Eighth Month 25th, 1834:

"This dream has worked wonderfully on my mind ever since. I don't know that I ever spent watch without thinking of the goodness of my great Protector towards me; how He has protected me through my wicked course of life. I have daily read my Testament since that time, and the more I read, the more it brings to my mind my wickedness in my youthful days. I find I am in darkness. In hopes to get light [when I go to my berth] instead of sleep, it is prayer and tears."

The day after, he writes again to Daniel Wheeler, as follows:—"Since God has been pleased to strike the blow with my flinty heart, and the tinder is kindling, I hope to catch with the match, that I may light the lamp—the lamp, which will keep me in everlasting light out of darkness; as it says in the 12th chap. of John, and the 35th verse, 'Yet a little while is the light with you. Walk while ye have the light, for he that walketh in darkness knoweth not whither he goeth.' And again, in the 46th verse, 'I am come a light into the world, that whosoever believeth in me should not abide in darkness.' I know that I have to fight that great fight against Satan and his temptations. If I conquer, I am sensible I shall be happy. My heart is full; it gives me vent by this. 'Pray, sir, excuse my liberty. I should be glad to say more, but time is short.'"

Daniel Wheeler replied as follows, Eighth Month 27th, 1834:

"To William Bush:

"The letter which thou thyself handed to

me on the morning of the 25th instant, although altogether unexpected, was truly welcome, causing a tribute of humble thanksgiving to arise in my heart to the God and Father of our Lord Jesus Christ, 'whose mercy endureth forever,' that He hath laid his hand on thee through the medium of a dream, which He is, at times, graciously pleased to make use of, to awaken poor, sinful mortals to a sense of their undone state and condition. As in the dream, when thou asked me if I knew that man in the sea, I said, 'Yes, it is the Lord,' so now say I again, 'It is the Lord.' It is indeed a merciful visitation from the Lord to thy poor soul, extended in the greatness of his love and strength; and therefore, it is my most earnest desire, that thou mayst not trifle with it, or endeavor to set it aside; for, if thou art not found opposing the designs of omnipotence in this thing, by resisting it with rebellion, disobedience, and unbelief, He will save thee with an everlasting salvation. That, which now convinceth thy understanding and reproveth thee for sin, is nothing less than the strivings of the Holy Spirit of the Lord Jesus, unto which thou couldst never have come, or have been in any degree sensible of, unless the Father had drawn thee by the cords of his everlasting love. 'No man cometh to me,' said Christ, 'except the Father draw him.' Again, 'No man cometh unto the Father but by me.'

He also graciously declares that, 'him that cometh unto me I will in no wise cast out.' Now, I would have thee keep close to this blessed and holy principle of light in thy own mind, and patiently endure its searching, cleansing operations; and it will tell thee all things that ever thou didst, that thou mayst have a full opportunity to repent of every evil deed; and be assured that that which is alone able to convince thee and reprove thee for sin, is also able to convert thee to God and save thee from sin. Thou wilt then be turned 'from darkness to light, and from the power of Satan to the power of God,' and thus death and darkness will come to be changed to light and life through the Grace of the Holy Spirit of Christ Jesus working in thee. 'Be thou faithful unto death,'—not only to the death of every sensual and carnal appetite and desire, but of the Lord Jesus, and He will give thee a 'crown of Life.' As thou mayst have dishonored the Lord God in days that are over and past, so now thou mayst be called upon to make a return, and bring glory to his name by bringing forth the fruits of repentance and forsaking of sin. Thou canst not tell what good effects thy example in future may have upon the rest of the ship's company; who, beholding thy good works, may be brought also to glorify God on thy behalf. Repentance towards God, and faith towards our Lord Jesus Christ, is the only way towards the kingdom of heaven, that blessed place. But there must be a patient submission and willingness to endure the various turnings and overturnings of the Lord's holy hand upon thee to make thee meet to be partaker of such a glorious inheritance.

"My advice is, that thou consult no man; 'confer not with flesh and blood,' but let the Lord be thy only teacher; for He teacheth as

never man taught; therefore keep close to Him; and on the watch constantly towards Him, and He will lead thee to the place of true prayer, and that of his own begetting; and I have no doubt but the day will come when thou wilt be able to say from heartfelt experience, "The Lord hath heard the voice of my weeping; the Lord hath heard my supplication; the Lord hath heard my prayer." Then that which is now the conqueror and reprover of sin in thee, which judgeth the prince of this world and casteth him out, will be found to be the Holy Spirit of Truth, which leadeth out of all error and guideth into all truth; the blessed and promised Comforter, the beloved of thy soul, and the chiefest among ten thousand.

"I can feel for thy situation, as one that has been himself under the same condemnation, and knows what he says,—that it is the Lord that hath visited thee with the day-spring from on high.

"Thy sincere friend and soul's well-wisher,  
"DANIEL WHEELER.  
"I have received thy letter this morning by the steward. Write to me as often as thou likes, though I may not be able to answer in return, the motion of the vessel makes it so difficult to write."

(To be continued.)

**THE COUNTERFEITER.**—The devil is the oldest and the most skilful of all counterfeiters. He counterfeits impartially the new and the old. He has a new theology that is even newer than the genuine. He has an old theology that is ultra-orthodox. He can counterfeit life as well as learning. He deals in counterfeit altruism and counterfeit holiness. He has gifts and graces in abundance. All of his coins outshine the sort that are received in heaven's bank, and all of them pass current in the world and to some extent in the Church. Experts say they haven't the right ring, but it is certain that they ring loud enough.

The Lord sits as a refiner's fire and as a purifier of silver. The devil's money can't endure the fire. Must we wait, then, till the fires of judgment try the world's gold? Those fires are always burning, and the difference between the true and the false is demonstrated every day before our eyes. But perhaps we are poor chemists; we do not understand the demonstration even when we see it. Then take the suspected coin to heaven's bank. If it is accepted, it is genuine. "The secret of the Lord is with them that fear Him."—*Selected.*

If we are really and always and equally ready to do whatsoever the King appoints, all the trials and vexations arising from any change in his appointments, great or small, simply do not exist. If He appoints me to work there, shall I lament that I am not to work here? If He appoints me to work indoors to-day, am I to be annoyed because I do not work out of doors? If I meant to write his messages this morning, shall I grumble because He sends interrupting visitors to whom I am to speak, or show kindness for his sake, or at least obey his command, "Be courteous?"—*F. R. HAVERGAL.*

HAST thou not learned what thou art often told,  
A truth still sacred, and believed of old,  
That no success attends on spears and swords  
Unblest, and that the battle is the Lord's?  
COWPER.

### Rome and the Laws of Nations.

It is the claim of a portion of the American branch of the Roman Catholic hierarchy that the pope does not interfere in the political affairs of nations; but from Bourdeaux, France, come two despatches, bearing date of Sixth Month 14th and 15th, which are in themselves a very decided refutation of that doctrine. The first of these despatches reads:

"When Cardinal Andrieu appeared in court to-day to answer the summons of the judge charging him with having incited a breach of the laws by the allocution which he pronounced at the cathedral on the occasion of his enthronement, he was acclaimed by an immense crowd of Catholics.

"The cardinal told the judge that he came as an act of courtesy—not because he recognized the competence of the court. He said he had spoken as a bishop, and that he was answering only to his conscience, the pope, and God, and declared that he assumed full responsibility for his words, in which he maintained the right to distrust the laws of the republic when these were prejudicial to the free exercise of religion.

"When the cardinal emerged from court, he was again acclaimed. Women fell on their knees and kissed his ring, while young Catholics cheered."

The second despatch reads:

"Cardinal Andrieu, who has been summoned to court, charged with having incited a breach of the laws by the allocution he pronounced at the cathedral on the occasion of his enthronement, has sent a letter to the judge, in which he formally refuses to appear in court to answer any charge in connection with the separation law. The cardinal writes:

"That law became non-existent for Catholics the minute their supreme chief—the incorruptible guardian of the morals of individuals and nations—condemned it as inimical to the property, authority, and liberty of the church."

The contents of these two despatches reveal the true attitude of the Roman hierarchy toward the laws, not of France alone, but of every nation of the world. When the Supreme Court declares any law unconstitutional, that law, from that moment, becomes non-existent. Now here is a religious organization, whose headquarters are at Rome, which arrogates to itself the right to decide the constitutionality or unconstitutionality of any law passed by any nation in the world, and the right also to release all its subjects from obedience to any law passed by any nation in the world. That is, it sets itself up as the supreme court of the world, with authority to declare non-existent any law in the world.

When that hierarchy makes itself the supreme court of the world, it does by that same token make its head—the pope—the "Lord of lords and King of kings." Thus does it fulfil that description of the "man of sin" which was to oppose and exalt him-

self "against all that is called God or is worshipped; so that he sitteth in the throne of God, setting himself forth as God." (Thess. ii: 3, 4.) And by that very deedment does Inspiration warn us of the approach of the great day of final aw (See II. Thess. ii: 1-12.)

Americans should not forget that the archy which is now speaking smooth t in this country is a branch of the same tem that is now flouting the laws of France and the ultimate authority over the canals and the laity of both countries is in person of the pope. While Cardinal Gibbons of America speaks the language of expediency and diplomacy, Cardinal Andrieu in France is speaking the language of He who assumes to declare the laws of non-existent places himself all the lawmaking power of that nation. R has done that in France. When will it be in America? Cardinal Andrieu of France declares that laws become non-existent soon as the pope condemns them. Carc Gibbons declares: "Amid the continual changes in human institutions, the Roman Catholic Church is the one institution that never changes."—"*Faith of Fathers*," page 83. Therefore whatever is in France she will be in America when she considers it expedient to declare her:—*C. M. S.*

**MILITARISM.**—Militarism has foisted upon the world a policy which handicaps the work of the Church, cripples the hand of philanthropy, blocks the wheels of constructive legislation, cuts the nerve of reform, blights statesmen to dangers which are imminent and portentous, such as poverty and all the horde of evils which come from insufficient nutrition, and fixes the eyes upon people which are fanciful and far-away. It multiplies the seeds of discord, debilitates the mind by filling it with vain imagination, corrodes the heart by feelings of suspicion and ill-will. It is starving and stunting the lives of millions, and subjecting the very frame of society to a strain which cannot indefinitely endure. A nation which budgets at seventy thousand dollars each, while the slums of great cities are rotting, a millions of human beings struggle for breath, unless it repents, be overtaken soon late by the same Divine wrath which shattered Babylon to pieces, and hurled Rome from a throne which was supposed to be eternal.—*C. E. JEFFERSON, in Atlantic Monthly.*

**REFORM** is a noble watchword, and a necessary part of the progress of the world. It is, however, well to remember the fact that "the best reformers the world has ever had are those who have commenced themselves." The kind of reform that commences on one's neighbors is worth nothing at all in comparison.—*Forward.*

A LASTING joy is of the reflex kind, that comes back to the heart from joy given to others. Mere personal joy never lasts very long, and is apt in many cases to leave restlessness and craving behind. But joy flowing back is pure sweetness, and its nature is to dwell and increase.—*Forward.*



OUR YOUNGER FRIENDS.

HE GOT LEFT.—Clara Logan sat by a log telling stories of children.

"A lady," she said, "reclined on a couch her library one night with the light low, going to go to sleep. Beside her on a table was a dish of fine fruit. As she lay there she saw her little daughter tiptoe into the room, in her long, white nightgown. The child, thinking her mother asleep, advanced tiptoe to the table, took a bunch of grapes and stole out again. The mother awoke and grieved at such misconduct on the part of her good little daughter, but said nothing, a few minutes passed. Then back into the room again crept the child, the grapes in her hand untouched. She replaced them on the table, and, as she departed, her mother said to her mutter, 'That's the time you got up, Mr. Devil.'"

ATTENTION.—Cultivate the habit of intense attention to whatever subject is before you, whether in reading, observation, or in listening to the instruction of others, and check the first tendency either to a listless activity of mind, or to allowing it to be carried astray by visions of the imagination, or by incidental trains of association foreign to the subject. Sound intellectual progress depends less upon protracted and laborious study than on the habit of close, steady, and continued attention. It is from it that evidence derives its power to produce conviction; it is by means of it that any subject of inquiry is brought before the mind in a manner calculated to yield sound views and accurate conclusions, and the deficiency of the source of those partial and distorted impressions by which men, even of considerable endowments, often wander so widely from truth.—*Found in the African's Friend.*

THE ANCHOR WATCH.—"I often recall," said an old sailor, "a certain night at sea. A storm had come up, and we had put back for a point of land, but still the sea had a way on us, and we were in danger of drifting. I was on the anchor watch, and it was my duty to give warning in case the ship should get her anchor. It was a long night to me, keeping my hand on the chain, I could tell the feeling of it whether the anchor was dragging or not; and how often that night I placed my hand on that chain! And very often since then I have wondered whether my ship was drifting away from God, and then I go to pray. Sometimes during that long night I would be startled by a rattling sound, and I would put my hand on the chain, and find that it was not the anchor dragging, but only the chain grating against the rocks on the bottom. The anchor was still firm. And sometimes now, when temptation and trial I become afraid, I am then praying I find that way down deep in my heart I do love God, and my hope is in his salvation. And I want to say it a word to you, boys. Keep an anchor watch, lest, before you are aware, you may slip upon the rocks."—*Selected.*

THOMAS CHETT was a meek but careless

clerk, who, through no greater fault than carelessness, was continually blundering in his work. His most usual mistake was to misdirect letters, either by substituting a wrong street number, or by writing, say, "Cal." for "Col." One day, says *Youth's Companion*, his employer laid on his desk a letter which had been over a month in the mails without reaching its destination—and all because of Thomas's error.

"Now, this thing has got to stop," said his employer. "Such delays waste time and money. If you had used an envelope which hadn't had our address in the corner, we might never have known where this letter went to."

THINGS TO LEARN.—Some one has suggested eight things every girl can learn before she is fifteen. Not every girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach: Shut the door, and shut it softly; keep your room in tasteful order; have an hour for rising, and arise; learn to make bread as well as cake; never let a button stay off twenty-four hours; always know where your things are; never let a day pass without doing something to make some one comfortable; never come to breakfast untidily dressed.

BOYS—AND MOTHER.—Will you stop your play and listen a minute while I tell you about Ned Taylor and Billy James? Yes.

Well, you see, it was this way: Ned's mother was an all-right one; there wasn't anything she wouldn't do for him, for he was all she had in the world, and she just thought of him most of the time, what would give him pleasure and help him to grow up to be right, brave, strong and reliable, like our president. Well, when a mother loves her boy like that she likes to kiss him when he goes to school, and when she watches for him to come to lunch, and he runs in with his cheeks all red and fresh, she naturally likes to kiss him again. Then at night after a good old talk of course she kisses him once more. Also she enjoys having him sit on her lap, no matter how far his legs hang over or how heavy and sharp his bones are growing; and if he'll just rub his cheek against hers, why, she's delighted! Think how small a thing it is which gives so much pleasure and makes her smile while she is mending holes in stockings, or making beds, or washing spots out of suits, or cooking something good by the hot stove, instead of going out to have a playful time like you.

Well, about Ned Taylor. He took Billy James home to lunch with him one day, and there stood his mother looking out of the front window for him with that same bright smile of welcome on her face. And Billy James says as he sees her, "Ain't mothers the limit? Always pestering a fellow and looking after him and wanting to mosh over him the whole time!" And Ned nods his head and says: "It's all right when a chap's small, but when he gets as big and husky as we are, it's time to call a halt, I say."

By that time they were up the steps and Ned's mother threw open the door and cried: "Why, how are you, Billy? Come right in," then turned to kiss Ned as usual, but he ducked his head and made a bolt for the stairs with Billy close behind.

Ned's mother looked after them in a queer, dazed sort of way and put her hand up to her mouth where a warm live kiss had just died. Then she turned away to the dining-room and winked the tears back from her pretty brown eyes.

When the boys came down to lunch, it was all ready, and Ned's mother was as bright and smiling as ever as she faced them at the table. "Now, here are some waffles and maple syrup, Billy. I wonder if you like them as well as Ned and I. Just try some." But while she talked and kept their plates filled, she herself could not swallow a morsel, for her throat seemed to have a big lump in it, and there was such an ache in her heart!

After a while she said: "Have you boys studied yet about James A. Garfield?"

"Sure," answered the boys together. "We have him this afternoon in our history." "He was great," added Billy. "He was every inch a man all right," seconded Ned.

Ned's mother laughed. "Now isn't that funny, that you are studying about him to-day. And I was about to tell you a little anecdote of him myself."

"Oh do, mother," cried Ned, "it may help us out."

"Well, it's not much in one sense, and yet it shows what sort of a man Garfield really was. It is sometimes easier to be a great hero than a truly fine man. But to be both, ah, that is really worth while! Now take out your notebooks and write down these two sayings of his first so you can memorize them. Ready? Now—I would rather be beaten in the right than succeed in the wrong."

The boys wrote it down and were silent as they read it over and took in the meaning, while Ned's mother looked out of the window with a wistful expression in her eyes.

"Next," said Ned after a few moments, and his voice was very grave.

"A pound of pluck is worth a ton of luck," she quoted.

"That's fine," exclaimed Billy as he wrote it down, "I'll get that off this afternoon."

"I think I like the first better," remarked Ned thoughtfully, as he pushed his chair back from the table.

"And now the anecdote before you start," said Ned's mother. "It is a riddle for you."

The boys were all interest. "Immediately after Garfield had taken his oath of office in Washington which made him President of the United States, before a great gathering of people, what do you think he did?"

"Made a speech?" questioned Ned.

"Thanked the people?" suggested Billy. "No," answered Ned's mother, "he turned to his dear old mother by his side and kissed her! Everybody loved him the better for that, because it showed that he realized that he never would have become the man he had if his mother had not helped him. That sweet act of his will always be remembered."

The eyes of the two listeners sought the carpet, while their faces went red to the roots of their hair. For a moment no one moved or spoke, then Ned suddenly raised his head, squared his shoulders, and, stepping quickly around the table, threw his arms about his mother and kissed her, not only once, but many times.

Billy wondered, as he walked quietly out of the room, why his eyes were wet and what gave him the sniffles. The house did not seem chilly to him; he could scarcely have caught cold. He felt very queer, and he thought of his mother and what he would do the very first thing on reaching home after school.—MAY PIERCE GESTFIELD.

#### Extracts from the Epistle, London to Philadelphia, 1780.

We know in whom we have believed, we have not followed a cunningly devised fable, but holy certainty. Let us therefore rejoice in this, that the foundation of God stands sure, having this seal, the Lord knoweth them that are his; and all such are in a peculiar manner under his heavenly care and notice. He who formed the eye sees these in all their states of probation, and his holy ear is open to their cry. Let us then cast our whole care upon Him, and look toward his holy throne with a single eye; this will preserve the body full of light, and in this light fresh qualification will be received to promote the glorious cause of Truth and righteousness in the earth.

In all your deliberations, feel deep in humble waiting for the arising of that life which is the light of men; in this alone stands our safety, strength and preservation.

Sufferings have been the portion of the righteous in every age; they are allotted in best wisdom in order to awaken the soul to look for support where it is alone to be found. The wandering transgressors and carnal-minded amongst the people are in mercy fed with the rod, in order to drive them home to the good Shepherd and Bishop of souls.

To form the tender minds of youth and train up souls for heaven, or so to bring them up in the nurture and admonition of the Lord, that the ground of their hearts may be kept clear from noxious weeds and in a fit situation for the reception of heavenly visitations, is a glorious work, in order to which there is a necessity for parents, guardians, and all who have youth under their care, to watch upon prayer, and to walk in the Truth themselves, that by living under the seasoning virtue of its holy influence we may be qualified to second the operation of heavenly visitation on their tender minds.

And, dearly beloved youth, ye beauty of the present and hope of succeeding generations, feeling at this time an affectionate engagement on our minds on your behalf, we entreat you in the love of our heavenly Father, be not high-minded, but fear Him who made heaven and earth, the seas and fountains of waters. Give diligent attention, we beseech you, to the early visitations of Truth upon your minds, take good heed to that commandment that is a burning lamp,

that law in the mind, which if minded will lead to everlasting life and endless glory. Thus will the blessing that makes truly rich be poured down upon you, the blessing of everlasting preservation will enclose you on the right hand and on the left, and not only redeem your minds from all those lying vanities you may heretofore have followed after, but as you follow on to know the Lord, and obey his heavenly witness in the heart, you will be favored with that comfort and peace of soul, which is Zion's principal treasure, and the strength and rejoicing of all her inhabitants.

Oh! suffer Him whose fan is in his hand to purge effectually the ground of your hearts, and to lay the axe of righteous judgment to the root of every evil tree, that all pride, high-mindedness and every youthful lust that wars against the soul may be removed, and no plant whatever suffered to remain in the garden of your hearts, but what is of the heavenly Father's planting, so shall you be made trees of righteousness, bringing forth good fruits, to the praise of his grace, who hath called you to be heirs of salvation.

#### Science and Industry.

SALMON.—Of all the fish that swim the waters of the earth none is more worthy of our study than the salmon. Like the silkworm, the salmon goes through several changes before it becomes full grown, ready to sport in the briny deeps, as gaily as the butterfly flits in the balmy summer air.

Salmon choose mates, just as birds do, and, like the birds, they seek a safe place to build their nest. When a pair of salmon have found a suitable sheltered nook, they set to work together to dig in the sand a nest eight or nine inches deep. When it is finished the mother salmon lays the eggs in it, and the father salmon covers them over with sand to protect them. Then they swim back to the sea, for they know that the warm sun of spring will hatch out the eggs without further care. Salmon always choose their nesting-place up a river, although they themselves love the deep ocean best. They know that baby salmon cannot live in strong salt water.

At first these baby salmon are very weak and helpless, and look like anything rather than the strong, gallant creatures they will some day be. So they hide about among the rocks where they were first hatched out. Fifty days pass before they even begin to look like fish. Gradually they take on their proper shape, and with it coats striped with transverse bars. In this second stage they are known as parr, but even yet they are timid and weak and dare not follow their brave parents to the sea. They remain nearly two years in the quiet river pools, and only gradually take on new strength. With it they get a shining jacket of silvery scales. When they appear in this new raiment they are known as smolt, and then their courage comes. Whole troops of smolt betake themselves, as swiftly as fins and tails will bear them, to the longed-for sea.

In the sea the smolt lose themselves mysteriously for several months, then they return again to their native rivers and seek the

pools, where they timidly frisked about. But what a transformation has place! The little smolt that was only inches long, weighing hardly an ounce, is now a vigorous grise, and his weight is now four pounds. After a short stay among native haunts, back the grise goes to the river. When he next seeks the river, he is a grown salmon, weighing from six to ten pounds. With each return to the sea size and weight increase until even a hundred pounds is reached.

When the salmon go up the rivers to their spawning-places, they let no obstacle stay them, not even a waterfall as high as twenty feet. There is such a one at Leit near Dublin, Ireland, and the country people make a holiday in order to see the salmon clear this great height by their wonderful leap, as they seek the upland waters.

For the salmon are really remarkable athletes, and display skill, strength and determination in making their high leap. When a salmon, in swimming up a stream meets a waterfall, he bends his flexible spine until his head nearly touches his making of his strong, slender body a kind of circular elastic spring. Then suddenly lets himself go. His powerful tail strikes the water, and with the force of a blow he shoots upward, like the arrow from a bow, and clears his distance. If he fails, he tries again; again until he succeeds. Sometimes courage and determination of a leader in a difficult leap in which he finally succeeds will encourage his followers, and they try and try, until at length they too clear the height.

Like the bee, the ant, and the silkworm the salmon is celebrated in the myths, folklore and poetry of nearly all people, from the most ancient times, and is still loved to-day. The salmon is one of Nature's teachers. UNCLE OSWALD, in *Century Path*.

POTATOES AND FAMINE.—THE story of the introduction of the potato into France has been often told. The country people were so convinced of the poisonous nature of the tuber that they would not give it a trial. Its friends were actually mobbed for trying to introduce a food that would poison the people. The story goes in two ways. One of these tells us that King Louis XIV wore potato blossoms in his buttonhole and had potatoes on his royal table, until they became popular with the aristocratic classes. Another story recounts how celebrated physician and philanthropist planted a field of potatoes, about which placed a guard, with instructions to allow just as much thieving as possible. The poor people, believing a vegetable that served such watchful care must be of great value, stole nearly the whole of them. In this way their prejudices were overcome, and a valuable esculent added to their dietary.

The planting in Ireland went on so extensively that Cobbett declared it was destined to ruin the whole country. The people were turning aside from other articles of food so generally to the culture of the potato that when the rot set in they starved. This rot, which is so very diffi-

ontrol even at the present day, spread over Ireland just before the middle of the nineteenth century. The civilized came to the rescue with shiploads of rails, and yet the rot was one of the great-disasters that ever overwhelmed any nation.—*Outlook.*

THE essential unity of the human race has been discovered and realized only through Jesus Christ our Lord.—C. CUTHBERT HALL.

**Bodies Bearing the Name of Friends.**

DAILY MEETINGS FOR THE WEEK, NINTH MONTH 26th to TENTH MONTH 30th, 1909.  
 Monday, at Norristown, Pa., First-day, Ninth Month 26th, after meeting, A. M.  
 Tuesday, at Media, Second-day, Ninth Month 27th, at 10 A. M.  
 Wednesday, at Concordville, Pa., Third-day, Ninth Month 28th, at 9.30 A. M.  
 Thursday, N. J., Third-day, Ninth Month 28th, at 10 A. M.  
 Friday, N. J., Fourth-day, Ninth Month 29th, at 10.30 A. M.  
 Saturday, at Horsham, Pa., Fourth-day, Ninth Month 29th, at 10 A. M.  
 Sunday, at West Chester, Pa., Fourth-day, Ninth Month 29th, at 10 A. M.  
 Monday, at Malvern, Pa., Fifth-day, Ninth Month 30th, at 10 A. M.  
 Tuesday, Pa., Fifth-day, Ninth Month 30th, at 7.45 P. M.

PROPOSED FRIENDS' MEETING-HOUSE AND HOSTEL FOR BRITISH COLUMBIA.—The following is a circular letter handed to us in Seattle by one Henry Little of Victoria, who meets with a few friends in both cities on alternate First-days in the best of "a waiting worship and a waiting ministry," in sympathy with a paid and stated ministry in Victoria, as the so-called "Outpost of the British Empire," at a growing and growing Tourist and Residential Resort, the capital city of British Columbia is situated at the southern end of Vancouver Island; is often aptly described as "a bit of England on the west coast of the Pacific." The present population is nearly eight thousand, and is rapidly increasing.

The new country of "Far Western Life," with its various developments, its vast territory, its resources unlimited, where a nation is so-to-speak being "born in the wilderness" and where the rush after gold and property is bringing alike to all classes of society, one cannot but be impressed with the unique opportunity now presented for the work of the Gospel and the teachings of Jesus, the truth as it is in Christ Jesus. There are a few scattered members of the Society of Friends (or seventy per cent. from English meetings) at present settled in and around Victoria, are quite desirous of lending their quota of time and effort to this good work. What better form of religious truth could be so aptly met the needs of such a community of the "Christianity" of old creeds in the world, than that of well-worn, time-honored Quakerism? settlements spring up from time to time, centered and some active Friend, and these in future will naturally look to the Mother Meeting at Victoria for financial aid towards renting (where one is available) or building a small meeting room adaptable business or church purposes so that the meetings be continued.

It is estimated that fully a few hundred Friends from English, Canadian and American Meetings, settled in and around the Northern Pacific Coast cities and villages, are being lost to the Society, year by year, or to other sects (whilst clinging tenaciously to their membership with Friends) and joining in their work with an earnestness which might have been ours, for the lack of means to foster at the right time and in the right way, such struggling agencies for good when they are so very concerned by their own spiritual well-being, and with keen regrets, "tired of trying to get up to a meeting and school after the manner of the world, with neither assistance nor encouragement from the Society, gradually accept the proffered help, with accompanying obligations, from other denominations." The result of a trust fund all leakages arising might thus be alleviated.

We find in Victoria a gathering of twelve or fifteen

members, along with four or five regular attenders, out of a district membership of fifty; a children's school of sixty or seventy, and a well ordered meeting in the evening. The only available room for all this, until a suitable building can be erected, is an old wooden hall, which is criticized as barely sanitary, and certainly lacks any comfort or attractiveness; in this an unsuitable neighborhood, it is surprising that the most valued, the elderly Friends, are generally restrained from attending such a place? or that the name "Friends" does not appear on the outside of so dilapidated a room, which cannot be repaired because of building restrictions.

The new meeting lately started at Vancouver, with the assistance of Victoria Friends, having an attendance varying from ten to twenty, meeting at two or three homes in turn, might have an increase of more than double, could they but be afforded to hire or build a more central. Then the locating of two families of English Friends in the farming district of Lake Shawangano also seems to claim attention at this time, for, judging by the interest evinced by neighboring farmers attending the meetings held week by week in one of their homes, the same would be in prospect, especially could be helped by the erection of a simple frame building seating about fifty. Also the advent lately of another family of Friends at Alberni is encouraging the Friends there to form a meeting. These two settlements being on Vancouver Island in convenient proximity to the capital, both hope to be established in the near future, the headquarters of a central Meeting-house and Hostel for Friends at Victoria.

The untold advantages of establishing a small Hostel in connection with the meeting-house at Victoria, as serving perhaps an even greater purpose than do the Friends' Institutes of English city life, must be admitted towards a centre which is not only geographically "the gateway to the Orient," and highway for missionaries and traveling Friends going to and from England and the far East, but also the mild winter resort for residents from the cold prairies.

If Friends in England and Ireland would, with their accustomed generosity, see their way to contribute towards the erection of the Friends' Meeting-house and Hostel at Victoria, the blessings and service of such would surely prove of unquestioned value, not only to Friends and their descendants from the old country, but would be in every fact part of the foundation work for Quakerism and all that it represents in this new and distant land.

The cost of land, meeting-house and hostel, as outlined, would, approximately, be £4,000, os. od. Any sum received over and above would be set aside as a trust fund for extension work in outside settlements.

Signed on behalf of the Victoria Meeting of the religious Society of Friends,

EDWIN COVENTRY, Clerk to Victoria Meeting.  
 Postal Address, Box 174, Victoria, B. C.  
 ROBERT WM. CLARK, Local Agent.  
 Local Treasurer for Special Building Fund.  
 Box 336, Victoria, B. C.  
 GEORGE HENRY LITTLE, Acting Correspondent.  
 Box 335, Victoria, B. C.  
 VICTORIA, B. C., thirty-first of Third Month, 1909.

We are informed that two of the larger body Yearly Meetings (North Carolina and Ohio) have withheld their consent to the invitations of the two New York Yearly Meetings to join the latter by delegates to their proposed combination in regard to the Peace movement. The attitude of Philadelphia in regard to that invitation is yet to be learned.

**Westtown Notes.**

School opened on Third-day, the 14th, with an enrollment of two hundred and forty-two pupils. Of these, one hundred and twenty-three are boys and one hundred and nineteen are girls. Every available place on the girls' side is filled and there are vacancies for only three or four boys. One year ago the attendance was two hundred and forty-five.

There are sixty-five new pupils this year, who come from fourteen different States of the Union. Seven of the new scholars join our Senior Class, an unusually large number, and form a valuable addition to it.

Walter W. Haviland was present at the meeting for worship on Fifth-day of last week.

The additions to the teaching staff are as follows:—

C. Emmett Trueblood, of Salem, Ind., who teaches some mathematics and the boys gymnastics; Nellie B. Michels, of Brunswick, Me., who has the greater part of the Latin work, and Edith L. Cary, of Glens Falls, N. Y., who teaches two upper classes in Latin in addition to other duties.

**Correspondence.**

A VISIT TO NANUCKET.

MANSEFIELD, MASS., NINTH MONTH 10TH, 1909.

To the Editor of THE FRIEND.

Dear Friend.—Having for some time felt a strong desire to pay a visit to the island of Nantucket, where my late wife's grandfather lived over a hundred years ago, I started from here last Seventh-day, the 4th instant, via New Bedford, Wood's Hole and Martha's Vineyard; a five hours' delightful sail. At Wood's Hole we waited for the Boston train, and being so near Labor Day, a great number came on board to enjoy the holiday on quaint old Nantucket. The views round Wood's Hole I much admired, hills and wooded slopes on land side and seaward the Elizabeth Islands loomed up one after another, adding to the beauty of the scenery. One of these islands is owned chiefly by a millionaire and shows the effect of good cultivation, and more luxuriant growth of evergreen and deciduous trees. Away to the northeast stretched the barren coast of Barnstable and Falmouth towards Cape Cod. Passing in and out of Wood's Hole the channel is very narrow and guarded by bush buoys and bell buoys; some of the latter are also in evidence when in the vicinity of the other islands, and ring out their plaintive tones, as warnings to storm-tossed sailors, of hidden rocks, dangerous and alluring to the mariner. The water is very shallow near Wood's Hole and the steamers drawing but six feet of water seem safe only in moderate weather. Approaching Martha's Vineyard, a very large bay opens to view a splendid harbor, and then rounding a point, we see the island of Nantucket, and go ashore for Oak Bluffs, and fine views of the town and hillsides present a charming variety from the calm of still water. Two or three times we seemed almost out of sight of land, the water of the ocean placid as a lake, only now and then disturbed by a fish rising to the surface for fresh air, or a seal hauling the net and dragging aboard. The almost entire absence of steamers, and at times a two or three-masted schooner, besides smaller fishing craft, passing and disappearing on the horizon, carried one to memories of half a century ago.

Arriving at Nantucket and wandering over the island, not an auto-rickshaw or a motor car was to be seen, and as visible, adding much to one's comfort. I was enjoyed the beaches and the foam of the breakers rolling in over four feet high and could not resist the desire for a short swim. Shells of large and very minute size, etc., rewarded the search for curios. Visiting the rooms of the Historical Society established by Friends, I found much of great interest in its very valuable collection of historical, geological, astronomical research souvenirs, etc. One large room attached was nicely fitted up for a Friends' meeting to seat perhaps two hundred for the use of travelling ministers to hold meetings in.

While at the Maria Mitchell home, where I was shown the telescope whereby she discovered a large comet many years ago. The house is very quaint and old styled in its make-up and furniture, and also many relics and showcases of geological specimens and records. One was an original letter from Benjamin Franklin to a relative. His name was placed on the map of Philadelphia, an elderly Friend, who spends her summers on the island.

During the summer they claimed the transient population on the island to be ten thousand, mostly in the town of Nantucket and at Siasconset on the east end of the island, to which place one-train railway runs about nine miles. The land itself has a circumference of near thirty-five miles by the shore roads, and its products are mostly cranberries and blue or huckleberries. About two hundred years ago there lived on the island some seven hundred Indians, and though Lord Northcote (I believe) had a grant of the whole island from the King, the two Friends who settled on the island made a treaty, purchasing land from the tribe similar in character to what William Penn did in Pennsylvania.

One hundred years ago there were at least two large meeting-houses in the town where they, as two large churches, are now the only single member of the Society bears testimony to the Truth as he held precious. The places of worship are now very poorly attended. Sports, fishing, motor boating and sail

boating and drives round the island seemed the order of the day.

Before I knew of the Friends' meeting-house, I called on the pastor of the Methodist church and arranged with him to give notice on First-day morning at close of their service that I would be at their evening meeting. He was quite pleased to do so, as he had been connected with some Friends in a revival held some years since in Massachusetts. I was pleased to see about seventy-five out to the evening meeting, and I was able to relieve my mind at its length, dwelling on the words of the "Ode." One of its verses even Christ and all his brethren also, also that though there was a seed of evil, and cloud of darkness over all souls whilst servants of sin, there was also above all this, the overshadowing, boundless love of God through Christ Jesus; and this power expressed by "the Holy Ghost," the "Eternal Word" who was in the beginning with God, etc. "The Grace of God" also "bringeth salvation" and hath appeared unto all men. "The Holy Spirit the Comforter" the promise of our Lord ere his re-ascension to the Father, are all one and the same voice knocking at the door of our hearts for entrance for our holy communion with Him, and for our obedience to His controlling power, that Satan may be cast out and the kingdom of heaven brought in. And that that the power of his love through Christ's coming and sufferings extended as far back as the first transgression and down to the furthest ages of mankind yet to come. Also was shown the difference between the true "Word of God" (as in John 1) and the written words of Scripture by inspired men. "The Kingdom of God" is that which we must be possessed of to know the Kingdom of heaven to be within us, and our souls sanctified that we may be worthy of the blessings promised to those who overcome, even "to eat of the fruit of the Tree of Life standing in the midst of God's Paradise" and to do this must lead pure and holy lives here on earth.

The people were very attentive and many expressed themselves well satisfied, and I felt thankful for the overshadowing Presence, and humbled at the thought of such a poor instrument being so highly favored by his guiding Hand.

STEPHEN R. SMITH.

#### SUMMARY OF EVENTS.

UNITED STATES.—President Taft in a recent speech in Chicago is reported to have said: "There is no subject upon which I feel so deeply as upon the necessity for reform in the administration of both civil and criminal law. To sum it all up in one phrase, the difficulty in both is undue delay. It is not too much to say that the administration of criminal law in this country is a disgrace to our civilization, and that the prevalence of crime and fraud, which here is greatly in excess of that in the European countries, is due largely to the failure of the law and its administrators to bring criminals to justice. I am sure that this failure is not due to corruption of officials, which is not correct for their negligence or laziness, though of course there may be both in some cases; but it is chiefly due to the system against which it is impossible for an earnest prosecutor and an efficient judge to struggle. We inherited our system of criminal prosecutions and the constitutional provisions for the protection of the accused in his trial from the law of England, which is inherited from her the jury trial. All these limitations and the jury system still are maintained in England, but they have not interfered with an effective prosecution of criminals and their punishment. There has not been undue delay in English criminal courts. But I conceive that the situation is now ripe for the appointment of a commission by Congress to take up the question of the law's delays in the Federal Courts and to report a system which shall not only secure quick and cheap justice to the litigants in the Federal Courts, but shall offer a model to the Legislatures and Courts of the States by the use of which they can themselves institute reforms."

An Association has lately been formed, called the National Conservation Association, of which Charles W. Flott, lately of Harvard University, is President. Its object is to assist in preserving the resources of the country. The constitution of the new association contains a specific declaration of policy, which states that the land should be so used "that erosion and soil wash shall cease; that arid and semi-arid lands should be reclaimed by means of irrigation; that swamp and overgrown regions should be drained; that the waters developed so covered as to promote navigation and develop water power for the benefit of the people; that the forests, which regulate our rivers, should be protected and promoted; that the industries and promote the fertility of the soil, should be preserved and perpetuated; that the minerals found

so abundantly underneath the surface should be so used as to prolong their utility; that the beauty, healthfulness and habitableness of our country should be preserved and increased." For the protection of forests the statement of principles recommends the purchase or control by the nation of the necessary land within the limits of the drainage basins, for timber cutting and the support of practical forestry. The retention by the Government of the title of all lands still in public ownership, which contain phosphate rock, coal, oil or natural gas, and the development of the same by private enterprise, under conditions which will prevent extortion and waste, is advocated. Headquarters of the new association probably will be opened at New York. It is stated that ample funds have been subscribed.

Vice-Chancellor Edwin Robert Walker has handed down an opinion making permanent a temporary injunction recently issued ordering the Atlantic City Baseball Club to refrain from playing on the First-day of the week in that resort, in reference to noises made on the First-day of the week the Vice-Chancellor says: "These noises have the effect of disturbing that quiet and rest which the citizen, wearied with six days of labor, is entitled to have for his recuperation, and as the law of the land is against Sunday noises of this character, it is proper to ask away from the defendants and not to be pleaded as any justification for the commission of disturbing noises at the given time, even though they be but slight." He quotes a number of similar decisions, showing that noises may be nuisances on the First-day of the week, though not harmful or actionable on week-days. Additional arrests have been made on the First-day of the week, though not harmful or actionable on week-days. The defendant's attorneys are now in the week in Atlantic City under the direction of the County Prosecutor, Goldenberg. Most of those arrested have furnished bail and their cases await the action of the Grand Jury which is to meet in the Tenth Month. On the 19th inst., the saloons in Atlantic City, it is reported, were closed, and no attempt was made to close them or arrest the proprietors.

President Taft has placed himself unequivocally on record as being opposed to suffrage restrictions which are manifestly intended to discriminate against the negro race. In answer to a letter asking his opinion regarding the franchise amendment to the Maryland Constitution which is pending there, he is reported to have said: "It is differentially drawn to impose educational and other qualifications for the suffrage upon negroes and to exempt everybody else from such qualifications. This is gross injustice and is a violation of the spirit of the Fifteenth Amendment. It ought to be voted down by the people, whether Democrat or Republican, who is in favor of a square deal."

Director Neff of the Board of Health in this city, in speaking of the decrease in the number of cases of typhoid fever, says: "This remarkable decrease is no doubt largely due to the fact that we have been for some time receiving filtered water of exceptional purity, as at the filtration plants, are removing nearly one hundred per cent. of bacteria from the water. In fact, but notwithstanding this, we are still having by far too many cases of typhoid fever. During the last seven weeks about one-third of the cases occurring in Philadelphia have been contracted outside the city limits. The instructions issued to the public by the health department were followed, but should not have a single case of this character. About ten per cent. of the cases reported are known as 'secondary' or 'contact' cases, where the disease has been contracted from those already afflicted. These cases we cannot control further than by persistent appeals to the public to give some regard to the instructions of the department as to the proper means of avoiding infection."

FOREIGN.—A despatch from Birmingham, England, of the 17th inst., in reference to a large gathering there which was addressed by Premier Asquith, says: "The meeting was remarkable because of the frenzied willed axes during the proceedings, which were used to climb to the roof of a building adjacent to Bingley Hall, where the meeting was held, and loosened tiles and bricks with axes and pelted the police below. Several persons were hurt. The suffragettes were dislodged from the roof by the aid of the fire hose. Other suffragettes threw missiles and smashed windows in the train in which Premier Asquith was departing from the city after the meeting. Several of them were arrested."

Matthew Henson, the colored man who accompanied Commander Peary in his late Arctic explorations, and who has acquired a knowledge of the language spoken by the Eskimos, has given an account of one night and two days, which Peary, himself and four Eskimos

passed at the north pole on the 6th and 7th of the Tenth Month, 1900. He says: "The ice at the north pole is the same as on the journey up. I believe there is a difference in the temperature at the pole from some distance South." The lowest temperature observed was about 57° below zero, Fahr.

A report has been made to the parliament of the State of Queensland showing that the rabbit pest in that State has cost the government already \$2,000,000. In 1895 a man living in Australia imported a pair of rabbits; up to that time the rabbit was unknown in that part of the world, but from that single pair progeny amounting to millions has resulted. The whole country is overrun with them. Thousands of settlers have been ruined by these pests, who have destroyed the vegetation. The government has offered a prize of \$25,000 for any plan that will exterminate them.

A recent despatch from the City of Mexico says: "An important archaeological discovery has been announced by Professor Ramon Mena, who heads the Government expedition to Orumba, in the State of Mexico, which has just been completed. It is of great antiquity. A pyramid similar to that uncovered at San Juande Teotihuacan has been exposed. The pyramid is sixty feet high and two hundred feet in diameter at the base. The remains indicate that the city was built and occupied in the time of the Toltecs."

A recent despatch from Pekin says: "Students have been ordered to leave the country by the United States and to give up their claims on the arrangement which that part of the Boxer indemnity that was returned to China by America is to be expended in that latter country for educational purposes."

It has been announced that the University Medical School in Canton, China, had acquired a large tract of land upon which a hospital and a later building instruction will be erected. By means of a commission it is stated several religious denominations will cooperate in the establishment and maintenance of hospital and college. It is expected that this commission in Canton will be the pioneer in medical education in China.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 83.

Margaret Ward, Canada; Alva J. Smith, Agt. of the Empire Hinshaw, Kans.; Wm. Bishop and for Edw. Bishop, N. Y.; James W. Adams, Agt. Cal.; Caroline Cook, Wm. F. Michener, Agt. Pa.; and T. Starbuck, of the No. 13, 30, 37, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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

#### NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage will run trains leaving Broad Street Station, Philadelphia, 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chest Bell Telephone, 114A.

WM. B. HARVEY, Sup't.

MARRIED, Eighth Month 6th, 1900, at Friend Meeting-house, Forty-second Street and Flower Avenue, Philadelphia, C. WINFRED COPE and FLORENCE DIED, both of Philadelphia, Pa.

DIED.—At her home near New Market, N. C., Fifth Month 16th, 1900, DR. PHOENIX J. MOWEN, daughter of Joseph and Ruth Newlin (both deceased), aged seventy-fifth year of her age; she was a life-long member of the Society of Friends and an elder of Marlboro Monthly Meeting (Conservative) about thirty years. We believe our loss was her eternal gain.

—At her home in Santa Barbara, California, Eighth Month 31st, 1900, HUGH D. VAIL, widow of Hugh D. Vail formerly of Philadelphia. She was born at Rahway, N. J., Fifth Month 22nd, 1834.

WILLIAM H. PALE'S SONS, PRINTERS,  
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# THE FRIEND.

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THE DANGER IS WITHIN.—The most serious enemies of the Friends at the beginning, and the chief instigators of their persecutions, were the paid ministers; chiefly those whose cause Friends stood for the doctrine of a free gospel ministry,—thus striking at the pastors' salaries. And although that cause has lost its rancor since the clergy have learned to understand the Friends and fear them less, still up to this day a paid ministry has been a steadfast element of hostility to the spirituality of Friends' doctrine,—most especially since it worked its way *within* our walls. Now our enemies are practically those of our own household and name. These serve to extinguish its "Quakerism" more and more, and gathered institution upon earth. But in various places in Christ "Quakerism" can never be extinguished, neither among men, until the Holy Spirit is extinguished. And it seems increasing in the acknowledgment of other religious professions, even though under its own name decreasing. What becomes of our present name, "Christ is" as George Fox said; and we apprehend that the essence of his conception of Christianity will be the religion of the future. No matter how eloquently the "Message of Quakerism" is descanted upon or eulogized, the paid clergy under its name, yet there is no class who in effect are serving more to suppress that message than the very "Friends'" clergy who have put back its settings into the mode of the non-waiting, non-conducted, program worship and ministry.

If thou wouldst by revelation talk, thou must first by revelation walk.

## The Cancelling of Our Message by Amalgamation.

"Behold how good and pleasant it is for brethren to dwell together in unity." It is also good and pleasant for half-brethren to dwell together neighborly in unity of personal love, though they cannot unite on all points of doctrine. Our neighbors thinking our thoughts is not the essential condition of love, though it may be essential to unity of belief.

The signs of the times are said to be calling for a union of different Christian denominations, by a mutual winking at their fundamental differences of creed. But their love of one another must be in some measure founded on mutual esteem, since "love rejoiceth in the truth" and so in those who are steadfast to their convictions of truth. And how can there subsist a Christian esteem for those who are indifferent to essential differences? We apprehend that there will be greater mutual love between those of different sects who are honest in their holding of essential differences of principle, than between those neutral or lukewarm ones who are indifferent to essential principles, preferring fuller pews to the principles for which those pews were built.

The principle and standard of Divine worship and ministry as held by the Society of Friends from its beginning, stands unique among all Christian denominations. Nothing differentiates "the message of Quakerism" from the practice and theory of the other churches, as does its distinct profession of what constitutes Divine worship and one's authority for its public expression. Its being of too high and deep a standard for superficial consent, in no wise detracts from its worth and truth, but rather should commend it as the more true. Our message which is wrapped up in our silent waiting on the Lord's Spirit for worship and his present authority for each instance of its expression has been handed down to us in the substance of these words: "The immediate and perceptible influence and witness of the Spirit of God in the heart of man,"—as the inciter to every good word and work and the reprover of sin, turning the heart "to repentance towards God and faith towards our Lord Jesus Christ." But the one potency of all this is "The witness of the Holy

Spirit." This is, in short, the "Quaker Message" so-called, which in its operation includes all Gospel doctrine that must be felt, held and practised in spirit and in truth.

But it must be conceded that our message for worship and ministry is ignored by any system which makes men agree with men to preach, pray and, as it were, praise by mechanical program, at stated hours and moments irrespective of "the immediate and perceptible witness and authority of the Holy Spirit." Such a system is the lecture and concert system carried over into a man-made ministry. The only difference is, that the topic is religious. That of the true Friends is the prophetic standard, that of the other denominations is the man-made and man-paid lecture standard. In spite of all this there are doubtless many ministers serving under the humanized systems who at times, for the sake of souls whom God loves, are endued with power by his might on special occasions, to minister in an ability which He inspires. It is not such ministers of Divine employment whom the mere name of any denomination not ours can make us stigmatize, but the system which even under our misused name employs functionaries to preach whether with or without the Spirit. The Spirit is not, under such employments, held to be the essential factor for timing a vocal offering for worship. The minister is not to say, "My times are in thy hand, O Lord," but "in the hands of a clock." Are we not right in asking those who have thus coalesced with the system and nature of those denominations, to adopt one of their names, and no longer to mislead the public by the use of a name from whose standard they have in its most characteristic department seceded.

The employment of a Presbyterian minister to preach in meetings under the name of Friends in the absence of their own pastor, as we have witnessed, is what was in principle to be expected. Since the descendants of Friends throughout the larger bodies have surrendered their former fundamental principle for worship by which the Friends were distinguished, there has been little left short of identity with the other denominations but open amalgamation with them. We do not complain of such amalgamation in modes of worship, where the principles

of worship are already amalgamated or become the same. It is but natural and honest that the several drops of the same water should run together. But it is not honest when the anointing oil of the Friend has been replaced by the common water of the other professions in worship, still to put forth that water under the label of "Friends" or "Quakerism." In other business the change in goods is accompanied by a corresponding change in the trade-mark. Why should the merchants of this world be expected to be more honest than the children of light?

We have no prejudice against the Presbyterian minister as a Presbyterian. We personally esteem him as consistent in worship with the name which he professes. But should he without change from the principle of ministry of his church call himself a Friend or Quaker, we could not respect that inconsistency. He would be as untrue to his real name as Friends would be to change over to his principle of preaching and still profess the name of Fox's, Barclay's or Penn's principle. But still the leaders of the changed part of our religious Society openly acknowledge that the principle of ministry and public worship of the usual denominations of Christendom have been embraced, and the advanced standard formerly set up to constitute us a new and spiritual religious Society has been abandoned, and must be succeeded from in practice, as if they said "the play of Hamlet must now leave Hamlet out."

Let it be understood, it is not because they are of different sects that we are prejudiced against other ministers being employed as ours, but it is because their standard of worship and ministry is by that act acknowledged as all one with ours. If the amalgamation of principles must or does take place, let there be a corresponding change in our name. But it has taken place, save in the preserved remnants. May these revive and live up to the standard of life once raised, and the anointing will be witnessed as the unanswerable argument that the Truth is in their assemblies, and that the ancient and ever new life is sprung up, and the in-speaking Christ has renewed a right spirit within us as Himself the one overcoming religion of the future.

"No other book but the Bible so carries its powers into all translations. Shakespeare ceases to be Shakespeare when taken out of English. But in the more than five hundred translations of the Bible which the world is to-day studying, varying, of course, in their fidelity to the original, there still remains the same vital faculty of ministering to a Divine life in the reader."

WE ARE AMBASSADORS.—Every believer while on earth, in his several calling, is an ambassador for Christ, though not called to the ministry. He has something of his Master's character and interest to maintain. He derives his supplies, his supports, his instruction from above; and his great charge and care should be to be faithful to his commission, and every other care he may confidently cast upon the Lord to whom he belongs. In this sense we are to take the state upon ourselves, to remember our dignity, and not to stoop to a conformity to the poor world among whom we live; we are neither to imitate their customs, nor regard their maxims, nor speak their language; nor desire their honors or their favors nor fear their frowns; for the Lord whom we serve has engaged to maintain and protect us, and has given us his instructions, to which it is both our duty and our honor to conform.—*Selection.*

PERMANENT BUSINESS.—Very few people are contented to remain permanently in a single occupation. Men get sick of their business; after thirty or forty years of labor it has become wearisome and monotonous, and they long for a change, and wish they had never learned the trade they did learn. Many of them take good care that their children shall be bred to something else, more agreeable or more profitable. So men change their occupation, change their politics, change their position, and their residence, frequently to their disadvantage,—but still they are not content, and will change.

People who truly love and serve the Lord Jesus Christ, never grow weary of his service. They see political parties rise and fall, but they remain unchanged in principle and in life. They see men weary of everything around them; but they never grow weary of Christ and his salvation. And not only this, it is their greatest delight to know that their children are following in their steps.

What better recommendation can the Gospel have than the unchanging testimony of men who for thirty, forty, or fifty years have served the Lord with increasing satisfaction and delight? Surely a religion which satisfies a man for his whole lifetime, from childhood to old age, must spring from Him who is the same yesterday, to-day and forever, and must be fitted to give eternal satisfaction. "Oh satisfy us early with mercy, that we may rejoice and be glad all our days."—H. L. HASTINGS.

A NOTED geologist is quoted as saying that "had a man been living during the changes that produced the coal he would not have suspected their progress," so slow was the mighty process. Neither do we suspect the progress of many a social movement in the world about us which in the centuries to come will be seen to have been of the utmost importance. The leaven of the kingdom works slowly and silently, but it works.—*Forward.*

PARLOR car and day coach are only ways of getting to the same terminal. So poverty and riches are not vital to the Christian who looks toward heaven.

Foolish Things of the World Chosen to be found the Wise.

[It has occurred to me that some of the readers of "THE FRIEND" might be interested in reading the account of James Scribbs as related in a letter from T. B. Gould, John L. Kite, as will be found in "Gould's Life and Letters," page 29; strikes me as a remarkable case, showing when the Master requires service He sometimes makes use of feeble instruments to convey his message that no flesh should glory, and that a university education is not required.

WILLIAM C. MCCHEAN  
HALCYONIA, SASK., Ninth Month 10th, 1909.

Thou mayest suppose that I have unthinkingly of thy request, to give the account of James Scribbs; but not standing the delay, it has not been forgotten, although, being compelled to rely on tradition, after taking some pains, I myself wholly unable to tell thee even who he was, or when he died. The anecdotes which I have heard of him, chiefly related to me by several who were Friends, since deceased, and independent of each other, but all substantially agree. That he was a man of very small talents indeed, not having common sense or being capable of procuring his livelihood, or even of knowing when he ate or drunken sufficiently; but that he had a very striking, convincing, and remarkable gift in the ministry conferred upon him, under the exercise of which it was unusual occurrence for him to bring tears from the eyes of the audience, to such a degree, that there would be wet spots on the floor between the benches on which people sat; although, on his first rising, his appearance was so contemptible, and his manner so incoherent, and sometimes [perhaps] so nonsensical, that it produced laughter among those who were assembled. But the old man would pull the cap which wore upon his head, one way and another and say to such as made themselves merry: "My good Master has not come yet. When He does come, you will laugh on the other side of your mouths!" which was generally verified, as the Life and Power arose to dominion; the excellency of the Power being rendered more fully apparent, by manifest weakness of the instrument in use of, that no flesh should glory in the Master's presence.

Abigail Robinson (Mary R. Mortimer's sister), a very superior woman, and an excellent minister, who lived and died in this town, told me, many years ago, that when James Scribbs had a concern to travel as a minister, Peter Davis (of whom Joseph Oxley makes honorable mention in the Journal, and who, by the way, was Joseph Wilbur's grandfather), generally, if always, went with him to take care of her. As she added, he was not capable of taking care of himself out of meeting. And I have heard J. Wilbur say, that his grandfather Davis found it particularly necessary to watch over him at the table, it being customary in those days to put cider and other strong drink upon it; and when James to

the tankard, Peter would say, "Take it, James; that's strong cider." When they came to Newport, to attend Yearly Meeting, A. Robinson informed they were wont to lodge at the house of maternal grand-parents, Thomas and Mary Richardson, which, as I am passing, will say was at that time the house for ends of note to lodge at; T. and M. Robinson being truly honorable elders; and he was for a long time Clerk of the Yearly Meeting. Their house was thronged with company of the best and most discerning mind. Yet it had been handed down from father to Abigail Robinson, that (I think on more than one occasion) after James had been powerfully engaged in testimony in the public meetings during Yearly Meeting week, on returning to his lodgings, before a full company, he boasted that he had preached, and that he preached excellently. "No, James," said Mary Richardson, "you art greatly mistaken; *thou hast not preached this day.*" Why, he was sure he had, and that he did it well. "No, James, 'twas thy Gift that preached," said Mary Richardson.

On one occasion of his being in Newport, I think, it so happened that he got into the street alone, and being met by an envious pest, who was aware of his proverbial weakness, the pest challenged him to a public dispute in relation to Friends' principles and doctrines, which he readily accepted. A time and place were fixed, upon a spot, and James ran home to his lodgings, and reported it to his friends; who, not a little alarmed at the intelligence, told him never do; that the priest was a man of sense and learning, and would certainly get an advantage over him, and that must consider his own infirmities, and the honor of Truth. But James was flexible, and quite confident of success; and that he had accepted the challenge, and would be dishonorable to flinch; and not only so, but that "his good Master would aid him, and support his own cause." Friends finally yielded, and bore him company, and, in the language of my informant, he came off "entirely victorious!" I think I had this from John Wilbur.

James Scribbens belonged to South Kingsmen Monthly Meeting, and lived sometimes with one Friend, sometimes with another, in different parts of the Narragansett country. He was usually employed in the way which did not require much skill thought; and at one time, while residing the family of a Friend who lived near to a Doctor MacSparan (an Episcopal missionary, who was sent over from England by "The Society for the Propagation of the Gospel in Foreign Parts," and settled in Narragansett, in 1727, I think, and appears to have been a learned and eloquent man), and being engaged in repairing a breach in a stone wall (or fence), by the

roadside, the Doctor, who entertained a most contemptible opinion of the Quakers in general, and of James Scribbens in particular, in passing by on horseback, reined up his horse, and thus accosted him: "Well, James, how many tons of pudding and milk will it take, to make forty rods of stone wall?" Whereupon James dropped the stone which he held in his hand, and looking at the self-sufficient Doctor, said, "Just as many as it will take, of hiring priests to make a Gospel minister!"

It so happened, that a man of note and learning, whose name I have forgotten, although I think he was a lawyer and a statesman, and eminent in both respects, attended a meeting in which James Scribbens preached; and was so affected by what he heard, that at the close of the meeting, he requested some Friend with whom he was acquainted, to introduce him to the speaker; commending the sermon in strong terms, and remarking that so great a preacher *must* be a very sensible and learned man, and that he wished to have some religious conversation with him, and to ask him some questions. The Friend (whose name I have also forgotten), endeavored to divert him from his purpose, by explaining the nature of our principles with regard to the ministry; that it was neither natural nor acquired abilities, but the reception of a heavenly gift, and the renewed extension of Divine favor, which rendered the labors of our ministers so weighty and powerful; that they were not, however, always alike favored; that that gift was sometimes bestowed in a remarkable manner, not only upon illiterate men, but upon those of small natural understanding; so that if he were introduced to such in private, after witnessing their public services, he would be at once surprised and disappointed.

It was difficult to put the inquirer by; but the Friend at length succeeded, telling him withal that J. S. would probably attend a meeting at another place the next day. I think, to that meeting, however, the interested man followed James Scribbens; who was again engaged in testimony, in such a way as to increase the desire he felt to be introduced to and converse with him; of which he failed not to inform the Friend, who had invited him to attend it, and who found it still more difficult at this time to prevent their coming in contact with each other, than before. But he finally succeeded, and also gave similar information of another meeting at some distance, to which J. Scribbens was bound. This meeting proved to be a time of more eminent favor than either of the others; and at the close of it a determination was manifested to converse with James, which the Friend could no longer resist. He accordingly introduced the parties to each other at another Friend's house (where I think they all dined); but the man whose feelings had been so wrought upon, and whose expectations had been raised to such a height, manifested his surprise and disappointment, upon attempting to enter into religious conversation with J. S., by exclaiming to the Friend who had done his best to prevent it, "He is a fool!" and instead of putting difficult theo-

logical questions to this weak, but sometimes highly favored, instrument for solution, he simply asked him the meaning of some ordinary words in the English language; to which James with great simplicity replied, that he did not know. "But," said the inquirer, "you made use of those words in your preaching to-day." "Very well," said J. Scribbens, "I knew *then!*" In the conclusion, this man confessed that he had read many books upon the subject, but that his acquaintance with James Scribbens had furnished the most conclusive evidence of the truth of the Quaker doctrine of Divine immediate revelation, that he had ever met with.

It is said, there is but a step from the sublime to the ridiculous; and so it is related of James Scribbens, that while riding in the woods, he was sorely afflicted with toothache; and verily thinking he should not live, he dismounted, tied his horse to one tree, and lay down under another to die. Directly it occurred to him, that if he should die there, people would say that he died drunk, and what a reproach it would be! So he got up, and with a piece of chalk which he took from his pocket, wrote upon the tree, "*James Scribbens died with the toothache.*" and lay down again to die. By-and-by his tooth became easier; he mounted his horse and rode off, leaving the notice of his death, and the cause of it, plainly inscribed upon the tree.

Now, although I have, in a bungling way, and without regard to order and method, put down the chief of what I have "heard" respecting J. S., yet I want thee distinctly to understand, that even if thou should think it worth while to print any part of it, I shall expect thee to put it into better shape than this for the press. The last anecdote, and several other particulars, I have merely noticed, to give thee as full an idea of the man as I well could, with the scanty materials at my command. I intended to have written to John Wilbur for information respecting him, but owing to my many engagements have omitted it, until it was too late, if thou get this in any reasonable time. I should think he would be as likely to know about him as anybody now living, if not more so. Christopher Healy once lived in the same neighborhood, and may probably have some knowledge of him.

WARs, oaths and establishments are testified against by other sects in these days; but on general humanitarian grounds, whose force is derived ultimately, no doubt, from the progress of Christian sentiment. If the Quaker is driven to combat evils with these common weapons, and can no longer plead the Immediate Voice of the living Christ in the heart, what differentiates him from the religious public about him; and where is the inward note of his spiritual succession from his forebears of the Commonwealth?—ALEXANDER GORDON.

"SELFISH men may possess the earth; it is the meek alone who inherit it from the Heavenly Father free from all defilements and perplexities of unrighteousness."—WOOLMAN.

When I was a child, and before one of these anecdotes was related to me, or I had otherwise heard his name, I frequently heard persons who were not connected with Friends, use the proverb: "As weak as Scribbens." I have no doubt it had relation to him; he also heard it since that time. It is a common saying here.

## OUR YOUNGER FRIENDS.

SOME YOUTHFUL MARTYRS (for their mothers).—Nina settled down in her chair with indignation in every movement. Her sister waited placidly for her to begin.

"Janet," she said, "I'm pitying some martyrs to their clothes that I saw to-day. Oh! I don't mean grown up martyrs like you, who can set themselves at liberty if they choose, but poor little souls that have their sufferings thrust upon them. I have been to town to-day, and during the time I was in the stores and on street cars I saw twenty-eight children who were being admonished to take care of their clothes. Most of the guilty mothers were people who looked as if they ought to know better, but there they were nagging the children, spoiling their tempers, making them self-conscious and filling their poor little minds with clothes to the exclusion of everything else. I'm beginning to think I am a model mother in one particular, at least, for when I put the children's best white clothes on them, I expect them to get them soiled. I wouldn't be guilty of some of the things I heard to-day, not if we were all dressed in purple and fine linen and were on our way to visit a queen."

"What were some of the things?" asked Janet.

"Well, when we were going down, a mother got into the car with a dear little lad of about four, all in white. Of course, he got up on his knees to look out of the window. The mother scowled in such an ugly way, and said, 'Donald, how many times must I tell you not to put your arms on those dirty window sills?' Turn around here, and sit down; I do wish you could keep clean a few minutes, at least."

"The little boy obeyed, with the scowl reflected on his round face. You could tell by her manner that she wore out her nerves and his, trying to keep him clean. It would have required much less energy to wash and iron the suit."

"Then I saw a little girl who ran to a florist's window, exclaiming in delight over the flowers. But her mother never looked at the flowers, she only saw that the child's lace trimmed dress was brushing the dusty sill, and she jerked her back with a sharp reproof. Yes, *jerked* is the only word that expresses it."

"And I saw something even worse than that. A child of not more than three was gazing in the windows as she walked and stumbled and fell. The mother picked her up, angrily brushed the dirt from her fine dress, and shook her, saying: 'Won't you ever learn to take care of your clothes?'"

"Fancy expecting a three-year-old to have learned such a thing!"

"But I saw some that were beginning to learn, and that was the saddest thing of all. A mother got on the car with two little girls in new hats. In a few minutes one of them got up from her seat, and when the mother asked why she did not sit down, she said, 'I'm afraid I'll spoil my hat.'

"Isn't that something to weep over?"

something else that happened on that same car. A man got in with his wife and two children. He was an awkward fellow, dressed in ill-fitting clothes, but my heart warmed to him the moment I saw how he smiled at his little ones. Many thoughtful people were smiling at the queer appearance of the family. The boy of about three was in pants and waist of an old fashioned pattern, the baby was in bright pink with ruffles of cheap lace. But no one was tormenting them about keeping clean. They opened the window for the boy, and the mother held him while he looked out. The man held the baby and patted its little hands and talked to it in an undertone. I think that baby in its hideous dress is better off than many small, lace-wrapped aristocrats."

"But," said Janet mildly, "children must be taught the virtue of cleanliness."

"Oh, yes, indeed!" said Nina, "but that's a very different thing. My children go in the bath-tub every day, and I'm teaching them to wash their hands whenever they're dirty. They can't see their faces, so I don't bother them about that. They think it's almost irreligious to go to bed without brushing their teeth, and on suitable occasions I point out to them that clean dresses look better than dirty ones. But I refuse to make their clothes a source of constant suffering to them. At picnics I've seen children that weren't allowed to play because of their clothes, and even at church they are not allowed to forget their mothers' pet vanity. If they knew anything about them, how would they envy the cave children."—Z. M. WALTERS.

THE CLERK WITH A CONSCIENCE.—I was in one of Boston's largest dry good stores the other day. In my hand was a sample of a certain piece of black dress goods, which I wished to procure. The friend who was with me also wished to purchase black dress goods; so we decided to look for hers first, since I already knew what I wanted.

After trying in vain to receive courteous attention from two different clerks, one of whom was busy with a box of samples, and the other with invisible specks on his coat, we turned to a third clerk, rather timidly, for we were not sure of the reception we would receive.

He was making up a sale slip, but he turned at once. "Certainly, madam, I have just what you want. I will wait on you in a moment."

His tone was so different from what we had come to expect, that we would willingly have waited half an hour for him to finish what he was doing. In a few seconds, however, he was at leisure, and piece after piece of dress goods was displayed for our inspection.

My friend made her selection, and then I showed him my sample. At once he glanced at the slits cut in the sides of the tiny piece of goods.

"That isn't one of my samples," he remarked. "I will ask the clerk who mailed this sample to wait on you."

"But I don't want any other clerk to wait on me," I responded, hastily, fearing

that my sample might have come original from one of the discourteous clerks who we first encountered. "I want you to ha this sale."

"If you had asked for goods of the quality, width and price, without showing me the sample, I could have found it! You at once," he replied with a smile. "But now this sale belongs to the clerk who sent out the sample."

"Then I won't give you this sample to hunt it up by," wishing to see whether he could carry my point. "No one knows except my friend that you have seen it and I proceeded to tuck it away in my purse."

"But I know that I have seen it, and my conscience knows it," and he laughingly laid his hand on his heart as if turned to look for the other clerk.

In a moment he returned. The other clerk was at lunch. What a sigh of relief we gave!

"I will make out the sale and turn it over to him when he comes in," our sales man said, displaying the shining black folds of the goods I desired.

As he made out his sale slip, crediting the goods to "the office," instead of to his own number, I could not but admire the fine quality of that man's honesty. In a matter where no one would have been the wiser, he was true to himself. He did as he would have been done by. And in making future purchases in that department, I shall always look for my "clerk with a conscience."—*The World*.

GOOD DEEDS MULTIPLY AND SO DO EVIL.—Some years ago one of our wise and great-hearted pastors heard the signal of his release and went home to God. A few days ago his widow was stopped on the streets of a western city by a well-known attorney who said: "I am glad to meet you and I must tell you something. Your husband was a noble man. Long years ago when you lived here, my mother used to do your washing and my little brother and myself used to carry it back and forth in a basket. One hot day in summer your good husband met me in the street. I had a heavy winter cap on and he said, 'My boy, why don't you put something more comfortable than this on your head?' I told him that the cap was all I had, where upon he took me to a store and bought me a light and pretty straw hat. That kindness has marked my whole life, and I have been trying ever since to pass it on to other boys as poor and needy as I was then. And I have long waited for this chance to tell you of a kindness that I shall never forget and for which I bless the memory of a generous man."

Not long afterward this lady made grateful mention of the incident in a school of that city of which her husband had been pastor, and in the service which followed the preacher took it up and presented it in his sermon as an illustration on the fruitfulness of kindly deeds, exclaiming, "By this good deed he has been buying straw hats ever since."—*S. S. Advocate*.

ONE warm afternoon, I was walking over



rough, stony alley in a small town. A hint met my eye that will always prove an inspiration in helping the other man.

Two barefooted boys of seven and three were coming toward me. The older lad led under his left arm a large bundle of pickings that he was taking to a knitting factory several blocks away. The little boy of three could not keep up with the other one because the sharp stones hurt his feet. All at once the older boy stooped, and the little fellow got on his right shoulder. Then the little burden-bearer straightened himself and started on with his two heavy loads. Both boys were laughing as they passed me. It came to me as a good example of bearing the burdens of others mercifully as we go along our way.—*W. H. H. H.*

**A BOOTBLACK'S GIFT.**—A little bootblack, moved by the same passion of sympathy that was stirring in all hearts, put up his sign one morning: "I will shine shoes to-day for the San Francisco sufferers." At the close of the day's work, he turned in \$9.67. This little lad is worthy of standing side by side with the man who presented a check of \$100,000 for the same cause. The true of the act is not measured by amount, but by motive. Not hands, but hearts determine what shall be God's estimate of our performance.

**QUIET WORKERS.**—Christ's lowly, quiet workers, unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them, and to-morrow flowers of God spring up in the dusty streets of earth, and along the hard path of toil on which their feet tread. More than once, in the Scriptures, the lives of God's people in the world are compared in their influence to the dew. There may be other points of analogy, but especially noteworthy is the quiet manner in which dew performs its ministry. It falls gently and imperceptibly. It makes no noise; no one hears it dropping. It chooses a darkness of night, when man is sleeping, and when no one can witness its beautiful work. It covers the leaves with clusters of pearls; it steals into the bosom of flowers, and leaves a new cupful of sweetness there. It pours itself down among the grasses and under herbs and plants, and in the morning there is fresh beauty everywhere. The fields look greener, and the flowers are more fragrant; all life glows and sparkles with new luster. And is there no lesson here, as to a manner in which we should do good in this world? Should we not scatter blessings silently, so sweetly, yet secretly, that no one should know what hand dropped them? God help us for his dear Son's sake.—*M. A. H. H. H.*, in *Gospel Banner*.

So if thou be a walker with God, it will appear in the relations wherein thou standest; for grace makes a good husband, a good wife, a good master, a good servant.—*W. H. H. H.*

HEED how thou livest. Do no act by day  
Which from the night shall drive thy peace away.  
In months of sun so live that months of rain  
Shall still be happy. Evermore restrain  
Evil and cherish good, so shall there be  
Another and a happier life for thee.

WHITTIER.

**William Bush.**

(Continued from page 92.)

The following letter to Daniel Wheeler appears to have been commenced by William Bush, before he received the above, during the morning watch, Eighth Month 27th.

"Dear Sir:—This is the morning's thought and deed. From twelve to four, watch on deck. About 12.30 min. A. M. the moon arose from the horizon, beautiful and clear, which called to mind the wonderful works of God. It was brought to my mind, that I had much neglected his ways by not reading the Scriptures, and that I had abused them one day in Jamaica. I took up the Bible to read it. I read a few verses until these words came to me, 'Soldiers, be content with your wages.' I have the Bible down disgracefully, and said as much as if it was not the work of God, but the work of man, to keep the poor people in subordination. This filled my heart, and worked much on my conscience. At four A. M. went below, with my heart full—all thought of sleep was gone; I prayed to God to forgive me, and wrote a little till six. Went into my berth, and after my new form of going to bed, paused some time, then laid myself down to sleep, full of thought; it must have been seven before I went to sleep, and at eight I awoke, full of wonder that I did not feel sleepy. But why wonder at that? The Lord is as able to satisfy me in one half hour with sleep, as He was to satisfy the multitude with five barley loaves and the two fishes. The mercies of the Lord are coming to me minutely (every minute?), and his wonderful works."

William Bush then proceeds to relate a remarkable preservation which he had experienced some years before, during a storm in which one of his companions was killed by his side, bringing to his mind the words of the Lord, "One shall be taken, and the other left," and thus concludes:—"This shows that the Lord has always been where I was, but I would not look on Him. Oh God, forgive a wretched sinner that I am."

On the night of Eighth Month 27th, he again writes:—"From eight to twelve p. m. watch on deck. The night is rugged—the Lord has been kindly with me, bringing to mind my youthful wickedness, such as playing at cards in ale-houses, going home at all hours of the night, finding my poor mother sitting by the fire-place, with sometimes a little fire, at others none, after a hard winter day's work, waiting for her wicked son, to let him in. This had no small work on my conscience. I am happy that you are acquainted with my feelings as to sin, but not to the weight of my sins and wickedness. I am sensible how grateful I ought to be to my blessed Redeemer, who has snatched me from the claws of hell, and brought me to the blessed light of life, for He has had compassion upon me. He has again showed me, that many, who have followed a place of worship for years and years, have not come to that light which

stands now before me. This morning the Lord induced me to address all my shipmates thus,—I received a letter from Mr. Wheeler, and in case of anger, the devil may enter your minds some time or other, to say I held a conspiracy against you. Here is the letter, and I wish you all may read it—I am sure it will not do you any harm. This is a fine morning to me, though cloudy weather. My heart feels light, and more reconciled, thanks be to the Lord.

"Thursday, 28th, A. M. . . . I feel confidence that the Lord will forgive me, and pardon my sins. Sir, if you have any old books that will afford one glimmer to this precious light, I should be very thankful for them."

The following reply was sent by Daniel Wheeler, Eighth Month, 29th:—

"To William Bush:

"I am comforted to find from thy letter, sent this morning by the steward, that thou feels a little relieved and lighter, since having done what seemed called for, as regards communicating the contents of my letter to thy shipmates, in order to prevent unfounded suspicion on their part.

"I am very thankful that the work of repentance is still going on in thy heart and that the Lord, in the riches of his tender mercy and compassion, is setting thy sins in order before thee, that so they may go beforehand to judgment, and through the precious blood of the 'Lamb of God,' Christ Jesus, be washed away, and blotted out forever. I am fully aware, that the remembrance of thy past conduct, in the waste of time, which is graciously bestowed upon us for the great purpose of working out the salvation of our never-dying souls with fear and trembling, and not to spend in sinning against the Lord, in cards and other wicked practices, in the very haunts of Satan, such as ale-houses, etc., etc. I say, I am fully aware that the remembrance of these things must now fill thy heart with shame, and remorse, and sorrow; and it is these painful conflicts that stir thee up to repentance and amendment of life—yet it is not the sorrow of those who have no hope, but it is that sorrow that worketh repentance, not to be repented of, when it is over, because it will ultimately be found to be the fore-runner of endless joy in the Lord. I do not wonder at thy being desirous to read any book that would be likely to add one glimmer to that precious light, but I should be very sorry to contribute to cause that precious light to be neglected, by lending thee any book at the present time, lest it should unhappily be withdrawn or darkened.' 'If the light that is in thee be darkness, how great is that darkness.' Matt. 6th chap., 23d verse. I know of no book whatever, suitable for thee to read, in the present state of thy mind, but the Holy Scriptures. This would be safe, because the main object and bent of the Scriptures is to turn the people to Christ Jesus. I consider thy desire to read is a very plausible snare, laid by thy soul's great enemy to draw the attention of thy mind *without* thee, from the light of Christ *within* thee; and then his crafty purpose would be fully answered, for Satan well knows that he will soon lose all his power over thee, if

thou steadfastly follow this light, because it makes manifest his works of sin and darkness to thy mind. Now I believe that a man may read, even in the Scriptures, the best of all books, until he neglects this precious light of Christ, and goes away from it, although, at the same time, these very Scriptures direct and point to the Saviour. It was the exact case of the Jews, who crucified Him—they had the Scriptures, and thought themselves secure of eternal life. But what saith the Prince of life, Christ Jesus, unto these Jews? Read chap. 5th John, 30th verse, 'Search the Scriptures, for in them ye think ye have eternal life; and are they which testify of me, and ye will not come to me, that ye might have life.' There is no eternal life, but for those who believe and come to Jesus. See his own gracious invitation in Matt. 11th chap., 28th verse, 'Come unto me all ye that labor and are heavy laden (with the weight of sin and iniquity), and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden light.' We must come to Him, and learn of Him, the meekness and lowliness of heart, which alone can procure rest unto our souls. Now, any book or thing which is suffered to divert the attention of thy mind from the precious light of Christ within thee, would be taking thee away from Him, and not bringing thee to Him, who alone can show thee thy sins, and save thee from them. If thou neglect this light that is in thee, the work of repentance will cease, and Satan will again prevail over thee. I hope thou wilt see the tempting snare, which is laid for thee, and therefore watch in this light.'

"Thy sincere Friend,

"DANIEL WHEELER.

"Take sufficient food and rest—in short, take care of thyself."

In this letter, the true wisdom of the writer is strikingly observable, and his right concern, that the eye of the new convert should be kept singly directed to the pure light of Christ, the quickening Spirit—to God and the Word of his grace, as being that which could alone build him up and give him an inheritance among all them that are sanctified—thus manifesting his earnest desire that the work might be altogether the Lord's. The heart had been touched by Him—its sinfulness had been made manifest and reproved, and it had been given him to see that all his life long he had been in bondage under the power of Satan, and He only, who had thus revealed Himself unto him as a "convincer of sin," and had caused him to feel the need of a Saviour, could, by the further operations of his power, bring him to the saving knowledge of "the Lamb of God which taketh away the sin of the world."

Eighth Month 31st, 1834. William Bush again addressed Daniel Wheeler, in reply to his last letter:

"Dear Sir:—I received your letter by the steward, on the twenty-ninth, and was very thankful for it. I was very happy that you showed me my error. This showed me my darkness, John i: 6, 'The light shineth in

darkness, and the darkness comprehended it not.' The light which your letter affords me, it is precious; it shows me that I must not refrain from the Scriptures, but seek the Light of God more abundantly; and that I must watch, for I know not the hour when the Son of man cometh. I pray to God to keep me in the way of Truth, and from the power of Satan, and that I may return again to my friends. What a happy hour it will be. When I took a last farewell of my brother, and promised him he would see a change in me, he in a flood of tears replied, 'God send—your poor mother, if possible, would leap out of her grave to witness it, though she said always you would be rich; and I hope it will be in the kingdom of heaven.' She was a member of a Baptist chapel for years before my time. The night before her death, she sent for all my brothers and sisters; then telling the eldest to take his pen, and set down how all things were to be, and wishing my sister to keep on the house, 'that the stragging sheep may always have a home to come to.'" He then alludes to the happiness of his mother, in the prospect of death, and continues—"Oh! what a blessing is that to be ready when called for. I promise you, sir, that my daily prayer is to the Almighty God, to keep me in Truth, and from the power of Satan; Matt. vii: 7. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Again, in 8th verse, 'For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened.' Sir, I return my hearty thanks for your kindness, and may God reward you. Your humble servant, WILLIAM BUSH."

(To be continued.)

### Science and Industry.

THE POOR OF ENGLAND AS EMIGRANTS.—The current *Reviews of Reviews* has a most interesting article on the Salvation Army and the English unemployed. The army has brought to Canada and settled upon Government lands about fifty-five thousand of these starving out-of-work people. These are the people who may be seen shivering on the London streets, sinking exhausted to the pavements, passing the night in a muttering stupor without shelter; standing, two or three thousand in a line, half frozen, and waiting patiently for a bite to eat, or joining the Hungry Marchers through the streets. General Booth has a card which is presented to each emigrant on the army's chartered ships. It reads:

"God carry you safely to your new home. Fearlessly calculate upon hard work. Bravely meet difficulties. Do your duty by your families. Help your comrades. Make Canada a home that will be a credit to the old land. Put God first. Stand by the army. Save your souls. Meet me in heaven!"

There is room in Canada for fifty millions of these wretched people, and it is said that there are 10-day seven million people in Great Britain in actual want for lack of work, and appealing for it. Of the fifty-five thousand colonists already on the ground, less than one per cent., it is said, have failed to make good. They change from physical

and mental anguish to physical and mental well-being; from homeless wanderings in clammy city fog, amid the multitudinous roar, to absolute security from want in the glow of one's own hearthstone. The immigrants are of the class that Canadian labor unions declared should never be allowed to enter the Dominion, since they might cut the wages of labor below the minimum point. The Canadian charity organizations also protested against admitting them, so being out of work, they would have to be supported at public expense. Yet these are the people who have disappointed all the pessimistic predictions. They have entered into competition with artisan labor or added to the winter's unemployed, fallen back on charity for support. They have taken up their 160 acres, which worth ten dollars an acre. To-day they are secure against want and pauperism while four years ago they belonged to the class that whined around the streets with melancholy pleas for alms. They have experienced a new birth—a birth to manhood and freedom, independence and security.

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK:—

Kennett, at Kennett Square, Pa., Third-day, Tenth Month 1st, at 10 A. M.  
 Chesterfield, at Crosswicks, N. J., Third-day, Tenth Month 1st, at 10 A. M.  
 Chester, N. J., at Moorestown, Third-day, Tenth Month 5th, at 9:30 A. M.  
 Bradford, at Marshallton, Pa., Fourth-day, Tenth Month 6th, at 10 A. M.  
 New Garden, at West Grove, Pa., Fourth-day, Tenth Month 6th, at 10 A. M.  
 Upper Merion, at Mansfield, N. J., Fourth-day, Tenth Month 6th, at 10 A. M.  
 Haddonfield, N. J., Fourth-day, Tenth Month 6th, at 10 A. M.  
 Wilmington, Del., Fifth-day, Tenth Month 7th, at 10 A. M.  
 Uxwahan, at Downingtown, Pa., Fifth-day, Tenth Month 7th, at 10 A. M.  
 London Grove, Pa., Fifth-day, Tenth Month 7th, at 10 A. M.  
 Falls, at Fallsington, Pa., Fifth-day, Tenth Month 7th, at 10 A. M.  
 Burlington, N. J., Fifth-day, Tenth Month 7th, at 10 A. M.  
 Evesham, at Mt. Laurel, N. J., Fifth-day, Tenth Month 7th, at 10 A. M.  
 Upper Evesham, at Medford, N. J., Seventh-day, Tenth Month 9th, at 10 A. M.

LETTERS from Woodland, N. C., speak of the fact of Cyrus Halsey's accompanying Benj. P. Brown to holding meetings, some of them remarkable, in that section. Cyrus has been invited "to come to Indiana and speak on Friends' principles, a number there have become tired of the way things were going and had pulled off from the fast movement and have set out on a new Yearly Meeting. The Progressive Friends are as him to have a meeting at their house, and he did. He also had a meeting at Olney High School building one evening for the young people. They seemed tendered that there were several who spoke in their meeting." There is a prospect of C. W. H. remaining in N. Carolina till after the Yearly Meeting next month.

THE size of our meetings (in Pasadena) has been helped this summer by numbers who have taken advantage of cheap rates to Seattle, and have visited in this locality either going or returning; we have a goodly number of Friends located here; our meetings on First-days are generally well attended. LINDSEY W. BRIDELL.

PASADENA, CAL., Eighth Month 22nd, 1900.

THE HARRISBURG MEETING NOW HELD EVERY FIRST-DAY.—A letter tracing the formation of the Harrisburg Friends' meeting from the first encouragement of visiting Friends down to the present time of fuller development, has been received from Will-

each, one of its interested members. The first readings were in the form of a monthly reading and teaching assigned by the lights on the history and teachings of the Society of Friends, but preceded by a silence of half an hour, broken only when a ministering aid was present. "The silence proved itself of great worth to those present, it seemed best to use this method of procedure."

At the winter advance our attendance kept up. Different committees were appointed in the course of the work, and when it was proposed early in the spring of this year, 1909, that we endeavor to rent a stable room in the central part of the city and hold a Saturday morning meeting for worship only, these plans were held over a month, it was agreed upon an opportunity. The success of the plan was immediate evidence, for at several of the meetings we found fully in caring for all those who came.

It is practically every instance these meetings are of a true one, it being the desire of our membership who are active in the work to show to those who are perhaps with other church organizations, that there is wonderful strength in silent communion together. At our last meeting it was decided to hold weekly day meetings at 10.30 A. M. at our new rooms (119 South Second Street), also an evening meeting some rooms on the second Second-day of each month, this meeting to be a continuance of our semi-weekly meetings."

On the question, "What affiliations, if any, are being made with other Friends?" our correspondent would say that "we have been desirous of getting together a meeting of Friends in this our Capital City, to the end that all those who have been separated by distance might be able to attend a meeting under the care of elders, could meet together in a religious or social way to feel that they were a part of and a help to others in making a like association. We believe that as each one endeavors to live consistently and larger and our elders, help and recognition from attenders and members of the church, also that a Divine guidance, guarding our little gathering to the end we may be useful to Him here and at this time."

**MINISTERS AND OTHER FRIENDS.**—It is being laid to me by the Holy Spirit to endeavor to establish a monthly meeting in this city (St. Louis, Mo.). I have been looking up descendants of Friends, and have found many who have been here for thirty or forty years, and many who have never been a Friends' meeting here, they are grown somewhat cold toward the distinctive friends of Friends; but they have promised to attend a meeting when I call one. Let me explain; I am an attendant of Friends of Eastern New York State, my husband and myself have been in this religious service fully directed to come to this city, that although I led to go in another direction, I dared not disobey voice of the Spirit. After being here some time, we one who was reared a Friend. He gave us the names of one or two others, and thus we found a few, but all fifty years of age. While it is very desirable to have a meeting here, it is possible to interest in this movement, still we need the young also. I feel there must be a number of young people in this city, who have come here in the last ten years, in different parts of the country.

I greatly desire the co-operation of former ministers and relatives, so that we may locate all the descendants of Friends in this city, as soon as possible. Those who can aid me in this matter, will kindly let me know their names and addresses of Friends, both old and young, who have come to reside in this city. I shall be very thankful. I desire to invite many outsiders to the meetings, by a house-to-house visitation, and as winter is near, we soon overtake us, I am anxious to find all ends as soon as possible, and establish a meeting, thus be enabled to begin my labor among those who do not know our Saviour. This city is very large and wicked, and there is scarcely a church here that is not, in a more or less degree, deserted. Spiritual life is almost dead here, it is possible to place here the light is allowed right of way and Gospel Truth is light. Trusting all who can aid me, as I have requested, will do so at once.

I am thy friend,

ALIDA A. GREENE.

2123 Obear Avenue, St. Louis, Mo.

We admit the above letter, like many other notes of the kind, from Friends, as an informal aid goes on "under the name of Friends" as information to Friends, sympathy in case the concern would be that of a truly exercised Friend for a true ends' meeting. But to this we know nothing, nor

of the person who writes, save the evidence of sincerity in the effort to do good, which her letter breathes. It seems also a possible opinion, whether imperfect or not, for the message of the Society of Friends through our truly anointed Friend ministers, who may be drawn that way. We have found much mixture—sometimes with no ingredient of a Friends' meeting in evidence—on the part of some of nominal Friends, who seem to be doing the best they know or have been taught, but had no sound Friend to help start them right, on the basis of a waiting worship and a waiting ministry,—and no other kind can be a Friends' meeting. If any, though secretly called to the help of such rude beginnings in a locality, have kept shy of the ministry, because of their need of being "taught the way of God more perfectly," they may be "sound in the faith," but not sound in the obedience of a Fox, a Burrough, a Fothergill or a Grellot.—Ed.]

GEORGE ABBOTT, Josiah Wistar, Joseph S. Middleton and William Evans as delegates from the Representative body of Philadelphia Yearly Meeting, on last Sixth-day, the 24th instant, proceeded to the New Jersey State Capitol and had an interview with Governor Fort, for the purpose of encouraging him and strengthening his hands by the aid of the representative body of Friends, in his first and faithful upholding the law against violations of it in Atlantic City and lawlessness elsewhere in the State. Among other grateful and appreciative words he said that the sympathy of such men representing such a religious denomination had given him more true satisfaction and encouragement than most things that come to him in his life, and he would feel henceforward more strengthened in the cause of loyalty and righteousness.

NORRISTOWN, PA., Midweek Meeting has not been laid down, as seems to have been reported, but the midweek meeting has been "omitted" for a time. It had better be borne in mind that its Monthly Meeting (named Gwynedd) is held on the last First-day in each month (after meeting), and not, as formerly, on Fifth-day.

OHIO YEARLY MEETING OF FRIENDS, convened on the 24th, with a meeting for Ministers and Elders.

The number present was about the same as for several years past, although the familiar faces of some of the older Friends were missing. Some having passed from works to reward, and the feeble health of others prevented their attending.

Some of the names of any ministers from a distance with minutes was very noticeable. Benjamin P. Brown from North Carolina arrived too late to attend the sitting on Seventh-day.

Some of those attending from a distance are: Peni- P. Brown, North Carolina; James Tucker and wife, Jesse R. Tucker and wife, Susanna and Alice Gilley, Mary Lucker, Mass.; Abbie Elkinton, Alfred G. Steer, John B. Crawford and wife, from or near Phila.; Howard T. Jones, Atlantic City; Ashley Johnson and wife, Monrovia, Ind.

The Yearly Meeting opened Seventh-day morning, with a season of quiet broken by Jacob Mauls, with the aid of the Queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here."

Epistles were received from New England, Western, Iowa and Kansas Yearly Meetings. A committee was appointed to essay replies; also to address one to Canada Yearly Meeting if Truth opened the way.

During the exercises of the meeting the presence of the Great Head of the Church was apparent.

A communication was received, examined and read from the Conservative Yearly Meeting, expressing a concern that the presence of the Queen of the South should be issuing a statement of the doctrines, principles and practices as held by these meetings. The communication was turned over to the Meeting for Sufferings for further consideration. Much unity was expressed with the need of such a statement was reported on the board of trustees of our Boarding School by the Meeting for Sufferings. A committee was appointed to offer, if way opened, the names of three Friends to fill such vacancies.

The First-day meetings were large and the strangers were present in orderly. The morning meeting seemed a favored season.

During the business session Seventh-day, a Friend said that in appointing committees he hoped Friends

would bear in mind the fact that there were young men with us who were ready and willing to be used if they were only appointed. There was a full expression of unity with this suggestion and younger Friends were appointed for some services.

The meeting so far seems to be a favored one, and I trust it will continue so.

G. F. S.

FRIENDS of New Garden Monthly Meeting have arranged to hold the First-day meeting at London Britain, at 2.30 P. M., instead of 10 A. M. During Tenth Month it is expected that some members of the Yearly Meeting's Visiting Committee, and of the committee appointed by New Garden Monthly Meeting, to assist London Britain Meeting will be present on each First-day. Other interested Friends are invited to bear this meeting on their minds. Their attendance will be very welcome.

S. Morris Jones, of W. Herbert Haines, West Grove, Pa., will be glad to assist Friends in reaching this meeting; or it may be reached via the B. & O. R. R., or the Penna. R. R., to Newark, Del., where every team can be procured at Chas. Strahorn's, or the Deer Park Hotel, for the drive of four miles to the Meeting-house, which is near the village of Strickersville.

JOHN B. GARRETT, a member of the Yearly Meeting's Committee, has appointed a public meeting for worship to be held in Endicott Hall, over the Post Office, Marlton, N. J., on First-day afternoon, Tenth Month 3rd, 1909, at 3 P. M. All who are interested are cordially invited to attend.

Westwood Notes.

JOHN B. GARRETT spoke in the Fifth-day morning meeting last week, and Zebedee Haines had vocal service at the First-day meeting on the 20th.

GEORGE J. SCATTERGOOD, George M. Comfort, Zebedee Haines, Henry Hall, Ann Elizabeth Comfort, Susanna T. Cope, Anna P. Haines, Anne Balderston, Ann Eliza Hall and Margaretta W. Satterthwaite were at the School the first of this week on the Ninth Month "Visiting Committee."

The greater part of the Senior Class had the opportunity of meeting the members of the Visiting Committee last Seventh-day evening, and this social occasion was enjoyed by older and younger Friends alike.

WILLIAM F. WICKERHAM spoke to the boys and the girls, the first First-day evening of the term, on "Westwood; its Aims and Opportunities."

ANNE BALDERSTON read an account of "The Felts and William Caton" to the girls last First-day evening, and J. Wetherill Hutton gave a talk to the boys.

Correspondence.

I WENT into a tent, and there in the experience meeting, I heard the Editor of "His Steps" say that he was in the Quaker Church and there the preacher of the church said: "I let us sing, 'Arise my soul, arise; shake off thy guilty fear.'" Now after the meeting, the editor of "His Steps" asked an old member of the Quaker Church: "What is the guilty fear on your soul?" Then the member of the Quaker Church said: "There is no guilty fear on my soul; the editor said to me: 'What did you sing it for?' Whereupon the member of the Quaker Church said: 'He did not know.'" In turn the editor asked three more questions and got the same answer. Here we see how easy men may attend church and make a laughing-stock of themselves. I send this for your consideration.

LAWRENCE, KATZAS.

J. G. S.

In the true church the Spirit of Christ is accepted as the leader of the meeting from the beginning unto the ending thereof. Of course the pulpit must go. Why?

By reading in a school book I saw that when Benjamin Franklin came to Philadelphia, Pa., after walking around in the town, he went into a Quaker meeting, and as no one spoke (?) in the meeting he slept. I do not know whether he slept being worn out so much, or if the meeting in general was lacking in power. Franklin and for the members of that meeting. It may even be that was a turning point in the history. Christ said: "While the bridegroom tarried they all slumbered and slept;" maybe this was the case in the meeting where Benjamin Franklin was. I should not wonder if it was so.

J. G. S.

## Gathered Notes.

**VALUABLE LIBRARY RESTORED TO PUBLIC.**—Savants throughout the world are congratulating themselves on the overthrow of Sultan Abdul-Hamid. It has brought about the restoration to public access and research of one of the very finest and most valuable libraries in the world.

Upon the accession of Abdul-Hamid to the throne, thirty-three years ago, these literary treasures were preserved in the vaults of the old Seraglio. After some little negotiation and the intervention of influential friends, it was always possible to visit and examine them. Abdul-Hamid, however, before he had been Sultan for twelve months, removed the entire collection to the Yildiz Kiosk, and it is now in the court of a harem, stored in the old Seraglio.

It is especially rich in manuscripts which were captured by the Turks in the fourteenth, fifteenth and sixteenth centuries, from the various Greek and other Christian strongholds, cities and monasteries of the southeast of Europe, of Asia Minor, Syria and Egypt. In fact, the collection is virtually priceless from a historical point of view, and the Sultan should have ordered not only its restoration to the old Seraglio, but that measures should be adopted to facilitate the consultation of its contents by native and foreign students, is a boon to the entire civilized world.

**BRIDGEPORT, Pa., Eighth Month 15th.**—The school board adopted a resolution last night dispensing with the reading of the Bible and the recital of the Lord's Prayer daily in the public schools of the borough.

While there will be an entire omission of any religious instruction in the schools in the future, it is supposed the spirit of patriotism will be fostered by the placing of American flags on all the school buildings.

If you should ask the average man, whether in or out of the hotel business, "will liquor to succeed?" the answer would be an emphatic affirmative. For "the bar pays the rent,"—so goes the old notion again.

But a convincing statement of facts to the contrary is published in *The Sunday School Times* by a man who has made a careful study of the hotel business.—Albert I. Bell, Secretary of the Leeds Company, owning and operating the Hotel Chalfonte, Atlantic City, chairman of the Convention Committee of the Atlantic City Hotel Men's Association; formerly Vice-President of New Jersey of the Hotel Men's Mutual Benefit Association of the United States and Canada, and President of the Atlantic City Hotel Men's Association.—Albert I. Bell writes the old mistake deep.—"We are more interested in an honest facing of the facts than in a dishonest effort to prove the commercial 'necessity' of liquor.

WITHIN the last seventy-seven years, three hundred of the islands of the Pacific have been evangelized. Many of them have come altogether Christian, with no profane heathen left. They have no idols, self-supporting churches, but are engaged in mission work among their heathen neighbors on other islands.

The extraordinary change effected in China by the Boxer uprising in 1900, is illustrated by the latest report of the China Inland Mission. During the thirty thousand converts were baptized in the China Inland Missions. Within the seven years since 1900, the number has been fifteen thousand.

**EVANGELICAL Churches**, as well as Unitarian, will do well to consider the warning voiced by Dr. Julian C. Jaynes, not long ago, to the American Unitarian Association. Dr. Jaynes said, "The Church is in danger of transforming itself into a civic forum, a therapeutic hospital, a dispensary of charities, an institution for social betterment. Its legitimate work is not to supply new social furniture, but to make men righteously efficient."—*The Presbyterian*.

The new Presbyterian pastor from England, last week at Lyra, MAW, took for his text, "The assembling of ourselves together." He began with an exposition of what public worship consists of. "The craving of mankind after God," he said, "was a demonstration of God's craving to win the souls of men. He held that many persons exhibited their desire for communion with the Divine without being aware of the impulse that actuated them.

"This craving can be neither summoned, controlled or dismissed," said the preacher. "Its whole characteristic is that it begins, not with us, but outside of us. It begins with God. For centuries He has been moving the hearts of men in all parts of the world to seek Him. We are a part of this activity going on through generations in the souls of men, and it is God's hunger, and not man's, that is the inspiration of it all. Worship is a great moral and spiritual opportunity of our lives. It is an exercise which ought to be fraught with the highest and most beneficial results."

In conclusion the preacher exhorted his hearers not to forsake the work of the church to the minister.

"Modern Protestants," he said, "do not believe our congregations depend upon one man, instead of presenting a body of active men and women, every one of whom is ready to contribute his share to the advancement of Christ's Kingdom. When we work for Him we must exercise self-repression, we must be willing to make sacrifice necessary. Likewise we must listen intently, keeping our ears open to the voice of God. If our intentions are sincere and honest He will make his presence plain."

## SUMMARY OF EVENTS.

**UNITED STATES.**—During his late visit in Colorado, President Taft did an electrical connection near Montrose, in that State, which will allow of flow of power through the Gunnison tunnel, an irrigation project which is said to be the greatest that the United States Government has undertaken. This project is expected to reclaim 140,000 acres of arid land, which may hereafter be worth \$1,500,000. The cost of the undertaking is estimated at \$6,000,000. In an account of his travels in Colorado, it is stated: "For a long time the train would run through stretches of country where as far as the eye could reach the only vegetation in sight consisted of a few greasewood bushes or sage brush. Then out of a rocky canon the train suddenly found itself in a fertile, arable estate, where waving green fields of alfalfa and wheat, or orchards well laden with fruit told of the miracle wrought by the touch of water."

A decision has lately been rendered in New York State in reference to the legal rights of the Indians residing there. The case in dispute was in reference to the estate of a deceased Tonawanda Indian. The relatives contended the estate of the deceased should not apply to Indians matters in controversy, but that the peace-makers' court has jurisdiction and authority. This contention put at stake the very foundation of Indian customs laws. Justice Wheeler says in his opinion: "The disposition of the estates involved is of great importance. It involves the rights of the individual litigants. It involves the relation of the state and of its laws to Indians residing on the reservation, and their duties and obligations to the state and its laws. The Indians of the state do not possess the rights of citizenship, and are regarded as the subjects of the state. The law of this state is supreme, and the Tonawandas, we think, can claim no sovereignty of their own superior to that of the state. Where the Indians assert any peculiar rights or privileges, they must find authority for them in the legislation and laws of the state, and not by reason of their peculiar customs or tribal existence from immemorial times. Such a sovereignty as they formerly possessed, we think it may safely be asserted, has at this time been merged and lost in the greater sovereignty of this state under which they live and to which they must look for protection of life and property."

A hurricane has lately swept over the coast of Mississippi, Louisiana and Texas, and extending northerly and northwesterly has caused great damage. In New Orleans alone the damage to property is estimated to exceed one hundred thousand dollars. Nearly two hundred lives are now known to have been lost. The property loss will run into the millions. Miles of territory have been laid waste and crops have been ruined. Tennessee and Alabama were spared, but Georgia, Tennessee and Alabama were the violence of the wind, and the havoc wrought by the storm.

Professor Edgar L. Hewitt, president of the School of American Archaeology, who has spent the last two years excavating near Santa Fé, N. M., believes he has discovered clues through which scientific investigators will clear the mystery of the deserted cliff dwellings. Inscriptions on stone tablets made one thousand years ago of the present Pueblo flourished about the time of the advent of the dense population of the extensive canyons deserted their homes, leaving such few traces that their life history became a mystery for modern science. Professor Hewitt believes they wandered far

and mixed with a lower order of savages near the coast and lost their identity in a conflict-race.

In a review of the weather from Sixth Month 1st to Ninth Month 21st, it is stated that one of the remarkable summers viewed from a meteorological standpoint has just ended. Its chief character were its rainlessness and its freedom from thunder storms. During this period the rainfall amounted to 8.02 inches or 7.60 inches below the normal.

**FOREIGN.**—A despatch from London of the 22nd says: "Ordinary imprisonment having failed to rioting on the part of the suffragettes, a magistr Birmingham this afternoon sentenced two of the rioters to the outbreak at the meeting in Birmin the night of the 17th. The first was fined £100 on an address upon the budget, to two and three months at hard labor, respectively. Another woman was one month at hard labor and others various terms simple imprisonment. When the sentences were pronounced, a number of suffragettes in court picked up whatever they could lay their hands on in the form of missiles and broke the windows of the court-room."

It is now stated that nearly fifteen thousand were drowned by the late floods in the vicinity of Monterey, in Mexico. Thousands of corpses lie in the valleys and ravines, and many who survive are in a pitiable condition. Several small cities were destroyed in the outbreak, and more than a thousand inhabitants lost their lives or were distressed. Since these events there has been much loss of life and property on the coast of the peninsula of lower California.

A suit has been begun in Leopoldville in the Belgian Congo district in Africa, in which the issue involves the alleged cruel treatment of the natives there by the Government for the collection of Indian rubber and who, it is stated by American missionaries, defendants in the suit, have grossly maltreated and outraged the natives. Diplomatic representative of the United States and of Great Britain are reported to be closely watching the progress of the trial.

## NOTICES.

**NOTICE.**—Young Friend (English) requires post government, Certificated Senior of Oxford. Fond children; willing to take entire charge.

Amy Huntley, Pyne Post, Camden, N. J.

**WANTED.**—Woman Friend would like position companion and assist with light housework.

Address "M. A." Office THE FRIEND.

**NOTICE REGARDING NORTHERN DISTRICT MEETINGS.**—The Sixth and Noble Streets, Phila. By action the Monthly Meeting, approved by Philadelphia Quarterly Meeting, the week-day meetings occurring during the week of Philadelphia Quarterly Meeting will be discontinued from this date.

**WESTTOWN BOARDING SCHOOL.**—The stage will meet trains leaving Broad Street Station, Philadelphia, 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents, each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114A.

WM. B. HARVEY, Sup't.

**DIED.**—At his late residence near Dayton, Ontario suddenly on the second of Eighth Month, 1904, ISAAC KETLEY, in his seventy-first year; a consistent member of Norwich Monthly Meeting, Canada.

At her residence in Pasadena, California, on the sixth of Ninth Month, 1904, MERTHA C. WOOD, widow of George F. Wood, in the twentieth year of her age; she was an elder and life-long member of Heceta Monthly Meeting of Friends, New York. It was but long for many years to be afflicted with bodily infirmities which she received from the hand of her Heavenly Father as given her for her good. She was one who stood faithfully in the principles of our Society and practiced the truth even to the end of her life. She mourned over the many departures in our day, she often exercised for the good of individuals, and those meetings that she was particularly interested in, as well as for all under our name. Although the approach of death was sudden, her friends have the consolation of reverently believing that she has entered that rest that she had long looked forward to.

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HE commands of the Spirit are its Liberty.

HE who is not faithful to faith, will not be faithful to sight.

AN a mechanical contrivance in worship to sense the Holy Ghost? It usually disses with it.

HE merging of our religious Society into principle and conduct of others, is the emerging of it.

WHATEVER our personal preferences may be, the Father who made us and there-fore owns us has a right to his own business enough us. Wist thou not that thou must about it?

HE New Testament in its second and third edition is the witness of the Spirit. The neither edition supersedes the other. So Christ having in his spiritual appearance again the second time, is the true Holy witness to them that look for Him.

CONCERNING Professor George B. Foster who has spoken with so much doubt of the essentials of Christianity, though in the opinion of a minister in the Baptist Church, the religious press has been asking, "Why would a man who disbelieves in the faith of the church wish to remain in its ministry?" We likewise ask, why should a ministry be a people which disbelieves in the original essential modes of its denomination's public worship and secedes from them, wish to remain in that denomination?

Dr. suppose another Foster, ministering in the Baptist Church, should renounce water baptism, and profess the Friends' spiritual view of Baptism, would he be honest in clinging to his pulpit under the claim of being a Baptist?

A Present Duty Fundamental to the Next.

It is too often feared that the doing of the next duty will block up the way for a clear duty which is soon to follow. The danger is that the second duty will not follow, or the grace of it will be frustrated if the first is disregarded.

A series of duties if performed are a series of steps upward from the lower to the top-most. A single round of the ladder omitted, often makes the climber upward turn back, and turns him down from the final success. A second duty in sight is best reached through the first, however homely it seems. Oh that neglected word *now*, what a lifetime it means!

The writer was at a loss, and in anxiety for a helpful thought for our readers the expression of which might supply an editorial. At the same time the burden of a special meeting possibly to be attended first was coming on. Should the time necessary for contriving an article to be put in print be sacrificed, and the meeting attended, or should the meeting be preferred to the opportunity for writing without a message? The answer was, if the meeting contains a duty for thee, it will contain also the due preparation for thy writing. No sooner was the attendance of the meeting discharged than way was at once thrown open for the easy pencilling of these remarks on the railroad leading homewards,—teaching us that a duty which seems likely to close up our way for a duty to follow, if discharged, opens up a way where there seemed to be no way. A trite result, several will say, but it is enough if it ministers to one needy condition.

At another time only an evening or two was left to write out an advertised address. We were jealous of every moment. Yet a duty seemed to stand in the way, though it might be deferred. It would consume one precious evening in calling on a friend who had applied for membership in our religious Society. And a precious evening it proved to be. The society of that candidate for membership was found to be so elevating, so sanctified in Christ's spirit, so helpful in her quiet words of his wisdom, that the writer returned to his home differently qualified for his lecture, than if the privilege of that uplifting duty had not been met with. The

"hinderer" interview proved to be a forwarding help to his purpose. It presented a missing link just where his preparation was then halting, and supplied perhaps the most gracious part of his discourse.

So we need to be in no haste to regard any unpromising parts of the Divine providences coming in our way as hindrances. The brightest help we need may be wrapped up in faithfulness to some dull duty. The end crowns all.

Continued Distress Among the Armenians.

EXTRACTS FROM A LETTER RECEIVED NINTH MO. 27TH.

Agnes C. Salmond, in charge of the orphanage at Marash, Turkey, writes:—"I have appeals for help for children every day, and have to refuse to see the people, for I have not the money with which to take many in. Refugees have come in from all places, and we have helped them, but there are besides these the people of one burned village outside, and laborers with no tools to cut their corn or hoe their fields. In a word, the land is desolate. The need of aid is still very great, for the destruction was terrible and most cruel. We are finding new, sad cases every day. I cannot write any of the inexpressibly sad details I listen to every hour, nor tell you how impotent one feels to render any comfort at all. The extent of the need is so great that it staggers us for the moment. When the wheat harvest was ripe, hundreds who were usually employed asked, 'Can we go to the fields?' For everywhere bad, fierce men were waiting to strike down these poor Armenians. Surely this is a reign of terror, a reign of horrors, such as have never been written in the world's history. . . .

"What am I to do about taking in some of the many orphans clamoring for help? I wrote you from Adana, little thinking that we had so many orphans here. I am already helping some who have mothers, but what are we to do with the mothers? The poor people look to us for aid; it is most pathetic. Shall we fail them? God helping us, we are here to do what we can, and we appeal to you also for sympathy and aid in this hour of sore need.

"About eight hundred of our Marash men were killed in Adana and other towns near. Their widows and children were here, or if they were in Adana at the time, they may have been sent back—and how sent back? Can words convey any idea to you? Scarcely any of them had anything except the garments they escaped in—no money, no home, no bed or mat to spread on the floor to lie on, no work, and no hope of it. The future looked dark and cheerless indeed for

all, and it is most difficult to put a little cheer or courage into their lives, try as we will.

Another trouble that has fallen heavily on Marash was a terrible hail-storm. The stones were large, and it is reckoned that vineyards to the value of eleven hundred Turkish pounds have been destroyed, and these chiefly belonging to the poorer families, the vineyards on the hillsides and in the most exposed places. You know how the people depend upon the raisins and other products of the grape for food in the winter. From the little vineyard, which belongs to our orphanage, we will not gather one grape this year, so you see our condition. I ask you once more, what can you do for us? At present we give some of the widows work in making garments, but that is a passing employment. Pray for us also, that we may be shown what path to take."

Agnes C. Salmond needs at least \$30 a year for each of her orphans. . . . Will you not interest friends to aid with gifts large and small? I have told Agnes Salmond to take in at least sixty children, and that we will get their support. Will you not aid in redeeming this promise? Will you not pray for her and these poor people in their extremity?

Yours in trouble,

EMILY C. WHEELER.

Secretary of The National Armenia and India Relief Association for Industrial Orphan Homes.

24 Oread Street, Worcester, Mass.

Contributions will be gratefully received and forwarded to the Secretary, by Susan G. Shipley, West Chester, Pa.

**FIVE FAITHFUL SAYINGS.**—The following are the faithful sayings mentioned by Paul, which are well worthy of being remembered by all serious minds. We quote them as given in the Revised Version, as follows:

1. Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. I. Tim. i: 15.
2. Faithful is the saying. If a man seeketh the office of a bishop, he desireth a good work. I. Tim. iii: 1.
3. Faithful is the saying, and worthy of all acceptance, For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, especially of them that believe. I. Tim. iv: 9, 10.
4. Faithful is the saying, and concerning these things I write that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works. Titus ii: 8.
5. Faithful is the saying. For if we died with him, we shall also live with him; if we endure, we shall also reign with him; if we shall deny him, he also will deny us; if we are faithless, he abideth faithful, for he cannot deny himself. II. Tim. ii: 11-13.

**THE SINS OF THE FATHERS.**—Some of the omissions of the Bible are very significant. In illustration of this the story is told of a student in an Australian university, who asked his professor: "Why did not the Bible say that the sins of the father were visited upon the children to the seventh and eighth generation as well as to the third and fourth?" "Because," replied the professor, "there will be no seventh or eighth generation. Sin extinguishes itself before it gets that far."

**Lessons from the Exercises of John S. Stokes.**  
*My Dear Friend:*—I have felt a number of times since coming out here, (which was in Second Month last), of writing a letter to thee for publication in THE FRIEND, but have not done so for various reasons. But this evening while reading from the "Memoirs of John S. Stokes" I felt a salutation of love to spring up in my heart towards all my dear friends everywhere.

I sometimes feel very lonely, away out here, so far from meetings, and being deprived thereby of all, or nearly all, social intercourse with Friends; but I have found, as many others have, that the Divine Presence in one's heart is more to those who appreciate its value than all the pleasures of society, or the mingling of one's spirit with those of others of like faith in God,—however enjoyable that may be at times to the weary Zion-bound traveler.

But to return to my subject, that of reading the Memoirs mentioned. I was led to exclaim in my heart, "The memory of the just is blessed" when I ceased to read and began to reflect upon the writer and his life of faith and faithfulness.

I remember John S. Stokes when I was in Philadelphia, as a faithful minister of the Gospel, and once when I heard him in the North Meeting he was so sorely exercised, that he did hope there were some in the meeting that sympathized with him in his exercises that day. And I have no doubt that there were, but the incident shows how our Heavenly Father allows us to feel sometimes, that *He is all we need to look to*, and where *He is*, is the path of duty, and the place of prayer, and the place of rejoicing, and our exceeding great reward, *our all, and in all*, the centre of all our hopes, and without whose blessed Presence life would be desolate indeed.

Well, as an encouragement to others who may now, or who may sometimes be similarly situated, I felt like recommending the practice of sitting down in silence regularly, as my brother and I have done all summer, when he was with me; and when he was not here I did it alone, and endeavor to worship God in Spirit and in Truth. And I must say I have marvelled many times at the seasons of refreshment that have been vouchsafed to us. I have enjoyed them as much as I ever did large meetings in Philadelphia and other places. In fact, the Scripture declaration has been emphasized to my mind many times the past summer that "Where two or three are gathered together in" his name, there He is in the midst of them. I know of nothing that has been stronger impressed upon my mind than this fact, which is just as true as it ever was, and if we are away off anywhere in this world, *if we have gone there with Divine approval*, or have been forgiven if we went without his consent, and will but draw nigh unto God, He will most assuredly draw nigh unto us, and we shall find it true at all times that He is a God nigh at hand, ready to sympathize with and help us at every step of our journey through this vale of tears. Yet I do not want this last expression to blind anyone to think that it is all necessarily a "vale of tears."—no,

verily, for the Apostle John said: "his joy is greater joy than to see his child walking in the Truth;" "And yet a rejoicing," was Paul's testimony as the notwithstanding the way he and his fellow-believers had been misrepresented.

In one place I find J. S. Stokes quoting Paul's words: "I am not ashamed of the Gospel of Christ for it is the Power of God unto Salvation, etc.," and to hear him say it would settle the question almost anyone's mind that he *believed* I spoke so earnestly; and at another place records his earnest supplication for him and others for living bread and for preparation in the hour of trial, temptation, discouragement, and ability to offer thanksgiving and praise to his Father in Heaven and his beloved Son forever. So we see he had his ups and downs, or, in other words, he was tried in the "furnace of affliction"; acceptable men are tried, according to Scripture. Let none of us give out there the way, but let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who the joy that was set before Him endured cross, despising the shame, and is now down at the right hand of his Father, to make intercession for us.

There was one other often used expression of J. S. S. that I feel it would be well to emphasize by repeating, and that is: "love, mercy, and goodness, and almighty power of our Heavenly Father." Any one who has learned this quadruple lesson learned almost all, according to my mind; yet a new confirmatory lesson may be expected every day, and sometimes a hundred times a day, while life is meted out to us.

Thy and your sincere Friend in the Truth

NATHAN P. STANLEY.

HUNTLEY, Montana. Ninth Month 19, 1909.

"Do justice and judgment." That's the Bible order; that's the service "of God" not praying nor psalm singing. You are told, indeed, to sing psalms when you are merry, and to pray when you need anything; and, by the perversion of the Holy Spirit, we get to think that praying and psalm singing is "service." If a child finds itself in want of anything, it runs and asks the father for it—does it call that, doing its father a service? . . . He likes you to ask Him for cake when you want it, but He doesn't call that "serving Him." So when child loves its father very much, and is very happy, it may sing little songs about him; but it doesn't call that serving its father, neither is singing songs about God, serving God. And yet we are impudent enough to call out beggings and chantings "Divine Service." We say "Divine Service will be performed (that's our word—the form of it goes through) at eleven o'clock." Alas! unless we perform Divine Service in every willing act of our life, we perform it not at all.—JOHN RUSKIN.

It is not the man who has made the most money or held the most offices who has made the most of himself, but the one who has learned how to develop his soul-life while he neglects not his business.—Presbyteriat

WEARY hearts by Thee are lifted  
Struggling souls by Thee are strengthened,  
Clouds of fear and danger rifted,  
Truth from falsehood cleansed and sifted,  
Lives like days in summer lengthened.

LONGFELLOW.

William Bush.

(Continued from page 102.)

Whilst the *Henry Freeling* was at Hobart town, W. Bush attended diligently the little getting of persons in that place professing Friends; and on these occasions, his heart bespoke a mind reverently waited upon the Lord; and he sometimes conversed with persons with whom he met, and whom he believed to be walking in the fear of God, upon the great mercy which had been shown to him. He was remarkably useful for the welfare of the vessel, on board which he usually kept the captain's watch; the passage from Hobart Town to Sydney, a dark, foggy evening, he felt an inclination to take a book upon deck out of his regular course; and quickly discovered the smoldering of the fires of the natives on the shore. It proved, that the vessel had been driven by a current too close to the land, and from the direction in which she was sailing, would have been on the rocks in a few minutes, but for this circumstance. The occurrence is alluded to at p. 289, *Daniel Wheeler's Journal*, but W. Bush is not there mentioned as the instrument of deliverance. From this period, we know but little of what passed in William Bush's mind, till the Twelfth Month of the same year, when being at Sydney, he had leave of absence for a short time. Whilst on shore, a secret impression on his mind induced him to follow a woman of respectable appearance, to a place of worship, where he heard a sermon preached by Dr. Marshall, at that time surgeon on board the *Alligator*, sloop of war. The discourse was very applicable to the state of William Bush's mind, and was quite comfortable to him. We have not been able to meet with a letter, which he wrote to Daniel Wheeler on this subject, and to which the following is a reply, dated Twelfth month 17th, 1834:

"To William Bush:

"The letter thou sent me by the steward, conveyed information, which is very comforting, because, I think the circumstance of thy going to the chapel, and meeting with Dr. Marshall, in the manner that thou describes, must be very confirming to thy mind; and in tender mercy permitted to encourage thee and strengthen thee to draw nearer and nearer to that good and gracious God, who hath done such great things for thee. He is, indeed, a Spirit, and must be worshipped in spirit and in truth; and a measure or 'manifestation' of his blessed Spirit, is mercifully given to every man and every woman 'to profit withal.' And his is no other than the Spirit of the Lord Jesus, who died for the sins of all mankind, the just for the unjust, to bring us to God.' He ascended up on high; He led captivity captive, and received gifts for men, for the rebellious also, that the Lord God might dwell among them."

"In order to come to a better acquaintance

with the Holy Spirit, we must give up ourselves wholly to its sure and certain guidance, for it is the whole heart which the Lord requireth of us; a divided heart he will not accept. And what we go to meeting for, is to wait upon God in spirit, who is a Spirit, and must be worshipped in spirit and in truth. If we are diligently persevering thus to wait upon Him in reverent stillness watching unto prayer, He will, in due time, enable us to silence all our own thoughts, bringing every one of them into captivity to the obedience of Christ's blessed Spirit within our hearts, who shall then rule and reign, whose right it is. And having by the mighty working of his glorious power in our hearts, cleansed us from all sin, we shall indeed come to know Him to be 'the Lamb of God, that taketh away the sin of the world.' And He will, at seasons, fill us with joy and peace in believing, to his own praise, and the glory of God the Father, who is God over all, blessed forever.

"It is the great privilege of the Christian who believes in the Spirit of Christ within him, that there is at all times an opportunity of seeking for a better acquaintance with this heavenly, indwelling principle of light, life, and love; not only when we go to meetings, but when we lie down, and when we rise up, when we are walking by the way, or during the watches upon deck, day and night; even in the midst of our work, or when amongst other men, we can at all times turn the attention of our minds to this blessed Spirit, and watch toward its temple, which is the human heart, by keeping down our own thoughts and imaginations, and thus continually offering a spiritual sacrifice, which is ever acceptable to God, who seeth in secret, and will reward us openly, and of whom it is written, 'He that believeth on Him, shall not be ashamed,' and who hath graciously declared, 'They shall not be ashamed that wait for me.' For if we are faithful in seeking Him, and in patiently waiting for Him, He will not fail, from time to time, to renew our spiritual strength, and finally make us more than conquerors over all our soul's enemies, through the Holy Spirit of Him who loved us, and washed us from our sins in his own blood. Thy sincere Friend,

"DANIEL WHEELER."

After the foregoing we have no letter of William Bush's till the Third Month 24th, 1835, when he again wrote to Daniel Wheeler.

"Dear Sir:—My heart has been desirous to speak to you, but the way has not been clear. When we were at Hobart Town, James Backhouse preached on the coldness that came over young beginners in the belief of God, which I have witnessed and been sensible of. I have stirred and aroused myself from it. It has been shown me that I have thought too much on the things of this world, and not of the world to come. I have told my shipmates to trouble me no more with navigation; but I am about to learn the course and distance to that heavenly port of everlasting rest. Dear Sir, I find great benefit in reading *Piety Promoted*; and being sensible you lent me that book for the good of my poor sinful soul, I, sir, return

my most humble thanks." He then goes on to state, how much he had been impressed with a portion of Scripture, which Daniel Wheeler had read to them on the preceding First-day, so much so, that he had left his berth and told a fellow-sailor his opinion respecting it; and adds: "Again I talked of the Almighty power of God; how He was able to build up and to pull down; as King Herod, how he was eaten of worms; and Nebuchadnezzar, how he ate grass like an ox; and how God raised Peter up out of the strong prison; and many more things. And I felt the Lord blessed me in spirit, and I had a fine night. Oh, that I may live to worship the Almighty God in spirit and in truth.

W. BUSH."

Daniel Wheeler wrote the following reply on the same day:

"To William Bush:

"I am glad to find by thy note of this morning, that the good work of the Lord is going on in thy heart, and I hope thou wilt be strengthened to see the difference between the two powers at work in thee; so that thou may'st more and more cleave to the one and turn thy back on the other; for assuredly, that which has a tendency to bring coldness and indifferency over thy mind towards God, is the power of Satan, the grand enemy of thy soul, and if not resisted, will lead to the way of death and darkness; but that, which shows thee and makes thee sensible, that thou hast thought too much about the things of this world, is the power of God, through his saving grace, shed abroad in thy heart in the greatness of his love towards thee, and which, if watched unto and attended unto, will rescue from death and darkness, and lead thee to light and life. So that if thou faithfully maintains a strict watch over thy thoughts as they arise, thou wilt be led to pray more and more in thy spirit, and the Lord Most High, who is a God ever hearing and answering prayer of his own begetting, will enable thee by the light of his Holy Spirit to discover from whence every thought arises and springs, whether from a good or evil root, so as thou may'st trace unto what it would lead. If thy thoughts have a tendency, as in the instance before us, to lead to coldness and indifferency towards things of eternal consequence, and fill thy mind with desires after the things of this perishing world, or to the gratification of self-ends and self-interest, or any worldly object whatever, so as to cause thee to overlook and neglect the Lord's mercies, which have been great towards thee; then thou may'st be sure that this is the work of the power of darkness. But if, on the contrary, thou art shown, that thou thinks, or hast thought, too much about the things of this perishing world, then thou may'st depend upon it, that this is the visitation of Divine Love in order to save thy soul. To this, therefore, cling as for thy life, with all thy might; and as thou perseverest thou wilt in time be favored to find, that the temptations of the enemy grow weaker and weaker, and that the power to resist them is stronger and stronger. . . . And as we thus 'walk in the spirit, we shall not fulfil the lusts of the flesh;' therefore, 'Watch and pray,'

(the only sure protection against the wiles of the devil, which our Lord Himself enjoined), 'lest ye enter into temptation.'

Thy sincere Friend,  
DANIEL WHEELER."

"24th of Third Month, 1835.

"P. S.—Apply to me at any time, and I will endeavor to render thee all the information in my power."

(To be continued.)

WHY DO WE DO IT?—Harold Spender, the Alpine climber, in his book on the High Pyrenees, tells of an unexpected climax to one of his feats.

With two companions, he had scaled one of the most difficult peaks, and, descending, found refuge from the storm and night in the chalet of a goat-herd. The three men, half-frozen and exhausted with the long and terrible strain, but glowing with triumph, crouched before the fire.

The goat-herd's wife, a dull old woman, stood looking at them silently for awhile, and then pronounced a single word:

"Pourquoi?" (Why?)

Spender declares that he and his companions looked at each other with an expression of surprise on each face. They had risked health and strength and life itself. "Why?" What had they gained?

There was no answer. The one word struck like a blank wall across their consciousness of useless struggle and suffering and danger.

The snow fell outside, and the mist shut out the hills. They did not talk to each other. Each was asking himself, "Why?"

There are other heights in the world beside those in the Alps, which men try to scale with as little purpose.

The man who gives his life to the gathering of millions which he never uses or enjoys; the young wife who spends her husband's hard-earned wages in aping women of fashion; the girl trying to force her way into the "stylish set" of her town, dressing and entertaining beyond her means—all are climbing barren heights at the top of which is neither profit nor honor.

Most of us have tried some of this Alpine climbing in our day. It would have been well for us if some honest soul like the goat-herd's wife had stood in our path with the word "Why?"—*Parish Visitor.*

ASK your where the place of religious might is? Not the place of religious privileges—not where prayers are daily and sacraments monthly—not where sermons are so abundant as to pall upon the pampered taste, but on the hillside with the Covenanters; in the wilderness with John the Baptist; in our own dependencies, where the liturgy is rarely heard and Christian friends meet at the end of months; there, amidst manifold disadvantages, when the soul is thrown upon itself, a few kindred spirits and God, grow up those heroes of faith, like the centurion, whose firm conviction wins admiration even from the Son of God himself.—F. W. ROBERTSON.

MERIT praise; then you will be happy even if you do not get it.

### The Free Commencement.

[A commencement address written in English by one of the Armenian orphan boys of the American college in Harpoot, Turkey.]

This year is incomparably different from the past years. We have taken a large step from the oppressive tyranny to the exalting liberty. These last two hundred and fifty years were a period of retrogression in the Turkish history, full of bloody events, ever-swelling tides of misery and degradation. Truly the winds of tyranny have blown fiercely and the sea of iniquities has raged tumultuously. Vengeance, confusion and death overflowed the land, but now we are glad and of good cheer for the desired harmony has appeared.

This was my sure faith and hope throughout my college years. Now this is the first commencement exercise from the foundation of this college up to this day in which we are able to utter and proclaim the words commencement and freedom together. To-day our faces respond to our hearts full of the thrill and joy of freedom. I am proud to be a free senior but I am fortunate to have an audience of a free community.

Commencement is a deep, solemn and memorial service, appropriate to the graduating classes of colleges and universities, symbolizing the starting-point to a practical life, the beginning of social service. Commencement is the farewell of the college to its graduates. So it is perfectly natural to see our faces tinged slightly with sorrow at this thoughtful parting. We all, with the abundance of science and study, are here to leave the college and go to distribute these benefits to every thinking mind of our free community.

Rejoice, therefore, as members of the free community. God, the centre and source of all minds, uttered finally his message of peace through the golden trumpet of righteousness and the claws of the tiger-like tyrant became powerless. Rejoice at this soul-delighting announcement of freedom. Lo! the realization of your hopes of many centuries. No more shall you shed tears over old griefs. The time has come to claim the worthy redress for all of your grievances.

The graduates heretofore had to choose to be either teachers here or else go to America. But the tyranny which imprisoned and oppressed us has come to an end now. We have seen its horrible downfall with our own eyes. We wish to remain here and serve our community. We are able to enter the doors of all kinds of Turkish schools which before were shut to us. We see an infinite horizon of work before us, where all limitations are lost in the light of a Constitutional Government. We come to present ourselves to you, our people, for service among you.

We received knowledge under this sacred educational institution for many long years and because it is presumptuous to challenge knowledge we feel a secret energy within ourselves. We are ready to begin our work with the golden principles which our Alma Mater gave us as dowry. We are called to be the bone and sinew of our civilization with a magnificent moral power.

Yes, this will be the only test of education. I found our college a union of pure religion, liberty and law. There the truth face to face and arm for any lot Heaven may decree to see the ruin is complete throughout both morally and intellectually, myself under a heavy responsibility to part in the repairing of it by unwavering and strenuous endeavor.

It is said that the world is moved not only by the mighty exertions of heroes but also by the aggregate tiny accomplishments of each honest worker. Community asks of each of us, what your share be in removing the obstacles that block the path of our progress? What is your answer?—HOYHANNES FEWISIAN.

HARNES OR HORSE.—Machinery does not create power. The drawing is not by the harness, but by the horse, at some of the time spent in procuring harness, with plated ornaments and jingling bells, was spent in taking care of the horse, it is quite probable that we should reach results fully as desirable as are obtained.

We have not yet fully tested the power of single individuals, whole-hearted, determined, and decided for God. We have yet learned what might be wrought by or three who were "of one heart and mind," renewed by the Holy Ghost, thoroughly consecrated to God. We have not yet learned how much might is performed by a church of a dozen members; they all had a mind to work in obedience, with purpose of heart leave unto the Lord. Possibly we may have spent too much time on harness and trimmings. Possibly there is more need of power than there is machinery. Possibly while we have been attending to the outside of the cup and the platter, there has been more need of work on the inside for purification and perfection. Possibly we may have been spending time and money on walls and steeples, and paint and ornament, when the members of the church needed repairs more than the building they worshipped in.—*The Armory*

"CHRIST," says Baxter, "is not such a Physician as to perform a supposed or re-utative cure. He came not to persuade his Father to judge us to be well, because He himself is well; or to leave us uncured by persuading God that we are cured." It will for us to dismiss from our minds notions of a fictitious or quasi-righteousness. "He that doeth righteousness is righteous. A religion that does not help us to do right is a snare.—*The New York Observer.*

RELIGION gives a man courage. I do not mean the courage that hates, that smites, that kills; but the calm courage that loves and heals and blesses such as smite and hate and kill; the courage that dares resist evil, popular, powerful, ordained evil, yet does it with good, and knows it shall thereby overcome. That is not a common quality. I think it never comes without religion.—THEODORE PARKER.



OUR YOUNGER FRIENDS.

A CHILD MAY BE KNOWN BY HIS DOINGS

We are but little children, weak,  
Nor born in any high estate.  
What can we do for Jesus' sake,  
Who is so High and Good and Great?

We know the Holy Innocents,  
Laid down for his infant life,  
And Martyrs brave, and patient saints,  
Have stood for him in fire and strife.

We wear the cross they wore of old;  
Our lips have learned like yours to make;  
We need not die; we cannot fight;  
What may we do for Jesus' sake?

Oh, day by day each Christian child  
Has much to do, without, within;  
A death to die, for Jesus' sake,  
A weary war to wage with sin.

When deep within our swelling hearts,  
The thoughts of pride and anger rise;  
When bitter words are on our tongues,  
And tears of passion in our eyes:

Then we may stay the angry blow,  
Then we may check the hasty words,  
Give gentle answers back again,  
And fight a battle for our Lord.

With smiles of peace, and looks of love,  
Light in our dwellings we may make,  
Bid kind good humor brighten there,  
And still do all for Jesus' sake.

There's not a child so small and weak,  
But has his little cross to take,  
His little work of love and praise,  
That he may do for Jesus' sake.

—Selected.

REVERENCE FOR THE LAWS.—Let reverence for the laws be taught in schools, in seminaries and in colleges; let it be written primers, spelling-books, and almanacs; it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice; and, in short, let it become the political religion of the nation; and the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice ceaselessly upon its altars.—LINCOLN.

THE REVISED FAILURE.—The boy's face was a dull red under his tan. He would rather have taken any kind of punishment on a face his father, but he went straight to the office.

"I've failed," he said, briefly. Then he turned his back and stood at the window trying to whistle.

"Dick," his father called.  
The boy turned, the whistle dying on his lips, his eyes full of surprise. He knew how much his father wanted him to pass, yet there was no reproof in his voice; he was even smiling a little, and his grip brought a flush of dumb gratitude to the boy's throat.  
"Began to 'make up' too late, didn't you?" his father asked. The boy nodded.

"Well, it was a failure, of course; whether stays a failure or not depends upon what has done to you. Failure is one of the commonest things in life—failure in a man's business, in his ambition, in his hopes. I've failed the other day—do you know that his creditors are going to do?"  
"No," the boy answered, eagerly.

"Set him up again. It was a magnificent failure—conditions he couldn't hold out against without dishonesty, so he let everything else go and kept his honor; and his creditors are going to help him to his feet because they believe in him. Now, Dick, I believe in my boy, and I am going to let him decide for himself. I'll find you a position, or—you can take the year over and try again. That would be tough, I know—perhaps too tough for you. I shall not say a word if you choose business."

But the boy's head was up now, his eyes clear and determined, looking straight into his father's.

"I'm going to take it over," he declared.—Selected.

PREPARING THE YOUNG FOR VICE.—While the infamy of a business whose purpose is the destruction of your youth can not be measured in words, the following incident gives a sadly true picture of the traffic:—

"I want you to understand that I am a liquor dealer. I keep a public house at —, but I would have you know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place; and when a man has enough, he can't get any more at my bar. I sell to decent people, and do a respectable business."  
"Friend," replied a Quaker, "that is the most damnable part of thy business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them. But thee takes the young, the poor, the innocent, and the unsuspecting, making drunkards and loafers of them. When their character and money are all gone, thee kicks them out, and turns them over to other shops to finish off, and thee ensnares others, and sends them on the same road to ruin."—Late Paper.

AN INDIAN BOY'S AMBITION.—A young Indian, a lad of sixteen or seventeen years, died the other day at the Hampton Institute. His "papers" showed him to have some sensible conception of things. On a sheet of paper he had written his reasons for coming to the institute. He hoped for an education; he wanted to help his people; but the last reason was the most striking: "That I may learn the art of self-control." Perhaps he did not know it, but therein lay the foundation of a real life. The crowning fruit of the Spirit is self-control. It is the one great fruit that will make a life full-rounded and complete. There are many useful people; their usefulness is often marred by this one lack—self-control. He that ruleth his own spirit is greater than he that taketh a city. There are masters of others who are slaves to themselves; there are rulers of kingdoms who are slaves of a tyrant temper. Had that lad grown to years, and learned the fine art of self-control, he would have become one of the greatest men among his people. Here is the beginning of kingship—and everyone may be crowned, if he will!—Intelligencer.

"He took the second place so beautifully that it ceased to be secondary." This was said of Ira D. Sankey.

Science and Industry.

A HOTEL CONVENIENCE.—A novel device has been invented for use in hotels, to enable the patrons to determine the exact time at any hour of the day. A small telephone receiver is connected to the head of the bed in each room, and may be placed under the pillow, if desired. The device is connected to a master clock. When the sleeper wishes to know what time it is, he places the phone to his ear and presses a button. A set of gongs will then strike the hour, the quarter and the number of minutes past the quarter.—Scientific American.

SALT.—In far-away Louisiana, a hundred and twenty miles, or thereabouts, west of New Orleans, is the quaint old town of New Iberia. Five or six miles south of the town, across the intervening marshes, is a singular ridge of land, possibly a hundred and fifty feet of elevation at its highest point, two or three miles in length, and half or three-quarters of a mile wide. It is a most delightful spot either in summer or winter. But it was of no special account until one day a man undertook to dig a well; when, lo, and behold, instead of finding water, he struck a bed of solid salt. It was in the time of the Civil War, and some of the Confederates who had faith, considered it a special Providential interposition in behalf of the Confederacy, since the discovery was made at a time when there was a great scarcity of salt. Providential or otherwise, it supplied a very deeply felt want. From that day to this, this wonderful mine has been worked, and hundreds of thousands of tons have been excavated, and there seems to be no end to the deposit.

It is like wandering in fairy-land to enter the vast halls, far below the surface, where the excavations have been made, and see the dazzling whiteness of the walls, floors, and supporting columns of salt, all salt, and nothing but salt—ninety-eight per cent. of pure salt. Nobody knows the extent of the mine. No geologist has yet been able to tell how long it has been there, and it is beyond the power of guessing to tell how it came there.

Salt is necessary to human health, and so it is found in all lands where men make their homes. There is no housekeeping in civilized homes without it. It is of special interest to religious thought from the fact that the Lord Jesus uses it by way of illustration in his Sermon on the Mount.—BISHOP W. F. MALLALIEU.

BISHOP HARTZELL corrects the common idea that all Africans are negroes. He says: "The negroes in Africa form perhaps one-fifth of the people on that continent, and they dwell in the southern Soudan, with their largest population on the West Coast from Cape Verde south and eastward along the Gulf of Guinea to the equator. Liberia lies in the midst of western negro-land. South Africa is occupied almost wholly by the Bantu races. In the far north dwell the Hamites and Semites with lighter shades of color, and classed with the

white type of men. It was from among the negroes of the West Coast that most of the slaves imported to the United States came. In popular thought, especially among those who have not studied the African races, 'negro' is a generic term for all the black millions on that continent. But all black people are not negroes, and among the dark races of Africa there are as many diversities in physical appearance, habits of life, and mental and spiritual capabilities, as among the white races of other continents. The black Semitic Arabs are in the valley of the Nile, in Abyssinia and in the North. The Hamites dwell in Egypt, Algiers, Morocco and in the oasis of the Sahara. More than ten million of the black races in central and southern Africa are in barbaric heathenism; while more than fifty million of black and lighter races in the northern half of the continent are in the grip of Mohammedanism, as have been their forefathers for thirteen centuries."

If there be one man before me who honestly and contentedly believes that, on the whole, he is doing that work to which his powers are best adapted, I wish to congratulate him. My friend, I care not whether your hand be hard or soft; I care not whether you are from the office or the shop; I care not whether you preach the everlasting Gospel from the pulpit, or swing the hammer over the blacksmith's anvil; I care not whether you have seen the inside of a college or the outside—whether your work be that of the head or of the hand—whether the world account you noble or ignoble; if you have found your place, you are a happy man. Let no ambition ever tempt you away from it by so much as a questioning thought.—DR. HOLLAND.

THE SALT IN THE SEA.—A scientist has calculated, after extensive tests of the density and saltiness of the ocean in all parts of the world, that there is the equivalent of 3,051,342 cubic geographical miles of common salt in all the known seas. This is more than five times the mass of the mountains in the entire Alpine range.

MODERN SCRAP-BOOKS.—Among the various industries which men have taken out of the home, commercialized and made financially valuable is the art of scrap-book-making. The old-time scrap-book was a thing made by the women and children of the family. It was a small affair, containing clippings gleaned from one or two local papers. The modern scrap-book is an immense volume, or series of volumes, bound in leather, containing miles of clippings from hundreds of newspapers. The cost of these collections often amounts to thousands of dollars, especially when they are bound in morocco, hand tooled and lettered in gilt. These books are made by the large clipping bureaus, on special order, and the demand for them is rapidly increasing. Such a book may be used as a wedding present, used as an heirloom, or find its way into a library or museum, since it contains the very best kind of a contemporary record of great events. Thus the Dewey scrap-book, presented to the

admiral after his return from the Philippines, is already in the Smithsonian Institute. The Dewey book, including its table, cost thirty-one hundred dollars, and was at that time the most costly single book ever made. Since then it has been clipped many times. The scrap-book made of the clippings relating to Roosevelt's election was the biggest ever made, and the bill for it was the largest that ever went out of the office in which it was compiled. Only what was called "big stuff" was inserted. There were over thirty-two thousand clippings, which filled seven volumes, each containing three hundred and sixty pages, thirteen by fifteen inches. The New York Association for International Conciliation ordered the largest single volume ever made. It contained clippings from forty-eight hundred American newspapers concerning the First National Arbitration and Peace Congress held at the Hague, and was taken there to show at the next congress.—*The Presbyterian Banner.*

WHAT THOMAS A. EDISON SAYS.—"Why, after years of watching the processes of nature, I can no more doubt the existence of an Intelligence that is running things than I do of the existence of myself. Take, for example, the substance water that forms the crystals known as ice. Now, there are hundreds of combinations that form crystals, and every one of them save that of ice sinks in water. Ice, I say, doesn't. And it is rather lucky for us mortals, for if it had done so we would all be dead. Why? Simply because if ice sank to the bottom of rivers, lakes and oceans as fast as it froze, those places would be frozen up and there would be no water left. That is only one example out of thousands that to me prove beyond the possibility of a doubt that some vast Intelligence is governing this and other planets."

TO GROW OLD SLOWLY.—Eat moderately of healthful, nutritious food. Dress warmly, but lightly. Work moderately, and take gentle exercise, and abundant sleep. Avoid harking care and anxiety. Do not strain, or lift, or run, or exercise violently. Do not try to show how smart an old man can be. Wash all over with hot water, quickly, twice a week. Treat young people so they will be glad to have you around. Make friends with all the children. Do not scowl, scold or fret. Give liberally, before you get so stingy that you cannot. Avoid stimulants and condiments, salt, pepper and spices. Do not carry big loads, do big day's works, or eat big dinners. You may buy new teeth to grind food, but you cannot buy a new stomach to digest it. Do not smoke, chew or snuff tobacco, and so make yourself offensive, and subject yourself to heart disease and sudden death. Leave alone tea and coffee—drink milk and warm water, and so have a clear complexion, steady nerves, and be free from aches and quakes and shakes. Make yourself so pleasant, useful and agreeable that no one will think you a burden. Beware of cold rooms, and cold weather; most old people die in the winter; do not get chilled. Avoid stimulants, excitement, passion, anger and worldliness. Do not try to

build,—there is little comfort in being built from a new house. Do not undertake enterprises; give the boys a chance. Hang on to every office and position till it drop dead in your tracks. Learn to be in good order, so people will be sorry to see you go; and glad that you are gone. Use money and do good with it. Do not give it all to your children, so that they will be in a hurry to get rid of you because they have got it; and do not keep it so close that they will want you to die so they can get it. Do not sit in the chimney corner. Pray, meeting—pray, serve God, bring forth fruit in old age, and let your hoary head be a crown of glory, being found in the witness box.—*Selected.*

"PEOPLE hesitate to pray for miracles, but we in Labrador have learned to pray for what we want," says the missionary physician of that wild coast in relating a thrilling experience among the ice-floes.

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK, Tenth Month 7, 1909.

None apparent.

Friends at Swarthmore, Saskatchewan, of Canada, are said to be prospering. Their meetings, which was opened in 1905, is not only regularly held for meetings for worship, but every month a gathering is held in it, which is much appreciated.—*London Friend.*

In the absence of any Friends' minister of Falmouth Meeting, in Massachusetts, Gaylord S. W. Freeman, minister, of New York City, was played to preach in the regular meeting for two successive First-days.

LORNEVILLE, ONTARIO,

Ninth Month 27th, 1909.

To the Editor of THE FRIEND.

[Sent to call an item from, but the Editor prefers dear Friend's own language.]

I thought I would send a short account of our first Four Months' Meeting (Young Street), held the 2d and 26th insts. There were quite a number from other monthly meetings in attendance, among which was Louise J. Richardson and Anna B. Crawl (ministers), who had good service and gave us much good advice and tender encouragement. The feeling was that we were favored and that the Divine blessing rested over the various sittings.

The meeting was held at Mariposa at this time, I adjourned to meet at Pickering in First Month next.

I might also inform thee that I recently returned from a visit to the Friends at Jacksonville and Bath, New York State. I attended meeting at Jacksonville on the 1st day, the 20th of Eighth Month, also on Fourth day of the 1st of Ninth Month. On the 2nd of Ninth Month, Jane Owen and Freelove Pyle accompanied down to Bath. Here I met that dear aged Friend Stephen Aldridge, who will be ninety-eight years old First-day next. I believe he seemed to be "green old age yet" ripe for the kingdom." I was reminded of the patriarch Abraham, as on First-day his children and their children gathered in his comfortable parlour to hold their little meeting, which they hold twice in a week—one of his daughters is a minister (late acknowledged) and one of his sons-in-law frequently speaks, so I was informed. I was greatly impressed with the dear young man, to feel that all (even the dear young people) were being to man, but to the true Minister of the sanctuary who would be true; and verily they were fed, and there was an abundance of crumbs left and we seemed to be staying all the afternoon, for as I went to one of the homes to dine, a cheerful conversation was indulged in for a time, when as it were a holy calm came over the company and again we were permitted to be fed largely of the "Spring of Life." Thou knowest, dear friend, right well, how much easier it is for the pro-

ant to get along, when the people look to the intaining" rather than to the empty vessel and they generally a great deal better led.

Several of the Friends from Philadelphia were in attendance at our Fourth Month's Meeting.

Thy Friend,

JEREMIAH LAPP.

HO YEARLY MEETING.—Second-day the meeting began near the hour which we had adjourned. Representatives, through James Henderson, read they were united in offering the names of Jonathan Binns as Clerk and Carl Patterson, Assistant, and G. Steer and Wm. J. Blackburn as messengers. Messengers reported they were united in the name of Elizabeth B. Stratton for clerk and J. McGrew as Assistant, and Ellen Steer and Anna Lewes for messengers to Men's Meeting.

The meetings approved of the appointments. In consideration of the state of society as shown by answering of our queries was next taken up. Several of our members many deficiencies apparent in us, which were the cause of much exercise of

the subject of drowsiness and sleeping was cause for concern, and the language of our blessed Lord in the Garden of Gethsemane was reviewed. "I do not watch with Me one hour?" Surely it is we sleep that the enemy comes and the Son of is betrayed into the hands of sinners.

The entire session after the report of the representatives was devoted to the consideration of the state of society.

Next morning the first business taken up was reading of an obituary notice sent up from Short Creek; that of Asa Branson, who departed this life in ninety-ninth year. The reading of this notice brought a solemn covering over the meeting followed a number of Friends speaking of the useful life just

minutes of the proceedings of the Meeting for offerings for the past year were read and the proceeds approved. During the year we have prepared "Memoirs of the Life of Ellwood Dean" and are fifteen hundred copies printed. They have also prepared an "Address on Peace" to be printed. It is intended to print five thousand copies and furnish copies to the heads of our nation and of the States; to distribute a number amongst Friends.

The reading of the report of our Boarding School committee was of interest to all. There seems to be a concern to continue the school and for an appointment for which it was started. The financial statement showed a small balance to the credit of the school for the year. During the year several substantial bequests have been received, which will add greatly to the income of the school.

The committee to extend care to Pennsylvania Quarterly Meeting and other subsidiary meetings made a satisfactory report, feeling it would be to the advancement of Truth to leave this subject in the hands of a committee. The same committee was continued.

The committee to consider the propriety of opening correspondence with North Carolina Yearly Meeting reported that some of their members had visited that State and while they felt great sympathy for those Friends in their endeavors to maintain the ancient testimonies of Friends, yet they felt the time did not yet fully come to open correspondence with them. The committee were continued to have the matter under consideration and report again next year.

The committee having care of the original minute made an interesting report. They had extended that care or help they could to the Primary Schools during the past year and they were united in proposing two hundred dollars be appropriated for their use this coming year. They also recommended that the original minute made in 1876 setting forth the duties of the committee, be placed in the printed minutes this year. The recommendations of the committee were approved and a nominating committee was appointed who met and reported on the Fifth-day morning session offered names to the nominating committee. They also reported that they had taught the original minute to their report.

There was a nominating committee appointed which on a Fifth-day offered the names of a few Friends to constitute a standing printing committee.

Our beloved Friend, James Henderson, laid a concern for some time, that a meeting be appointed for fourth-day afternoon for those of our members and thy who had been members. After due deliberation

and a full expression the concern was united with and a meeting appointed for three o'clock p. m., Fourth-day. Owing to the death of three of the Trustees of our Boarding School a nominating committee was appointed to offer names to fill the vacancies if way opened.

The committee to distribute the approved writings of Friends made an interesting report showing they had distributed nearly two hundred volumes of Friends' Writings and had a nominating committee appointed for every right opening for the placing of Friends' works.

The meetings on Fourth-day were well attended and the most of those present seemed concerned for their spiritual welfare. In the afternoon meeting James Henderson spoke at length about our past and present spiritual condition and growth. Had we been faithful to our convictions the query: "What new meetings?" settled would not have been summarized. "No new meetings settled." and instead of our present numbers diminishing we would enjoy a growth which would extend from vessel to vessel.

Fifth-day morning our beloved friend, Esther Fowler, asked for permission to visit Men's Meeting, which was united with, and accompanied by Abigail B. Mott, she visited Men's Meeting, to the relief of her mind and we trust to the spiritual edification of those present.

The reading of the reports from the different Quarters shows that we have about 414 children of suitable age attending school, 244 of whom attended Friends' schools.

Schools have been maintained in most of the Monthly Meetings but not in as many places as would be desirable.

The committee to nominate Friends for Boarding School Trustees offered those of Clifford J. Fawcett, William D. Satterthwaite and Edward Edgerton, who, with Jonathan Binns and Jesse Edgerton (the old trustees), are to have care of the Boarding School property.

The printing committee were authorized to have two hundred copies of the minutes printed and distributed.

The representatives were requested to confer and revise the apportionment for the different Quarters, and at this session made a report which was satisfactory.

The committee appointed to settle with the treasurer, offered the name of Robert H. Smith as treasurer, and proposed the raising of six hundred and fifty dollars for the use of the meeting.

The business of the meeting being disposed of, the five Epistles prepared by a committee for that purpose were read and united with and directed signed and forwarded. The meeting seemed to feel that the committee entrusted with the preparation of the Epistles had been favored.

During the different sittings of our Yearly Meeting the harmony that existed was very noticeable and it seemed that at the hearts of the fathers had been toward the children and the hearts of the children toward the fathers.

And now as the meeting closed we believe those present felt that it had been good to be there.

### Westtown Notes.

The serious illness of Alfred S. Haines ended in his death on the evening of the 1st instant, the news of which came as a shock to the School the next morning.

On First-day afternoon a funeral meeting was held at three o'clock, at which several ministers present had service.

ALFRED S. HAINES graduated at Westtown in 1864, and returned to teach in 1868. In the interim he had been at Haverford College and received a degree there, and he had also taught school in the Elklands. From 1865 to the time of his death, he was a successful teacher at Westtown, of English and of some of the biological sciences. He was much interested in Forestry and Agriculture, and he taught courses in these branches which had a distinct value in correcting the attitude of many boys and girls toward farm life and outdoor occupations. He was officially in care of the woodland on the Westtown farm and he was largely instrumental in having thousands of young pine, poplar, and other trees planted in different parts of the farm, and his English class brought him in contact with all the older pupils, who enjoyed and valued his instruction to an unusual extent. What, however, impressed the boys and girls the most, and what gave him his special hold on them was his own personality, the combination

of strength, sympathy and sincerity of character, which were his in a marked degree.

His loss will be deeply felt by the School and by teachers and pupils individually.

RICHARD C. BROWN is taking charge for the present of the classes which have heretofore been in the hands of Alfred S. Haines.

The classes in Gymnastics, Cooking and Sewing begin this week. All the boys and girls have the gymnasium training; girls in the First and Senior Classes may elect the work in cooking; and girls below the Second Class take sewing as part of their regular work.

### Correspondence.

From a member of a distant largely yearly meeting.

Dear Friend.—The periodicals now being issued by members of the Society of Friends give the general public very little idea of what the real principles are. Some of them are so far away as to have little but the name to offer. Yet it is remarkable how these now and then profess to the name of George Fox, when they are offering in their writing the opposite and not infrequently things that George Fox wrote against. Such is the blindness which has overtaken them. No doubt the same thing took place very soon after the Apostles of our Saviour were removed. If I follow the Jews the very same thing took place, causing many captivities.

It is clear we are never safe except we are each other. I believe the Society is in great trouble. We have had singular experience at our meeting here. Two weeks ago yesterday the meeting was very solemn, with some strangers present here for change of air. There was very little preaching. Yesterday we had the very opposite. Some visitor quite spoiled the meeting with lecturing for a long time, saying some things which I believe to be wrong. The whole discourse being, as I believe, misplaced in a meeting for worship.

Ninth Month, 1909.

My Dear Friend.—We are all conscious of the rather plain Friends of certain interests among Philadelphia Yearly Meeting. It is rather hard to describe these "movements," but there seems to be a very wide-spread feeling that we need some avenue for more general exchange of ideas. We are all trying to get a better view of Truth from moment to moment, and the surest way to do so is to have our vision purged by the common sense consideration of our friends' thoughts. For one I find that a lack of time prohibits me from having personal discussions with many of my friends, both young and old, whose ideas I greatly respect and who could greatly improve my way of looking at things, if I could only get a chance to talk with them.

Several persons have told me that they certainly thought THE FRIEND should be the place for this peaceful interchange of thought. We members of Philadelphia Yearly Meeting are fairly well acquainted in some ways, but we need to know each other's thoughts much more freely. And the surest way to obtain the natural organ for the expression of our members.

From time to time I find myself extremely interested in various subjects which come up in the course of my growth as an interested Friend. The subject of "The Gospel Ministry," for instance, comes to mind, and I would receive the earnest expressions of every one. I have tried in no sense ultimate, as I find myself growing in life and thought every day.

[The above expressions of our young friend recall those of the very first Editorial of THE FRIEND, issued Tenth Month, 1827.]

We are desirous of rendering this miscellany a favorite parlor and fireside companion with Friends throughout America.

"The want of a common medium of intellectual intercourse has long been felt among us."

"If we can, by means of this paper, direct our young people to elevated pursuits and studies, assist in guiding their taste, in maturing their judgments, in forming them to habits of manly and serious thinking—in cultivating in them sentiments congenial with the doctrines and testimonies of our religious Society—our highest ambition as to this enterprise will be satisfied." "To be the common medium of intercourse which our friends crave, and our first number eighty-two years ago seemed to promise we can still avow our sympathy with the desire, so far as such discussions in our columns are constructive and instructive of the principles and doctrine which THE FRIEND was instituted to uphold, to be open to such interchange. But we ought not

to give place to discussions or remarks which assume that the doctrines and testimonies of our religious Society are mooted, resting in the line of argument or interchange of opinion, which seems likely to undermine or question the fundamental doctrines or practice of the Society, has any right place in our columns. The paper was instituted only for the purpose of building up and confirming all the precepts of our original religious profession. It is not intended for a worldly or wealth-seeking exchange of opinion which may not be unsettling or profitable.—E.O.]

FROM GURNEY BINFORD, MITO, JAPAN,  
Ninth Month 1st, 1909.

To the Editor of THE FRIEND:

Many times I have had it in my mind to write and thank thee for THE FRIEND which thou hast so kindly sending to me since I met thee in Philadelphia a few years ago. I get helpful thoughts from every number.

By this mail I am sending to thee a copy of an article on "The True Worship of God and Its Method," by H. R. Wansey. I studied the article that thou wilt find in your publishing in THE FRIEND.

H. R. Wansey is an Englishman, who has been in Japan for the past five years. For the past three years he has been working independently, in going to places where there are no places of Christian worship, preaching the Gospel of Jesus and calling the people to come through him to the Father. He studied the Scriptures and he sought those who believed, to worship after the form of the church to which he belonged, but he observed how easy it was for those who accepted the Gospel to enter into the forms of worship without the true spirit of worship, and so became convinced that the church forms were not suitable for the development of the true spiritual worship. He studied the Scriptures to learn the true method of worship, and the article that I send is the result of his study. He wished to publish this in tract form for distribution, but as way has not yet opened for that, I asked if I might offer it for publication in THE FRIEND. He very gladly let me have it for that purpose.

H. R. Wansey is a graduate of Oxford University, England. I met him first about three years ago, but had not really known him till within the past five months. It is most interesting to me to see how he has been led to Friends' principles in this and other matters of faith. From a letter that I received from him, dated Fifth Month 1st, 1909, I quote the following: "I went to Ashio, and there was glad that there were to be no water baptisms any more; and will come over D. V. to talk it all over with our other workers. I wish that you could be here to meet them. I have been thirsting for all the literature you sent me and should much like more." I went at that time, took a lot more of literature that I had received from the Book Store in Arch Street, when I was there in 1905. I met the six young men who are associated with H. R. Wansey in Gospel work and instructed them in Friends' doctrine on baptism and the Lord's Supper. Those six are Japanese men.

Since that time he has had some of the tracts of Friends' doctrines translated into Japanese and has them ready for publication. This article on worship which I send to thee has been translated and published in Japanese in the *Japanese Friend*, a little paper which we publish monthly. On fifth of Sixth Month I had a letter from him in which he says: "It was wonderful I think, how you were able to come and give us just the message that we needed, and all seems to indicate the guiding hand of the Lord."

I may add that I have attended meetings for worship at the meeting which H. R. Wansey attends and find them held in practice in full accord with Friends' method for worship in Philadelphia, except that hymns are used.

[Used, we trust, consistently with the article offered, which declares that "not in mere act of singing hymns, reading the Scriptures, or listening to a sermon, etc., does worship consist; but when there is a true spiritual offering of prayer and praise in true worship, our Father has found what He is seeking for."—E.O.]

#### SUMMARY OF EVENTS.

UNITED STATES.—Sixteen thousand Indians in Oklahoma have prepared a petition which has been forwarded to Washington, and forth that members of the Creek, Cherokee, Chickasaw, and Choctaw nations are oppressed by officials of the State and country, who are daily arresting them and taking from them

their stock and possessions under the pretext that the Indians are violating the laws of the State. The Indians say that they believe they are still wards of the Federal Government and plead for the rights they enjoyed under the treaty of 1832. They complain that on account of their ignorance they are being imposed upon by not only officials but adventurers of all kinds. The Commissioner of the Indian office, however, states that his office is powerless to do anything for the Oklahoma Indians, who will have to take the matter up.

It is announced from Washington that the Department of Justice is preparing to act against those persons who by various means secured from members of the five civilized tribes of Indians, lands that under the Federal Government's contention could not be alienated.

A dispatch from Chicago of the 30th ult., says: "For the first time in the history of the public schools of Illinois the State Legislature has dictated that a course of study, the humane treatment of animals, henceforth is to be taught. The law makes it the duty of teachers to teach 'honesty, kindness, justice and moral courage for the purpose of lessening crime and raising the standard of good citizenship.' It provides that one-half hour each week shall be devoted to teaching 'kindness and justice to and humane treatment and protection of birds, animals and the important part they fulfill in the economy of nature.'"

At a recent conference of physicians in this city, Dr. Samuel Johnson, Health Commissioner of Peoria, stated in reference to cancer: "More than fifty thousand deaths from this cause alone occurred in the United States in 1907, and the deaths per one hundred thousand of population increased from 47.9 in 1890 to 73.1 in 1907. In Pennsylvania during the same period the rate increased from 41.5 to 62.8." A resolution was adopted to provide for a committee on cancer prevention, and for the publication of a list of manufacturers printing certain papers on this subject to be sent to persons who may be benefited by them.

Members of the Executive Committee of the Philadelphia Sabbath Association, have lately adopted a proclamation to the citizens of Philadelphia requesting them to obey the laws of the State to the letter, in order to secure the peace and good order of the State. According to the proclamation, citizens are requested to refrain from engaging in business of any character on that day. Individuals and corporations are asked to close all private parks and transportation companies are urged to curtail their service, as much unnecessary traveling is said to be indulged in, owing to the facilities afforded by the railroads. The publication of newspapers on the First-day of the week is deplored, and publishers are asked to refrain from issuing editions on that day. The city authorities are called upon to close all places of business, and the immigrants are asked to cease labor.

The principal commercial apple orchards of the country are likely to become infested with the San José scale, according to a bulletin issued by the Bureau of Apples for the San José Scale," lately published by the Department of Agriculture. The scale is spreading rapidly over vast areas each year. The bulletin treats of the fumigation of the trees and fruit and contains a statement that "a little carelessness in spraying, the use of inferior materials, or other improper conditions at the time of making applications may retard the survival of the scale in sufficient numbers to result later in the season in their settling in considerable numbers upon the fruit."

It is stated that although millions of dollars have been spent by the State of Massachusetts to destroy the gypsy moth, the pest is more troublesome than ever. In the southeastern part of the State large tracts of fine forest land have had to be burned over.

Trolley cars for conveying farm produce have lately been running between Doylestown and this city, and the managers of the road propose to extend the service to the city.

Director Nell of the Philadelphia Board of Health, in a recent bulletin discusses the injurious effect of adenoids upon school children, and also upon persons of mature life. He recommends the removal of these growths by physicians, which in the case of the poor will be done by the Board of Health free of charge. He says: "As a result is an enlargement of certain tissues, generally at the back of the nose or in the throat above the tonsil, which increases in size until the air supply, which passes through the nose to the lungs, is interfered with to such an extent that the child is compelled to breathe through the mouth. If this condition is allowed to remain, it not only gives to the child a peculiar expression—which is well known to both

teachers and doctors—but causes a general dulling and retardation of the mental faculties; ailed and deformed heads, chronic catarrhal conditions; and to a child much more susceptible to diphtheria, scarlet fever and mastoid disease, which cause very deaths in the city every year. By heeding the care herein given, our future citizens (the school child of to-day) will be of higher mentality, possess a health, and an ability to do their duty as good citizens who care the taxpayer must provide."

FOREIGN.—A despatch from Stockholm of the 11th ult., says: "The arbitration undertaken by the Swedish Government to settle the dispute between the Emigrants' Union and the Confederation of Labor has failed chiefly on account of the proposal to settle future disputes by arbitration of the new law, which is consequently feared; but in any event the postponement of the resumption of work will entail suffering on the sixty thousand men still idle."

It is stated that statistics show that one person of every thirty-seven in England and Wales is a pauper. There were last year 145,735 able-bodied men returned out of the work of the poor rates, and an army of 58,190 persons who received aid from 6 agencies than through the Poor Laws. And it shown that the number of able-bodied men who assisted on account of "want of work and other cause" had increased last year one hundred and thirty-four per cent.

The Portuguese West Africa the collection of cocoa largely done by negroes who are kept virtually slavery; said to number from thirty thousand to the seven thousand, who have been torn from their homes in Central Africa, and forced to cultivate and collect the cocoa bean. The hardships inflicted upon the slaves are said to be very great. In England an attempt has been formed to endeavor to ameliorate these conditions, which has recommended that a portion of this labor, which is called the San The cocoa, should be avoided by the manufacturers of chocolate in that country. In this movement some of the large manufacturers there are actively cooperating.

The bishops of the Roman Catholic church in France have issued a pastoral letter warning the Catholic parents in France that the teaching in the public schools jeopardizes the faith of their children. The letter demands especially co-education; forbids specifically the use of a score of public school textbooks, principles, histories, and appeals to parents to unite in protest of the same. It is stated that the sacraments of the church will be refused parents who allow their children to attend the interdicted schools. This act is said to be the result of an order given by the pope.

Unprecedented cold weather in the valleys in the vicinity of Mexico City has destroyed the corn crop. It is estimated that the loss will reach \$20,000,000. Ninety per cent. of the vegetable crop is also said to have been destroyed, and the prices in some instances have been doubled.

#### NOTICES.

A MEETING for Divine worship is appointed by the Yearly Meeting's Committee, to be held at Frankford Meeting-house on the First-day afternoon, Tenth Month 17th, 1909, at three o'clock. Train leaves Reading Terminal, 2.13.

NOTICE.—Young Friend (English) requires post government. Certificated Senior of Oxford. Fond children; willing to take entire charge.

Amly Huntley, Pyne Woynt, Camden, N. J.

WANTED.—Woman Friend would like position companion and assist with light housework.

Address "M. A." Office THE FRIEND.

NOTICE REGARDING NORTHERN DISTRICT MEETING held at Sixth and Noble Street, Phila. By action of the Monthly Meeting, approved by Philadelphia Quarterly Meeting, the week-day meetings occurring during the week of Philadelphia Quarterly Meeting will be discontinued from this date.

WESTWON BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, 6.48 and 8.20 A.M.; 2.50 and 4.32 P.M. Other train will be met when necessary. Stage fare, fifteen cents. Arrive at school on the first-day afternoon, Tenth Month 17th.

To reach the School by telegraph, write West Chester Bell Telephone, 114A.

WM. B. HARVEY, Supt.

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# THE FRIEND.

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The easiest way out of a duty is to perform it.

God's will is one's liberty,—his perfect freedom when it is his love.

To the spiritual man all the works of God in nature are a Bible of the Spirit.

But the natural man receives them not as things of God, and created by the Spirit of God, neither can he know them in that respect, because they are spiritually discerned.

## Extortion.

All extortion is robbing, because it takes possessions from another contrary to his right; but while robbing is against his consent and extortion often gets a show of consent, yet that very consent is enforced and compulsory. It extorts with an extorted consent, where the victim cannot help himself.

For instance, a traveler may hear the words: "Your money or your life!" and he is startled into giving up the money rather than his life. This is plain robbery which he suffers. But another traveler practically suffers the same language if, when imprisoned on a boat by the waters of a broad sea with another who has a supply of food while he has none, his companion allows him not a mouthful except at an exorbitant price. Is not this also the same as saying: "Your money or your life?" On the high seas is not such extortion piracy, however large the passenger-ship may be? Or what is it on the great rail-routes of the land, when food is included either by the desert or from portions which might afford a cheaper article, and high-priced food on the train is offered to a Hobson's choice at the purvey-

er's own terms, and with bribery of the hired servant to be added?

This suspicion becomes softened, however, when we learn that these through lines have in many instances, even at these high rates, been feeding their passengers at a loss.

But corporations are no more extortioners than some of their patrons, when opportunity occurs. In sharing the shock of a partly suppressed head-collision between our train and another on a prairie, all the passengers being on their beds at early dawn, one was bruised with shoulder or neck-sprains probably no more nor no less than the others, but to no amount justifying a claim for damages. Yet on each one's case being inquired of by officers of the road, it was promptly settled within but few hours. Not the amount of injury, but the grasping spirit of those inquired of seemed to be the rule of the awards given. Some would consider themselves as swindlers if they took advantage of the road's misfortune; another claimed and took one hundred dollars for his inconvenience caused by the accident; and it was told us that another claimed five hundred dollars, and got it; and a decrepit old man and his wife, who had to bring their food with them to eat day after day, the invalid wife being struck by a falling piece of lumber, were allowed but five dollars each. So awards were apportioned to the degrees of extortion and not of damage. And the physician in procuring a signed chronicle of each case, said that this course had been made necessary by former accidents, where claims had been sent in by residents of the neighborhood of accidents who had not been on the train at all, nor seen the accidents, but got a description of them later from outside. Thus in these so many ways and thousands of others, all extortion is seen to be of the spirit of robbery.

We all know of churches even, to whom the Divine admonition applies: "Be not vain in robbery,"—as they play upon men's fears of losing their souls. The love of money is so decidedly a root of all kinds of evil that a religious denomination or church whose prosperity is made to depend on the living Spirit of Christ, and the least possible on collecting money, is in a condition to be the purest church and closest unto

the mind of Christ and nearest to his salvation. "Not by might, nor by power, [even money power], but by my Spirit, saith the Lord of hosts."

We know also under our name of systems of public worship whose pillars are money. Should some spiritual Samson pull away the pillars which sustain their stated preaching and program, that "worship" would forthwith collapse in ruin. Its hollowness is often confessed by those who say, "the meeting could not otherwise be kept up."

Whereas the worship which preceded these borrowings and inventions lasted without the money-basis for ministry, even for two centuries, and still lasts on towards a third century amongst the preserved remnant who can say, "Not by might nor by money-power, but by thy Spirit O Lord."

We would commend liberal donations for the Lord's work, where it is permitted to be the Lord's. His own commissioned agents for a Divine service must be sustained in their bodies while so engaged, and material buildings kept up in due simplicity. Carnal money for carnality, spiritual life for spirituality. "That which is born of the Spirit is spirit," and true worship with its ministry is born of That, and not of carnal productions, or extortions as of silver and gold. The horseleech of carnality "hath two daughters, crying give, give," the one in religion, the other in the world. However much indulged, they continually cry for more. Whether extortions by fears or collections by fairs are resorted to, the work of churches is made to seem based on carnal lucre rather than on "a ready mind."

EVERY morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace use it profitably, making constant acts of meekness, and seeking to be calm even in the most trifling things. Above all, do not be discouraged; be patient; wait; strive to attain a calm, gentle spirit.—FRANCIS DESALES.

### A Brief Account of William Bush.

(Continued from page 108.)

The next day, William Bush communicated a dream by letter to Daniel Wheeler, which had been very significant to his own mind. In allusion to it, the following remarks are found among Daniel Wheeler's memoranda:—

"Having perused the above with attention, there seemed something moving on my mind towards this living monument of the Lord's mercy; and apprehending that it was prompted by that love, which 'suffereth long and is kind,' and which ever waiteth graciously with outstretched arms to welcome with heavenly rejoicing the poor lost wanderer, that he may return, repent and live, the following lines were penned in answer:—"

To WILLIAM BUSH,

"Be assured, that thy writing of the Lord's mercies, instead of offending, will always gladden my heart. I hope the dream thou hast just been favored with will make a lasting and grateful impression upon thy mind. To me it not only seems to convey great encouragement, but deep instruction, as well as serious warning. After such a merciful and continued visitation of everlasting love towards thee, if thou art not saved, thy destruction will be of thyself.

"In the first place, thou art plainly shown, for thy encouragement, that in turning from thy wicked ways, although the way may be, and is, attended with difficulty, yet if thou perseverest in faithfulness, thou wilt not fail to receive a reward; betokening, at the same time, that thy past sins and iniquities, although dark as crimson, in unutterable mercy will be washed in the precious blood of the Lamb of God, that taketh away the sins of the world, and with thy transgressions, will be blotted out as a cloud forever. Secondly, thou may'st see by the rock, which appeared to be in constant motion, the unsettled, unstable condition, and the great uncertainty of everything in this world, that belongs to or is connected with human life. Thirdly, it holds out an awful warning, that if thou slight and reject such renewed offers of Divine love and regard, and turn thy back on Him, who hath evidently called thee to glory and virtue, and hath measurably turned thee from darkness to light, instead of the joyful sound of 'Come, ye blessed of my Father,' it will be the woeful one of 'Depart from me, ye that work iniquity,' and the reward will be lost forever. 'How shall we escape if we neglect so great salvation?' Then 'whilst it is called to-day'—while life and health are vouchsafed, linger not, for this is the accepted time—this is the day of visitation—this is the day of salvation. It is no marvel to me, that a sight of the sea was brought before thy mind in thy dream, because it should never be forgotten, that it was upon the mighty ocean that thou wast first aroused to a sense of thy sinful state, and where thou hast witnessed so many great deliverances. And perhaps the sense of coldness and indifference, before hinted at, began to take place whilst at Hobart Town, or Sydney, at which places there was great danger of unfaithfulness and sliding backwards, and

mixing with wicked companions; and therefore thou may'st yet more have to look at the sea, and remember it, as the place where again the God of Heaven has condescended to renew the visitation of his marvellous and matchless love towards thee. Our only place of true safety is the 'watch' tower, whether on sea or land. 'What I say unto you, I say unto all, watch,' was the declaration of Him, who knoweth what is in man, and best for him—for He searcheth all hearts, and—mind—understandeth the imagination of the thoughts. If we seek Him, He will be found of us; but if we forsake Him, He will forsake us, and cast us off forever.

"Thy sincere Friend,

"DANIEL WHEELER.

"26th of Third Month, 1835."

About five months after this, when off the island of Tahiti, William Bush's health became so seriously affected, that it was thought needful to leave him on shore, although his own wish was to continue the voyage without regard to the result, as he could not bear the prospect of being separated from one, who had been made use of in bringing him to a knowledge of the Truth.

It appears from a former letter of W. B.'s, as well as from his remarks in conversation, when alluding to this period, that there had been a decline from the fervor of first love, and that a coldness and indifference to those things that make for salvation, had insensibly stolen over his mind. Such a state of feeling could scarcely exist, without some external manifestation of it in his daily walk and conversation. Daniel Wheeler's fear for the stability of this new convert, is evident in the last letter he wrote to him, and which was handed to him soon after parting. In it, D. W. forcibly sets before him the awfulness of backsliding, after the great and manifold mercies, which he had experienced at the Lord's hand, and "entreats him to watch and pray, and to fast from the gratifying things of time and sense, to take up the cross, the daily, hourly cross, to his corrupt will and inclination, or he could never follow Christ, or be where He is." Daniel Wheeler and William Bush only met once again. The interview was a deeply interesting one. W. B.'s heart was too full to communicate all he wished, so enough was said and felt to satisfy his friend that he had not labored in vain; indeed, so convinced was he of his heavenward progress, that he afterwards remarked, that had he "gone to the South Seas for the gathering of that man only, he should have thought himself richly repaid."

To return to the time of W. B.'s illness at Tahiti; being now left to himself, we may readily conceive how bereaved and solitary was his condition; but he had learned where to look for help, and although at the time he felt his being thus left alone, a severe trial, yet he afterwards had gratefully to acknowledge, that all things were rightly ordered by infinite wisdom. The individual who had been made instrumental of so much good to him, and on whom he might otherwise have improperly leaned, being taken away, he was brought to feel the necessity of a more entire reliance on the

Lord alone, who graciously condescended to guard, guide, and teach him. It appears to have been about two months before health was so far re-established as to enable him to take passage in a homeward-bound vessel. During the time of his sickness on the island, his mind was seriously concerned in reference to his future course of life; he knew how sinful it had hitherto been, and who felt no fear when engaged in folly, wickedness, and who, under the influence of the god of this world, became blind and obdurate, was now trembling alive to own weakness, and earnestly craved to keep from all evil; he longed for the time when he should be able to lead a quiet life on shore, and, instead of joining with wicked, unite with Christian brethren in public worship of his God. During the voyage to this country, whilst endeavoring to keep his eye singly directed towards the Lord, it was impressed on his mind that it would be right for him to quit the occupation of sailor, and to settle in life; and at the same time, he seemed to be directed to one, to whom he had been acquainted almost from childhood, as the companion of his future path. The belief that such a course, consistent with the Divine will, was remarkably confirmed by subsequent occurrences. On reaching Woolwich he found that his former home was broken up, his sister having died suddenly a few weeks before.

M. A. H., the individual before alluded to, had hitherto been able to look upon himself only as a wanderer in the path of sin, and she felt an interest in him on his mother's account, to whom she had been attached, and of whose religious character she formed a high estimate; and finding that she was staying at a public-house she recommended him to take private lodgings, which she knew would be more congenial with his late mother's wishes. On the following First-day after his return, called on M. A. H., who inquired where he was going; he replied, "To Meeting;" she being asked where, answered, "In my room." This was the first time she had a reason to think a work of religion had begun in his mind; it was however a manifestation of seriousness, which she could scarcely understand. During the week, he was taken ill, and M. A. H. kindly attended upon him during his sickness, the course of which, it became more clear to his mind, that she was his allotted helpmeet, and they were eventually married the Seventh Month, 1836. Soon after they removed to Blackwall, where they resided, following the occupation of shop-wright, till the period of his decease. The union was a happy one, because they were both led to "seek first the kingdom of God and his righteousness." And all things needful were added unto them.

(To be continued.)

"AMID the turnings and turbulences of present things, nothing so stays and establishes the mind as a look above them, a look beyond them—Above them, to the wise and good Hand by which they are controlled; beyond them, to that safe and quiet haven to which one day, by that same Hand, we shall be led."

Correspondence of Abi Heald.

Since the conclusion of Abi Heald's Journal in our columns, several letters to and from her have been submitted, in which she believed our readers may find instruction.—Ed.]

ELLWOOD DEAN TO ABI HEALD.

Plymouth, Fourth Month 2nd, 1865.

*Dear Friend*.—We received thy very acceptable letter in due time, yes, I might say a very acceptable time, as it found me particularly in a very low spot. I had been feeling somewhat as the prophet Jonah expresses himself: "For thou hast cast me into the deep, in the midst of the sea; and the billows compassed me about: all thy billows and thy waves passed over me." "The earth which her bars was about me forever." It seemed like a ray of light, of life, and of hope, that sprang in my mind on the reception and reading of thy message of love, so that I was enabled to adopt the language of the above quoted prophet where he says: "When my soul fainted within me I remembered the Lord; and my prayer came in unto thee, into thine holy temple." I was so reminded of the language of the apostle: "I pray ye for one another." It is said that the effectual, fervent prayer of a righteous man availeth much, and I have no doubt that the fervent breathing desires of our hearts, one for another, are often heard and answered by Him who heareth prayer, to give help and comfort one of another. It seems very desirable that we may thus remember one another for good, in these dark and cloudy days, when there seems so much to discourage and cast down those who are endeavoring to follow the dear Redeemer in the way of regeneration; and although there seems much to discourage, yet there is still something to encourage also, as we have evidence from time to time. That although we are a stripped and peeled people, yet we are not forsaken, his love often being manifested toward us, and his tender visitation and heavenly love to the dear young Friends, which how I am often made to crave for them, that they might be made willing to choose the Lord for their portion, and the God of Jacob for the lot of their inheritance, that they might be prepared to stand in their lotments in the church in their day, and so be found in their allotment "at the end of the days."

Well, my dear friend, we often recur to my visit to our part of the heritage with satisfaction, believing it to have been seasonably timed, and a time of renewed visitation to many, and it has left a good savor amongst us. I felt much sympathy with thee and thy dear companions in some of our engagements, particularly when I heard of the trial and exercise thou was brought into on the boat, on the journey home, in having to admonish those engaged in the pernicious practice of card-playing.

Our neighborhood generally healthy at the present time. I do not recollect more than one exception, that is Sarah McGirr, an aged Friend. . . . It is thought doubtful about her getting up again. David Wupton and Sarah were at meeting to-day. They were in usual health, so were the Bow-

mans. We understand there has been considerable sickness in Columbianna County, which has proved fatal in several cases. Amongst the rest I noticed the death of dear Elizabeth Butler. She will be much missed, not only by her family, but by their Quarterly Meeting. A pillar removed from the militant church, but we have the consoling hope that she was permitted to join the church triumphant in heaven. And how it seems to renew the call to us, "be ye also ready, for in such an hour as ye think not the Son of man cometh." Dear Elizabeth appeared to be one of the lowly, humble followers of a meek and crucified Saviour, and no doubt passed through much tribulation. Such examples seem to preach to surrounding beholders, saying: "Follow us, as we are endeavoring to follow Christ." When opportunity occurs remember us in love to those who were thy companions in travail, in these parts, and to their families; also to other inquiring Friends, particularly to our dear nephew and niece, Theophilus and Sarah Morlan, and sister Caroline Pim, if still there. With much love to thee and thy husband and family, in which my dear Elizabeth joins, I conclude and bid thee farewell. Please write, it would be pleasant to hear from thee again.

ELLWOOD DEAN.

ABI HEALD TO HER SON.

First Month, 1869.

*Dear Son*.—As thy father has been writing I thought I would write also. I want thee every day to meditate on the goodness of thy Heavenly Father. Often read in thy Bible and Friends' writings. Do not form too many acquaintances, have only a few and choose the best. Seek to thy Divine and Heavenly Parent to direct thy steps. 'Tis unto Him we can pour out our petitions for right direction to perform every good work.

<sup>1</sup>'Tis religion that can give.

<sup>2</sup>Sweetest pleasure while we live.

<sup>3</sup>Solid comfort when we die.

Oh how have I been cast down and discouraged, yet a sweet hope seems to spring in my mind to cheer me onward. . . .

Seek for the good old way, the ancient paths, and walk therein. . . . Greatly do we desire to hear of our dear children taking up the cross, and walking in the strait and narrow way which will lead to peace of mind.

There is one here and another there in the Society, who feel constrained to bear the cross. Mayest thou be one of the faithful standard-bearers. I feel as though I must caution thee a little in writing to some of thy cousins, especially ———. I think it will not be profitable. I want thee often to write home, and write to thy dear grandmother. No more but love, thy mother,

Abi.

Home, Third Month 7th, 1869.

*Dear Son*.—The time seems long since we heard from thee. Yet I trust thou art getting along in the right way, at least I hope so. Please be careful to give no occasion for reproach, as thou art far separated from thy dear parents to care for and watch over thee. Yet our Heavenly Parent is watching

over us continually. Oh be continually on the watch. Be careful in word and deed, and then thy way will be made prosperous, and thou wilt be blessed. Often do I think of thee with desires for thy preservation, and encouragement to trust in his holy and blessed name; who can and will go before and make a way for us if we trust in Him. Yet many trials we may have to pass through, in order to fit and prepare us for our proper places of service. In meditating on thy sojourn in a distant land it seems as if it is right. I have not felt uneasy, as thou art getting along to our satisfaction, so far as we hear; but be watchful in choice of thy friends, and be very careful to not let thy mind out in things that are not consistent with the Truth. Be sober and watchful, that thou mayest be a credit to thy parents, who are concerned for thy right getting along every way. I feel so poor, as though I could not communicate one line that would be of importance to thee, or worth writing. Yet remember all our supplies come from that inexhaustible Fountain, if only our reliance is on Him, who never said to the wrestling seed of Jacob: "Seek ye my face in vain." Turn thy mind often unto the true Teacher, that teaches as never man taught. Oh it is He that will teach thee to profit. . . . Well we are all at home and it is a satisfaction to have it so. How I do desire that ——— may go on to improve. He will if he clings close to the still, small voice that has been speaking unto him, showing him the sinfulness of sin. How do I crave that he may again be met with . . . .

*Dear* ——— often read in thy Bible, and meditate on the goodness and mercies of the dear Son and sent of God. We remember that when cruel men nailed Him to the cross, He prayed thus: "Father forgive them, for they know not what they do." Be willing to deny thyself, take up the cross, and strive to follow the dear Lord and Master in all his requirements. Go to meeting. Do not stay at home to work. There is a blessing attends it, if we only give all into his holy hands. Although there is much wickedness in the world, yet I believe the Lord will preserve a remnant, and I hope thou mayest be one of that number. From thy mother,

ABI HEALD.

(To be concluded.)

HURRY means also worry, and haste is waste. Study to be habitually calm. "A meek and quiet spirit is, in the sight of God," of great price. The rush of modern social life is especially fatal to the prayer-habit; for until the spirit is hushed and calmed in his presence, his own image is not reflected in our consciousness.

No matter how much ability, how much curiosity or how much opportunity a man may have to study human nature, he will never understand his fellow-beings truly until he loves them. The possibilities of humanity are never revealed to the cynic, the cold student or the man seeking to take advantage of others. Nor can any mortal be fairly judged save by God, who is Love.—*Forward.*

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Paoli, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

We see dimly in the present what is small and what is great;  
Slow of faith, how weak an arm, may turn the iron  
helm of fate.—LOWELL.

**BACK TO LICENSE.**—A statement appears in the *Public Ledger* to the effect that on Tenth Month 4th elections were held in one hundred and sixty-two towns in Connecticut, and that "Twelve slide back into the license column."

The election is described as a triumph for the Republican party and a defeat for the champions of prohibition. The attitude of the daily press on this great issue is here forcibly illustrated. No mention is made of the towns that *moved up* instead of "slid back," nor are we informed as to the majorities compared with previous elections. With few exceptions the daily press, though not so much closed to the publication of facts in the case as formerly, is strangely silent on the great issue that more than any other is stirring the minds and affecting the political action of the American people.

A distinctly temperance paper is needed in every Christian home. The liquor traffic, "casting its deadly blight abroad" and "sowing corruption," where otherwise would be purity and virtue, exists as truly because of ignorance as because of vice and folly. In the great work of education there is room and opportunity for all who will to labor. But the needful weapons of their warfare will not be found in the daily press, nor in popular literature.

**LIQUOR IN THY HOME?**—"Would any intelligent Christian permit an agent for intoxicating liquors to come into his home and solicit the patronage of his family for intoxicants? No. Then why welcome and pay the newspaper or magazine that solicits patronage for the saloon, the brewery and distillery, to enter the home and familiarize the children with the rum traffic?"—*Union Signal*.

With similar propriety it may be asked how any Friend or opponent of the liquor business can buy their furniture or apparel, their groceries or other necessities at a liquor dispensary?

"Vice is a monster of so frightful mien  
That to be hated needs but to be seen."

Realizing the truth of this, shrewd men have artfully hidden the vice of their business from the gaze of their customers; and men and women who pray daily that their children may be spared from the curse, walk complacently into a liquor vendor's establishment in company with their children, buy of his wares and have them shipped in the same wagon with bottles of beer and whiskey.

OUR attention is called to the fact that a certain gentleman is writing prominent Prohibitionists, particularly state chairmen of the Prohibition party, seeking means for

the publication of a book, the intent of which is to "expose" the Anti-Saloon League. We have no further comment to make, than to suggest that Prohibitionists think about the matter a long time before responding with any contribution.—*National Prohibitionist*.

NEW YORK has a net increase of 26 no-license towns since last fall.

West Virginia has increased her no-license counties from 32 to 40.

The vote in Mendocino county, California, on July 27, resulted in closing 87 saloons.

Boise, Idaho, August 26.—Idaho county, Idaho, voted "dry" yesterday under the local option law.

Canyon county also voted out saloons by a majority of 1850. These were the first local option elections in the State.

A correspondent of the *Cleveland News*, who has been making a tour of Ohio, says: "The number of arrests has decreased from 50 to 75 per cent. in all the cities I have visited where saloons have been closed."

Prohibition is not enforced so well as it ought to be, so well as it could be, but it is enforced infinitely better than the license laws are enforced in license states.—*A Maine Paper*.

THE no-license majorities in 62 Indiana counties aggregate 79,560, while the majorities in 12 license counties voting total 12,335. Two thousand, four hundred and fifty saloons have been closed. Indiana seems headed for prohibition.

Thirty-three parishes out of 59 in Louisiana are dry.

Wyoming will be dry the first of the year outside of the incorporated towns, according to a new law of that State.

The twenty-one counties of South Carolina which had dispensaries, voted on the saloon question August 17th, with the result that all but six voted dry. The other twenty-one counties were already dry. State prohibition seems probable at the next Legislature.

Fourteen state capitols have outlawed the saloon.

**LET US FORGET.**—No friend of local option should forget "March 9, 1909" On that day 137 members of the Pennsylvania House of Representatives, who had sworn to be true representatives of the people, voted to turn down the people at the behest of the liquor traffic, and by their action, virtually said that the people cannot be trusted to deal directly with the saloon problem, and shall have no right to protect themselves from the saloon, if they desire so to do.

At the same time, 66 other men, true to the highest demands of their office, voted to permit the people to govern themselves on the liquor question. Forty-six counties were represented in the vote for the "Fair bill" and 36 against it. Twenty-nine counties voted solidly for it, and 18 against it. Thirteen counties furnished 105 votes against the measure.—*Keystone Citizen*.

THIRTY-SIX years ago, at the national convention of the United States Brewers'

Association, C. A. Bates, representing internal revenue bureau of the Treas. Department, was introduced as the representative of the United States Government and to the assembled brewers said: "I am with you; the commissioner of internal revenue is with you; the President with you."

From that day to this there has been nothing in the course of the administration at Washington to cast any shadow of doubt upon that statement.

The attitude of the government toward the liquor traffic has been what it has been not because of the personal character of the individual wishes of GRANT and HAY and GARFIELD and ARTHUR and CLEVELAND and HARRISON and MCKINLEY and ROOSEVELT and TAFT, but because of the policy these men were elected to represent. When JAMES G. BLAINE stood before a general assembly of brewers at Rochester and said: "The policy of the Republican party is policy of protection and fostering for American industries," and intended that the brewers should understand that as defining the attitude of the Republican party toward the brewing industry, he spoke the truth; and whatever may be the differences of opinion and policy between the Republicans and the Democrats upon the matter of a protective tariff, a representative of the Democratic party could have truthfully said the same thing.

How comes this to be the policy of the Democratic party and of the Republican party? Because of the wishes of the majority of the men who vote the tickets of those parties? We think not. We do not believe that the day has ever been when the majority of the citizenship of the United States believed in the policy of protection and augmenting the drink traffic. But, in the complications of the game of politics, the men who do wish the protection and the augmentation of the drink traffic are in control of the party's policy and action, and the men who are opposed, curiously enough keep voting contrary to their beliefs.

WM. H. TAFT is President by the votes of millions of men who actually hate the saloon but the policy which he represents as President is dictated by the men who are interested in the saloon.

See how easily the old maxim of Lincoln would solve the problem. LINCOLN said: "We want the men who believe slavery wrong to quit voting with the men who believe it right." Make the changes to suit the present issue and you have the prescription for the present case. Once let the men who hate the liquor traffic quit voting with the men who desire to perpetuate the liquor traffic, and the problem of changing the policy of government toward that infamy will be solved.

The voice of the liquor interests is most potent in Washington than the voice of millions of homes.

All this needs changing. It can be changed, not merely by sending "UNCLE JOE" to the innocuous desuetude that has long justly awaited him, not merely by defeating Rhode Island's Senator, not merely by electing some other man President.



The change must be brought about—by  
tting new principles in power at Washing-  
—National Prohibitist.

CONSISTENTLY with their policy, the  
publican tariff revisers have increased the  
ty (not the internal revenue) on intoxi-  
ants, so as better to "protect" the brewers  
d distillers. The same party has re-  
latedly defeated the efforts of citizens  
n all parts of the country to secure the  
ssage of a national law making it possible  
prohibition to be enforced in prohibition  
itory. The same party, whose unequal-  
rule is represented in the government  
Pennsylvania, has repeatedly prevented  
passage of a law to allow the people to  
ermine for themselves whether they shall  
ve saloons or not. And yet from the days  
Quay even until now, some Friends and  
ousands of upright (but inconsistent) men  
ntinue to rejoice in being with the "win-  
ng party." To such persons we would  
ress seriously the inquiry: Would it not  
more truly praiseworthy to cease voting  
th those whose policy it is to *protect* the  
uor traffic?

In vain do we search for an instance where-  
either of the "old parties," as a national  
ty, has done anything towards the  
pression of the traffic in intoxicants,  
ile the instances are increasingly numer-  
s where they have been directly responsi-  
ble in the defeat of prohibitory legislation  
and enforcement. Whatever the American  
ople have accomplished in temperance  
orm has been by the co-operation of those  
o are opposed to the domination of the  
oon irrespective of politics; by the adop-  
n of the Prohibition party *idea* that  
ose who want the liquor traffic stopped  
st cease to vote with those who want it  
cted from destruction.

Most of our prohibitory legislation thus  
has "only half a chance," because its  
forcement rests largely with parties whose  
olicy is opposed to prohibition. Slowly but  
rely the people are awakening to this fact—  
act very incredible to many, but of which  
y one who gets at the full truth will  
cover. There will no doubt be much  
ore sliding back into the license column  
re the people elect to have a party  
edged to the *policy* of prohibition and law  
forcement.

"Then to side with Truth is noble  
When we share her wretched crust  
E'er her cause bring fame and profit  
And 'tis praiseworthy to be just.  
Then it is the brave man chooses  
While the coward stands aside  
Doubting in his abject spirit  
Till his Lord is crucified.  
And the multitude make virtue  
Of the faith they had denied."

—LOWELL.  
B. F. W.

I HAVE long since ceased to pray. "Lord  
s, have compassion upon a lost world." I  
remember the day and the hour when I  
emed to hear the Lord rebuking me for  
aking such a prayer. He seemed to say  
me: "I have had compassion on a lost  
orld, and now it is time for thee to have  
mpassion. I have given My heart; now  
ve thy heart."—A. J. GORDON.

WELL I know thy trouble  
Oh my servant true;  
Thou art very weary,  
I was weary too.  
But that toil will make thee  
Some day all my own,  
And the end of sorrow  
Shall be near thy throne.

Instructed in a Dream.

One day, not long since, I fell asleep and  
dreamed. Although I do not attach any  
particular importance or significance to  
dreams, in general, I will relate a portion  
of my dream at that time, for it made a singu-  
lar impression on me: I seemed to be in a  
large room, conversing with a woman, and  
was sitting with my back to the crowd of  
people then gathering, in order to listen to  
an address to be delivered by a distinguished  
man.

In reply to a remark the woman made,  
I said: "It does not matter to me what  
others do, I expect to do what I *think* is  
*right*." A man near by, whom I had not  
previously observed, said to me: "You are  
converted. I have no need to talk to you;"  
and I saw it was the speaker.

I was greatly disappointed, for I had  
such a desire to hear him talk, for the  
reason, I suppose, that we naturally have  
itching ears for words, although we know  
they can profit nothing unless they are  
from the source of *all good*. But he  
preached a sermon to me in that *one short*  
sentence, for I knew I was converted to the  
light of Truth—that I had entire faith in  
God and in his boundless love and mercy,  
and wisdom, and power—and believed that  
Jesus Christ is the "way, the Truth and the  
Life," and that "no man cometh to the  
Father but by him;" yet had I manifested  
this truth according to the light given? But  
I have remembered the words of our  
blessed Master: "Let him who is without  
sin amongst you, cast the first stone." But  
after Jesus stooped and wrote on the sand  
he turned again and not one of them re-  
mained. Neither can we, in this day and  
generation, set ourselves up as examples of  
righteousness and say to our fellow traveler:  
"Thus far shalt thou come and no farther,"  
for "no man can redeem his brother." Each  
and every one of us, has his or her  
own work to do, and no one can judge what  
is *right* for another.

God gives us wisdom and strength to  
perform our portion of his required service,  
if we seek earnestly, faithfully, prayerfully  
to know his will concerning us. We have  
been told to "bear one another's burdens," but  
I do not understand that we are to sit with  
folded hands and let others take up our end  
of God's plan and carry it out according to  
their own judgment although we may have  
more faith in their ability and goodness than  
we have in our own, still we cannot trust our  
God-created souls to any man to shape and  
model according to his own wisdom. But  
we must let Christ's divinity come into our  
lives and work out God's glorious plan of  
salvation. Then each of us can truthfully  
say (with Joshua, of old) "Let others do  
as they may, as for me and my house, we will  
serve the Lord."

PASADENA, CAL.

Music.

A ministering Friend of Philadelphia  
related the following: "I was once in com-  
pany with a number of persons on business of  
a benevolent character. After we had  
finished what was before us, one of the com-  
pany introduced the subject of music, and  
expatiated largely upon its good effect, both  
upon the body and mind of those who  
cultivate a taste for it. It was evidently his  
intention to draw me out, or to reproach the  
Society for our opposition to this way of  
spending time. The rest of the company,  
with the exception of an aged Presbyterian,  
joined in with the first speaker. Finding  
that he took no part in the conversation, he  
was pointedly appealed to, to know what he  
thought of music, and its effects. He  
replied, 'Gentlemen, instead of giving you  
my opinion, let me tell you an anecdote. I  
once knew a very pious and benevolent man,  
who was much in love with music, omitting  
no opportunity of indulging himself in this  
fascinating amusement, and when some who  
were uneasy with his course would remon-  
strate with him thereon, he would justify  
himself with much such arguments as you  
have been using. But suddenly he gave up  
music, and ceased entirely attending con-  
certs and such like diversions. Being en-  
quired of concerning this change he said,  
'I lately had a dream, in which I believed  
myself to be at a musical entertainment, and  
I thought that I had never before enjoyed  
the concord of sweet sounds so rapturously.  
When suddenly I felt a heavy hand laid  
roughly on my shoulder, on looking around I  
found that it was the Devil himself that had  
laid hold upon me. I immediately said, 'Sir,  
you have made a great mistake this time, I  
do not belong among your people, and I will  
have nothing to do with you.' He grinned  
as he said: 'Don't you know that *this* is one  
of my favorite pursuits, and that everyone  
who comes to such a place as this, is un-  
reservedly in my power;' and, he added,  
'I have not attended a musical party since,  
and I am firmly resolved never to go to  
another.'" Nothing more was said, and these  
late eulogists of music left the room, looking  
as if they had been caught in very bad  
company."

SLOWLY, throughout all the universe, that  
temple of God is being built. Wherever,  
in any world, a soul, by free-willed obedience,  
catches the fire of God's likeness, it is set  
into the growing walls, a living stone.  
When, in your hard fight, in your tiresome  
drudgery, or in your terrible temptation,  
you catch the purpose of your being, and  
give yourself to God, and so give him the  
chance to give himself to you, your life, a  
living stone, is taken up and set into that  
growing wall. . . . Wherever souls are  
being tried and ripened, in whatever com-  
monplace and homely ways;—there God is  
heaving out the pillars for his temple. Oh,  
if the stone can only have some vision of the  
temple of which it is to lie a part forever,  
what patience must fill it as it feels the blows  
of the hammer, and knows that success for  
it is simply to let itself be wrought into  
what shape the Master wills.—PHILLIPS  
BROOKS.

## OUR YOUNGER FRIENDS.

There's a queer little thing that lives among boys, That hides in their homes, in their books, and their toys; No one has described it, though some say its blue; It has such a strange name, it's called Goin' -to-do.

**THE POSSESSION OF HAPPINESS.**—Two little boys from seven to ten years of age came romping into a downtown savings bank in a certain town the other day to have their small deposits entered upon their passbooks. A gentleman said to them, "Boys, where do you buy all of your happiness?"

"Happiness," the oldest answered, "we don't have to buy it, we already own it."

The boy expressed a fact that too few realize. Happiness is not a thing to be bought, but a God-given principle to be exercised from within. Happiness is made out of love. If we turn back the pages of life we will find that our happiest moments were associated with some person or thing unselfishly loved. Life is made up of lights and shadows; but taking the years together, there is no more night than day.—*The Sample Case.*

**TOO LATE.**—In a fashionable home a young daughter was dying. The mother's heart was breaking, and she cried out in despair:

"O God, save my child!"

The daughter turned to her mother and uttered these terrible words:

"Mother, dear, 'tis too late now! You made me learn to dance, go to the theatres and operas, and move in society. Your only ambition for me was that I might shine as a society belle. But you never read the Bible to me, you never took me to prayer meeting, or had me take part in the interests of the church, its charities and the Gospel and helping the benighted of the earth. Our church-going once a Sabbath was but a formal matter, and we went because our set did. You never talked to me of the Saviour, and now I am dying—O God, dying!"—*Selected.*

## Science and Industry.

THERE is a tremendous movement, all over the country nowadays, for physical health. Physical disease is being fought at every point as it never was before. Prevention is the watchword, and precaution is urged against even the smallest beginnings of infection of any kind. Yet physical health, no matter how perfect, is infinitely less important than moral health. The wise citizen will guard both, and watch against the small beginnings of sin even more carefully than against any bodily infection.—*Forward.*

In the powder-making business all the big risks are eliminated. As far as official care can go, the dynamite and nitroglycerin and powder are made in perfectly safe fashion. But what cannot be provided against are the small risks the workers take. The men become careless about matches or pipes or nails in their shoes—and then

comes an explosion. Those fatal little things—how many lives, how many souls they wreck. There is a parable in powder when one thinks of it!—*Id.*

**STEAM PLOWS ON CANADIAN PRAIRIE.**—Many Americans have bought large tracts of land in Manitoba, Saskatchewan and Alberta, and broken the virgin soil with powerful steam traction engines pulling ten to sixteen plows and burning coal or straw. These "steam plows," as they are called, under capable engineers and firemen can turn from eighteen to thirty acres of new sod a day. The ordinary speed in plowing is a two-mile round in fifty-five minutes, including stopping once to take on fuel and water.

One of the most trying things met with in the level portions of this country is the deceptive soft spot. This is a slight depression where water has stood in early spring, but later has sunk below the sod leaving the latter dry, but forming what is called "gumbo" beneath.

These spots often appear so solid that, in order to avoid an unplowed portion, the engineer will start across it. Near the middle the tumbling sod will occasionally give way and the engine will sink into the mud until resting on the firebox. To get such a heavy machine back on to dry ground again is a serious job.

**VORACIOUS CANARIES.**—When an old-fashioned hostess urges her guests to eat, after the conventional manner of showing hospitality, and remarks: "Why, you haven't the appetite of a bird," she really speaks the truth, though she does not intend to.

The average man, if he had a bird's appetite, would devour from thirty to thirty-one pounds of food a day, which would be a tax on the larder of his hostess.

Recent experiments have proven that the average bird manages to eat about one-fifth of his own weight daily with ease, if he can get so much food.

The smaller the bird the more voracious seems to be its appetite and its power of absorption.

A German scientist recently kept a canary under observation for a month. The little creature weighed only sixteen grams, but in the course of the month it managed to eat 512 grams weight of food—that is, about thirty-two times its own weight. The bird must, therefore, have eaten its own weight in food every day.

An ordinary man with a canary's appetite would consume 150 pounds of food a day.

But the canary is an extreme case. The ordinary bird, in good health, will be satisfied with one-fifth of its weight a day by way of food.—*Answers.*

Do you know that one day last summer work was begun on a canal across Cape Cod? Back in the year 1884 the Cape Cod Ship Canal Company began a canal across the cape. A wharf was built and one mile of canal dug, but while the dredger was at

work in the marshes a storm came and filled the mouth of the young cove with sand. The ship canal fell through the baby canal never had energy enough to disgorge the sand, the dredger supplied fuel for a big bonfire for the Fourth, thus ingloriously ended the first attempt to dig a canal across Cape Cod. Now a large force of Italians are at work on a canal, and its promoters declare will be a "big thing," and that boats will pass through within three years.—*Classmate.*

**ANCIENT BOOKS.**—The Ten Commandments were written upon stone, which is material for enduring records. In Central Park in New York City is a stone obelisk, which dates back many centuries before Christ. Paper, made from the outer coatings of the papyrus reed, was used a very early period. The pens were sharper reeds. The ink was gum-water, colored with charcoal or soot; and the writing could easily be erased. Parchment was made from the skins of animals, usually sheep or lambs. It was used as early as the time Herodotus, about 450 B. C. *Vellum* was prepared calfskin. Linen paper was invented about the fourteenth century, and gave a strong impulse to book-making. Four times much paper is made from wood

## Bodies Bearing the Name of Friends.

**MONTHLY MEETINGS NEXT WEEK.** Tenth Month 14, Philadelphia, Western District. Fourth-day, T.

Month 20th, at 10.30 A. M. and 7.30 P. M. Frankford, Pa., Fourth-day, Tenth Month 2 at 7.45 P. M.

Muncy, Pa., Fourth-day, Tenth Month 20th 10 A. M.

Haverford, Pa., Fifth-day, Tenth Month 21st 7.30 P. M.

Germananton, Pa., Fifth-day, Tenth Month 21st 10 A. M.

Rahway and Plainfield, N. J., at Rahway, Fifth-day, Tenth Month 21st, at 7.30 P. M.

## AN "UP-TO-DATE" QUAKER CHURCH.

Dr. Eckels, pastor of the Arch Street Church, Philadelphia, thus writes in his church paper of an experience in Maine during his vacation:

"One of our recent Sabbaths was a day of delight. Through the suggestion (as I suspect of a friend, Dr. George Bailey, of Philadelphia, I invited to preach in the Friends' Church (not 'meeting-house') at Winthrop Centre—at the lower end of Maranacook. We drove down along the ridge overlooking the lake. We found a pretty little church half hidden by great trees, on the top of a hill, where the Bailey homestead. To one accustomed to plain Philadelphia Quaker 'meeting-houses,' it was a surprise to find a real church, furnished with a carpet and cushioned pews. A good quartet conducted the service of song, accompanied by an organ. The church service was followed immediately by the Bible School (not 'First-day School'), great surprise came when (as the congregation passed out) a full brass band—composed of members of the school—broke forth. I wonder what our 'Orthodox' Philadelphia Friends would think of that for 'I Church.' I had sometimes thought that we A Street Presbyterians were getting rather 'high;' we are yet behind these Maine Quakers. We are behind them in another respect. How often I have pleaded—'at the close of our morning service—with men and women of our congregation (Bible-school members of our church) to remain for our Bible study and how grieved I have been to see all but a few out the front doors, as though they had no interest in the Bible study; they had become men and women and put away such 'childish things' as Sunday-school. Fully half of this Quaker congregation (which filled the church) remained for the hour of Bible study. There were several large classes of men and women.

"Could it have been the brass band that held them

think not—for the large class I taught seemed very interested in the Bible study, and Dr. Bailey (I taught the pastor's class of men) bore similar testimony. After these pleasant services, we dined at the comfortable home of Hannah Bailey (a Quaker lady, well known in W. C. T. U. circles) with a large number of very intelligent "Friends"—including Carl Jones, the successful "Head Master" of our midle Penn Charter School."—*The Westminster.*

**Westtown Notes.**

EVIS H. FORSYTHE spoke to the boys on some of their faults of character of Alfred S. Haines, last First-yeary; and Mary Jessie Gidley read to the girls, "Allegory"; which she had written on immortality.

FRY WARD arrived at Westtown last Sixth-day evening and resumed her regular duties this week, during her absence J. Wetherill Hutton has had full charge of her work.

CAMP SUPPERS are, as is customary this time of the year, the order of the day. Last Seventh-day four of the conference, the platform adopted, which in all nearly one hundred pupils, took advantage of the fine weather and spent the afternoon and evening out of doors, cooking their suppers on open camp sitting around the camp fires afterward.

SEVERAL Class Reunions have been held at Westtown this fall. The first to come out were 1007 and 1008 on Ninth Month 18, who were each represented by 15 or 20 members; 1906 had sixteen present on 25th of Ninth Month, while a joint reunion of members of 1904 and 1905 was held on Tenth 19th.

**Gathered Notes.**

Two contributions of \$10 each, are gratefully acknowledged by Susan G. Shipley, West Chester, Pa., the Armerian supporters.

There are in receipt of the report of the Fifteenth Annual Meeting of the Lake Mohonk Conference on International Arbitration, which was held at Mohonk, N. Y., during the week of Fifth Month 10-22. The report contains the addresses made at the conference, the resolutions adopted, and the resolutions offered for the settlement of disputes between nations, the avoidance of war and the permanent establishment of peace, together with other interesting and instructive data. Every conference held at Mohonk has been so satisfying that it would seem impossible to be any room for improvement, and at the close of each one, A. Smiley, the genial and generous, announces that "it is the best conference we ever had" and every other member of the conference repeats his words. Should any of our readers wish to have a copy of this latest report and program of the Lake Mohonk Conference on International Arbitration, they may apply to C. Phillips, 100 West 12th Street, New York City, U. S. A., who will be pleased to furnish it free.—*Christian Work and Evangelist.*

THE Hudson-Fulton celebration has brought us a great deal of information about this country a hundred years ago. An article in the *Illustrated London News*, which is sent to me to light, shows that the mail took a day and a half in going from New York to Albany, and only three times a week, on each side of the river, between New York and Niagara took eleven days fourteen hours. Along this route it took twenty-four hours from Albany to Utica, where the carrier of the mail was changed to a mule, and the carrier rode the carrier rested another day; and five hours to Genesee, a name which no longer appears in the *Postal Guide*. It was a relay station, from which point it went forward to Niagara once a week. The best reliable connection for mails from New York necessitated a delay of three days. It took two days and six hours to travel from Canada to Niagara.

DR. COOK'S TRIBUTE TO PEARY.—"I cannot sit down now acknowledging to you and to the living Arctic workers my debt of gratitude for their valuable assistance. The report of the Arctic success has come with sudden force, but in the present enthusiasm we must forget the fathers of the art of Polar travel. There glory enough for all. There is enough to go to the graves of the dead and to the heads of the living. Many here to-night. The names are too numerous to mention. A special mention for Florida must be made to Dr. Schley, Melville, Peary, Filars, Nansen, Abrazzi,

Cagni, Sverdrup, Amundsen, Nordenskiöld and a number of English and other explorers."

THE pastor is the shepherd. His most pressing duty is to please the flock, including the wolves in sheep's clothing, and to treat all alike. The wolves are naturally the most demanding, and if he can please them he will do fairly well, no doubt. Let him denounce the wolves, however, or even attempt to curtail their privileges, and he will confront the fangs of the deceivers and the desertion of the flock.—*Christian Work.*

"To settle a question that is agitating our leading citizens, will you please view whether the President prefers beef and cabbage rather than epicurean tidbits?" And Captain Butt answered, "The President prefers beef and cabbage."

WHILE Cook and Peary are each claiming to have been the first to reach the North Pole, it is refreshing to read in the current *McClure's*, Lieutenant Shackleton's modest and interesting account of his recent expedition in search of the South Pole, which added much to our previous knowledge of the geography, geology and biology of Antarctic regions, though they had to turn back when within ninety miles of the goal.—*Illustrated.*

A HOUSE IN A TREE STUMP.—In the northern section of Seattle may be seen one of the strangest houses, to be occupied by a family of seven children and their parents, that can be found in a thickly settled community. John Seivert recently went from Iowa to Seattle with a large family and a little money. On account of the demand for houses he was unable to rent a house suitable for his use, and bought a lot in a section of the city from which the timber had been cut. He found half of the lot was taken up by a gigantic decaying stump measuring thirty feet high, eighteen feet in diameter and ten feet above the ground.

With an auger and saw Seivert cut out a seven-foot section from the south end and walked into his stump. The stump is fifteen feet in diameter, and the whole stump was a hollow shell. He cut windows, laid a tight floor and made a ceiling of planking and flooring.

With a ladder he cut another door twelve feet above ground, went inside and made the windows for the second story. The top story was constructed and a tight roof of sniplap and shingles was made over the top.

Seivert peeled off the bark and painted the stump a light green and the window and door frames pure white. The whole makes a very pretty home at a cost of only forty dollars, and the owner has refused twenty-five hundred dollars for his unique abode.

THE PRACTICAL TEST OF FAITH.—James's test of faith has not ceased to be the true one. "Show me thy faith without thy works, and I will show thee my faith by my works." The same challenge may be extended to the modern faiths, or to true expressions of the unchanging faith of the present. A conspicuous instance of the failure of new faith to approve itself in works is found in the New Theology of J. R. Campbell, J. H. Jowett, of Birmingham, being in this country, was interviewed by Paul Moody, for the *Congregationalist*, and gave his impressions as to the progress of the New Theology. As reported by Paul Moody, he said:

"To the accusation that the New Theology, promulgated as it has been, to use a phrase of Johnston Ross, 'with foolscap and confidence,' has been lacking in dynamism, J. R. Campbell has replied that it would be better to mine for the funds of London. To this end, appeals were made for donations. As yet not a thing has happened. The New Theology has lacked force even to get to the people it was going to lift up. 'It is not sufficiently inspirational to make people benevolent.' In addition to this, Campbell declared his purpose—'to do more in making the Gospels do more in the work of foreign missions. His failure in these two points is an eloquent comment on the whole tendency and potency of the New Theology.'"

ACCORDING to the one hundred and fifth report of the British and Foreign Bible Society, the Bible will soon be printed in every language and dialect known throughout the world. Complete Bibles or portions of the Bible were issued last year in four hundred and eighteen different languages. During the year, six new translations were added to the list. Besides these languages, there are complete Bibles or portions of the Scriptures made in embossed type for the blind in

thirty-one different languages. The number of Bibles issued by the Society last year was nearly six millions. Of complete Bibles, there were 844,105; New Testaments, 1,116,674; and portions of Scripture, 3,033,842, making a total of 5,024,721. The color-printers employed in the work of distribution have an adventurous life. Last year, some of them were arrested as spies in Nicaragua, robbed in Burma, bitterly mocked by Social Democrats in Germany, driven out of villages in Peru by priests who burned their books, stoned in the Philippines, and beaten by Moslems in Baluchistan.

THE Chicago, Burlington and Quincy Railroad, following the example of the Pennsylvania Railroad, has placed copies of the Bible in the libraries of the best trains. In this, the American roads, it is said, have followed the lead of the Scotch railways companies. To this result the influence of the Gideon Society, which has promoted the general circulation of Bibles in hotels in the United States, has contributed. The limited train is a kind of hotel in rapid transit, and it is claimed should have its Bible, so that the way-faring man—who nowadays "wayfaries" pretty fast—may read.

WHERE CHURCHES FLOURISH AND DECAY.—Some rather curious facts in the rise and fall of the ecclesiastical barometer are noticed by the editor of *The Christian Advocate* (New York), who bases his remarks upon the statements of one of his religious contemporaries. We read:

"According to the latest United States Census Reports, the majority of the church-members in every State in New England are Roman Catholic. More than sixty-nine per cent. of the church-members in Massachusetts are Roman Catholic; seventy-four per cent. in Rhode Island are Roman Catholic. *The Congregationalist* recalls the fact that in the early years of the Republic the west and southwest territory, which had belonged to Spain and was ceded to France, was under Roman-Catholic control. In the southern part of that territory it was contrary to the wish of the landholders to have the territory of the United States. The 'Country' persons were arrested for maintaining such worship. In what was then West Florida the Roman Catholic was declared to be the only religion permitted, and Protestant Bibles and other books were seized and burned. Early settlers in St. Louis were not allowed to have a church of their own. The *Illustrated London News* observes that at that time in New England there was hardly any more toleration of the Roman Catholics than of Protestants in the Southwest. The only States west of the Mississippi in which Roman Catholics are now in the majority are the most thinly settled ones; Nevada, Arizona, and Mexico. New Mexico still a Territory, is also in the list. *The Congregationalist* says that the Roman Catholic Church has taken possession of New England by invasion from Ireland and Continental Europe (we add lower Canada), and nearly all its priests and prelates are of foreign birth and parentage. The Roman Catholics know what they believe, and are ever ready to defend it, are skilled in gaining advantage, and, while divided between the two great parties, with but few exceptions are ever ready to vote for the special interests of their church when such are in issue at the polls. Locally, they get what they can for their purposes in each party or vote. So far as we can ascertain from our statistics will show, in none of these States is there any remarkable addition to the Roman Catholic Church from the Protestant denominations of the land, or the unchurched people of other blood than that of the countries where Roman Catholicism prevails."

FOR swearing over a telephone, a New York magistrate fined an offender two dollars and costs. A severe lecture was thrown in gratis by the magistrate.

It is certainly insincerely, if not falsehood, to sing hymns the sentiments of which are very antithetical of the worshipper's heart.—*Episcopal Recorder.*

A PORTUGUESE-AMERICAN JEW ON THE MEANING OF THE FLEET.—Writing to the editor of the *New York Times*, H. Pereira Mendes, President of the Union of orthodox Jewish Congregations of the United States, says that the Jews will put the real significance of a fleet. He wrote:

In a recent issue it is announced that there lies in the harbor of Provincetown and nearby waters the largest fleet of warships ever assembled for active duty under the Stars and Stripes, fifty-four ships all of one and representing a value of nearly two hundred million dollars. On board the vessels are fifteen thousand men.

Remembering that other great nations can make a similar display, and that all call themselves Christian nations, all believe in religion, all believe that might does not make right, all believe in the reign of reason, all believe that individuals should not take the law into their own hands, but should seek justice at the bar of justice; remembering the crime, cost, and curse of war, is it not time that our twentieth-century civilization should substitute compulsory arbitration, and thus avoid huge fleets, which give the lie to peace, and thousands of bayonets, which give the lie to their shreds the doctrine of goodwill to all men?

Fifty-four warships off Provincetown means simply fifty-four declarations that brute force must be nourished, and therefore man, after all these centuries, is only a brute.

The two hundred million dollars represented means two hundred million dollars stolen from wage earners, who, but for the theft, would have many more joys in life.

The fifteen thousand men on board mean fifteen thousand men taken from the paths of productive industry.

CELAND, which is only about half the size of Missouri, is without a single jail or penitentiary or workhouse, and has only one policeman. The system of public schools is practically perfect and every child ten years old can read.

There are seminaries and colleges, newspaper and printing establishments. No liquor is permitted to be imported, and all other obstacles to temperance are removed. There are about 78,000 people living on the island. This is an ideal country, to which many would wish to be transported, in order to escape the dreadful effects of the drink curse.—*Herald of Light.*

#### SUMMARY OF EVENTS.

UNITED STATES.—President Taft who in the course of his journey along the Pacific Coast has visited some of the larger cities, spent a portion of the day on the 7th instant in observing the impressive scenes of the Yosemite Valley in California. On the 8th instant he visited the Mariposa gorge of the giant Sequoia trees.

In a recent address at Spokane, President Taft alluded to the necessity of action by Congress to preserve the control of valuable sites for the development of water power, stating that the development of electrical appliances and the transfer of power through long lines for long distances has made the use of water power to produce electricity one of the most important sources of power that we have in this country, and will so affect the cost of production in all the fields of manufacture and production of the necessities of life as to require the Government to retain control over the use of private capital in such power when it can only be exercised upon sites which belong to the Government. Such sites can be properly parted with under conditions of tenure, use and compensation consistent on the one hand with reasonable profit to the private capital invested, and on the other with the right of the public to the furnishing of such power at reasonable rates to every one.

The town of Bar Harbor, Me., has suffered so much from automobiles that an ordinance was passed entirely prohibiting them in the streets. The rule was attacked as unconstitutional, but the highest court of Maine upheld it to the full.

A despatch with the terms of the recent agreement between the United States and Great Britain, the State Department to-day filed with the British Embassy here the Government's case in the Newfoundland fisheries controversy. It is expected that early in the Fifth Month the arbitrators, who already have been appointed, will meet at a place to hear final arguments and make decisions on the question involved. It is hoped that a final determination of these questions will be reached by the beginning of the Eighth Month next year in time for the opening of the next fishing season. For more than one hundred years American fishermen have been embarrassed by local laws and regulations of Newfoundland with respect to their rights in those waters."

It is stated that there are to-day but one-sixth as many arrests in the city of Cleveland, Ohio, as there were two years ago, and less real crimes are committed. This is attributed to the measures adopted by Fred Keller, chief of the police, who has desired to apply the golden rule in dealing with delinquents. We never in view he issued orders to his policemen not to arrest young boys and girls when they were caught committing the petty violations of the law, but to take them

to their homes and bring their parents to the police court. The police were also given instructions to do all they could to act as mediators between husbands and wives and between other persons engaged in disputing any law. The result has been that wherever they could to bring about peace before making an arrest. The policemen are doing this, and the result is less crime, fewer arrests, better order, and more hope for the young who have committed slight infractions of the law.

A despatch from Grand Forks, N. Dakota, of the 7th instant, says: "North Dakota complied today with a proclamation by Governor Burke, and ate durum wheat only. The proclamation was requested by the grain growers of North and South Dakota and Minnesota to establish durum as a bread grain and increasing the value of farms. The day was generally observed throughout the State. All bread and wheat foods were made of durum, and the sales of that quality of flour were heavy in consequence. A test, it was declared, showed durum was equal to standard hard varieties for bread."

In a recent meeting of physicians in this city, Dr. Dixon, Health Commissioner of Pennsylvania, addressed them, in which he said: "The physician of the future puts us in almost exclusive possession of knowledge of the most important kind, knowledge essential to the transaction of the affairs of the State and intimately associated with the maintenance of the public health. It is due to the State and the public that we should furnish this knowledge gratuitously at such times and in such ways as the State desires, that we should make ourselves familiar with their habits and modes of life, the ventilation of their bed-rooms, the drainage of their houses and grounds, the water they drink, the food they eat and the clothing they wear. In order to be able to do this easily and without undue wear and tear, the physician should acquire and accustom himself to your daily life, to practice his family medicine. You should study the vital statistics of the sections of your country, especially as found in the annual report of the department, and thus discover where local sources of disease are lurking. As you traverse your territory in your daily practice, as well as in making your rounds, inspections, traversing over the roads at all seasons and all hours, you will have opportunities of observing dangerous grades, unsafe bridges, defective drainage, faulty railroad crossings and other dangers to life and limb, and you will call the attention of supervisors or other proper authorities to such conditions and urge their improvement. Obstructions to water sources, old abandoned canals, neglected mill dams and other collections of stagnant water, well water and marshy lands, will claim your special attention. Medical supervision of schools is a subject which merits your careful study and earnest efforts in promotion. With such superintendence contagious and infectious diseases would often be nipped in the bud, before opportunity was given for their spread through the community."

A despatch of the 7th instant, from Kansas City, says: "More than 750,000 prairie dogs have been killed by J. W. Holman, official Government poisoner of the pests in the southwest, in the last eight months. He is here obtaining a new supply of strychnine and will start on a second crusade within a few days. The Government has one and one-half cents a head for killing the dogs."

A despatch from Dalhart, Texas, of the 8th, mentions that a heavy wet snow is falling here this evening and already the ground is covered to the depth of an inch or two. This is the earliest snow ever reported here and if it continues long it is feared that great damage will be done to crops.

The efforts of the Audubon Societies in connection with those of the U. S. Government in protecting valuable sea birds, and insect-eating waterfowl, appears to have been successful during the last year to an extent that has not been equalled in any other year. Along the Atlantic and Pacific coasts and along its inland waters have been established, and in the large majority of them, increases of from ten to sixty per cent. in those birds most economically useful to the people are reported.

REGIONS.—The experimental test of Ishiguro on the coast of Wales, at a stopping place, the Cunard steamers for passengers and cargo, which the Cunard can be reached some six hours earlier than by way of Liverpool, is now reported to be regarded as very successful.

MESSAGES BY WIRELESS TELEGRAPHY are reported to have been transmitted on the Pacific coast by the transport vessel *Balford* over a distance of thirty-three hundred miles.

It is stated that the wireless telegraph is to be property in England hereafter, and managed by the post office department. The government has that of the Lloyds and the Marconi company all the stations excepting those for trans-Atlantic service.

The population of Greater London is estimated at 7,547,106. In the city and the metropolis boroughs there are twenty-one hundred and fifty miles of streets, of which one hundred and twenty-miles are laid with tram lines.

The recent trial at Leopoldville in the Belgian Congo of H. Jeppien by the missionaries accused of "calumnious denunciation" and libel has resulted in his acquittal. In substance, the charges made by missionaries were that Congo officials levied upon natives oppressive "taxes" to be paid in rubber, whole villages, including women and children, impressed by the soldiers to gather rubber; that often were compelling them to travel many miles to the forest and to sleep there for more than a week in unhealthy conditions; that they were cruelly punished for failure to meet the taxes imposed, and that so a proportion of their time was taken for gathering these taxes that they were unable to cultivate and raise food necessary for their support. It is stated that this decision will be appealed from by the K. Rubber Company, which instituted the suit.

The volcano of Colima, not far from the city of Guadalajara, is again active after a long rest. Lava filling the crater and the surrounding country, threatened.

#### RECEIPTS.

David Brinton, Pa., \$2, for Vol. 83.

#### NOTICES.

WANTED.—A young woman Friend is wanted assist in office duties. Must be good penman. Address "H," care of THE FRIEND.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, Philadelphia. Open on week-days from 9 A. M. to 6 P. M., and from 2 P. M. to 5.30 P. M.

Recent additions to the library include the following: Barclay, Lydia Ann—Selections from Her Letters. Grenfell, W. T.—Adrift on an Ice-Pan. Griffis, W. E.—Story of New Netherlands. Gulick, L. H.—The Efficient Life. Howells, W. D.—London Films. Hubbard, G. H.—Teaching of Jesus in Parables. Jones, R. C.—Studies in Spiritual Religion. Noyes, Alfred—William Morris. Van Dyke, J. C.—Studies in Pictures. Vedder, H. C.—Our New Testament.

A MEETING for Divine worship is appointed by the Yearly Meeting's Committee, to be held at Frankford Meeting-house, on First-day afternoon, Tenth Month 17th, 1900, at three o'clock. Train leaves Reading Terminal, 2.13.

WANTED.—By a small family of Friends, a health refined woman Friend for housework as a member of the family, willing to identify herself with its interest. The right one will be adequately paid. Address George A. Barton, Bryn Mawr, Pa.

WANTED.—Woman Friend would like position companion and assist with light housework. Address "M. A.," Office of THE FRIEND.

NOTICE REGARDING NORTHERN DISTRICT MEETING held at Sixth and Noble Streets, Phila. By action of the Monthly Meeting, approved by Philadelphia Quarterly Meeting, the week-day meetings occurring during the week of Philadelphia Quarterly Meeting will be discontinued from this date.

WESTTOWN BOARDING HOUSE.—The stage will meet trains leaving Broad Street Station, Philadelphia, a 6.48 and 8.20 A. M.; 2.50 and 4.32 P. M. Other trains will be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114A. WM. B. HARVEY, SH'PL.

DEATH.—At her residence in Hancock, N. J., on the thirteenth of Second Month, 1900, HANNAH H. GROSSMAN, widow of Joseph W. Hilyard, in the ninety-sixth year of her age; a humble Christian and devoted mother, whose unselfishness and loving kindness will not be forgotten by those who knew her.

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

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## Slaves of the Car.

The conductor serves as master of the train, its going and its stoppings, and of information necessary to the passengers or accommodating to them. But as for the rider in the sleeping-car or the dining-car, often find him regarding it as his business to know anything else. We ask him at mountain is that? or what river is this? what state or city are we now in? and we get the answer: "I don't know sir. It might be Mt. Hood, or the Missouri, or Ohio, or Helena. I don't keep track of them things much." "Why, how often do you pass this way?" "Who pass?—you, mean me, sir.—Why, I go over the route in one week, and the next week I'll go over the same route back again.—I do so back and forth all summer." "Well, you should think that would have a fine opportunity to learn much of the country on both sides of the rail-road, especially the names of the most striking scenery, cities, valleys and mountains, and all things that passengers pay so much money to see. And thou couldst be of great service in answering their questions." "That's all right, sir, for them that cares to know more than they have to. But our business is to fill their orders for tickets, or attend to their sleeping places, and I seldom bother myself with these outside things, through the windows. They don't mean much to me." And so the messenger turns his face away, and remembers the sayings: "Him that is ignorant, let him be ignorant. Let him alone, he is bound unto his idols." And then he may remember it as said, in substance, to himself: "Be not as the horse, or the mule, who must wear blinders, and not see to the right or the left what things God has prepared in

the universe for the enlargement of men's minds, intelligence, thought and praise. Come, behold the works of the Lord; what upheavals he hath made in the earth in geologic ages, to fashion it for one country to minister to another people."

Indeed the most rapid run or the slowest walk through a wide country like ours, to the spiritual man constantly provokes a praise service, and must enlarge his heart in a sense of the wonders of the Divine power and providence. But he who confines his vision to his vehicle, makes himself but part of a machine, and lives more below his privileges and possibilities of growth, than "stocks and stones and senseless things" live beneath their sphere. The servants of God, sympathetic with Him in his works, can with thankful hearts travel with their eyes open, and immortal spirits cannot afford to be slaves of their car.

When J. Bevan Braithwaite and Samuel Bettie, one afternoon in 1808, had held a special meeting with the Haverford students, and had parted with us for a drive home, they found themselves uneasy unless they should turn back, which they did; and standing at one end of the upper-room, they were willing to interrupt our meal with an impressive message, a part of which contained this illustration: That a man being carried on a long journey kept spending his means in decorating his carriage and surfeiting it everywhere with its fancied needs and ornaments, till at the end of the journey all his means were consumed on his carriage, and not a penny was left to relieve him from the necessity of going forth into beggary or starvation. So it is with our bodies as our carriages through life; if we use them for pampering the "lust of the flesh, the lust of the eye, and the pride of life," it remains for us to come forth at the end with souls as poor as poverty itself, having no hope because without God in the world. He who lives in the world or in his own body, as of it, with eyes and windows barred to any outlook of divine grace in Christ as his larger universe, has wasted at length his substance with beastly living, only to come forth "wretched and miserable, and poor, and blind, and naked."

Such is the danger of any who are slaves to their car; slaves to the outward vehicle in

which they are carried through the journey of life; determined to know nothing more worthy, they make themselves idolators of their carriage, whether this be their own body, their own business house, their own set which they go with, yea even their own church as a mechanism or organization. One can be so wrapped up in the outwardness of his church affairs, its rites, its ceremonies, its wheels and machinery, even its body of doctrine without the Life—the oldness of its letter without the newness of the Spirit,—as to be "dead while he liveth." Such are slaves of the car. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." But if thou hast made, not thy own body, or hobby, or ritual, or automobile, thy centre or home, but "the Lord thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Yet too many slaves to their car are thereby making their habitation their Lord.

## Life and Travels of John Churchman.

RECOMMENDED AS A MINISTER, TRIALS AND EXERCISES OF A YOUNG MINISTER.

(Continued from page 75.)

I continued in the station of an Elder, and sometimes delivered a few sentences in public testimony, which occasioned me to apprehend I should not be in my proper place, except I requested to be released from my eldership; after a time of weighty consideration I requested that Friends would consider my case. . . . and that it would be relieving to my mind, if they would nominate an elder in my room. In the Second Month, 1734 another was recommended in my place.

About this time, as I sat in one of our meetings, I felt a flow of affection to the people, for many not of our Society came there, perhaps out of curiosity, several young ministers having come forth in public testimony, in which extraordinary flow of affection, I had a very bright opening as I thought, and expected to stand up with it very soon, but being willing to weigh it carefully was not very forward, viewing its decreasing brightness, until something said as it were within me: "Is the woe in it? Is necessity laid upon thee? (1 Cor. 9-15.) And therefore woe if thou preach not the gospel?" This put me to a stand and made me feel after the living presence of Him in whose name and power I desired to speak, if I appeared in testimony; and not feeling the pure life and power of Truth, so as to stand up, the brightness of the vision faded.

and left me quite humble, and thankful for this preservation.

In the winter of 1735-6, William Brown my brother-in-law, my sister, Dinah Brown (then a widow), and myself, were all recommended to the Meeting of Ministers and Elders as ministers.

In the summer following I felt a secret, gentle draft to visit the meetings in the back parts of Chester, Philadelphia and Bucks Counties, which continuing with me, and my brother-in-law, William Brown having the like concern, we acquainted Friends at our Monthly Meeting, late in the fall of the year, and had their concurrence and I believe their good wishes for us; so in the Tenth Month, 1736, we proceeded, and went to Goshen, Radnor, and to a general meeting at Haverford, and to an evening meeting at a school-house in upper Merion, and over Schuylkill to Plymouth. At Plymouth, I had an open meeting, and it seemed to me, what I had to say was received freely by the people. Next day we had a small meeting at Job Pugh's house, where I thought I saw the states of particulars very clearly, and had something to say, which perhaps I delivered in too strong terms, considering my age and experience in the ministry; a becoming fear and modesty in expression is very ornamental - safe for ministers, both young and old. After meeting, we went home with Evan Evans, of North Wales, who conversed but little with us, but was grave and solid, and therein a good example to me; for sometimes young ministers hurt themselves by too much talking, and draw from others of like freedom things not convenient for them to hear.

The next day we were at North Wales meeting, which was large, being First-day, my brother, W. B., appeared in the fore part and had good service; afterwards I stood up with a large and good opening as I thought, but found hard work, and soon sat down again without much relief, which being a little unusual, I ventured to stand up again, and with a zeal that exceeded my childish knowledge, laid on some strokes with the strength of the man's part more than with the humbling power of Truth; for if we deliver hard things to the people, we should ever remember, that we are flesh and blood, and by nature subject to the same frailties. This would lead us closely to attend to the power of Truth, in the meekness, gentleness and wisdom which it inspires; I soon sat down again, and in a moment felt myself left in great darkness, and friends broke up the meeting in a minute or two after, which I soon thought was rather unkind. . . . but when I knew they held an afternoon meeting, I judged that I had infringed on the time, and the weight of the trial settled itself deeper on my mind; in the afternoon I sat silent, and was very much dejected, and my good friend Evan Evans, an experienced minister and father in the church, bid me be steady and inward looking to the Lord who knew how to deal with his children, and gently correct, as well when they went too fast, as too slow; this fatherly tender hint fully opened my eyes; for before I was in doubt wherein I had misseed, I now believed he saw I was too zealous and forward,

and believed also he had the judgment of Truth; this was enough for me; I abhorred myself, and was in great fear that I should not be forgiven.

(To be continued.)

#### Jane Marion Richardson.

"Sister, Servant, Succourer" are words which have been used to describe one called from a long life of service on earth to dwell forever in the presence of the King.

"A Servant of the Church!" The phrase represents a ministry begun in very early years, and continued as long as life and health were spared. "A Succourer of many and of myself also," sums up the experience of those who carried their difficulties, spiritual and temporal, to her, and found a friend who could sympathize with and help them.

Jane Marion Wakefield was born at Moyallon, Co. Down, in 1831, where her father and mother, Thomas Christy and Mary Anne Wakefield, lived till she was about thirteen years of age, when they moved to Exeter and she went to school. Later the family moved to Falmouth, where they lived for some years. Afterwards they resided at Birrstown, Co. Kildare, from whence she was married at Ballitore in 1853 to John Grubb Richardson. The first home of their married life was at Brookhill, near Lisburn, but in 1859 they came to live at Moyallon House, whence for so many years under her presidency the religious life and thought of the district were influenced and uplifted.

In 1860 John Grubb Richardson was called to the higher service, but his wife was spared for many years to continue the work which they had so long carried on together. She died First Month 4th, 1900, after five and a half years of invalid life, which shut her out from participation in the active interests in which her life had been spent.

The work of Divine grace was early begun in her heart, for as a child she knew what it was to trust in Redeeming Love. Speaking of her early experiences, Jane M. Richardson says:

"When I reached eleven or twelve years of age a change took place, and I certainly did not enjoy so much of that peace which passeth understanding. Whether it was that my reasoning powers began so early to work, wanting to understand some of the mysteries of sin and its remedies, I cannot tell. We had not at that time the clear evangelical teaching that is so common now. I lacked that faith which Abraham exercised when he believed God and it was counted unto him for righteousness. In after times I owed a great deal to the visits of ministering Friends from America and England to the meeting and our home."

A diary written when she was about nineteen or twenty shows that she was then earnestly seeking to serve her Lord and Master with that single-hearted devotion which marked her later years, and her life may fitly be described as a growth in grace and in the knowledge of Jesus Christ.

Whilst a member of Lisburn Monthly Meeting, she felt called to that vocal service, the prospect of which had been a burden from childhood, and which she ever afterwards considered a responsibility and privi-

lege of no mean order. Her gift in theistry was recorded, in 1863, by L. Monthly Meeting, and she was henceforth a prominent figure in the work of the church. As her own religious experience chiefly from self-questioning and self-distrust realization of the all-atoning, finished of Christ, with which she had become identified by faith, she sought more and to lead others to the same blessed freedom. She had proved the truth of Augustine's words, "Thou hast made us for Thyself our hearts are restless till they rest in Thee," and it was her earnest desire to impart secret of this rest to others. To many memory of Jane M. Richardson will be of an uncompromising herald of salvation to those who knew her best it is probable that her life will stand out as one whose power came pre-eminently from living close communion with her Lord and Master. The number of lives that owe to her ministry a definite spiritual change and building in their most holy faith, is in itself a testimony "to the power of Divine grace in life of the Lord's faithful servant."

She bore a large part in the founding of a building up of Bessbrook Meeting, where residence of some months each year gave her many opportunities for usefulness.

Her interest in the cause of Temperance dated from the preaching of Father Mathew in her childhood, and all efforts for the suppression of the liquor traffic met with warmest sympathy. She also used her personal influence with individuals to win them from habits of intemperance, believing that reformation was most likely to be permanent when based on a thorough change of heart and dependence on the power of God to keep.

Jane M. Richardson was a diligent student of the Holy Scriptures. She attributed familiarity with them in part to the family reading to which she had listened twice daily from early childhood. In meetings of Discipline she frequently expressed a concern that the practice of family worship should not fall into disuse, but that heads of families should look upon it as a sole privilege and should conduct it reverently seeking the enlightening presence of the Holy Spirit. Her own knowledge of Scripture and ability to apply it was amply shown in her ministry and in private conversation.

Her capacity for business was often made helpful in our meetings for Discipline. She frequently quoted the words of George Fox, "I let all your meetings be held in the power of God," and sought by the introduction of a prayerful spirit to maintain the supremacy of the Divine will in all decisions.

The breadth of her sympathy with evangelistic effort was manifested by her interest in both home and foreign parts.

Jane M. Richardson on always believed that the education and training in "Friendship School" rested as an important responsibility on the Society. In the discharge of this duty she willingly shared. Whilst resident at Brookhill, the Lisburn and Brookfield Schools, especially the latter, were objects of constant and sympathetic interest.

With her pen she reached a wide circle. Some of her books have had a large circula-

tion, especially that entitled "The Children's Snriour," in which she appealed to the little ones, to whom her heart was ever drawn out.

When illness had, in part, impaired her memory, her faith and trust in God remained unshaken. She would say to those around her, "Say of me when the end comes: Unworthy, unworthy, unworthy, but trusting in the precious Blood of Christ."

Her character may be summed up in these words—"Rejoicing in hope, patient in tribulation, continuing instant in prayer."

"We have this treasure in earthen vessels, but the excellency of the power may be of God and not of us."

Signed on behalf of Lurgan Monthly Meeting.  
Wm. H. TURTLE, Clerk.  
On behalf of Ulster Quarterly Meeting.  
EDWIN SQUIRE, Clerk.

### No Right to Spoil a Child.

He was a beautiful curly-headed little boy as bright and quick as a flash, but all too frequently the mother's commands were met with opposition, often with stubborn resistance.

After one of these outbreaks over which the mother's victory was doubtful, she turned to the kindly sympathetic minister (who was trying to find a few weeks of much needed rest within their quiet country home) with the old excuse, "I'm afraid we're spoiling Tommie. He is our only one you know," and her eyes had the far away look that told of thoughts of those two other little ones that God had taken so early.

It was not an easy thing to do, but it was just the opportunity for which this godly man had been waiting, and most earnestly he replied, "My dear woman, did you ever think that when you have spoiled a child you have spoiled a man? And when you have spoiled a man you have spoiled an immortal life?"

"No one has a right to spoil a child. God loans them to us to train not only for this life but for eternity. He expects parents to use their mature judgment, gained from years of experience, to direct the child which He has given and to attend to it all the child does right, even against its will, until the time when that child shall arrive at years of discretion. God holds parents responsible for the training of their children, and no one has a right to spoil a child."

"Pretty strong words? Yes they are, but they are none the less true, and there is neither mother and more worldly side to the same thought. Parents will receive just the amount of respect which they demand."

"Though perhaps the child may at times rebel, and think papa and mamma too careful and too particular, in after years those same boys and girls will look back with thankfulness to the loving care which, while depriving them of no good wholesome pleasure, not only frowned upon, but rigidly forbade all questionable amusements or company."

The children spoiled in babyhood are much harder to manage as growing boys and girls, when sometimes realizing full well the power to gain their own way which they possess, they will break all restraints and pursue their own sweet will in spite of opposition.

The result is always the same. In after years when the fruit of reckless spending of their early youth begins to be borne, the blame is laid at the parents' door.

"Mother should have insisted upon obedience." "Father should have been more strict." Excuses, of course, but mostly truth.

God holds parents responsible, not for the after life of the boy or girl (weigh that well, my friends) *not for the after life*, but for their childhood training.

No man or woman has any right to spoil a child.—P. W. McCOWAN, in *Evangelical Visitor*.

### Correspondence of Abi Hvald.

(Continued from page 115.)

#### ELLWOOD DEAN TO ABI HVALD.

Fourth Month 18th, 1871.

Dear Friend:—I have often thought of thee and thine, since we received thy very acceptable letter so long ago, and it has not been for want of unity, or a feeling of love to thee and thine, that I have been so long in replying to it, but sometimes a multiplicity of engagements in one way or another seem to occupy my attention, and at other times felt little or no ability for writing, and finally procrastination, the thief of time, would get hold of me, until it has seemed out of season to write, when I thought of writing. But perhaps thou wilt pass by my negligence, and read a few lines yet from thy unworthy friend. I have often remembered that it was written that "they that feared the Lord spake often one to another;" and that "the Lord hearkened and heard it," and that "a book of remembrance was written before Him, for them that feared the Lord, and that thought upon his name," and "when I make up my jewels, I will spare them as a man spareth his own son that serveth him." This seems as if it might be encouraging to those weary pilgrims who are endeavoring to serve the Lord, but often go mourning on their way, feeling that no one cared for their souls, looking and pondering on the roll, written "within and without," with "lamentations, and mourning, and woe," their hands ready to hang down, and their knees ready to smite together. Is there not a little encouragement for such to commune with each other, as we "walk by the way" and are "sad?" Hoping that their names may also be written in the "book of remembrance," and that He will condescend to draw near, as He did to those in former times who walked by the way and were sad. He drew near and walked with them, and opened to them the Scriptures. Then they could say, after He had made himself known to them: "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures." They felt no doubt that glow of love, and of life, which is alone inspired by the life-giving presence of the Holy Spirit. And as He condescended to the low estate of the people then, and went about doing good, healing all manner of sickness, and all manner of disease, and as his mission was to seek and to save that which was lost, so He will not overlook, nor disregard any of us, however poor, however

feeble and however unworthy we may at times feel ourselves to be; "but for the crying of the poor, and sighing of the needy, now will I arise, saith the Lord," and "will give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Strengthening the hands that are ready to hang down, and the feeble knees, saying to the weak, "be strong." Thus after humbling his children as in the very dust, and trying their faith as in an hair's breadth, then will He again appear as a morning without clouds, strengthening the soul with might by his Spirit; enabling us, not only to run the race set before us as to ourselves, but also making his people willing in the day of his power, to do whatsoever He commands them for the help of others, and for the advancement of the cause of Truth and righteousness in the earth. Well, perhaps I had better look toward a close, after saying that we are well, or at least in our common state of health, and not much sickness in the neighborhood.

My sister Amy John is sick. She lives at Chesterfield. The doctor thinks she has heart disease. She is very feeble, not able to sit up any, though the doctor thinks she is slowly mending. My dear Elizabeth was with her near three weeks. . . . She seemed very composed and resigned, which was a great favor at such a time, and a satisfaction to us. Sarah Hollingsworth staved with us a part of the time whilst Elizabeth was away—a sweet-spirited, tender-hearted child. She seems to be passing through exercise of mind, and I believe is earnestly desirous of doing her duty, and of walking in the right way. I hope she will be enabled to hold on her way through all the discouragements of the present day, and receive the crown at the end of the race. Would be pleased to hear from thee, if thou should feel like writing. Do not follow my example, but remember the text says: "They spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name."

With love to thee, in which my dear Elizabeth joins, and to James and the children, and all enquiring friends, I conclude and bid thee farewell.

ELLWOOD DEAN.

(To be continued.)

THE ONE BOOK.—When Stanley started across the continent of Africa he had seventy-three books in three packs, weighing one hundred and eighty pounds. After he had gone three hundred miles he was obliged to throw away some of his books, through the fatigue of those carrying his baggage. As he continued on his journey, in like manner his library grew less and less, until he had but one book left. You can imagine its name—the Bible. It is said that he read that book through three times during the journey. The Bible is the only book that has stood the test of all the centuries and earth's greatest minds. It alone contains that which will meet the deepest yearnings of our immortal souls.—*Selected*.

He who is not prepared for heaven could not enjoy himself if he could go there.

## OUR YOUNGER FRIENDS.

## KNOWING HOW.

I've sometimes heard my grandpa tell  
That folks who know just how to smell  
Can get the summer from one rose,  
Or from a little breeze that blows.

And father says no matter where  
You live you will just take care  
And make the best of your two eyes  
You'll see so much you'll grow real wise.

And then my mother's often heard  
One little pleasant-spoken word  
That's made somebody smile and smile  
And feel cheered up for quite a while.

They say it doesn't matter much  
Whether a child has such and such;  
It's how she'll learn to "make things do,"  
And p'raps it's so with grown folks, too.

—*Parish Visitor.*

WHEN President Taft was passing through South Carolina, on his way to Charleston to sail for Panama, a little girl handed him from the rear of the train a bouquet of violets. She had fastened a card to the stems on which was written her name—Josephine Bass. "Is this your name?" asked the President. "Yerh," lisped the child. "Your violets are very sweet, Josephine, and I would like to do something for you; tell me what you would like." The little girl hung her head and put her fingers in her mouth reflectively; then, with a bright smile, she said, "I would like you to send me a souvenir postal when you get to the Canal." The postal card was duly mailed, and it is doubtful if the little recipient had any more pleasure in the transaction than was felt by the President-elect when he directed the illustrated bit of pasteboard to "Miss Josephine Bass," his little admirer in South Carolina, and knew that her wish would be gratified.—*Christian Work.*

THE SUPERIOR RICHES OF POVERTY.—Professor Paul van Dyke, of Princeton, has been making some investigations among the students of Yale, Harvard and Princeton as to the relative standing of the sons of rich men with those of humble homes. He went through the list of seniors in these institutions and picked out the names of those boys whose parents are listed in the "Social Register" of New York. Most of the families in this register are very wealthy. He then investigated the record of these one hundred and sixty-six boys, and here are the results, as stated in his own words: "As a class, they are far below the average of their fellows in the ability or the willingness to make the most of their opportunity." Of the whole one hundred and sixty-six it seems that only one boy, and he the son of a clergyman, took any honor of the first class. A few of these boys, one in eight, gained slight distinctions, but always of the lowest rank. It would seem from these statistics that the popular opinion that riches made young men careless of opportunity or ambition was ratified. But, of course, there are many other things entering into the situation that have to be borne in mind. The poor boy realizes that his college training is to be the means of his livelihood after college, whereas the rich boy looks upon the

college course as only a cultural incident in his life. The poor boy often comes from very meager cultural opportunities, and seizes upon the college work with freshness and avidity, whereas the rich boy comes from books, travel abroad and preparatory schools, which have much of the college atmosphere about them. A good many of these rich boys afterward achieve considerable eminence in life, and it is a noteworthy thing how little one can foretell of future eminence from college honors. Yet the main fact remains undisputed, and is worthy of careful consideration by wealthy parents, that the poor boy in college carries off the honors, is most alive to its large opportunities, and cherishes the aspirational frame of mind. In other words, he becomes a man much sooner than the rich boy. One of the daily papers, commenting on this article of van Dyke's, calls attention to the fact that just those rich fathers, who entering college as poor boys worked their way through and afterward became rich, are the ones who provide most lavishly for their boys in college now, seemingly dreading that their boys should feel the least sting of poverty, which once they knew. Seemingly those who once have known poverty esteem its blessings least.—*Christian Work and Evangelist.*

SIR THOMAS LIPTON'S business career has been notably successful, and in his *Reminiscence* he gives a secret of such success: "To the young men who are filled with aspirations toward success in business, may I here say a few words of advice? Always beware of strong drink. Remember corkscrews have sunk more people than cork-jackets will ever save."

THE INCIDENTAL WORD.—A prominent attorney, who says modestly that he tries to improve every fair opportunity for conversation on religion with men of his acquaintance, testifies that men are constantly growing more and more willing to talk about religious matters. In evidence of which *The Interior* relates as follows:

"One rainy day some years ago," he recalled, "going down one of the principal city streets of Chicago, I suddenly ran into a member of the city council. 'Say,' he said, bluntly, 'are you a candidate for anything this campaign?'"

"I really didn't intend to say it, but quick as a flash, the words popped out of my mouth: 'Me? I am a candidate for Heaven.'"

"The man gripped my arm nervously and pulled me into a doorway out of the rain. 'Look here,' he said, tersely, 'what made you say that to me?'"

"I don't know, I'm sure," I answered. "It flashed into my mind all of a sudden. I wasn't planning it. I mean it, though."

"Well, you've knocked me all in a heap," he said huskily. "I'm a candidate for Heaven, too, but I've come pretty near forgetting it. I'm a church member, and I thought I was a pretty good Christian when I went into politics. I haven't done anything very shameful yet, but I have been losing sight of my religion and getting

awfully careless. This council business hasn't been good for me. I've been out late nights, and I always go with boys for supper at some restaurant council meetings are over. They're hilarious crowd, and we go around the more than is good for anybody, neglected my family and neglected church, and this thing you've said brings all back over me. I'm going to do better. I don't have to let this political business me off. I'm glad that thing was put your head to say to me. I needed it."

"One day," continued the attorney, "I'd been working with another lawyer out of case, and when we finally wrapped up papers and he was ready to leave, we slipped out of my mouth sort of musingly, 'Well, it's all so; the wages of sin is death.'"

"He whirled around and stared at me fiercely. 'What do you mean by that? You trying to preach to me?'"

"Not a bit of it," I answered. "What you getting excited about? That's in the Bible. Don't you think it's true?"

"He paused and studied several seconds. 'Yes, it is true,' he answered, slowly. 'I know it's true. And I haven't been living like ought to; I know that. There are a lot things I have been doing that I wouldn't do have my wife know. I'm going to try to change them. I don't want the wages.'"

MOTHER SHIPTON'S PROPHECIES.—thinking about the wonderful change which have taken place since the days of Hudson, the famous Mother Shipton prophecies, made a century before the great navigator's time, came to mind. Here they are especially for the benefit of younger readers. Except the last, it may be said that all have been fulfilled:

Carriages without horses shall go,  
And accents fill the world with woe,  
Around the world man's thoughts shall fly  
In the twinkling of an eye.  
Water shall yet more wonders do—  
How strange; but yet they shall be true.  
The world upside down shall be  
And gold be found at the root of a tree,  
Thru hills man shall ride,  
And no horse or ass be at his side,  
Under water men shall walk,  
Shall ride, shall sleep, shall talk,  
In the air men shall be seen  
In white, in black, in green,  
Iron on the water shall float  
As easily as a wooden boat,  
Gold shall be found and shown  
In lands now not unknown,  
England shall at last admit a Jew,  
And fire and waters shall wonders do,  
The world to an end shall come  
In 1881.

Martha Shipton was born in Ursula, though some say Agatha, Southiel, about 1488; married an artisan named Toby Shipton, settled near York, England, and started prophesying, dying about 1501. Her prophecies were regarded as pure fiction, being put in shape from time to time by scribes for commercial purposes. The accepted version given above is said to have been the work of one Charles Hindley, and was published about 1802, and, as related, "caused great anxiety" to many persons who expected the end of the world in 1881.—*Christian Work.*



## Reflections on the Hudson-Fulton Celebration.

But when I became a man, I put away childish things."—(1 Corinthians XIII, part of 11th verse.)

Not every man can utter these words with truth. There are some men who are never able to put them away. In them we look in vain for the evidence of mature thought, of manly wisdom and strength, of a developed judgment. We find instead natures immature and weak, given over to the indulgence of childish thoughts and impulses, and carried away captive by the excitement of worldly pleasures, that while they ease the eye and aid, dethrone the power of wisdom and discretion. They never stop to count the cost of the gratification of their senses.

If this was true only of an individual occasionally, we might pass it by as of small moment. But when we see it portrayed by millions of people, and becoming a national trait, it assumes dangerous proportions.

New York City has just closed a two weeks' celebration, costing millions of dollars, which has been spent on parades, illuminations, banquets, the gathering of the warships of all nations, all to amuse the immense throng of people eager to witness the brilliant displays. It has been claimed that this celebration has rendered the country a great service by instilling patriotism into the hearts of Americans, educating them in the facts of history, and enabling them to honor the two great men, so famous in the development of discovery. Can any sane person indulge for a moment in the idea that this has been the result of the enormous expenditure of money seen during the past few weeks? Surely every thoughtful mind must know, that the great mass of human beings that lately crowded the streets of New York, had no other desire or purpose but to be entertained by the display, the main object of which was to please the eye and ear.

If the desire of those who organized and conducted this great celebration was to really honor the memory of Hudson and Fulton, surely the millions that have gone, leaving nothing behind of a permanent value, could have been used in establishing memorials of a lasting, beneficent character, the permanency of which would have been of incalculable benefit to our country, and a fitting testimony to the worth of these great men. No one conversant with the spirit of restlessness that exists in the American people to-day, of the effort to shun thoughtfulness, and to make full surrender of the mind and heart to the search after pleasure and excitement, no matter what the cost may be, can fail to see the dangerous drift of public sentiment. Ancient Rome and modern France, when they discovered in the minds of the people too much serious consideration of the wickedness and extravagance of the government, hastened to provide immense and costly amusements, to divert their attention by reckless frivolity. For a great city like New York to expend enormous sums of money for a merely temporary entertainment, when she is confronted by such a terrible evil as the existence of the tenement houses in her midst,

is surely an illustration of the fact, that childish things have not been put away.

A few months ago there was a meeting of some prominent citizens of New York, where the serious evil of the tenement house system was considered. A gentleman well known in financial circles, urged the honest treatment of the vital question, whether or no the city should not remove the evil at any cost. He believed that it should. The initiatory movement for such a reform as this, would be a memorial to the great men of the past, that would indeed be worth the cost, and would give to future generations the highest proof of our appreciation of their characters.

M. C. COGGESHALL.

MONTCLAIR, N. J.

## A Brief Account of William Bush.

(Continued from page 114.)

In the Seventh Month, 1840, the writer became acquainted with the subject of this Memoir, on the occasion of his informing him by letter of the death of Daniel Wheeler; when he received the following reply:

July 20th 1840.

"Dear Sir: After reading your kind letter on the 17th, it caused a tribute of thanksgiving to arise in my heart, when I thought that thou shouldst take knowledge of a poor sinful creature like me. When I read of my dear friend's decease, I felt sorrow at heart; but, God be thanked, I am able to testify that his labor was not in vain in the Lord, forasmuch as he was made instrumental in the hands of the Lord, to snatch, as it were, my poor soul from going down into the pit. I attended Friends' Meeting at Houndsditch, on First-day morning; but I cannot express what I felt in my heart towards all Friends for what they have done for me. Sir, should next First-day be convenient, and God willing, I should be very happy to wait upon you. I remain your humble servant.

WILLIAM BUSH."

He came as proposed, and was deeply affected by hearing what was communicated, in reference to one so justly dear to him; so tenderly indeed did he love him, as to shed tears, and even to leave the room, overcome by emotion, on hearing a letter read, in which the death of Daniel Wheeler was alluded to. He dwelt with evident pleasure on the many deliverances he had experienced, and on the abundant mercies of the Lord towards him, especially those which were associated in his memory with his departed friend, the influence of whose mind he had himself powerfully felt, and seen to be so great in others, during their memorable voyage together. Serene and tranquil in the assurance that all things would work together for his good, Daniel Wheeler was preserved in a holy quietude, which enabled him to encourage those around him in the midst of the most violent storms. This influence was felt by William Bush, who then knew but little of the operation of that power, which so signally sustained this devoted man. He used to relate that he had seen him, when they were in the most imminent danger, with a smiling countenance, pat one of the ship's boys, when in tears, on

the cheek, telling him "not to be frightened, for he was as safe as if he was in a king's palace." Indeed, the voyage in the *Henry Freeling* appeared to be a favorite topic of conversation with him; and it was interesting to hear his detailed description of many of its remarkable occurrences.

In the autumn of 1840, William Bush was visited by an illness, which threatened his life; at which time, the following letter, which strikingly exhibits the assurance of faith, was received from him.

Blackwall October 14th, 1840.

"Dear Friend:—Having been afflicted with a rapid fever, I write to inform you of the state of my mind, seeing it is sweeping me away to that place appointed for all living. The attack commenced on the 7th. I am now examining myself. I cannot find the weight of any of my sins remain—no, not the weight of a feather on my mind. I feel that the blood of Jesus has cleansed me from all sin, and has given me that peace of mind that passeth knowledge. I find it good to wait on the Lord, and how true it is, I renew my strength; and being able to take hold of the hope that is set before me in the Gospel, I rejoice with joy unspeakable and full of glory. O, may the Spirit of Truth be with you, and all your dear family.

WILLIAM BUSH.

"May the Lord bless you all for his own name's sake. Farewell all; if you see me again in the flesh, it must be quick."

After such an account, I hastened to see him; and never shall I forget the peaceful—the joyful state of his mind; indeed, his letter had but simply portrayed what was then witnessed, and what was the ground of his rejoicing. He related, that the evening before, when in a peculiarly happy frame of spirit, it occurred to him, "I'll pray;" but the thought arose "I have nothing to pray for;" it then seemed to be said within him—"Glorify God;" and truly he was enabled to do so; for never during twenty-five years, in which I have frequented the bedsides of the sick and dying, have I met with an instance in which this was more conspicuously done. He seemed overcome with the sense of the Lord's condescending love and goodness; his heart was filled with praises, and his mouth spake out of the abundance thereof. It was, indeed, a memorable season, and one in which the hearts of those present were united with his in thankful adoration of the Father of mercies, whose holy presence was so signally felt among them.

Before leaving him, it was thought right to express that, in case of his recovery, he must not expect always to have the sun thus above the horizon. He replied, "I do not, but I must enjoy it whilst it is so." From a letter received two days after, the following is extracted; being very weak, he had written it in pencil:—

"Dear Friend:—Having, through Divine power, strength this morning to write to you, I feel very thankful to Him who does all things well.

I still continue about the same. I was very happy to hear that you got home safe, and I was happy to receive yours at 1 o'clock, p. m. You desired me to keep silence. Two

hours after you left me, my sister and her husband came to see me—the Lord opened my mouth, and I was supported to declare "the truth as it is in Jesus"; and my poor sister was as [one] broken-hearted all the time. I also wrote a long letter to my brother and sister at Woolwich, upon the truths of religion, and was wonderfully borne up at this time. I all night felt the presence of the Lord, and was, with much resignation, enabled to wait the Lord's appointed time. At one time I thought it very near, and then again fell into a sweet sleep, and when I awoke, I had to declare it was like sleeping in the arms of Jesus. . . . No more at present; but praise the Lord, oh my soul, and all that is within me, praise His holy name.

"The Lord be with thy whole house."

On another visit to him, six or seven days after the former, I found him much recovered and in the same peaceful and happy state of mind; and the interview was both instructive and refreshing. It will be observed, by what is stated in his next letter, that the sensible enjoyment of the presence of his beloved, at whose table he had been permitted to sit, and to eat and drink, to the satisfying of his hungry and thirsty soul, was not permitted to continue without intermission; but he had again to experience the hiding of God's countenance, that he might know that all his fresh-springs were in Him alone.

"Blackwall 11th November, 1840."

"Dear Friend:—Though I have not written to you, since I saw thee, yet I can say I have very often remembered thee with much love, for the great kindness thou hast shown towards me, an unworthy sinner. I received thy kind letter, at 4 p. m., Monday, for which I was truly thankful, inasmuch as it caused that light to shine, which for two days has been hid from my eyes. Feeling liberty, I will tell thee what I felt. Although it was called the Sabbath, it was not a Sabbath to me, for I was made to cry out, 'Why art thou cast down, oh my soul, and why art thou disquieted within me? hope in God, for I shall yet praise Him, who is the health of my countenance, and my God.' Dear friends, I cannot find words to describe my dark feelings. I took up the Scriptures but could not read them, but with that cloud of darkness before my eyes, which grieved my poor soul. But when I look at Job's saying, 'Shall we receive good at the hand of the Lord, and shall we not receive evil?' This is, indeed, a lesson for me, to know the believer's path is not all sunshine. . . . I must again thank thee for that little treasure, called *Shewen's Meditations*, after reading which, and studying for myself, I feel convinced, we can with God's help, and must, before we can enter the kingdom, live without sin. I ask thee, two friends came to see me—our discourse was upon sin. I said, Is it impossible to live without sin? They answered, If you can you are the first man. I said, I believe I can do all things, through Christ strengthening me, and that we must live without sin before we can enter the kingdom. . . . I think next week, if God be willing, to go to my work. I believe that my heavenly Father will answer

my prayer, and my Saviour's—not that He would take me out of the world, but keep me from the evil. I have made bold to lend your book to one who had much desire to read it, with the promise of much care."

(To be concluded.)

### Science and Industry.

**EXHAUSTION OF MINERAL RESOURCES.**—The report of the National Conservation Commission of 1908 showing the reckless manner in which our natural resources are being wasted, finds an echo in a bulletin (No. 394) just issued by the United States Geological Survey, in which are reprinted the papers on mineral resources contributed by members of that Survey to the conservation report. The data on which these papers are based were not obtained especially for the occasion, but were taken from the files of the Survey, where they had been accumulating for years. Taken together they present a state of affairs that may well awaken thought and reflection.

#### COAL.

Coal is considered first, and it is shown that waste in mining loses forever about one-half as much as is marketed. This half is either left in the ground in thin beds or in the shape of pillars to support the roof. Coal has been extensively mined in the United States for not much more than half a century, but the consumption is increasing so enormously that if this increase should continue all the easily accessible coal would be exhausted by the year 2040 and all coal by the middle of the twenty-first century. It will, of course, not continue at such a rate, for the increasing scarcity will raise prices and check consumption. Water power, too, will undoubtedly largely take its place.

#### PETROLEUM AND NATURAL GAS.

With regard to petroleum the situation is a good deal more serious. Petroleum has been used for less than fifty years, and it is estimated that the supply will last only about twenty-five or thirty years longer. If production is curtailed and waste stopped it may last till the end of the century. The most important effects of its disappearance will be in the lack of lubricants and in the loss of illuminants. Animal and vegetable oils will not begin to supply its place. This being the case, the reckless exploitation of oil fields and the consumption of oil for fuel should be checked.

In natural gas the waste is enormous; 1,000,000,000 cubic feet are estimated to be wasted into the air every twenty-four hours. The gas supply will last about twenty-five years about as long as it has already been utilized.

#### IRON.

Iron is very abundant in nature, but usually is found in ores so poor that it can not be extracted at any reasonable cost. The best ores are being rapidly worked and it is estimated that within thirty years they will have been exhausted and that it will be necessary to resort to ores that can not now be worked at a profit. This, of course, means higher prices unless

new and much cheaper processes shall have been invented.

#### GOLD, SILVER, ETC.

Gold, silver, and zinc are all so abundant that the supply is likely to last for centuries. Copper is also abundant, but is largely in low-grade ores which can not now be profitably worked. At increased prices, however, the supply will probably be abundant. For lead, however, the outlook is much less favorable. Its production in the United States is still increasing slightly, but is decreasing elsewhere in the world, and this despite a marked increase in prices. Probably the world's output has already reached a maximum and will henceforth decline.

The phosphates, it is estimated, will be exhausted in about twenty-five years, and the farmer will then have to look elsewhere for fertilizers.

Fresh supplies of all these materials may, of course, be found, but (except for gold) it seems unlikely that they will be great enough or valuable enough materially to affect the estimates.

Bulletin 394 can be had, free of charge, from the Director, U. S. Geological Survey, Washington, D. C.

**SHINGLES FROM A TREE ELEVEN HUNDRED YEARS OLD.**—A lumber company recently sent out a number of souvenir shingles that were cut from a tree eleven hundred years old. Scattered through the forests of Washington are gigantic cedar trees that fell untold ages ago and have lain buried in moss and decaying vegetation for generations. The moss upon these fallen monarchs has provided lodgment for seeds of other trees, and they have sprouted, taken root and grown.

The prostrate trunk of the tree from which the shingles were cut has three hundred and fifty rings, which fact denotes that it was three hundred and fifty years old when it fell. The stump of the tree which grew over it has seven hundred and fifty rings, and as this could not have started to grow until some time after the first fell, it is practically certain that it was thriving in A. D. 800, which was seven hundred years before the discovery of America, and three hundred years before William the Conqueror was crowned king of England. This tree grew, fell and was lying covered with moss during the time of the third crusade, and nearly three hundred years before the burning of Joan of Arc.—W. R. DICKSON, in *Popular Mechanics*.

FOR more than sixty years astronomers have taught us that we know all the planets in the solar system, although they have sometimes suggested that there might be one between the sun and Mercury. We have no right to report the following to be confirmed as a discovery, but can only say that the French astronomer Gaillot has announced that he has discovered two planets outside of Neptune, the outermost, according to his estimate, twice as far away from the sun as is Neptune. The inner of the two new planets, he says, is 4,185,000,000 miles from Old Sol, or forty-five times as far away

s the earth, and the distance of the outer planets at 5,580,000,000. M. Gailliot says that he discovered the planets by mathematical calculations in the same way that Neptune was discovered in 1846.

**A NOVEL WEED EXTERMINATOR.**—Americans have gone into Central and South America with their brains and capital and the great natural resources are being made to yield great fortunes. The resources are almost endless. Vast mineral wealth and rich forests are producing immense amounts of labor, and all sorts of modern machinery and equipments are needed in these far-off lands. Railroads and great manufacturing plants are continually being constructed. Labor is at a premium, owing to the scarcity of willing hands. The natives in most instances are indolent and do not care to work.

One of the many difficulties encountered by the thrifty and industry of those tropical regions is the vast amount of weeds and underbrush that grow up within a very short time, covering the right of way along the railroads and in many places covering the track within a very few hours. To keep this wonderful growth down would require an army of laborers, and would be a very serious job even then, and the officials of the roads had to provide some method of exterminating this wonderful growth.

An American inventor came to their assistance with a novel weed exterminator. It consists of a tank holding thousands of gallons of a liquid composed of certain parts of arsenic, saltpeter, and water, which has been thoroughly mixed by a chemical process and placed in huge tanks similar to water tanks in America, where it is taken into the tanks on the flat cars, which are provided with many tubes with spray nozzles on the ends. The tank car is pushed over the track by a locomotive, and the deadly poison is sprayed over the immense growth, causing it to wither and dry up in the intense tropical heat. In a few days the dry mass is burned, and the same territory gone over again, for the weeds keep on growing, as if determined to cover the track and prevent the traffic. Such conditions and methods for dealing with them seem novel to those living in a more temperate clime where the vegetable growth is not nearly so rapid.

Some of the extensive fruit and vegetable producers in some sections have adopted a similar method, only they have to combat with insect life, and the chemical is mixed in such a manner that it deals out death to the troublesome pests and does not injure the trees or vegetable plants.

Unless birds are protected in America the time will come when heroic measures will have to be resorted to if the rapid increase of insect life is prevented from destroying our vegetation and, perhaps, mankind.—**JOHN T. TIMMONS.**

SOME of the Tibetan lakes in the Himalayan Mountains are 20,000 feet above the sea level.

**SCOPE OF THE ALUMINUM INDUSTRY.**—Aluminum is widely used. Either pure or in the form of ferro-aluminum it is used in iron and steel works to remove oxygen from the oxides of iron and other substances and to aid in welding. It is variously applied in the motor-car industry for making parts that require both lightness and stiffness. Where strength also is needed it is alloyed with copper, zinc, or nickel. As a powder it is used in the manufacture of metallic paints and varnishes; it does not tarnish and aids in fire-proofing. It is also used to coat tubes, either within or without. For domestic purposes its uses are almost without limit, ranging from wall "paper" and paneling to cooking utensils of all kinds. Among its advantages for these purposes are durability and resistance to corrosion. Possibly one of its most promising uses is in connection with electric installations.

A new alloy of magnesium and aluminum known as magnalium, is said to be lighter than aluminum and as strong and malleable as brass; it can also be easily turned, planed and drilled.

**"WHAT WOULD JESUS DO?"**—In behalf of the endeavor to do what we believe Christ would do here and now, I would like to say this as strongly as possible: The first step for the Christian to take is to pray for the gift of the Holy Spirit. Jesus when he began his public ministry was full of the Holy Spirit, and was "led in the Spirit." His disciples, before they began their public ministry after his ascension, were commanded by Jesus to wait for the promise of the Father until they were clothed with power from on high. Saint Paul, later, on finding certain disciples at Ephesus, asked them the all-important question, "Did ye receive the Holy Spirit?" and finding that they knew nothing of the Holy Spirit, the first step was to help them to obtain his presence. To one who waits in prayer for this gift of the Holy Spirit, Jesus has promised that he will surely come. After the fulfillment of this promise, if the Christian will absolutely follow his guidance, putting aside his own will, he also may be led in the Spirit, and the result will be a most beautiful surprise, both in learning Jesus's will and in doing his work.—*E. D., in Christian Work.*

### Bodies Bearing the Name of Friends.

**MONTHLY MEETINGS NEXT WEEK.** Tenth Month, 25-31.  
Chester, at Media, Pa., Second-day, Tenth Month 25th, at 10 A. M.  
Philadelphia, N. District, Third-day, Tenth Month 26th, at 10:30 A. M.  
Concord, at Concordville, Third-day, Tenth Month 26th, at 9:30 A. M.  
Woodbury, N. J., Third-day, Tenth Month 26th, at 10 A. M.  
Abington, at Horsham, Pa., Fourth-day, Tenth Month 27th, at 10:15 A. M.  
Birmingham, at Westchester, Pa., Fourth-day, Tenth Month 27th, at 10 A. M.  
Salem, N. J., Fourth-day, Tenth Month 27th, at 10:30 A. M.  
Philadelphia, Fifth-day, Tenth Month 28th, at 10:30 A. M.  
Lansdowne, Pa., Fifth-day, Tenth Month 28th, at 7:45 P. M.

Goshen, at Malvern, Pa., Fifth-day, Tenth Month 28th, at 10 A. M.

Gwynedd, at Norristown, Pa., First-day, Tenth Month 31st, after meeting.

**BENJAMIN P. BROWN** writes: "I left Ohio on the fifth, reached Edgar, N. C., on the sixth, where I met Cyrus W. Harvey, and we have again united in visiting the meetings of both liberal and conservative Friends, where there is an openness. It will take until our Yearly Meeting to finish the work. We find much openness in most places. We attended Back Creek Monthly Meeting on the ninth. The first-day meeting on the tenth, we met with a few solid Friends. One family received THE FRIEND paper which they very much appreciate. I wish more copies came to these parts. I will give thee some more account farther on, if it may open."

A conference of those interested in the Spread of Friends' Principles will be held at Fourth and Arch Streets, Philadelphia, Seventh-day, Tenth Month 30th, 1909.

**Program.**—Afternoon Session, 4:00 to 5:30 P. M. Thomas K. Frown, Chairman.

Has the World still need of our Simplicity? Sarah W. Kingston.

How is our Testimony for Simplicity to be interpreted by this generation? Lydia E. Morris, William C. Warren, Emma Cadbury, Jr., John Way.

Private and Family Bible Reading, Edward G. Rhoads.

How can our Meetings exert a greater influence in their neighborhoods? Anna R. Ladd.

Our Mission and its Ministry, William Bishop.

Recs.—Lea will be served from 5:45 to 7:15 P. M.

Evening Session, 7:30 P. M. Alexander G. Wood, Chairman.

Quartermen as an Asset, J. Hervey Dewees, J. Henry Stargard.

Answers to the following question-tons (which have been sent to a number of our younger Friends) summarized by Davis H. Forsythe:

1. How can the present interest and loyalty among our young people be conserved, and turned into channels of more use and permanent value to our Society?

2. How can our young Friends be made more fully to realize their individual responsibility in promoting the life of our meetings for worship and discipline?

3. In the present political, social and religious conditions of life, which of our distinctive doctrines and principles seem most needful, and how can we most effectively emphasize these principles to-day?

4. Why are there not more additions to our membership from outside of our Society?

5. What is the part of our young people in spreading our message to-day, and how does their service compare with that of young Friends in the early days of our Society?

Western Quakerism, Isaac Sharpless.

Closing Remarks, John B. Garrett.

A cordial invitation is extended to all by the Executive Committee, James M. Moon, Chairman, 21 So. Twelfth Street, Philadelphia, Pa.

**FRIENDS' FREEDMAN'S ASSOCIATION** is preparing to send the usual boxes to Christianburg Industrial Institute. Partly worn clothing and shoes are very much appreciated. The teacher in the sewing department will see that the clothing is repaired if necessary. Shoe mending is a very valuable part of the industries taught and a great many shoes are in demand.

New material for the sewing department will also be especially welcome. It is hoped that Friends will send generous contributions; all should be at Friends' Institute, 20 N. Twelfth Street, Philadelphia, not later than Eleventh Month 3rd, plainly marked "For Christianburg Industrial Institute."

### Westtown Notes.

**RUBY DAVIS** addressed the boys and girls last First-day evening on "The Elements of a Successful Life."

**THE LITERARY UNION** is starting out on its year's work with a membership of almost sixty members, nearly one-fourth of whom are teachers. The meetings are held every Fourth-day evening, and are attended by a number of the other older pupils in addition to the members. The Curator for the Fall Term is Mary Jessie Digley; William C. Engle is President and Anna F. Trimble is Secretary. At last week's meeting the following subject was discussed: *Resolved: "Can Arctic Exploration be Justified in its Results?"*

This has been a good nutting season, and boys and girls alike have enjoyed the sport of going for nuts on different parts of the farm. The shellbark trees in the meadow along Chester Creek have furnished bushels of nuts, and the walnut crop is a good one as usual, chestnuts, hazel nuts and chickpeas are scarce though a few of each have been gathered.

### Gathered Notes.

**EDWIN GINN PLANS BUSINESS ORGANIZATION TO FURTHER WAR.** To promote the cause of universal peace Edwin Ginn, the Boston publisher, has set aside \$1,000,000. For the rest of his life Edwin Ginn will contribute \$50,000 annually to the peace cause, and upon his death the \$1,000,000 will become available. By the time of his death the \$1,000,000 will have been considerably increased.

It is practically the first business step in this cause, and interested in it with Edwin Ginn are a number of prominent men. Edwin Ginn has worked independently of the professional peace advocates and has not associated his project with that of the platform peace workers. He has interested Andrew Carnegie in his plan and says that undoubtedly he will give a handsome sum to the project.

"My aim is to unite the business men of the world in a great permanent association which shall have for its object the suppression of war," he said. "Until now men have been organized to kill one another, and this organization shall aim to keep them from this wholesale killing."

**REQUEST TO EGYPTIAN MISSION.**—By the will of the late Dr. William Harvey, of Cairo, Egypt, the Foreign Board receives \$1,000, the hospital at Ianta \$1,000 to endow a bed, the girls' school in Cairo \$750, and the Fowler Obelisk \$250. In all \$3,000.

**FOOT-BALL.**—It is announced that a high-school boy in a Western town is dead from injuries received in a football scrimmage, and that the school authorities will prohibit foot-ball for one year! What sense is there in that? It is merely to suspend the brutal game until the horrible death has been forgotten? If foot-ball is the manly and manly sport that it is claimed by its advocates to be, why should the school authorities suspend it at all? Or if it is a brutal and dangerous sport, likely to occasion injury and death at any time why is it permitted at all? The cult of foot-ball, as it is commonly played, is a curious instance of the persistence of savagery in the midst of civilization. There is no reason in it, and yet millions of men sell in this way of bodily injury. Heroism lies in endurance of unavoidable danger and the putting forth of the strenuous qualities of human nature when necessity for it arise. And the good results obtained from this game in the way of self-control, indifference to difficulty, quickness of judgment and other virtues, are purchased at the price of the serious injury or death of one boy. *The Presbyterian.*

If a boycott could ever be justifiable, it would be upon slave-grown cocoa. There is a movement in Ireland (started by the "Quaker" cocoa firms) to resist the sale of chocolate and other articles which are able to say that their stock has not been cultivated by slaves. It has reached such proportions that the use of slave cocoa is now practically banished from Great Britain. A branch of the Irish organization which accomplished the work has been established in this country, and we may soon have the privilege of putting commercial resistance on our Portuguese cultivators who still sell slave labor. America uses almost twice as much cocoa as England, and the influence of an American boycott would be great. Even the editor of the London *Spalding* appeals to Americans to join the movement. *The Friend.*

It is the people of America would pledge themselves to drink no more slave-grown cocoa, they would raise the noble and most magnificent memorial to Lincoln that the brain of man can conceive." *Id.*

It is stated here that the Home-Name the strange fact that there are more than 100,000 criminals in the urban prisons. The courts in the cities of the first-class St. Petersburg, Moscow, Odesa, Kiev, Kazan, etc., sentence 100 women and 100 men on an average to penal servitude. The female convicts are usually committed only to the hospitals and even there they are not treated as criminals. About 100,000 of the criminals belonged to the educated class.

### SUMMARY OF EVENTS.

**UNITED STATES.**—A congressional commission has made inquiries into the subject of immigration, and especially as to what the immigrants take up after settling here. The Jews, it is found, are attempting agriculture more than hitherto; some of their leaders now are contemplating the founding of cities more and more to the land. The Italians and Greeks are rapidly driving other races out of many of the smaller trades.

The Commercial Commission of Japan which has been visiting several cities in the United States is expected to arrive in Philadelphia about the 25th inst., and to visit various industrial plants. In the company there are about 48 persons, who are said there are managers of shipbuilding plants, of electric railways and manufacturers of silk and cotton fabrics, doctors and lawyers, noted educators, authors and newspaper writers. Nine of them are members of the Japanese Parliament.

The violators of law at Atlantic City, in selling intoxicating liquors on the First-day of the week, and in other respects, were brought to the notice of the Grand Jury at May's Landing which convened on the 12th inst. Justice Trenchard in his charge to the Grand Jury thus alluded to the alleged neglect of duty by Mayor Stoy of Atlantic City. "The law declares that, in order to avoid the penalty, the Mayor should personally deliver to him of writing signed by the Attorney-General, that there exists in his city places named where there is open, continued and notorious violations of the Games act, by persons occupying such places, it shall be his duty to take immediate and efficient measures by arrest, raid or otherwise to stop such violations, and to bring the offenders to justice. It further provides that if the Mayor shall neglect or refuse for ten days after such notice to perform such duty, he shall be guilty of a misdemeanor. If the evidence shows such notice and such neglect or refusal, an indictment should follow. No individual is compelled to accept public office, but having accepted it, and sworn to perform its duties, he is bound to do so. He must abide by such consequences of non-performance as the law provides."

A hurricane caused devastation in Western Cuba on the 11th inst., and extending to Florida did great damage there. Despatches from Key West, Fla., of the 12th inst., say: "More than 100 vessels were destroyed, and the full loss estimated at \$2,000,000, but only one death was caused here by the hurricane which swept this city with its full fury yesterday and then veered off into the Atlantic just south of Miami and headed toward the Bahamas. It is feared that there may have been heavy loss of life between Key West and Miami. The financial loss is defined between \$2,000,000 and \$3,000,000. Many of the vessels which were swept from their moorings managed to ride out the storm during the night and came back to their piers this morning, but it is feared a number of lives were lost on the 100 vessels, large and small, that were wrecked." The mayor of Key West has issued an appeal for help for the relief of the people of the city of 20,000 people but has been either entirely demolished or partially damaged. Many are homeless and those who have homes are hardly in a position to help the other sufferers."

The Ohio Humane Society has interferred to prevent a fashionable fox hunt. It was stated that to liberate a fox in the front of a pack of twenty-five hounds was sheer cruelty, not hunting.

**FOREIGN.**—The London County Council has taken steps to prepare a ground plan of London showing the owners of land. It shows that 34,600 landlords own land covering 111 square miles. These are mostly single households. Such sources for taxation, which by 1850 persons, organizations and corporations. It is estimated that the present value of the land which London is built is \$1,000,000,000.

The British Parliament convened again on the 17th inst., after an adjournment of one week. A bill dealing with the finances of the nation is now under consideration for both houses of Parliament, which has aroused great discussion; and which if rejected by the House of Lords may precipitate a crisis. It is said that King Edward has been using his influence with prominent members in order to secure harmony in the deliberations of the two houses of Parliament in regard to the bill.

It is stated that Russia has decided to adopt the calendar which is in use in other countries, and that the Julian calendar is finally to be abandoned, so that Russian dates will no longer be two weeks and more behind other use by the civilized nations.

The recent execution of Lluís Ferrer in Spain, after a lecture of a court-martial has caused great

excitement, not only in that country, but in Italy, France and Portugal. Ferrer was formerly a director of the Modern School of Barcelona, and was repeatedly accused of teaching revolutionary doctrines, and was also charged with inciting to riot in Barcelona a student body of 1000. He was a Socialist, a Communist, a laborer and anarchists in sympathy with his doctrines have made serious disturbances in various cities of France, of Italy, and in Vienna and Lisbon. A speech from Rome of the 14th inst. says: "In this case the protest against the execution has brought business almost to a standstill. Workmen generally have abandoned their employment. The tram cars are not operated and cabs and automobiles remain at their stations with no one to take them out. The whole life of the city is interrupted. Among the masses a feeling grows more turbulent as the people attribute the shooting of the revolutionist to reactionism, Vatican influence and Jesuit support. The Spanish government has sent 1000 men to the city to keep order by troops; and it is thought that the police and militia measures adopted by the police and military authority will prevent serious outbreaks. More than 300 persons who attempted disorders to-day were arrested. Similar demonstrations have occurred in London and Belgium, and a state of terrorism is said to prevail throughout the entire Europe, as a result of the execution of Francisco Ferrer, the Spanish revolutionist. A despatch from Shanghai of the 12th inst. says: "The first group of Chinese students, whose education in American schools will be paid for by the Peking Government out of funds derived from that part of the Boxer indemnity that was returned to China by America, has been started on the steamer 'Canton' for San Francisco. The students chosen by the Government number 2,000 and there also are six self-supporting students. The group was selected from more than 600 candidates."

It is stated that Denert, a Paris engineer, has been making successful tests with a microphone for locating underground veins of water. By connecting the wire with the soil the operator is able to feel the trickle of the water, even to the depth of fifty feet. This was proved in several cases where wells were dug and water found at the indicated spot and depth.

Reports from Brazil say that large concessions of land have recently been granted to United States capitalists, who have acquired water power sites for the generation of electrical force.

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### NOTICES.

**NORTH CAROLINA YEARLY MEETING** convenes at Woodland, Northampton, N. C., Seventh-day, Eleventh Month 6th, at 11 A. M. Meeting of Ministers and Elders, Sixth-day preceding at 2 P. M. Those who wish to attend from the North and West would be more apt to make connection by going to Falmouth. Take the Old Lay Line steamer, which leaves Falmouth at 6 P. M. of the 11th inst. This boat will put them in Portsmouth in time next morning to take the Seaboard Air Line Railroad out to Woodland, where they will be met by Friends. E. P. BROWN.

**BIBLE ASSOCIATION OF FRIENDS IN AMERICA.**—The annual meeting of The Bible Association of Friends in America will be held in the Committee Room of Friends Meeting-house, Twelfth Street below Market, on Fourth-day, Eleventh Month 3rd, 1909, at 2 o'clock, P. M. Friends generally are invited to attend the meeting, and take part in the proceedings.

— **WILLIAM L. FRINKSON, Sec. retary.**

**WANTED.**—A young woman Friend is wanted to assist in office duties. Must be good penman. Address: "The Friend," Philadelphia.

**WANTED.**—By a small family of Friends, a healthy refined woman Friend for housework as a member of the family will me to identify herself with its interests. Friends generally are invited to apply. Address: George A. Barton, Bryn Mawr, Pa.

**WEST-TOWN BOARDING SCHOOL.**—The stage will meet trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. (the latter train usually has the additional fare, fifteen cents) after 7 P. M., twenty-five cents each way. To reach the School by telegraph, wire West Chester Bell Telephone, 114-V.

— **WM. B. HARVEY, Supl.**

**WILLIAM H. PILE'S SONS, PRINTERS.**  
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# THE FRIEND.

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## A Student of the Word.

A student of Arithmetic is not a scholar that study by learning verbatim all its rules and definitions. If that be all he does for it, he is still ignorant of Arithmetic. It is under every rule he finds examples for practice, and it is by repeated practice of examples that he really learns his Arithmetic. Without practice the rules are lost to him, but with practice though the rules be lost to his memory, yet he knows the processes by habitual performing of them. They become worked into him so as to be a part of him.

It is well that from a child one's memory could know the Holy Scriptures, even were it only outwardly to prepare the way of the Word with appropriate language in the human mind for the speaking Word, when He visits us, to have freer course; yet the outward words, committed to memory now to paper formerly, are not an entering of the Divine Word which gives light, save as the Word of God which may come with the words or without words, is received and obeyed in the way of his coming. It is the practice of the presence of God, which is the practice of the Word of God; and the Scriptures' name for the Word of God is Christ. That Divine Presence is often very conveniently verified on Scripture lines and ever contrary to them.

It is to the living Word who comes to us that we must come, as He said, "that we may have life." This He said to those who searched the Scriptures for that life without coming to Him for it. They mislook a written help for the Source of that life. "I," He insisted, "I am come that ye might have life." In the school of Christ a student of the Word is he who comes to the living Christ and practices his word,

even the Witness of the Spirit in the heart. "The word is nigh thee, in thy heart and (out of the abundance of the heart) in thy mouth."

"Blessed are they that hear the word of God and do it;" unblessed is the hearing of Him without the doing. That is why so many say there is no such thing as hearing Him. They have listened and listened, they say, and they might as well be deaf, for anything they hear of his voice. Perhaps they are looking for a carnal voice, and not the "still, small voice." But "my sheep," says the Master, do "hear my voice and they follow me." If there was a time of not following the sense of right which they inwardly heard, that was the time of losing their hearing. But "he that is of the Truth," Christ said, "heareth my voice." The good listeners are made good, and kept good, by practice of their instructions. This improves their hearing. They become quick of understanding in the fear of the Lord. They are the good students of the Word of God, by the laboratory method,—first harkening, then practicing. This is the one true process for the "divinity" student who is worthy to be called such; and teachers of the Word have no other basis in the Truth for the title "D. D." Yet that ornament was denied them in advance by the Word who said: "Be not ye called Rabbi (teacher), for one is your master (teacher), even Christ."

It is generally understood what the spirit of the study is into which students of the Word are called, as obeyers of the Word? A lazy student, or an indifferent one, is a contradiction of the name. The word *student*, in its origin, means one who is *zealous* and *earnest*. So when Paul gives to Timothy the charge to "*Study* to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth," he holds up to view the diligence and earnestness in which one must make it his business to hear the Word of God and do it, as his workman. The learning of the literary statements and views of good men, though good so far as it goes, is not the *student* or *zealous* service of the Master of the school of Christ, who would teach his learners Himself, if they are to be "able ministers of the New Testament."

Without Him, in pulpit or in gallery, we are weaklings,—indeed, "can do nothing." But let the obedient "who heareth, say come." And may the zeal of the Lord of hosts visiting the visited, inspire our Yearly Meeting's committee.

## Letter to Samuel Fothergill When Young in Religious Life.

KENDAL, 1736.

Thy very acceptable letter came safe to hand, and I am truly glad to find the happy remains of that holy visitation, which I was very sensible, when with you, was fully extended unto thee. It was no small satisfaction to perceive the son of so worthy a father brought to the baptism of the Holy Spirit, though by thy own will and actions far unworthy of such a favor, as also many more have been. And as I fully hope that thou hast long ere this sorrowfully seen into the follies and wild extravagant ways of thy youth, and bitterly mourned over Him whom thou hast pierced, so I earnestly beseech thee, keep it often in thy remembrance, frequently retire alone, and let it become still thy delight to meditate on the law of thy God. Seek always to arm thyself with the weapons of the Christian warfare, which still are absolutely necessary to thy preservation in the way of Truth, and thy complete conquest over all the force of the enemy. And oh! think not that the work is already done; since thou hast been favored with the glorious day of our God to break forth and dawn upon thee, to open thy understanding, to influence thy will, and rectify thy judgment, and fill thy whole soul with his precious goodness; He has made thy mountain strong, and the whole train of Christian graces have appeared in their own amiable beauty and proportions, and willingly attended; the enemy became baffled, and fell to a cessation of arms.

I am very sensible this is the respite that often the first gracious and humbling visitation of the Holy Being affords to his favored children, to give them a full opportunity to view their own vile defilements and irregular passions, and the purity, truth and harmony of religion, with all its attractive qualities and perfections; and that the soul may be filled with an abhorrence of the one, and the pleasing prospect and delight of the other.

Thus, as babes are we attended, taken by the hand and gently led along; but after all, it is expected that we grow in strength, and in the more manly exercises of the soul than our infant state will admit of, and may, perhaps, be tried again and again with those very temptations which have formerly presented; and who knows but they may a

little harden upon our hands, as we become more capable to determine our actions in favor of the Christian religion, and a truly sober and virtuous life. Enemies without may assail, and barrenness and poverty of soul within.

Then, oh then! dear friend, patience, hope, and faith call in to thy assistance, and in the resignation be pressingly earnest with thy God to lift up his spirit as a standard in thy heart against the enemy, and freely let him arise, and then shall the tempter and all his pernicious means that he may make use of flee before thee; but yet, if this should not be in thy own wish and time, pray fall not to murmuring and despair; let the first of these before-named virtues have her perfect work.

Dear friend, I heartily wish thy preservation and prosperity in the blessed Truth, a joy to thy parent, a comfort to thy brothers, and a blessing to society. I am, dear Samuel, thy sincerely affectionate friend,

WILLIAM LONGMIRE.

ALTERED views lead to altered methods. And the adoption of the new methods has produced what is called a revival. But it is not a resurrection of the original Quakerism, either in form or in spirit. The revival is the astonishing spectacle of the introduction of nearly everything which the first leaders of Quakerism distrusted, rejected, denounced, and abhorred. Set sermons, constructed prayers, religious services pre-arranged as to time, mode, and circumstance, hymns sung to order, Scriptures read by measure, a limping congregationalism intruding on the trustful rest which waited patiently for the Spirit, a deliberate effort of missionary endeavor, doing duty for the rush of the old freedom when the power of Truth came upon all—this is the new picture, this is what Quaker periodicals put on record, sometimes with misgiving, often with satisfaction. Let it be granted that these are all very excellent things in their own way. This, however, is not the way in which we expect to see the people called Friends walking. It is not the way of their birth, their strength, or their testimony.—ALEXANDER GORDON.

INDIVIDUAL CHRISTIANITY THE GROUND OF PUBLIC REFORM.—Evangelical Christians now freely admit that early church apostatized. They admit that friendship with the world and reliance upon human power caused this apostasy. They believe the same concerning the Reformation. Then why should they not cry out against, and spurn as apostasy, this modern movement for reunion with the world and dependence upon human power?

Let this be done. Let the church return to her first love and her first methods, and inscribe on her banner that ancient motto: "Not by might, nor by power, but by my Spirit, saith the Lord."—*Late Paper.*

How can I, Lord, withhold life's brightest hour  
From Thee, or gathered gloom or any power.  
Why should I keep one precious thing from Thee?  
When Thou hast given Thine Own dear self to me.

### A Brief Account of William Bush.

(Concluded from page 126.)

William Bush one day called on a Friend, for the express purpose of knowing what was the belief of the Society, on the doctrine of freedom from sin, manifesting great astonishment at having *unexpectedly* found, that any who had felt the power of religion in his own soul, could entertain even a doubt on the subject; and he was still more astonished to find, that most of the "different churches," believed in the necessity of continuing in sin during this life; on being told what were the views of Friends, his countenance seemed to beam with a hallowed joy, and he said, with a tone of evident satisfaction, "I thought Mr. Wheeler did not think so,"—adding, with an emphasis, to which no description can do justice, "What! am I, who served the devil so many years, to continue to do so till the end of my days? Cannot my Lord and Master make me as much *His* servant, as I have been that of the devil? I cannot argue on the subject, but I do not find such a thing in the Scriptures; neither am I told so *here*," laying his hand on his breast. He quoted the passages, "I press towards the mark for the prize of the high calling of God in Christ Jesus," and "His servants we are to whom we obey," etc., etc.

He again writes under date of January 4, 1841.

"Dear Friend:—I received your kind letter and parcel, and was very glad to find account of the servants of the Lord, James Backhouse, and G. W. Walker, as I was a little personally acquainted with them. Kind friend, please to excuse me for not writing before. I have to work from dark to dark—and when in the right mind to write to thee, lacked opportunity. I thank God, for He has restored me to perfect health; and I am able to say, my affliction was not grievous, as it was a time of refreshing from the presence of the Lord. . . . I was invited to a meeting held for spiritual conversation, and being lately afflicted, I was called upon to speak. I said, I found the Lord a very present help in every time of need. That is all I had to say. I had not sat long before these words came to my mind, 'As every man hath received the gift, even so minister the same to one another, as good stewards of the manifold grace of God.' I had to tell them what the Lord had done for my poor soul, that it was not in preaching, or in much talking, but in silent waiting on the Lord, with the exception of these words, 'I wonder whether any of you think of your future state.' I had to tell them, I was for days and nights in prayers and in tears, under the weight of all my sins, and the worst of them I committed five years and six months before; and that I never thought of it in all that time, until the Lord told me all things that ever I did. . . . I return the book of J. Pike, which I have read with much interest, and our dearest friend, Daniel Wheeler's *Journal*, as my friend, W. M. made me a present of one, which I prize much."

By the foregoing letter, we see that William Bush was advancing in the spiritual

life himself, trusting in the Lord more and more, and encouraging others to trust Him, whom he had found to be a very present help in trouble. For some time after his marriage, although he had a decided preference for the meetings of Friends, yet not knowing of one within his reach usually attended the Independent chapel, which his wife was a member; he gladly took his share in visiting the sick, and never allowed the idea of danger from infection to weigh with him, so as to prevent his cheerfully going to any of this class. He could speak well of the name of the Lord from his heartfelt experience, and was never unhappy, than when testifying of what He had done for his soul; and knowing of a truth, that every one who thirsteth may "trudge to the waters," and he that hath no money may "come, buy, and eat," and he earnestly desired that all should come and partake "without money and without price." On one occasion, having at the request of his wife gone to a prayer-meeting, he was asked to take part in it; it was then he felt how widely his own views differed from theirs, and he replied, "No, I cannot do it. I have but little religion, and," placing his hand on his heart, "it is all here." When referring afterwards to this circumstance, he said, "But sometimes, when the sick-bed of those I visit, I am enabled to pray, and the words come almost faster than I can utter them." The above and similar occurrences caused him to become increasingly dissatisfied with a ministry, which was exercised at an appointed time, and which waited upon Him who "is a Spirit and might be worshipped in spirit and in truth," and renewed qualification." It was a great trial to him to separate from his beloved wife to public worship, but, feeling more and more drawn from the teachings of men, and the however consistent the matter expressed might be with the truths of Scripture, yet these ministrations did not tend to edification and comfort, but even sometimes kept him from that communion with God which his soul longed for, he was dissatisfied to leave this mode of worship; and having heard of the meeting of Friends at Ratcliff, which was about three miles from his home, he usually attended it twice or three times until his death.

The following are extracts from a letter received from him dated "Fifth Month 21st 1842." After alluding to the defection in the Church, he says, "But we must not think as though some strange thing had happened; but such as is common to man. Poor man hews out to himself cisterns, broken cistern that can hold no water; believe me, I feel for the Church to which I am so great a debtor. . . . This brings to my mind the declaration of our blessed Lord, 'I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence, and it shall obey you.' I believe this faith will remove mountains of difficulty out of our path heavenward. But I believe these are for our trial. Have at times very smooth and quiet seasons and I have been made to examine myself to see if I had been in the faith or no; for the word declares, 'It must be through much

tribulation we must enter the kingdom. My dear friend, may thou and thy dear partner, and thy tender offspring, be enabled with me to give ourselves up as clay in the hands of the potter; and then whatever besets our path, it will be for us to step over or stumble at, but not utterly fall; then shall we go on our way rejoicing in that peace and joy in believing, and [have] that peace of mind, which passeth all understanding. Now to him, who only hath immortality, dwelling in the light, which no man can approach unto; to Him be honor and power everlasting.

William Bush was but little acquainted with the niceties of doctrine; his religion was, as he stated, one of the heart; what he knew, he knew experimentally; and it was very evident to many of us, during several subsequent visits, that he was steadily advancing in his heavenward journey, rejoicing in the possession of "the peaceable fruits of righteousness," so that it may be truly said, that his path was that of the "just man, which shineth more and more unto the perfect day." He was much attached to Friends, and was looking towards joining them at some future period; the rectitude of their views and practices was increasingly opening to his mind, and he latterly used the plain language for the most part, and had mentioned to his wife the prospect of making the external appearance of a Friend. There was, however, nothing sectarian in his mind; he loved all those who loved the Lord Jesus Christ in sincerity, and who showed before men, that they were his disciples by the love they had one to another.

Whilst in vigorous health, it appears that he had repeatedly spoken on the subject of sudden death, as rather to be desired than dreaded by the children of God; adding, "sudden death, sudden glory," being permitted to feel in the "assurance of living faith, that the change would be unspcakably glorious. Four days only before his own death, he attended the funeral of his brother-in-law; and then expressed to his wife his belief, that he should not long survive, saying, he supposed he should be laid by the side of his mother in the grave-yard at Woolwich. On the 8th of Second Month, 1844, he was seized with apoplexy when at work, and died in about twelve hours, not having spoken after he was brought home. We may rest assured that, however sudden the stroke, it met him fully prepared; and that he who, whilst amongst us, rejoiced in commemorating the Lord's multiplied mercies, is now among the ransomed and redeemed "singing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are all thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name?"

Having now traced "this monument of the Lord's mercy," in his progress from darkness to light, and from under the power of Satan unto God, it may be well, in conclusion, to inquire, What instruction is peculiarly to be derived from the narrative? The same love, which graciously visited him, is extended to all; and the same Divine light, by which he was illuminated and led, shines into every

heart: but how many there are, who have been convinced of sin by the Holy Spirit, yet through not abiding under its power, have turned aside, to depend on the teachings of men, and have settled down at ease with a merely literal knowledge, so that the work of conversion has stopped, and they have fallen short of that establishment in the truth, to which he attained. We have seen, in his case, the reality and sufficiency of Divine guidance,—the importance of having the mind steadily directed thereto, in the early period of discipleship, and the substantial character and stability of the work, which was effected in him, by being kept under its influence. And the language which he, being dead, now speaketh, is, "Whilst ye have light, believe in the light, that ye may be the children of light."

### Forms of Obedience an Effect, But Not the Spring of Salvation.

[The following caution found in the *Evangelical Visitor* echoes a fear which we have sometimes felt lest the balance between the two truths, that of our being saved not by works of righteousness, and not without them,—was not duly maintained in exhortations which we have heard, to do certain outward things as conditions of salvation. Of course, the obedience of faith is a condition of salvation, but not the procuring cause; and we would rather see our testimonies upheld as an effect of saving grace than as the purchasers of our salvation. A failure to distinguish these clearly has left some, we fear, in a state to revolt against an adoption of the testimonies.—E.]

The truthfulness of our report would likely be questioned, and we might be set down as bearing false witness if we were to say that we recently attended a love feast not a thousand miles from our Capital City where, on the second day of the meeting, there was a service of about four hours, about equally divided between experience and preaching, during which time, if there had been an awakened sinner present, anxious to know how to be saved, the only conclusion he could have reached as to the *how* of being saved, would be to do things, things that are not specially mentioned in the Scriptures even, but shown to the individual presumably by God's Spirit, or impressions accepted as from God, among which things that which holds the pre-eminence is the wearing of the plain apparel. We cannot but feel that this is an extreme statement for us to make and it may seem uncharitable, but we confess that this is what lingered with us as we came away from the meeting. If we are mistaken and others can say that salvation by the grace of God, as provided in the death and resurrection of Jesus Christ, had its place of prominence in any part of the service, we will be glad to be corrected, and will be glad to publish such testimony. We were impressed with the great importance of distinguishing between things that are different in our teaching. We are so apt to confuse and mix things which are different as, for instance, *salvation* and *service*. We need scarcely say here that

salvation is not obtained by service, nor that service is not salvation, yet much of our preaching and teaching, as also the relation of our experience, is confusing on these lines; and when we get through, the things that stand in the foreground of the picture are, what we felt, what we saw, what were our impressions, what we had to do and what we promised God we would do, and in the end Christ, if he has any place at all in the picture, can hardly be found hid away behind self-effort. We recognize the importance of teaching on the line of Christian service in deportment and life. The Christian's vocation—calling—is a high and holy vocation, and he is to walk worthy of that vocation "in all holy conversation and godliness;" his behavior, his manner of life, including his clothing himself, is to be such as "becometh holiness," yet when this is given as [procuring] of *salvation*, then it stands in a place where it has no business to stand. As long as the Bible says that salvation is the gift of God—that it is through grace and by faith, that Christ's death and resurrection is the procuring cause—or, the foundation principle, so long should we continue to show sinners that Christ alone is the way, and that service is not salvation, but is the fruit of it, and proves to the world the fact of our having obtained saving grace.

"Once more we pray thee bless thy Church. Lord, quicken the spiritual life of believers. Thou hast given to thy Church great activity, for which we thank thee. May that activity be supported by a corresponding inner life. Let us not get to be busy here and there with Martha, and forget to sit at thy feet with Mary. May thy truth yet prevail. Purge out from among thy Church those who would lead others away from the truth as it is in Jesus, and give back the old power, and something more. Give us Pentecost; yea, may Pentecosts in one, and may we live to see thy Church shine forth 'clear as the sun, and fair as the moon, and terrible as an army with banners.' God grant that we may live to see better days. But if perilous times should come in these last days, make us faithful. Raise up in every country where there has been a faithful church men who will not let the vessel drift upon the rocks. O God of the Judges, thou who didst raise up first one and then another when the people went astray from God, raise up for us still—our Joshuas are dead—our Deborahs, our Baraks, our Gideons, and Jephthahs, and Samuels, who shall maintain for God his truth, and worst the enemies of Israel. Lord, look upon thy Church in these days.—*Spurgeon*.

My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by Providence, than most men are aware of. It is not the light which is defective, it is an eye to see it.—NORMAN MACLEOD.

I WANT by my aspect serene.

My actions and words to declare.

That my treasure is placed in a country unseen.

That my heart and affections are there.

## Correspondence of Abi Heald.

(Continued from page 123.)

PHILADELPHIA, Eleventh Month 11th, 1871.

## JAMES HEALD AND WIFE.

*Dear Friends:*—It is some time since I received your acceptable letters, giving information which was interesting and pleasant to me. The account of your visit in Iowa, seemed to me to be cause of thankfulness, and encouragement, and shows or teaches us the importance of yielding to impressions of religious duty, in the belief that nothing will be required at our hands, but what our Heavenly Father will furnish with ability to perform, and that to his praise. This I trust has been your experience of latter time, to the comfort and peace of your minds. I have for several months past, been pressed both mentally and physically, so that my time has been very much taken up, very little opportunity or ability for letter writing. But you have not been forgotten by me, notwithstanding my seeming neglect. I trust I am not altogether idle, but am often made sensible of my shortcomings. There are very many things among us, which cause some of us to go mourning on our way, for the desolations of our Zion; but it will not do for us to get too low, or ready to conclude that our way is hid from the Lord, for he is still round about his people, as the mountains are round about Jerusalem. And they that trust in the Lord shall be as Mount Zion; which cannot be removed, but abideth forever. There are many voices in the world, Many are the "Jo heres and lo there's," but what is that to us? Our Saviour has declared "I am the way, the Truth and the Life," and it is He whom we are to follow through heights and through depths, coming to the conclusion that Joshua of old did when he said, "Let others do as they may, as for me and my house, we will serve the Lord." It seems to me this decision is important in the present day, for some of us who may be surrounded by many inconsistencies, even among those who are making high profession among men. I have just read the minutes of your late Yearly Meeting in which I was much interested, which brought afresh to my mind many Friends and circumstances known when I was last with you, to the contringing of my spirit before the Lord. May we, my dear friends, prize our privileges, in being members of the religious Society of Friends, who believe in feeling and sympathizing one with another, and become prepared to be each other's helpers in the Lord. This is what I crave for us all, that we may indeed build each other up in that most holy faith, which works by love and purifies the heart. With love to you and children; Marab and Charles Hall, etc., etc. Your friend,

JOHN S. STOKES.

PHILADELPHIA, Fourth Month 19th, 1872.

*Dearest James:*—Have just returned this morning from a walk to Horace Wood's, whose wife is some better, and feel tired. We had a very good Meeting yesterday. It seemed that the opposing spirit was chained down. I was very much exercised. Had considerable to say. Had to bring to mind

the time when Joseph Pike said, there was a committee to visit families, and they had to begin at home. There were those that said they had unity with me, and that our company was acceptable, for which my spirit seems bowed under a sense of my unworthiness. The dear Master made a way for us. It was truly a solemn time. The wing of ancient goodness was spread over us to be felt indeed. We have abundant cause to be thankful. Clarkson Sheppard came in this morning, and we had a comfortable sitting together. Abigail Hall and Phebe Roberts dined here yesterday afternoon. We are to go to Haddonfield, to be there to-morrow at meeting, then return on Second-day. Third-day commences the Monthly Meeting, cannot tell farther than that. Fifth-day night was truly a trying time to me, did not sleep much. I went to meeting in fear and trembling, yet after a time all fear of man was taken away. 'Tis very comfortable to me to look things over and see that I have been cared for, and mayest thou share with me in the comfort. 'Tis the Lord's doing and marvellous in mine eyes. John Brantingham goes to Mount Holly to-morrow, John Stokes goes with him. J. B. expects to start home Second-day. I have felt like a prisoner here in the city, although they are so kind. Mark's wife does everything she can to make us comfortable. Lydia Star—I forgot to tell in its proper place—took us to meeting every day in her carriage. She is a single sister. . . . made it easy for us. Joseph and Rachel are going to the shore, start home Fourth-day. I feel in my place at this time, and hope I may do nothing but what will be to the honor of Truth. Yesterday there was a committee appointed to visit the families, to strengthen their hands in the support of the ancient doctrines, etc., etc., which was a great relief to my mind. I think they have a good Committee, and it seems a little more like things being brought about to their original standard. Love to all. Thine,

ABI.

MARK B.—S, No. 408 MARSHALL STREET.

PHILADELPHIA, Fourth Month, 1872.

Am sitting upstairs, after attending meeting where the Yearly Meeting was held. We have attended three meetings in the city, but have not attended Twelfth Street. The Monthly Meetings commence Third-day, and if we attend the meeting at Twelfth Street, will have to wait till First-day, and if we go to meetings over the river in Jersey will go forepart of next week, and I hope to be ready to come home the last of next week, but will write again. . . . The way has been made beyond my expectation, although great suffering has been my lot, yet abundantly have I been rewarded, and have had to set up my Ebenezer and say, "Hitherto hath the Lord helped me." Joseph and Rachel started home last evening. John Stokes said they must not take an evil report about me; I was getting along very well. Said he did not want me to go home, till I did all that was required at my hands. Took tea last eve with William Evans's daughters; had a pleasant time. I do hope to keep my place if it is in suffering. I had an exercising

time to-day, had a good deal to say, but pretty tired. Uncle R. has a hard time of it, poor man. Aunt is a tender sympathizing companion. We are pretty well. I as well as could be expected. We have good home, everything outward is done for our comfort and friends have been so kind feeling with me in my exercises through the sittings of the meeting. Hope to leave good savor behind. I want the boys to make father as comfortable as they can. Love to all, a large share to thyself. Thine

ABI.

(No date.)

*Dear James:*—This is Sixth-day. Last evening I thought I would turn homeward, felt easy so far as I could see, yet alas, in the night, no tongue can tell the distress had to pass through. Could see no way to proceed homeward. The prison doors seem to be shut, no way but to remain here until after the Quarterly Meeting, which is Second-day, perhaps then we can start in the evening. It seems as though, then, my good Master will give me leave to journey homeward. I will have to suffer a little longer, and I do desire to do his holy will, whatever the cost, so as to bring true peace of mind Oh how humiliating to the flesh. I do hope thee and the dear boys will get along in the right way. Dear ——— often think of the poor mother, and do the best thee can. We left Woodbury on Third-day evening. Went to Salem and attended the meeting of Fourth-day, had a favored one, then in the evening William Carpenter took us in his carriage to Greenwich, to Clarkson Sheppard's, where we were kindly received. Then had another favored meeting, for which my spirit seemed bowed under a sense of my unworthiness. Then took the cars and arrived (most likely in Philadelphia to attend Quarterly Meeting), and here we are in bonds like a prisoner, yet one of hope, for he that has made the way for us, will make it till he says it is enough. We are in our usual health, though I feel tired. Aunt, (Elizabeth Fawcett, no doubt) is better. Love to thyself, the dear boys and all that enquire, Thine,

ABI H.

(To be continued.)

BLESS God for the wilderness; thank God for the long nights; be thankful that you have been in the school of poverty and have undergone the searching and testing of much discipline. Take the right view of your trials. You are nearer heaven for the graves you have dug, if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne; you are nobler for all the sacrifices you have willingly completed. Sanctified affliction is an angel that never misses the gate of heaven.—Selected.

ONLY in the sacredness of inward silence does the soul truly meet the secret, hiding God. The strength of resolve, which afterwards shapes life, and mixes itself with action, is the fruit of those sacred, solitary moments. There is a Divine depth in silence. We meet God alone.—F. W. ROBERTSON.



## OUR YOUNGER FRIENDS.

## THE LAME BOY.

My mother has five loving sons,  
With strength in every limb;  
But dearest of her darling ones  
Is my lame brother Jem."

"Then, does your mother's kindly heart  
Not feel for all the same?"  
"Why sir, Jem has the largest part—  
'Tis just because he's lame."

"We never grudge to have it so—  
Indeed, 't would be a shame;  
Our mother loves us all, we know—  
'Him most, because he's lame."

"Last Sabbath, when we gathered round  
The hearth for evening prayer,  
And Jem his usual place had found  
Beside our mother's chair."

She said, "You know God's loving care  
Is over all the same—  
O'er glorious sun, and glittering star,  
And glow-worm's tiny flame."

"But from his glory-throne above  
He stooped to save the lost,  
God's love is like your mother's love,  
Most given where needed most."

"'Twas the lost sheep our Shepherd found.  
The hungry He doth feed;  
His tender mercies must abound  
Where there is deepest need."

"Stripped, wounded, bleeding, lost, was man;  
Helpless, half dead, he lay,  
Till came the Good Samaritan  
To help him on his way."

"The wine and oil were freely shed,  
The gaping wounds were bound;  
But powerless still, like to the dead,  
He lay upon the ground."

"He would not leave him perishing  
There by the highway side;  
So in his arms He lifted him,  
And walked that he might ride."

"Such wondrous love Christ's heart did fill,  
And now in heaven above  
He loves and saves poor sinners still  
Because they need his love!"

—*Pictorial Papers.*

THE CHRISTIAN TREATY.—When you visit the Smithsonian Institution in Washington, do not fail to call over the specimens of bronze, acquer, porcelain, ivory and silks which were presented by the Japanese Government at the signing of the famous treaty of 1857. The Japanese got a great deal more than they gave in the way of presents, for Commodore Perry left with them a little locomotive car, the telegraph and considerable wire, guns, clocks, sewing machines, charts, maps and enough curiosities to stock several large establishments. These must have impressed the Japanese with the unmeasurable gain that would be theirs when they should secure free interchange with that great nation on the other side of the globe, where these strange things were made. So, when a sinner becomes a party in the great Christian treaty which opens up his soul to the wonderful goodness of God. At first, there are many things that seem strange to him. He finds himself in a new atmosphere. Old things have passed away, all things have become new. What he gains in signing the treaty is not to be mentioned with the few

paltry things he gives up. By the terms of the Christian treaty, only those things that do us harm are we asked to give up. Only those things that do us good we get. Have you come under the Christian treaty? To become a party to it you must give up lying, cheating, stealing, drunkenness, etc. These miserable orientalisms which have come down to us from Eden, are only fit to throw away. Throw them away and get those things that are up-to-date in the Christian life.—*Wm. B. Lower, in the Presbyterian.*

We have been reminded of the many instances of the dedication of youth recorded in Bible history; and among the early Friends, many of the latter being very young when called to preach the gospel. The love of Christ constraining them, gave power to their words, so that numbers were reached and drawn into the Society. The youth among us, if faithful, may speak words of sympathy to those who are older, that will be as refreshing to their spirits as a cup of cold water to the thirsty.

Turn from the "Lo! here's! and Lo! there's!" submit to Him who knows our condition and our needs; exercise the one talent, and it may increase to several, and thus become learned in the school of Christ. The gospel message is simplicity itself, yet not shallow. It is deep enough for the strongest intellect and broad enough to cover the whole world.

"Rejoice! O young man! in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee to judgment.—*Canada Yearly Meeting to Absent Members.*

GOD HUSBANDS.—"What is the most lasting quality in a husband?" is a large question undoubtedly, so many wives will think differently on the subject.

For myself I should at once give precedence to good temper. There is nothing like it where home life is concerned. A bright, sunny disposition, a cheerful air, a capacity for meeting the daily frets and worries of this troublesome life without an angry frown—all these help to clear the air and draw sunshine from the thunder-storm. And surely a genial laugh is the best music of all with which to march along the high roads of this world.

A woman too often thinks only of the outward charm of the man who attracts her. It lies in his mouth, perhaps, or in his eyes, or in the way he holds her hand. But eyes can darken and change with anger, the suave mouth of the lover can grow stern and sarcastic in the husband, the clasp of the hand may grow cold; but a good and honest heart will last to the end; and from what I see of life and my married friends, I think the good-tempered man has usually a good heart, and most of the virtues.

With good temper will come a large way of looking at things. All pettiness will sink out of view, and nagging, that frequent curse, will be unknown.

Sometimes it will happen that the wife, unstrung by household annoyances,—the

servants, perhaps, or the little ailments of the younger branches,—will be slightly irritable when her lord comes home—a state of things very frequently resented by the husband, unless his temper is sound. If heaven has been good to him in that respect he will take no notice of her little gibe, but will enter into the grievance with her and tenderly sift it, and so restore peace with honor.

But, dear girls, I should like to say a word to you on this subject. The sweetest temper in the world can be ruined, and, therefore, I would have you take heed to your ways. If you have the blessing to find a good-tempered man, and gain him for your husband, see that you prize the gift, and that you do not abuse it. Give him smile for smile, and bear with him as he is sure to bear with you. I have seen one or two cases where a fretful girl, relying too much upon the sweetness of her husband's temper, has ended at last by turning that sweetness into gall.

I have never seen a bad husband evolved from a good son and brother. Whenever I see a young man lovable, helpful, and cheerful in his father's house, respectful and tender towards his mother, affectionate and gallant toward his sisters, I say to myself confidentially and confidently, "There is a good husband, in sure process of evolution, and happy will that woman be who shall win to herself the gracious, perfected result, without impoverishing the old home life and love."—*Unknown.*

THE STRAIN TO KEEP UP APPEARANCES.—There are plenty of people in all our large cities who do not allow themselves enough to eat, and practice all sorts of pinching economy at home, for the sake of keeping up appearances in society.

What terrible inconvenience, hardship and suffering we endure on account of other people's eyes and opinions! What slaves, what fools we make of ourselves because of what other people think! How we scheme and contrive to make them think we are other than we really are.

It is other people's eyes that are expensive. It is other people's eyes that make us unhappy and discontented with our lot, that make us strain, and struggle, and slave, in order to keep up false appearances.

The suit, the hat, must be discarded, not because they are badly worn, but because others will think it strange that we do not change them.

The effect of all this false living, this constant practice of deception in appearances in our manner of living, our dress, is undermining the American character. No man can really respect himself when he is conscious that he is sailing under false colors.

If you are wearing clothes and living in luxury which you can not afford, these things label you all over with falsehood, and are perpetual witnesses against you. There is only one possible result upon the character of falsehood, whether acted or spoken, and that is perpetual deterioration. It does not matter whether you wear lies, tell lies, or act lies, the effect upon your character is the same.—*ORISON SWETT MARDEN, in Success Magazine.*

### John Grant Sargent.

John Grant Sargent (1813-1883) was a birth-right member of the Society of Friends, his parents being Isaac and Hester Sargent. He was born at Paddington, and apprenticed to a draper at Leighton Buzzard; but his early business life was spent in Paris, where he worked under his father, who was a carriage builder, and owner of a brickfield. Isaac Sargent sat somewhat loosely to Quakerism, and it is not surprising that his son, as a youth in Paris, soon dropped the associations and left off the distinguishing practices of Friends. But the influences of his Quaker bringing-up were only in abeyance. While yet at Paris he was drawn within the power of Friends' principles by a stronger claim than that of a mere birth-right membership. He shared the same experience of the Light Within, which shook the soldiers and shoemakers of the old Commonwealth time, and made them, as Gervase Bennet said: "Quakers;" quivering beneath the influence Divine, though never shaking before the face of man. He became "convinced" of the truth as held by Friends; and his conviction made the Friends' livery of dress and speech no antiquated and meaningless usage to him, but a badge of honor and conscience. Again he sat in the silent waiting upon the Spirit, which is at once the opportunity and the life of the faithful worship of Friends. No matter that oftentimes there was no one to join him. They who truly wait upon the Spirit are ready, if need be, to wait alone. It is a beautiful glimpse of calm resolved sincerity, this picture which we have of the London lad, true to the quickenings of his conscience in a strange land, and unattended by a sympathizing associate, holding amid the great world of Paris a reverent and joyful communion with the Source of life and light, unseen, but infly felt.

Returning to England about 1844, he was for some time a farmer in Norfolk and Surrey, and subsequently the proprietor of a wood-turning mill in Derbyshire. This led him to travel a good deal, for the purpose of disposing of his bobbins. Moving about on business errands, his spirit gradually burned with the desire to be of service in the Gospel ministry, and he became a preacher among Friends. It is a common, and, considering the quietude which for so long a period cast a chill over the mission aspects of Quakerism, it is perhaps an accountable misconception to suppose that the Society of Friends is a church without regular and recognized ministers. But no error can be more fundamental than that which, while aware of the absence of an order of priests or preachers trained for the performance of professional functions at stated intervals, ignores the presence of a distinct class of heralds of the Gospel, who obey a call not of men nor by man. The number and the activity of such ministers is regulated not by the economic laws of supply and demand. They are in vigor and in plenty when the Supreme Speaker, who deposes them, needs and employs a human voice; their diminished band, and the infrequency of their ministrations, are signs that God wills silence rather

than speech. Among such ministers Sargent at length found his place. From about the year 1851 he exercised his gift in meetings. And it is characteristic of his absolute reliance on the Inward Witness, that while he neither sought nor obtained any official recognition of his claims when he came forward as a preacher among Friends, he was in no way daunted by any coldness that might be shown towards him. There are indeed two classes of Friends' speakers. When a speaker's word finds acceptance, he is by tacit consent permitted to use all opportunities of declaring it which arise; were he unacceptable, he would be "stopped." A further step is taken when a speaker is officially placed upon the list of recognized ministers. In this case he has his certificate to be read in the meetings which he visits on a missionary journey, and the expenses of such journey are defrayed by the meeting which authorizes it. By the distinct Society which he was chiefly instrumental in forming, Sargent was liberated for Gospel work, and he took with him on his last travels in America the written credentials of that body. This could give him no new status. Already he was a minister of the Spirit, pure and simple.

As with the Friends' ministers from their earliest days the mission laid upon him was international in its range. Twice did he specially visit America (the last occasion being in 1882); several times, when his business journeys took him to the Continent, he found occasion for spiritual labors under the burden of his call; to Ireland he paid a missionary visit, speaking in Friends' meetings. But during the last five-and-twenty years of his life his main work was internal to the quiet circles in which his own views of Friends' principles prevailed. For while working to extend the influence of those truths, to maintain which Friends are bound together, he found reason to believe that another work was equally if not more necessary, namely, to recover among Friends themselves the purity of their original testimony. His object was to unite such Friends as thought and felt with him in a closer bond of sympathy, and to furnish a common expression for their convictions.

In Fourth Month, 1860, he addressed a circular letter from Cokermonth to several like-minded Friends, inviting them to meet in conference. There was no immediate result, but on Tenth Month 17th, 1862, the first conference took place in London, and was attended by seventeen persons. For seven years similar conferences were held about every four months in different places up and down the country, the attendance averaging some twenty-five persons. In 1868 Sargent, with two others, went to America, to visit the little groups of Friends, known as the Smaller Bodies, which had already made a decisive stand for primitive Quakerism as they understood it. On the voyage home these three Friends were strongly impressed with the duty of separating themselves in like manner from the tendencies of the London Yearly Meeting. The last conference was held on Tenth Month 14th and 15th, 1869; in First Month, 1870, its place was taken by a General Meeting for

Friends in England, initiated at Fritchley in Derbyshire, where Sargent and some of his associates resided and kept up regular meetings for worship. This General Meeting has since been held twice a year, usually at Fritchley or Belper, and has maintained an official correspondence with kindred bodies in America. Sargent was the clerk of the meeting, and remained its leading spirit until his death on Twelfth Month 27th, 1911.

ALEXANDER GORDON

### Science and Industry.

ELECTRICITY is now being largely used in the bookbinding business for embossing. With the aid of the current it is possible to make four hundred and eighty impressions a minute on the electrically heated embossing presses. Electricity also heats glue pots and the hand tools used in preparing the leather covers.

THERE is nothing new under the sun. The proverb is not wholly true, but it has application even to that newest of all sports—aeronautics. One hundred and two years ago the Hudson (N. Y.) *Balance and Columbian Repository* printed the following item: "Robertson, the celebrated aeronaut, ascended from Petersburg last year, endeavoring to obtain the necessary assistance at that place for the construction of an air balloon on a very large scale. He proposes that it shall be seven hundred and twenty-two feet in diameter, which he calculates will carry up thirty-seven tons, at which he supposes, therefore, will easily support fifty people and all necessary accommodation for them. It is to have attached to it a vessel furnished with mast sails and every other article required for navigating the sea in case of accidents, and provided with a cabin for the aeronaut, properly fitted up, gallery for cooking, proper stores for stowing for provisions, and several other conveniences. To render the ascent more safe, it is to take up another smaller balloon within it, and a parachute which will render the descent perfectly gentle if the outer balloon bursts. From its construction it will be calculated to remain in the air several weeks."

THE YELLOWSTONE A REFUGE FOR WILD CREATURES.—Within the Yellowstone National Park there is no open season for game. Uncle Sam stands between the wild creatures and harm all the year round. Beautifully do they respond to this protection, showing, within the park's precincts, remarkable confidence in the friendliness of man. There are buffalo, antelope, deer, elk, bears and small game of many kinds. But these dumb wards of the government are not fooled into carrying their confidence beyond the park limits. Once across the line, even the "closed season" doesn't always insure safety, and park animals assume all their old-time shyness and caution.

Hunters in the country around the Yellowstone tell wonderful stories of the keen sense shown by game wandering beyond the shield of park law. The park's herd of elk

supposed to number many thousand. In the "closed season" in Wyoming, Ohio and Montana, park elks wander far and wide through wild lands and dense forests in these three states. But no sooner does the cracking of rifles proclaim "open season" than these elk strike back for their "house of refuge."

Hunters tell of following a herd of fine elk long distances, but the wary creatures would keep just beyond rifle range, moving steadily toward the Yellowstone. Crossing the park line, which they locate with the accuracy of a government surveyor, and once under park protection, they seem most prone to throw caution aside, and await the hunters with an air of assurance that no harm can befall. Said an old hunter to a writer: "I'd follow an elk more'n twenty miles, and not a shot could I get. I knew it the minute he hit the park line, for he'd crept up his head with a snort that said plain English: 'Young feller, what you're going to do about it?'"—*Boston Paper.*

**EXPECT NEWS FROM MARS.**—Now that Mars has ventured 15,000,000 miles nearer to the earth than usual, being only 35,000,000 miles away, we may soon expect to hear from astronomers some new facts about the fiery, red planet. Interest in Mars, always keen, is stimulated by the discussion recently arising as to the possibility of intelligent life there, and the supposed indications of such life which Professor Percival Lowell, of the observatory at Flagstaff, Arizona, believes has been in the curious "canals" or lines which intersect its surface, the North and South polar "ice caps," which are said to increase and decrease with the approach and passing of the seasons there, exactly as might be the case on our own earth to an observer on any one of the celestial bodies. There is much curiosity as to the discoveries which Professor Lowell may announce. With favorable atmospheric conditions, it is thought that epoch-making photographs of Mars may be secured, which may counterpart in the scientific world the discovery of the earth's north pole.

**Bodies Bearing the Name of Friends.**

**QUARTERLY MEETINGS NEXT WEEK.** Eleventh Month 1-6, Kennett, Pa., Third-day, Eleventh Month 2nd, at 10 A. M.  
Chester, N. J., at Moorestown, Third-day, Eleventh Month 2nd, at 9:30 A. M.  
Chesterfield, at Trenton, N. J., Third-day, Eleventh Month 2nd, at 10 A. M.  
Bradford, at Coatesville, Pa., Fourth-day, Eleventh Month 3rd, at 10 A. M.  
New Garden, at West Grove, Pa., Fourth-day, Eleventh Month 3rd, at 10 A. M.  
Upper Springfield, at Mansfield, N. J., Fourth-day, Eleventh Month 3rd, at 10 A. M.  
Haddonfield, N. J., Fourth-day, Eleventh Month 3rd, at 10 A. M.  
Wilmington, Del., Fifth-day, Eleventh Month 4th, at 10 A. M.  
London Grove, Pa., Fifth-day, Eleventh Month 4th, at 10 A. M.  
Uwchlan, at Downingtown, Pa., Fifth-day, Eleventh Month 4th, at 10 A. M.  
Falls, at Fallstown, Pa., Fifth-day, Eleventh Month 4th, at 10 A. M.  
Evesham, at Mt. Laurel, N. J., Fifth-day, Eleventh Month 4th, at 10 A. M.  
Burlington, N. J., Fifth-day, Eleventh Month 4th, at 10 A. M.  
Upper Evesham, Medford, N. J., Seventh-day, Eleventh Month 6th, at 10 A. M.

**QUARTERLY MEETINGS NEXT WEEK:**

Philadelphia, Second-day, Eleventh Month 1st, at 10 A. M.  
Abington, at Germantown, Pa., Fifth-day, Eleventh Month 4th, at 10 A. M.

**—ATTENDING MEETING ALONE FOR EIGHTEEN YEARS.**  
—We had supposed Rebecca Poits bore the record of sitting in a meeting alone in the hours for public worship, where, at Port Deposit, Pa., she thus attended for some four years; after which a considerable number joined with her in worship, and the meeting still goes on.

But now the Philadelphia *North American*, for Tenth Month 17th, publishes for Catawissa Meeting House, Pa., a case of eighteen years of such attendance in the person of Mary Emma Walter. "Every Sunday," says that journal, "she has sat there alone and communed with the Spirit. Of all the figures that the religious life of America has produced, none is more inspirational than this venerable Quakeress."

When she began "rescuing the historic meeting-house from disuse," it had been closed for twenty years. The place was "overgrown with brush and surrounded by distracting influences. Single-handed she set about to make it worthy of a communion place for the Lord and his children. Much of the work she has done by her own hands. But her greatest achievement has been her simple devotion, which finds her every (First-) day among the ancient pews." The few boys or others who at first visited her silent service briefly from curiosity long since disappeared.

Very occasionally passing Friends would stop and hold an appointed meeting. "Some years ago Joseph S. Elkinton, of this city, with several Friends of his and a good company gathered in the old house, including a class of girls brought from one of the churches by their teacher."

"In a town of 2200 people, with five churches of average attendance, it is fair to say," that no instance of public worship receives more consideration than this where one person "composes the entire congregation with every week."

We venture the opinion that no meeting in the town does more as an object lesson to bear testimony to the true nature of Divine worship, than this whose singleness is its peculiarity.

**ISAAC SHARPLESS'S** remarks on Western "Quakerism" were delivered on Second-day evening of this week at the Twelfth Street Meeting-house, Philadelphia. He had, in the past season, been an observer of the whole field professing under our name, from the Pacific Slope to the Atlantic, as an educational lecturer to members of various Yearly Meetings. Fifty years ago groups of Friends holding meetings in the ancient order were sparsely located through the western region, and such meetings not appealing to the popular choice were approaching extinction. Then several arose and proclaimed a revival gospel which numbers flocked to hear, and desired religious association under these evangelists. Knowing simply that they were converts and ignorant of Friends, they were accepted by Friends' Meetings as members. They were not in a condition to tolerate silent meetings, and so Friends' Meetings were accommodated to their preference, and became vocal meetings, and program meetings all through. Many would speak loud and long, in much mixture of doctrines, asked to occupy each meeting as its pastor, to visit the families or members on week-days, and to do the preaching and conduct the exercises in the meetings for worship. These specially emotional speakers, find themselves out of place as tied down to one meeting, gradually gave place to the more dignified and conservative, who was assigned the monopoly of the vocal ministry, as a refuge from anarchy of ranters. So the meetings found themselves entrenched in the regular worship systems of the other denominations, and the Friends' manner of public worship in the larger bodies generally became and remains a thing of the past. Many of these meetings decline such a revolution, and take one of two courses; either gathering by themselves to continue as from the beginning, (and so be called Separatists from Quakerism) or to abide with the new, untaught element, gradually to mould the meetings towards Quakerism. When a friend declines to abide with the truly waiting Friends' worship and meeting, many took him by the hand afterwards and confessed that was the kind of meeting they would prefer and their hearts craved for; but they

believed the unselfish course for them was to bear with the meeting as it was and modify it as they might, rather than leave it to get farther astray. Those meetings are believed to be coming more and more towards the stage of a conservative reaction, as appointed ministers for conservative meetings might at the first have shaped the beginners into a more Friendly course; but very soon it became too late for a Philadelphia minister to be acceptable; yet now an upbuilding ministry of love would be welcomed to show them the practice of the fundamental lines of spiritual worship. On moral questions and practices, as clearness of the use of tobacco, intoxicants, card-playing, theatre-going, etc., the members of Western meetings are decidedly clearer than ours; also in active interest in the welfare of mankind at home and abroad. A similar zeal for neighborhood uplifting added to our conservatism, the lecturer believed, would enlarge our Zion hereafter.

It is understood that the substance of the same lecture will form a part of the exercises of the Conference to be held in Arch Street Meeting-house next Seventh-day evening.

**WESTERN YEARLY MEETING.**—THE SESSIONS of Western Yearly Meeting convened at Sugar Grove, and the Representative Meeting on the second of Tenth Month, at 10 A. M., and the Meeting of Ministers and Elders, at 2 P. M. The public meetings for worship on First-day at 10 A. M. and 2 P. M., were largely attended and were felt to be seasons of Divine favor, wherein the multitude was fed with a spiritual food of the Master's own preparation. The business sessions opened at 10 A. M. on Second-day. No ministers from other Yearly Meetings were present. Visiting friends present were Joseph and Emma Pollard of Canada, Alice Spencer of Kansas, and — Kennard of Ohio.

The reading of the Epistles from the other Yearly Meetings was of encouragement. These messages of love are tokens of interest in our welfare, and when they emanate from a Divine anointing are a means of drawing us nearer together in that love which is not limited by distance or outward environments, and strengthen us as brethren of the same household of faith.

Third-day the Representatives reported the name of Luna O. Stanley for Clerk, and Arthur B. Maxwell for Assistant, who were united with. Women's Meeting appointed Sarah Ann Johnson for Clerk, and Anna S. Harvey for Assistant. Interesting reports from the committees on the subjects of books and Tracts, Peace and Temperance, and Education were considered and approved.

The Trustees of the Education Funds made a satisfactory report of the funds under their control, showing the amount to be \$2,377.01; the interest on which had been paid in the support of schools.

The reading of the Queries and answers, presented some deficiencies which called forth counsel and admonition to strengthen the faltering ones. Information of the death of four elders who had been counsellors in the affairs of the Society was received in the reports from the Quarterly Meetings.

Fourth-day meetings for worship on Fourth-day were well attended and were favored occasions.

Fifth-day the minutes of the Representative Meeting were read and its proceedings approved.

A satisfactory summary of the Answers to the Queries addressed to Ministers and Elders was read, together with a minute embodying some of the exercises of that body to the comfort and edification of the meeting.

The membership of some of the committees and the Board of Trustees of the Education funds were revised. With the reading of the Epistles, addressed to each of the Yearly Meetings in correspondence, and noting the attendance of the Friends at the sessions of the meeting of our esteemed friend Joel W. Hodson, now in the ninety-third year of his age, the meeting closed under a cover of solemnity, wherein many hearts were touched with tenderness, realizing that without his help and guidance we cannot worship Him aright.

We quote the following from the letter of the sender of the above report:—[E.]

"The attendance of our aged friend alluded to is rather remarkable, and an occurrence which is not very frequently met with. When we contemplate the fact that he rode in a conveyance, two miles attended both public meetings for worship and returned by conveyance twelve miles to his home again, we can see in it all a power to support, that is greater than the arm of man. Indeed if those in the younger walks of life were but willing to put forth an effort, according to their

physical strength, as this dear friend and others have done when their feeble frames were tottering near the shore, as the twilight of their evening's sun was well nigh gone, how much better would be the attendance at all our meetings wherever situated.

"Thy friend,

LUNA O. STANLEY."

### Westtown Notes.

JONATHAN E. RHODES and Joseph Elkinton attended the mid-week meeting last week and both had vocal service in it.

WM. B. HARVEY read to both the boys and the girls with last First-day evening, prefacing his readings with remarks on the calling of Friends to Writings. His selection was "The Boston Martyrs," one of the chapters in the second volume of "Quaker Biographies," just issued.

The Class of 1900 held its annual re-union at the School last Seventh-day evening. The Alumni shack was the scene of the gathering, at which fifteen members of the class were present.

The "Senior Camp Supper," annually given by the Principal and his wife, occurred last Seventh-day afternoon evening. The principal present had previously made a small boat, and the sailing of these boats on Chester Creek constituted the afternoon's entertainment.

### SUMMARY OF EVENTS.

UNITED STATES.—Jeremiah W. Jenks has lately stated in a lecture to Cornell students that the cost of sickness to the population of the United States every year was \$1,000,000,000, and that minor ailments which did not need a physician, probably cost a quarter of that sum. He also said that the loss that comes from overfear or a lowering of one's surplus vitality or power of endurance was, from the economic point of view, even greater, probably, than that of illness.

Efforts are to be made in the public schools in this city to instruct the children in relation to the prevention and cure of tuberculosis. In the Girls' Normal School recently three hundred young women, students at the school, listened to addresses by prominent educators and physicians who are interested in the campaign of education in methods of preventing the disease. The exhibit consists principally of wall charts, models, and samples of dust carrying the disease, showing the susceptibility of persons engaged in various occupations. The public is privileged to visit it, and in this way more lasting results are expected than by the dissemination of literature on the subject. In an address to teachers the Superintendent of Public Schools, M. G. Frumbaugh, said: "One person out of every ten dies of tuberculosis, and the distressing fact is that it is wholly a preventable disease. My wish is that those who are to teach the children should learn how to detect the initial symptoms of the disease, so that they may have the child treated and the disease rendered innocuous. The child's physical welfare should be as great a care to you as the child's moral and mental. It will play in the open air. It will bring sturdier nerves and sturdier bodies and produce better results all around. You will find your work easier and your pupils more susceptible if they have good, healthy bodies. To secure this see that they have plenty of sleep and plenty of exercise."

Safety-one awards for rescuing persons from drowning were lately made in the City Hall in New York by the United States Life Saving Corps.

Two girls and forty-four men received either silver medals or silver bars in token that the rescues they made were at the peril of their own lives. Thirty-one men received bronze medals in recognition of risks taken in hazardous, and the others received certificates of merit.

The boundary line between this country and Canada has lately been accurately fixed in accordance with an arrangement made between the Governments of the two countries about three years ago. Since that time surveys have been at work to locate the number of those Eastport in Maine and Cape Hattery on the Pacific Coast under supervision of United States and Canadian inspectors.

FOREIGN.—A commission which has been engaged in considering the operation of the poor laws, etc., in Great Britain, has lately stated that during the fiscal year ending Third Month 1st last the number of those who were without work and who sought Government aid was thirty-one persons in every one thousand of the population, while in the fiscal year preceding only

fourteen out of each one thousand made application for assistance. The destitution and absence of work for the unemployed is not confined to London, but is general in practically all of the manufacturing cities and towns in the United Kingdom.

The strong feeling which has been shown in Spain against the action of the Government in causing the execution of Francisco Ferrer, has resulted in the resignation of Antonia Maura, the premier, and the appointment of a new Cabinet, whose policy it is expected will be a more liberal one. In other European countries public protests have been made against what is called the "legal murder" of Ferrer. Emperor Nicholas of Russia has left his home to pay a visit to Italy, expecting to be with his king and queen on the anniversary of their marriage on the twenty-fourth of Tenth Month. Great efforts have been made to prevent any untoward incident in connection with this visit, and it is stated that all the hotels, inns and boarding houses in Florence have been searched and as a consequence some forty persons have been arrested who have not been provided with identification papers. These are for the most part foreigners and include four Russian subjects.

It is said that insurance of various kinds is gaining ground rapidly in Germany. About half of the entire population is insured against fire, and about one-third, old age. The system is encouraged by the government, and is a part of Bismarck's state socialism policy.

Under the stimulation of new laws for the encouragement of migration to Siberia nearly a million and a half of people have gone from European Russia and settled in that region. The last two years have seen a great fact that much more Siberia, especially north of Manchuria, is a good country for stock and grain raising.

A method of making artificial wool from peat has been proposed by a German inventor who has taken out a patent for it. It is explained that the wet peat is washed without changing the natural fiber, then mixed with slaked lime, some aluminous material and certain acids. The mixture is then pressed into molds of the desired shape. In a short time it is strong enough to hold its shape when removed from the mold. After that it has only to be dried in the sun. It can then be worked with tools like any hard wool. Its inventor claims that it is much stronger and from three to five times as heavy as natural wool. It is practically fireproof and proof against decay; that it is unexcelled for flooring, cabinet work, stairs, doors, sidewalks, paving blocks and railroad ties.

Mount Vesuvius has again become very active and the present eruption is considered the most serious of any since 1906. The region around Mount Etna has lately been severely shaken by earthquakes.

A recent dispatch from Washington says: "American capital is being invested heavily abroad in the construction of railroads, according to reports from consular agents of the United States. There has just been granted to an American syndicate the right to construct 1243 miles of railroad line in Turkey, extending from Constantinople and beyond. American combinations of capital are seeking other concessions in Turkey. These concessions include the construction and operation of railroads, harbors, telephones and electrical enterprises."

In an account given by Dr. Marcus A. Stein before the Royal Geographical Society in London respecting a search in China for manuscripts and antiquities, he mentioned that he found in place a wagonload of ancient parchment manuscripts, written in Chinese, Sanskrit, Tibetan, Syriac, and other languages. Some of which he took to London, but it will be several years before they can all be translated. It is believed that there are vast stores of antiquities in various parts of the interior of Asia which will shed much light on the past, as soon as they can be located and interpreted by experts.

### NOTICES.

NOTICE.—The second volume of "QUAKER BIOGRAPHIES" is now for sale at the Friends Book Store, No. 304 Arch Street, Philadelphia. Price 75c.; by mail, 80c.

NORTH CAROLINA YEARLY MEETING convenes at Woodland, Northampton, N. C., Seventh-day, Eleventh Month 6th, at 11 A. M. Meeting of Ministers and Elders Sixth-day preceding at 2 P. M. Those who wish to attend from the North and West would be more apt to find the best connections by going to Baltimore. Take the Old Bay Line steamer, which leaves Baltimore at the foot of Light Street every evening about six o'clock (except First-day). This boat will put them in Ports-

mouth in time next morning to take the Seaboard line Railroad out to Woodland, where they will be met by Friends.

George, N. C.

B. P. Brown

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.—Annual meeting of The Bible Association of Friends Meeting will be held in the Committee Room of Friends Meeting-house, 127th Street below Market, on Friday, Eleventh Month 3rd, 1900, at 4 o'clock. Friends generally are invited to attend the meeting take part in the proceedings.

WILLIAM T. ELKINTON, Sec. ret.

WANTED.—By a small family of Friends, a healthy refined woman Friend for housework as a member of the family, willing to identify herself with its inter. The right one will be adequately paid.

Address George A. Barton, Bryn Mawr, Pa.

WESTWOWN BOARDING SCHOOL.—The stage will leave leaving Broad Street Station, Philadelphia 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other times will be met when requested. Stage fare, fifteen cts. after 7 p. m.; twenty-five cents each way.

To reach the School by telegraph, write West Chester Bell Telephone, 11-A.

WM. B. HARVEY, Sup't.

A conference of those interested in the Spread Friends' Principles will be held at Fourth and A Streets, Philadelphia, Seventh-day, Tenth Month 30, 1900.

Program.—Afternoon Session, 4:00 to 5:30 p. m. Thomas K. Brown, Chairman.

How the World still need of our Simplicity? Sa. W. Elkinton.

How is our Testimony for Simplicity to be interpreted by this generation? Lydia E. Morris, Will C. Warren, Emma Cadbury, Jr., John Way.

Evening and Family Bible Reading, Edward Rhoads.

How can our Meetings exert a greater influence their neighborhoods? Anna R. Ladd.

Our Mission and its Ministry. William Bishop.

Recess.—Tea will be served from 5:45 to 7:15 p. m. Evening Session, 7:30 p. m. Alexander C. Wood.

Quakerism as an Asset. J. Harvey Dewees, J. Hen Scattergood.

Answers to the following questions (which have been sent to a number of our younger Friends) summarized by Davis H. Forsythe:

1. How can the present interest and loyalty among our young people be conserved, and turned into channels of more positive and permanent value to our Society?

2. How can our young Friends be made more fully realize their individual responsibility in promoting the life of our meetings for worship and discipline?

3. In the present political, social and religious conditions of life, which of our distinctive doctrines and principles seem most needful, and how can we most effectively emphasize these principles to-day?

4. Why are there not more additions to our membership from outside of our Society?

5. What is the part of our young people in spreading the message to-day, and how does their service compare with that of young Friends in the early days of our Society?

Western Quakerism. Isaac Sharpless.

Closing Remarks. John B. Garrett.

A cordial invitation is extended to all, by the Executive Committee, James M. Moon, Chairman, at 256 Twelfth Street, Philadelphia, Pa.

MARRIED.—At Friends' Meeting-house, Spring River, Kansas, Eighth Month 17th, 1900, WILLIAM H. HINSHAW, of Pasadena, California, son of Zmri Hinshaw and Hannah N. Hinshaw (the former deceased), to ORPHEA F. FOWLES, daughter of Levi Bowles and Hannah E. Bowles, of Galena, Kansas.

DIED.—On the twenty-third of Ninth Month, 1900, at the home of her son-in-law, Charles Wright, Columbus, N. J., SARAH BRANSON DECOU, in the eighty-third year of her age; a beloved elder and overseer of Chester field Monthly, and Trenton Particular Meetings of Friends, New Jersey.

WILLIAM H. PILE'S SONS, PRINTERS,  
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# THE FRIEND.

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## The Exaltation of the Divine Among the Heathen Without and the Heathen Within Us.

The real heathen are they who live in heathen thoughts. "As a man thinketh, so he." The true Christians are they who are in the mind and love of Christ,—actuated by his thoughts, his motives. And He has not left us without a witness, even in case we are heathens,—the witness for Truth in the human heart, in which to "give us an understanding that we may know Him that is true," in contrast with ourselves when we are untrue; when our thoughts are not as His thoughts and our ways not his ways for us.

Perhaps the more inexcusable heathens are such as profess membership in Christian churches and are still given to heathen thoughts,—that is, unconverted thoughts and motives; since they live in disregard of the light and knowledge that pagans have. Civilization also is too thin a varnish over the heathenism of the natural man, if underneath that varnish the heathen thoughts have their free course and sway. In vain did England, or so-called Christian Europe, profess Christianity before the Japanese miseries who came to search out the secret of its civilization, when they saw that it officially denied its Christianity by war and worldly ideals. "If that be what Christianity amounts to, our government," said Japan "will not embrace it. Our code of civilization is as high at heart as that of a State Christianity." And it began to seem so as we beheld her more Christian attitude towards her vanquished enemies when prisoners than that which her great rival who assumed the headship of a church called Christian has the credit of. Alas, a professed Christianity, a professing church, in every country, is made the cover of too much

heathenism, or unconverted thoughts. Having a name to live, it is either dead or hardly yet born. Where the true inwardness of Christianity is in dominion,—"Christ within the hope of glory,"—the outward practice will be Christian, and heathens need not go away from us disappointed.

Immediately following that sublime prophecy: "They that wait upon the Lord shall renew their strength," etc., the prophet puts it in another form both to the heathens and to the church, saying: "Keep silence before me, O ye islands (foreign parts), and let the people renew their strength." Both they of the "isles afar off," and his church and people are to renew their strength by the same waiting condition of wills brought into silence before the Lord. And under that condition He says to heathen thoughts: "Be still, and know that I am God. I will be exalted among the heathen;" and to the earthly mind: "I will be exalted in the earth." This Saviour it is, who "shall not strive nor cry, neither shall his (still, small) voice be heard in the streets," nor in their business commotions. But it is heard in the silence of all flesh. Let them come near to the inspeaking Word, "then let them speak; let us come near together unto judgment." In such a day as that shall the Lord be exalted, both among the heathen thoughts of our hearts and of our civilization; and in the earthly thoughts to change them to his thoughts.

## Daughters of the Revolution.

A recent conference of our members was informed by a speaker who had been over the ground on both continents, that the latter-day modifications of meetings, worship and practice under the name of Friends in England were by no means conceived in their origin as an independent secession from original principles, but were desired to be a legitimate carrying out of them. Whether results in all quarters have been consistent therewith or not, nevertheless, the change as it came on was in the mind of the workers developed as an *evolution*; while our Western reversal of meetings for worship, and other changes issuing from it, were from the start distinctly a *revolution*; not an evolution, even from Methodism, but a copied reproduction of it in methods and principle,—a revolt from the rule of the alleged copyists of the

older system of Quakerism who were not believed to be possessed of its life. In short, "English Quakerism" was designated as an *evolution*, and "Western Quakerism" as a *revolution*.

The portraiture given, made us curious to know where "Eastern Quakerism" should be classed, outside the conservative bodies. Both east and west we have visited or known typical meetings of the larger body, and find them generally identical in the revolutionary change,—daughters of the Revolution together. He who describes Western, must so describe Eastern "Quakerism," clear to the Atlantic tide,—in the changed meetings.

But the Eastern contingent could not urge the plea of ignorance, in coalescing with the Western. The Western recruits probably did as well as they knew, or as they were taught by leaders who later came on to head the same revolution in Eastern Yearly Meetings. These could not plead ignorance. They had been taught or told all the doctrines and traditions of their goodly heritage. Had these principles been held more evidently in the Life, by those bearing rule, and not as mere tradition, the living word would not have been made of none effect through their tradition. So the imported revolutionists carried the young and the underscoring old with them into the same principle of ministry and worship from which the early Friends came out to observe the more excellent way of the Spirit. Thus the unification of the daughters of what our respected informant has called a Revolution, is made now practically complete, east and west, except in the steadfast bodies who have not succeeded into the Revolution. Localities where funds are too low to hire a conductor of worship are also, in some degree, an exception. But the continuance of the parties to the revolution under the same name as the original profession bore, is no element as to a continuance of the same nature.

What a commentary is this state of affairs on the decline from that Life which might victoriously have stemmed the tide of revolution! Formal correctness without the Life is found very hollow before the test of a pressing revolution. We have seen neighborhoods where it practically invited revolt. Let now the valiants for the Truth, meek and

lowly of heart as the suffering Seed, keep on "the whole armor of God, that they may be able to stand in the evil day, and having done all, to stand." Let not the watchmen of our Zion be caught sleeping again in their ceiled houses. Let the Life in old or in young, in any of its own puttings forth of old or of new, be manifest by obedience, and there will be nothing to be afraid of that is of the Life. The fearful thing for the church is, not to know by obedience from day to day that in which its life consists, and so not to know the day of its visitation.

### Correspondence of Abi Heald.

(Continued from page 132.)

On a First-day morning in the Spring of 1808, our dear Friend, Abi Heald, very unexpectedly felt drawn to visit a meeting, fifteen miles from her residence, which in obedience to the call, she attended. A solemn covering overshadowed the assembly, during which she arose and in a feeling manner addressed those present upon faithfulness to manifested duty, adding, "I believe there are one or more present, whom I desire should be faithful to that which has been made known to them. After taking her seat she again arose, and added more on the subject, seeming to be deeply exercised.

There was present at this meeting a young woman from a distance, who was passing through deep trials, on account of conscientious scruples, having been called to leave the pleasures of the world, in which paths she had walked for years, until the way was closed, by the cross being brought to view and presented for her to bear if she would possess the pearl of great price. She had yielded obedience by sacrifice; when yet another was demanded, a preparation for membership in the Society of Friends. No change in apparel had at this time been made, but the consideration thereof pressed upon her mind; not having spoken to anyone on the subject, but thinking it a serious matter, kept it hidden from view, fearing she would not be able to stand faithful thereto. But the encouraging language of this faithful messenger of the Lord, rested with force upon her mind, and feeling that the message was for her, she was deeply impressed. After the meeting closed it was her privilege to be in company with her for a few hours, never having met thus with her before; and a few words passed between them; and in a short time the young woman was called for by some of her friends, and had taken leave of our dear Friend and reached the door; when this faithful instrument quickly followed her and taking her by the arm, thus impressively addressed her: "I have to say unto thee that if thou art faithful, thou wilt have to be a Friend." No other words were spoken, in silence they parted, but language cannot express the feelings that filled the hitherto faltering heart, in viewing the unmistakable proof of Divine regard, in thus setting a seal to the message previously sent. Not long after the young woman returned to her distant home, with flowings of tender love toward the faithful messenger, and truly anointed

minister of a righteous God. And great was the comfort attained thereby, through years of trial, even "as by fire," until she was received as a member amongst "Friends." And often during the passing years, the query would arise, shall I ever see Abi again? with the feeling, "I should like to so much." For the remembrance of her faithfulness was as a brook by the way. And on taking her seat for the first time in the Yearly Meeting, of which she had a short time previously become a member, she saw sitting at the head thereof, the one she had so desired to see, her faithful friend, Abi Heald, who was on a religious visit to the Yearly Meeting, and some of the Meetings composing it, for the first time.

[The above narrative has been furnished by the aforesaid young woman, with the hope that it may be instrumental in this day, when many declare there is no revelation, in proving the spirituality of the Gospel; and that the Lord, who knoweth the secrets of all hearts, does reveal his secrets unto his dedicated, faithful servants, that they may be instrumental in his Divine and holy hand for the help of others who are lending an attentive ear to his still, small voice.

HANNA MICKLE.]

PLEASANT HILL, SIXTH MONTH, 1892.

*My Very Dear Friend:*—I thought I would wait a while and give thee the opportunity to write to and answer the letters of those more worthy of thy notice than myself. For truly, I have felt more deeply within the last month the utter unworthiness of myself; and during that time it has seemed to me that it was of no use for me to try to gain the perfection of Righteousness, that the dark clouds of temptations and rebellions seemed obscuring my way, making the difficulties so great, that it seemed impossible that I should ever be able to surmount them. But it has pleased the Searcher of hearts to arise for my help and dispel the gloom for a season, so that I feel at liberty to write for thy perusal a few lines according to thy request. I have felt a drawing toward thee and love increasing ever since our first meeting. And sometimes, without knowing of thy concern to visit our Yearly Meeting, I would say to myself, shall I ever see Abi again? I should like to so much. And a desire to be remembered in thy supplications to the throne of grace, would frequently arise, for I believed that the Lord whom thou faithfully served would hear thee in my behalf. When I have been greatly tried with the many drawbacks in my Zionward journey, I have been encouraged at times in remembering the discouragements and falterings in the accounts of others who have gained the prize, and now rejoice in the light that shines from the throne eternally; and a voice has saluted mine ear, "Stand thou still and see the salvation of the Lord with thee." For not one sparrow falleth to the ground without the Father's notice. And there was left for me nothing to do but to stand and wait his time, and say what am I Lord, that thou art mindful of me? in giving me a knowledge of thy near presence when most needful.

I do not know if thee is aware of all straits I have had to pass through, not mean to complain; but a heart bitterly tried with earthly love, and cross to overcome it, perhaps—I say perhaps—has seldom been tried in the fur as mine has. I do try to be resigned, leaving as I do that it was for the best, knowing that this great sorrow, was means of more firmly establishing my upon the rock of ages. And my peace times, when I remember all that I have on the Altar of sacrifice within the last years, is so calm, that I believe it needful to strip me of my dearest treasure to bring me nearer to my Saviour, than I ever been before; and my fears are now, I after all I may fall short of the full fruit of the Glory of God as it is in the perfect of an every day life. It is this that at times discourages, and makes life so weary me, that I exclaim, why was I ever born? It were better mine eyes had never seen day, than to lose the crown after all the trials. But, these lines come to my mind as the light bursts forth through the gloom. "The Lord is my shepherd; I shall not want. He maketh me to lie down in grass waters." He leadeth me beside the still waters," and all his paths are peace, and endeavor to resign myself to his will, who ever near to hear; and he has heard me, else I should not have had so much encouragement from his dedicated servant, and has mostly come when I have stood in the greatest need of it. I was glad thee got see dear Clarkson Sheppard. He is indeed a true shepherd and servant of the Lord. I wonder if he realizes how many hearts I have cheered, with his instructive gem presence. Something over a year ago I took dinner on Quarterly Meeting day with him at Aunt Elizabeth's, and when he left us, as he bade me farewell, he said, "The words were presented to my mind at dinner concerning thee, 'Be faithful unto death and I will give thee a crown of life.'" I was at that time trying to gain strength to make application to be received as a member, and this message was a great help to me, confirming me in the way that I was believing to be the right way for me to follow. A few lines, or many will be very acceptable to me indeed, when the feels inclined to write to me. Aunt Eunice sends love to thee, and thy mother whom she used to be acquainted with in days long past. With much love to thee, and gratitude for thy kindness to me, I remain thy loving friend,

HANNA MICKLE.

(To be continued.)

Of all the memorials found in Westminster Abbey, there is not one that gives a nobler thought than the life lesson from the monument to Lord Lawrence. Simply his name and date of his death, and these words: "He feared man so little because he feared God so much." Here is one great secret of victory. Walk ever in the fear of God. Let your prayer be that of the Rugby boy, John Laing Bickersteth, found locked up in his desk after his death: "O God, give me courage that I may fear none but Thee."—Selected.

## Annual Report of the Board of Managers of the Institute for Colored Youth, at Cheyney, Pa., 1908-9.

The Board of Managers of the Institute for Colored Youth, in their Annual Report for 1908-1909, record a successful year of academic and industrial work brought to a close in Sixth Month, 1909, the holding of an influential summer session equal in interest and results to other years, the opening of the autumn term with the fullest possible enrollment, and the erection of the Carnegie Library Building.

The enrollment for the last academic year 1908-9 was forty-eight. The pupils came from North Carolina, Ohio, Alabama, Pennsylvania, Virginia, Georgia, South Carolina, Missouri, Massachusetts, Rhode Island, Delaware, Texas, New Jersey and Florida. No regular commencement was held in 1909, because in the judgment of the Principal and its associates in the faculty, the second year class needed a more thorough preparation for their future work. As it is the policy of the Institution to give its diploma only to those who are thoroughly equipped as teachers of definite branches, the Board of Managers concurred in this view. Consequently only one pupil, Amelia J. Cook, was graduated.

The enrollment this term at the opening of our sixth year at Cheyney is fifty-two; thirty-six girls and sixteen boys. The district of Columbia and seventeen states are represented, as follows:—Colorado, Kentucky, Maryland, New Jersey, Ohio, North Carolina, Rhode Island, Virginia, South Carolina, Pennsylvania, Alabama, Missouri, Georgia, Texas, Florida, Massachusetts, Delaware. Of this number seventeen are from Pennsylvania. As usual the dormitory capacity is taxed. Part of the old farm house has been mustered into service for some of the boys. The waiting list for entrance is larger than that of last year—large enough to fill double the present dormitory facilities. All of the pupils entering this year are specializing in some of the industrial branches, and the lowest entrance requirement considered is the completion of the second year of a High School Course.

The courses of study offered at the Institute for Colored Youth are arranged under the following heads:—Academic Subjects or Graded School Work, Manual Training, Domestic Art, Domestic Science, and Business Subjects. Each course is three years long and all courses are arranged for those who expect to become teachers. All the industrial subjects are correlated with certain academic branches. The United States Department of Agriculture early last summer wrote to the Institute for a statement of the work in Domestic Science and Art, and a careful report of these two courses has been forwarded to Washington.

In its work of Teacher Training the instruction of an intelligent and experienced faculty is all important. The Managers think the Institute has a group of teachers unusual in character and remarkably well qualified for the work committed to them. There are twelve instructors and an efficient Secretary. They are graduates either

of Colleges of good standing or of approved training schools in the branches they teach, and have all had practical experience in their chosen lines of work. The conduct of the Institute under the able direction of our Principal, Hugh M. Browne, is gratifying and encouraging to the Managers. The standard of efficiency is maintained at a high level, not only in class-room and laboratory, but in all departments of life. Self-respect, self-reliance, courtesy, punctuality, industry and refinement are elements in the life at Cheyney that are impressed on those most familiar with the Institution. None of these is possible without a faculty that possesses characteristics of leadership in these qualities. We wish, therefore, to express appreciation not only of the academic efficiency of our teachers, but of their sympathy and active support in all that makes for earnest Christian manhood and womanhood in our graduates.

The positions held by the graduates and the esteem with which their work is regarded give evidence of the sound lines of instruction at Cheyney.

Since the opening of the Institute at its new home we have graduated twenty-six pupils. Of these, twenty-three are teaching, one is a Mail Clerk in Washington, D. C., one an Electrician and one a Secretary in Philadelphia. Besides these, three other pupils who did not complete their courses, are teaching, one in Virginia, two in Georgia. Of our graduates, six are employed at Cheyney; one as Assistant Matron, one as Secretary and teacher of Business Courses, and the other four in the Domestic Science and Manual Training Departments. Three of these have supplemented their work at Cheyney, by additional study and practice in other institutions. Of the remaining seventeen graduates, two are teaching at Tuskegee, Alabama, five in Delaware, two in Virginia, one in Missouri, one in North Carolina, one in Kentucky, one in New Jersey, one in Illinois, one in Pennsylvania, one in New York, and one in Maryland. The reports received of the work of most of these teachers are very good, and several of them have been markedly successful in positions of prominence in Southern Schools. Tuskegee has expressed her satisfaction with the work of our graduates last year in teaching domestic science, and pronounced the work of one of them very successful, recalling her this year with an increase of salary.

Our graduate who has made such a marked success in domestic art work in Lincoln Institute, Jefferson City, Missouri, has been appointed teacher of sewing in the New York Summer Schools. Her work last summer was marked "A," and she was specially mentioned by the supervisor and Principal for the character and amount of work which she was able to secure from her children and the ease with which she disciplined them.

Avery College, Allegheny, Pa., considers our graduate, who is teaching domestic science there, one of its best teachers. She was retained with an increase of salary. All of our graduates are at work.

Our Principal very frequently receives applications for teachers of Manual Training

and Domestic Art and Science, in good schools, far in excess of the number of our graduating classes, and it is gratifying to know that the thoroughness and spirit of the teachers trained at Cheyney is being recognized among the leaders of negro education.

These facts confirm us in the wisdom of directing our chief energies to the training of teachers for industrial branches. In Third Month, 1909, Dr. J. H. Dillard, of Tulane University, the President and General Manager of the Trustees of the Jeanes Fund, wrote of the great need for practical, industrial and vocational training for colored children, and concluded with the words: "We are urgently in need of teachers for this work. Cheyney is laboring to supply this need."

Hugh M. Browne, sums the matter up very well as follows: "There is no question about thousands of dollars being wasted through ignorance at the teacher's desk in the educational work of the Negro. I have stated and reiterated the conviction of Dr. Curry, for nearly eleven years the devoted agent of the John F. Slater Fund, because I know, and every man who has had adequate contact with the subject knows, that the heart of the educational problem of the Negro is just what Dr. Curry stated, namely: "The supreme need in the educational work among the Negroes is a professional school, which should combine teacher training, industrial training and kindergarten work, where better ideas of home life might be inculcated. That is what handicaps the whole system and will do so until adequate provision shall be made for the special training of teachers. The 'normal schools' in colored institutions of the best character, are very unsatisfactory. Conditions as they really exist must be met by training schools of a higher order. We need not disguise the fact that hitherto the Negroes have not had instructed teachers, that they have been handicapped by incompetence, and that existing schools have not been able to furnish in numbers and quality the kind of teachers which the race requires. Improved teaching is the prime need of their schools."

The Friends were the first who furnished secondary education to the colored boy and girl, and at Cheyney they are the first to start the development of the normal school, which will meet the real needs at the teacher's desk of the Negro School. If the Friends would only realize this and give the work at Cheyney the support which it really deserves, Negro schools in the South would be supplied with the properly equipped teachers, for whom Dr. J. H. Dillard and others are praying."

(To be concluded.)

I KNEW Jesus and He was very precious to my soul, but I found something in me that would not keep patient and kind. I did what I could to keep it down, but it was there. I sought Jesus to do something for me, and when I gave Him my will. He came into my heart, and cast out all that would not be sweet, all that would not be kind, all that would not be patient and then He shut the door.—GEORGE FOX.

## OUR YOUNGER FRIENDS.

"Of all work that produces results, nine-tenths must be drudgery," says the Bishop of Exeter. "There is nothing that so truly repays itself as this very perseverance against weariness." Drudgery done means self-control gained. As the iceberg, glittering above the water, is but a small part of the submerged mass below the water line, so a man's success glitters, but the drudgery is the unseen and larger part after all.—*Forward.*

"POVERTY is uncomfortable, as I can testify," said President Garfield once, "but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance, I never knew a man to be drowned who was not worth the saving." The lad who laments over poverty, and excuses himself from achievement by it, is a foregone failure, anyway.—*Id.*

CULTURE is an all-round development. A farm with a crop in one or two fields only is not cultivated. If religion is left out of a life, the largest field is left without cultivation, and the idea of being thoroughly "cultured" is absurd. Some young people, in their haste after Browning and Dante and fourth dimension and the canals on Mars, have no time to read the Bible, and therefore remain not only uncultivated, but crassly ignorant.—*Id.*

HOW HE CUT IN.—Early this year a fifteen-year-old lad, a high-school student at Tampa, Florida, set up a fifty-foot pole to receive and give wireless messages. He had been dabbling in wireless telegraphy for some time, and soon became so expert with his amateur outfit that he caught any quantity of regular messages which were being sent to the coast stations near by. He was considered rather a nuisance by all the regular operators in and near the town, but he persevered just the same.

On her last trip down the coast, the Mallory liner "Nucces" found herself suddenly without a wireless operator, the regular operator having been taken ill. When Tampa was reached the officers searched the town for a man to take his place. None could be found. "Better take that high-school boy that is bothering us so," was the suggestion of some one; and the captain, at his wits' end, grasped it eagerly.

So the young interloper was brought on board. An officer of the "Nucces" started to coach him; but it soon became clear that the boy knew his business better than his teacher did. He knew when to "tap in" to catch each station they passed, and he was always at his post. Even when he was seasick, one rough day, he stuck it out manfully.

Now the line has offered him a permanent job, and he is no longer an intruder, but a professional. It is a pretty good record for a boy of fifteen, is it not?—*Id.*

HOW HABITS TELL.—As the door closed behind a youth's back a young girl ran to her mother for consolation. It was her first formal evening caller. "And O mother," she said, "to think I let him see me scratch a match on my shoe! I do it when we are by ourselves, but I never expected to do it before company."

She had not realized that what she was permitting herself to do habitually when she was not observed she would be very likely to do at other times. Nothing is so despotic as a habit. We may put on "company manners" for a little while, and stiff and awkward they will make us appear, but in a moment of nervousness or preoccupation the everyday manners will show themselves, to our shame if we have been careless. If we want a sweetly modulated voice that will never fail us before callers it is not safe to speak snaphsily at home. If we want our penmanship to be beautiful when sending a formal note we must not write in a slovenly manner at other times. Habits tell, sooner or later. The only safety is in doing our best at all times, whether the occasion seems to call for our best or not.

The clerk who says: "My employer is getting all the work that he pays for. If he would appreciate me and give me a position that is worth while, then I would show him what I can do," will never get the coveted position. Of course, the clerk is giving as much work as he is paid for, else he would not hold his position long. If he would give more than he is paid for he would be in line for promotion. The habit of doing perfect work will carry one far.—*Forward.*

CHEERFULNESS AT TABLE.—An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at table. My father was a lawyer, with large criminal practice; his mind was harassed with difficult problems all the day long; yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvellous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal time came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper.

Much is said and written these days about "table manners." Children (in well-bred families) are drilled in a knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or

habit a child should have, that of cheerfulness at table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at meal time be made the most happy hour of the day, and the influence on the children may be beyond estimation.—*Table Talk.*

## The Virtue of a Noise.

There are those who believe that the jangling of bells will drive away evil spirit and that the beating of tom-toms has great moral value. There are some things which might lead one to suspect that this opinion is taking root in other quarters, judging from the effort which we sometimes observe to keep up a continual noise in the house of prayer.

Of old it was said, "The Lord is in his temple. *Let all the earth keep silence before him.*" But now, when men approach unto the presence of the Lord, it seems as if silence was regarded as objectionable, and noise must be continuous. The "public religious service" commences with an "organ voluntary," which is noise; then comes singing and praying, and then a "response by the organ,—more noise, as one deacon expressed it,—to take off the effect of the prayer;" then comes a hymn; and before can be sung there must be more noise, in the shape of playing the tune through though it may be as familiar as the alphabet, then after the first verse is sung there comes more noise, in an interlude; then another verse is sung, and then more noise is made and so on to the end. Then the collection is taken up, and this is accompanied with more noise, until finally the benediction is pronounced, and more noise in the shape of dance or waltz or march, helps the people out of the house of prayer.

What chance is there for quiet devotion in the midst of so much noise? How, under such circumstances, can men commune with their own "hearts, and be still." How are they to know

"The speechless awe that dare not move,  
And all the silent heaven of love?"

What opportunity is there for meditation when the ear is jarred and dinned by the discordant thunder of an organ? If people suppose that this is the way to cultivate devout feelings, it simply shows how little they know about true devotion. Something besides noise is needed in the worship of the present day, and a few "brilliant flashes of silence" would greatly refresh the wearied nerves of those who, worn out by daily toils and daily cares, go to the house of prayer to commune with their own hearts and be still.—*By H. L. HASTINGS, in The Christian.*

I BELIEVE few of us are aware how much consciousness of wrong, and even conviction of sinfulness, is latent in the hearts of cowards who worship in our churches; and when they see their experience mirrored, not in the unhealthy pages of sensational novel, but in the wholesome utterance of the truth the conviction often becomes irresistible.—*VINCENT W. RYAN.*



**The True Worship of God and Its Method.**

BY H. R. WANSEY.

O give unto the Lord the glory due to his name, *worship* the Lord in the beauty of holiness." (Psalms xxx: 2.)

Thou shalt *worship* the Lord thy God, Him only shalt thou serve." (Mat. iv: 10.)

God is a Spirit, and they that *worship* Him must worship Him in spirit and in truth." (John iv: 24.)

Let all the angels of God *worship* Him." (Job. i: 6.)

**WORSHIP—MAN'S SUPREME RESPONSIBILITY.**

Man's supreme responsibility towards God is worship, and moreover, wonderful it may seem, God's supreme desire for man is pure, unfeigned, true spiritual worship.

True worshippers, said our Lord, shall worship the Father in spirit and in truth, the Father seeketh such to worship Him." (John iv: 23.) Our Father in heaven seeks in man obedience to his laws. He seeks prayer and praise and thanksgiving; but above all, He is seeking for definite, true, heartfelt, spiritual worship.

Men are saved to save, and moreover, are led to worship, so that our Lord's whole work of redemption finds its culmination and completion in a body of people, who are led to worship God in spirit and in truth.

Therefore, the question is whether the average Christian of the present day is worshipping God of what is due to Him in this respect, or whether he is daily offering up to Him that spiritual sacrifice of true worship which, above all else, He seeks for and sires.

**WORSHIP—WHAT IT IS.**

When we ask ourselves what is it that God asks for from man, and what kind of offering is acceptable to Him, we at once see that since God is a spirit, He seeks for a real, sincere, spiritual offering from the heart. Thus when spirit, soul and body are fully surrendered, the spiritual sacrifice which is acceptable to God is the fresh spontaneous service of the heart, prompted and inspired by the Holy Spirit; then the true worshipper in giving to the Lord the glory due to his name, worshipping Him in the beauty of holiness. Therefore, true worship, which includes the humbling of the heart before God in deep contrition and adoration of his infinite and supreme majesty, beauty, holiness, power, glory, truth, goodness, love, righteousness and wrath against sin, is *not* to be mere act of bowing the head or prostrating the body; of singing hymns, reading the Scriptures, or listening to a sermon, etc.; either does it consist in the recital of set forms of prayers, or the outward rites and ceremonies in ritualistic services. God is satisfied with these, but when there is a true spiritual offering of prayer and praise in true worship, our Father in heaven is satisfied, for He has found what He is seeking for, and the worshipper, too, is satisfied, for he has found his highest joy; for there is to be higher, or deeper, or truer, or more lasting joy than that which springs from the service of God in true spiritual worship.

**WORSHIP—ITS TRUE METHOD.**

Few sincere Christians would deny that if our Lord Jesus Christ and the Holy Spirit have revealed, through the Scriptures, the true pattern and method of worship, they as true disciples ought to follow this revealed pattern and practice this revealed method. True worship is not discovered by yielding conformity to a church service, but by yielding to Christ, for Christ is our perfect pattern and spiritual teacher. Christ said to his disciples, "Learn of Me" and "Follow Me." It is also written in the Scriptures, "Whatsoever He saith to you, do it."

(1.) In Mat. xviii: 20, we read, as the words of our Lord, "Where two or three are gathered together in my name, there am I in the midst." From this we infer that—

- (a) True worship is in the name, that is in the spirit, power, grace and life of Jesus.
- (b) Where two or three (or two or three hundred) true worshippers are thus gathered together, this public worship is possible.
- (c) Jesus Christ, the King of kings and Lord of lords, the great Master of assemblies and the giver of life and grace and comfort, is invisibly present in the midst.

(2.) In John xx: 19-22, we read, "Jesus came and stood in the midst and said, Peace be unto you. . . . Receive ye the Holy Ghost." By this we see that when the Lord Jesus Christ, our great High Priest, is in the midst, true worshippers receive from Him much grace and blessing, and also especially the gift of peace and a fresh endowment of the Holy Spirit, and when "Filled with the Spirit" (Eph. v: 18), they will possess great boldness and witnessing power. (Acts iv: 31.) Of course the natural man, because he neither sees nor knows (John xiv: 17) the presence of the Lord, receiveth not the things of the Spirit of God (I Cor. ii: 14), but the spiritual man sees and perceives and receives.

(3.) In John iv: 23, we read, "The hour . . . has already come for true worshippers to worship the Father in spirit and in truth." And thus the true worshippers of God worship very simply, not with elaborate ritual, ceremonial and formal words, however beautiful and orthodox these may be, but with real spiritual worship, as our Lord taught us to worship the Father.

(4.) In Phil. iii: 3, we read, "We . . . worship by the Spirit of God." So that by this we see, that we can worship rightly only when inspired and prompted by the Spirit of God. We must therefore wait upon the Lord till we are inspired and swayed by his spirit, either to speak or pray or praise, or silently to adore our glorious King. For "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." (Is. xl: 31.)

(5.) Another precious truth clearly taught in Scripture, but which is often disregarded in the churches of to-day, is enshrined in the following verses:—(a) Mat. xxiii: 8. "One is your teacher (διδάκκαλος) even Christ." (b) I John ii: 27. "Ye need not that any man teach you, but the same anointing *teacheth* you of all things . . ." (c)

Titus ii: 11. "For the grace of God that bringeth salvation hath appeared to all men *teaching* us . . ." Thus we see that man's uninspired teaching in spiritual things is unnecessary to the true worshipper, because sitting, like Mary, at the feet of Jesus and listening to his words (Lk. x: 39), Christ and the Holy Spirit and the grace of God are our true teachers. Thus sitting under our teacher Christ, his word is either direct, as a still small voice heard in the heart, or else indirect, as in the case of his servants being used as his *chosen* vessels to carry his message. Christ said, "My sheep hear my voice; I know them and they follow Me." (John x: 27.) "Learn of Me," (Mat. ix: 20.) So that it is quite essential for the true worshipper to wait upon God, to listen and to watch, that hearing the voice of Christ he may learn of Him, and so be fully and divinely instructed in spiritual things.

(6.) Again, God has clearly revealed the true method of worship in I Cor. xiv: where we read: "Follow after love and desire spiritual gifts, but rather that ye may prophesy. (Prophecy, that is speaking under inspiration, for Christian prophets were preachers and expounders of the gospel, who spoke under the influence of the Holy Spirit.) He that prophesieth, speaketh unto men to edification and comfort. I would that ye all prophesied. If all prophesy and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest, and so falling down on his face he will *worship* God, and report that God is in you of a truth. How is it then, brethren, when ye come together, every one of you hath a psalm, hath a doctrine, hath a revelation. Let all things be done unto edifying. Let the prophets speak two or three and the others judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn and all may be comforted; and the spirits of the prophets are subject to the prophets, for God is not the author of confusion but of peace. If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord; but if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy. Let all things be done decently and in order."

All reference to the gift of tongues has been omitted in the above, considering that this gift is now normally extinct; but this being so, it does by no means invalidate our Lord's command concerning the true method of Divine worship, so that by the above "commandments of the Lord" we see that (a) Christian prophesy, in its wider sense, is that word spoken under inspiration which giveth to men "edification, exhortation and comfort," and that leads to repentance and faith. (b) The gospel liberty in Christian worship, where all true believers are priests unto God, is here made plain, for all true worshippers obeying the prompting voice of the Spirit have the qualification to pray, to [praise] or to speak; so that although in the church one man [or more] may have special oversight and responsibility of the body, yet

it was not God's purpose or intention that there should be only the one-man ministry.

(7.) Again, the divinely instituted rules for the conducting of the service in true spiritual worship are made clear in the following:—(a) Rom. xii: 4-8. "For as we have many members in one body and all members have not the same office, (therefore one minister or officer of the church must not usurp the office of all the rest to the detriment of the whole body), so we being many are one body in Christ, and every one members of another. Having then gifts differing (so that one man, however gifted he may be, *cannot* efficiently discharge the duties of the others), according to the grace that is given to us, whether prophesy (inspired preaching, etc.), let us prophesy according to the proportion of faith, or ministry let us wait on our ministering, or he that teacheth on teaching, or he that exhorteth on exhortation, or he that giveth let him do it with simplicity."

(To be concluded.)

"INSPIRED LAYMEN."—"The Bishop of Hereford, England, lately made an address to his townsmen, in which he commended the efforts of that most remarkable body of English people whom they called the Friends. He had looked with admiration and thankfulness on the work which had been done in a thousand ways by that inspired body." He said "inspired," for what but the Spirit of God could have sustained them generation after generation in doing their great and good work in their quiet and unobtrusive way for the souls of men? He was afraid that insufficient attention was paid to-day to the prophets, who were often altogether misunderstood. Readers should first of all realize that the prophets were men chosen from every class of people—inspired laymen, he might say—who had received a call from God, and had devoted nearly the whole of their lives to attacks on the common sin around them. He had been reminded that the assembly then before him consisted of men of all denominations and nearly all classes. That only meant that they had been taught to see different aspects of the Divine inspiration and revelation. But each had a call from God which it was his duty to answer. In every generation prophets were to be found, and they deserved a great deal more attention than they received. The work of God could be done by men in all classes if they obeyed God's inspiration. But they must let their light shine, even though it was perhaps only a small light; they must remember it was Divine, and that it was a collection of small lights that made an illumination. *The Friend* (London).

SILENCE is golden when we are vexed and annoyed. Lord Beaconsfield said that he became Prime Minister of England because, when the House of Commons tried to provoke him into hasty, intemperate speech, he "answered them never a word." It is wise to say nothing when under the influence of anger, for if we do it is sure to be something which our cooler judgment will not approve. Think to God, which is a good definition of prayer, and be silent till you shall be calm, rested, self-controlled.—*Parish Visitor*.

### A QUIET MIND.

I have a treasure which I prize,  
The like I cannot find;  
There's nothing like it in the earth—  
It is a quiet mind.

But 'tis not that I'm stupefied,  
Or senseless, dull, or blind;  
'Tis God's own peace within my soul,  
Which forms my quiet mind.

I found this treasure at the cross;  
'Tis there, to every kind,  
Of heavy-laden, weary souls,  
Christ gives a quiet mind.

My Saviour's death and risen life  
To give this was designed;  
And that's the root, and that's the branch,  
Of this my quiet mind.

The love of God within my heart  
My heart to his doth bind;  
This is the mind of heaven on earth;  
This is my quiet mind.

I've many a cross to take up now,  
And many left behind;  
But present trials move me not,  
Nor shake my quiet mind.

And what may be to-morrow's cross  
I never seek to find;  
My Saviour says, Leave that to Me,  
And keep a quiet mind.

And well I know the Lord hath said,  
To make my heart resigned,  
That mercy still shall follow such  
As have this quiet mind.

I meet with pride of wit and wealth,  
And scorn and looks unkind;  
It matters nought, I envy not,  
For I've a quiet mind.

### Science and Industry.

GOVERNMENT DISTRIBUTES WILLOW CUTTINGS.—The Government at Washington is right in the midst of the harvest of a most unique crop of its experimental farm near Arlington, just across the Potomac, where a corps of laborers in charge of trained foresters are preparing for the annual free distribution of 100,000 basket willow cuttings.

Uncle Sam is encouraging the growth of high grade willow rods in this country, and in the five years since the establishment of the holts at Arlington approximately a half million select cuttings have been distributed among farmers, with directions for planting and preparing for market. Particular attention is given to selecting the varieties and strains best suited to the soil where the plantings will be made.

Willowcraft is an industry which is constantly growing in importance in this country, yet the culture of basket willow in the United States made very little progress until five or six years ago. Even now, practically all of the best grades of basket willow are imported from Europe, chiefly from France. European manufacturers compete keenly for the best products in their countries, and until recently only the inferior rods were sent to America where they have been bought at three times the prices quoted for similar stock a few years ago. Experiments have shown that the best grades of willow can be grown in this country at a good profit and farmers are turning their attention to its culture more and more each year.

This year's harvest began early in March.

Four approved varieties are being sent and only the best and most thrifty rods selected for distribution. The management of the holts and work of free distribution cuttings is charged to the United States forest service. Cuttings for experimental planting and information on management of the willow holts are furnished those who make the request of the forester at Washington.

The government recognizes the importance of good cuttings, a point more commonly overlooked than the matter of cultivation. Only the best and most thrifty rods are selected for each season's distribution. produce a desirable grade of rods it is important to select planting stock not only from thoroughly tested varieties, but cuttings should be taken from the tall perfectly straight, cylindrical, branch and fully mature rods. High grade basket willows can be raised only by being sure the cuttings planted are from parent stock above the average.

The policy of the forest service is to increase the number of important basket willows and determine their value under different soil and climatic conditions, as the final tests of new varieties are completed, those proved to be valuable will be added to the distribution list.

Cuttings of new and untried basket willow were obtained from Europe a year ago and planted in the service's experimental ground. Close observations will be made upon the growth of these and if the results are favorable during the first three years, cuttings from these varieties will be distributed to the United States. In case of some varieties a much longer time may elapse before their value can be established.

The forest service is receiving a constantly increasing number of requests for basket willow cuttings. These requests come from farmers all over the country. The service is endeavoring to stimulate the basket willow industry in this country by distributing cuttings of the most approved varieties of willow, and the four varieties tested for the last five years in the experimental holt at Arlington, Va., can now be confidently distributed. The behavior of the plants has been carefully observed as to the quantity and quality of the crop, to their resistance and lack of resistance to diseases as well as other points that would affect the profitability of each variety. At the close of this year's harvesting, now going on, the results of the past three years' tests will be published.

MAPLE TREE IN A TOWER.—One of the most interesting and picturesque wonders of nature is the tree growing from the tower on the court house at Greensburg, Indiana.

The building was erected between the years 1854 and 1860, with a four-sided tower facing the east, and containing a clock on each side. This tower stands one hundred and ten feet high, with the maple tree growing from a crevice in the stones. It measures about fifteen feet in height and between three and four inches in diameter.

At the time the court house was remodeled

venth Month 4, 1909.

87 there were four trees growing from tower, but this maple grew had to give to the "lone tree." The largest one, deemed unsafe, was removed. Two trees died, leaving the present one to give and distinction to Greensburg, as the one Tree City."

The court house stands in the centre of public square and in the midst of a vine grove. It is supposed that a bird or wind carried the maple seeds to this high top in the dust-filled cracks, which rested in the trees springing up.

The pernicious doctrine that sunlight is injurious to consumptives (and other people) called for an adverse criticism from S. A. Knopf in a recent issue of the *Y. M. J.* We quite agree with him that any theoretical objection to the admission of sunlight, the greatest enemy of the tubercle bacillus, to the living rooms of a consumptive is a dangerous and unfounded assumption that is productive of much harm; just as the denial of the benefits of sunlight, in temperate climates, upon the bare skin of the human body is a direct assault upon the well-fixed opinion of physicians and hygienists and particularly, we might say, of neurologists. It has been said, a half hour in the sunlight is a good night's sleep.

**MAKING FABRICS KEEP OUT WATER.**—Fabrics are waterproofed by impregnating them with oil, grease and wax. By coating them with India rubber or by treating them with ammoniacal solutions of copper. The first process is applied to sail cloth. The second is impregnated with alum or calcium acetate, and then immersed in a fixing bath containing soap, which forms insoluble lime aluminate on the cloth.

The second process is used for raincoats, imitation leather, etc. The fabrics pass between hot rollers and then over a cylinder of wax, etc.

In the third process a solution of India rubber in carbon disulphide, chloroform or other solvent is applied. This process is used for mackintoshes and bathing caps and is also applied to thread, says the *Scientific American*.

In the fourth process, employed in the manufacture of book bindings and Willensden canvases, cotton cloth is run through a solution of oxide of copper in ammonia, which dissolves the superficial layer and, on evaporation, leaves it in the form of a uniform coating of cellulose. The process is completed by passing the cloth between rollers. There are still other processes, but these are the most important.

**SCHOOL SYSTEM GREAT INDUSTRY.**—One of the greatest of all American industries is the business of educating the boys and girls. The conduct of this business costs as much as \$422,000,000 a year. It takes \$240,000,000 to pay the teachers and \$80,000,000 each year to provide buildings. Over one-fifth of the entire population of the United States are enrolled as pupils in the schools. The number of teachers employed in the common

schools in the school year ended Sixth Month, 1907, was 475,000, says the *Baltimore Sun*. Of these 370,000 were women. The average school year is now much longer than in former times, being 150 days. When we consider the volume of books, stationery, school supplies for all this army of 10,000,000 school children, we are impressed with the enormous economical and commercial importance of the school system.

### Bodies Bearing the Name of Friends.

QUARTERLY MEETINGS NEXT WEEK:

Georgetown at Media, Pa., Third-day, Eleventh Month 10th at 10 A. M.

Calvin at Downingtown, Pa., Sixth-day, Eleventh Month 12 at 10 A. M.

MONTHLY MEETINGS NEXT WEEK:

None apparent.

An Appointed Meeting of the Yearly Meeting's Committee is called to assemble at Medford N. J., on First-day afternoon, Eleventh Month 27th, at 2 30 o'clock.

PHILADELPHIA QUARTERLY MEETING, which met last Second-day the 1st has decided to meet hereafter a day later in its usual week, that is, at 10 A. M., on Third-day after the first Second-day in Second, Eleventh, and Twelfth Months, and that its meeting for Ministers and Elders should be held at 10 A. M. on the first Second-day of those months.

JOSEPH BURKE from England has been addressing companies of Friends and others including schools on the iniquity of the cocoa raising slavers in West Africa, as conducted in the Portuguese possessions. The attractions inflicted on the captured negroes have compelled the capture of an important firm in Germany, to desist from purchasing their supplies from the employers of slave labor. It is understood that important American manufacturers have given to Joseph Furt an assurance that they will follow the examples of the English firms against buying the Portuguese product, until it shall be reformed.

The conference of our members interested in the spread and upholding of Friends' principles, was held, as already announced, last Seventh-day afternoon and evening in Arch Street Meeting-house. The attendance was estimated that about 1200 were in attendance. The speakers on the whole effect seemed up to the multitude to catch the thoughts of every speaker, an interest which demonstrated the appreciation our members feel of their goodly heritage. The concern of every speaker was constructive rather than critical, though an essay was made on some of the points. The improvements in our practice on some points were pleaded for by some. The whole effect seemed uplifting and to cover the hearers with a sense of responsibility to fulfil the cause of our principles and by faithfulness to let Quakers have its perfect work.

REPORT OF TEA MEETING COMMITTEE TO GERMAN-TOWN MONTHLY MEETING, TENTH MONTH 1909.—The first Tea Meeting of the season of 1908-9, was held Eleventh Month 23rd. William Edward Cadbury presided. The speakers on this occasion were Gilbert and Minnie P. Bowles. Gilbert Bowles spoke on the Progress of the Peace Movement in Japan. Owing to his modest allusions to his own part in this work, few of his hearers realized that it was he who had treated the Council of the Friends of the Year which accomplished such remarkable results in enlisting the sympathy of many of the foremost Japanese Statesmen.

Minnie P. Bowles followed her husband with an account of the various ways in which Japanese women have been liberated from the bondage of their tradition by the coming of the mission. She touched on many natural subjects, such as the position of women in the home, the life and business positions, and their eagerness to learn Western methods of cooking, sewing, dressing their children, etc.

On Twelfth Month 9th, the Tea Meeting was held for members and attenders of Abington Quarterly Meeting between the ages of six and sixteen. Each young person received a card of invitation in his or her name.

About eighty-five responded to the invitation. Agnes Tierney presided. Stanley R. Yarnall, Hannah P. Morris and Alfred C. Garrett, each addressed the meeting for about ten minutes. Stanley Yarnall told how the name Society of Friends, came to being in use, and it means to be a Friend and in the suffering of many Friends in upholding the principles of the Society, especially in the case of peace.

Hannah P. Morris wore into an interesting story the life of John M. Whitall, showing how interesting events of his boyhood and manhood built up the character of a Christian gentleman and saint. Alfred C. Garrett talked on the general subject of character building. He impressed upon the young people three important attributes of character, viz: Sorrow of shame, reverence and courage.

The First Month Tea Meeting was held on the evening of the 18th. Thomas Raeburn White presided. The general subject was "Attitude of Friends, past and present, towards the labor condition." The first paper was a historical sketch by Francis N. Maxfield. This pointed out how Friends in the past have been in advance of their times in promulgating principles of economic soundness and justice. Especial stress was laid on John Woodman's teachings in regard to slave labor and the relation between capital and labor, and on the work of the Free-labor organization before the Civil War. Friends were exhorted to look on the present-day industrial injustice with the same unflinching vision.

The Consumers' League was the subject of an interesting paper by Eliza G. Gove. She outlined the Constitution and work of the Consumers' League and urged all present to be faithful in the efforts to abolish sweatshops, and unwholesome conditions for salesmen in shops, by patronizing only those shops named in the white list of the League. She told of the work done to induce the shop-keepers in Germantown to close their stores one week in Germantown during the Seventh and Eighth Months, last summer.

Morris F. Leeds had a paper on the Attitude of Friends Toward Industrial Conditions, which was read in his absence by his brother, Arthur N. Leeds. It was a strong plea for economic justice, an opportunity to earn, the insurance to economic responsibility of employers, discrimination sympathy and support of labor organizations and interest in commercial experiments by broad-minded employers. It encouraged a revision or addition to the Queres— to cover changed economic conditions.

A discussion of impending child-labor legislation followed these papers.

The general subject of the meeting held Second Month 15th, was the Opportunity of Friends' Schools. Arthur N. Leeds presided.

In the first paper Samuel Enlen urged the great opportunity of Friends' Schools in spreading the teachings of simple religious faith and practice, and simplicity of life. He quoted from prominent Friends and others to show the need for such teaching in the complex life of the modern world.

Margaret C. Wistar, who followed, dwelt seriously on the Mission of Friends' Schools in extending to as large a part of the community as possible the education under earnest Christian influence that such schools are able to give. The idea of making the schools sectarian at the expense of the best and broadest teaching was deprecated.

Jane S. Jones supplemented this paper with an appeal to Friends to face educational problems as they are today for the sake of the advancement of the Society, and the responsibility it owes to those in the community. She believed the distinctive principles of Quakerism should be taught more fully in the home and not left too much to the schools.

Jesse Jones of Northmore College, closed the discussion with a vigorous message. He emphasized the great mission of Friends' Schools as fountains of religious teaching. Reminding his audience that the public schools are prohibited by law from teaching religion, he dwelt on the necessity of Friends' Schools making such teaching of paramount importance. He encouraged the teaching of religion by means of every subject in the curriculum, and especially by the study of History.

At the Meeting held Third Month 15th, at which Stanley R. Yarnall presided, Herbert Welsh spoke on certain phases of the Religious Situation in Italy. He was an account of the speaker's personal experience last summer, in distributing copies of the Gospels among the simple-minded Italians who were not reached by their own church. He felt a field for religious labor was open in Italy, and spoke of the

Waldensians and their work and their need for sympathy and assistance.

Religious Conditions among the Italians in Philadelphia, was spoken of most interestingly by Hannah W. Osbary. Her experience at first hand with these people gave her a clear insight into their material and spiritual needs. Her plea was for greater safeguards for the Italian immigrants, and better homes for them in their old cities.

This closed the series of meetings for the year. We feel that grateful appreciation is due those, most of them our own, who have given time and thought to fill our program with so much of interest and profit. And if it be not unseemly for this Committee to call attention to the work of a portion of its own body, we wish to emphasize the importance of the far-sending, self-sacrificing labors of the Committee that attend to the material comfort of Tea Meetings and Quarterly Meetings. Their quiet work has done more than anything else to make our Tea Meetings a time of helpful, social intercourse.

In making out the programs for the past year, your Committee has endeavored to bring before the meetings problems of present-day interest, to impress upon us not only our own but also some people would have us think, a "dead fact stranded on the shore of our obvious years," but warm and pulsing with the life that permeates the great social, economic and religious endeavors for the betterment of humanity.

For the Committee.

(Signed) AGNES L. TIERNY.

### Westtown Notes.

WILLIAM BISHOP spent last First-day at the School, attending the meeting for worship, at which he spoke at some length. He also read to some of the teachers and others the paper which he had given at the Conference the day before.

JOSEPH and EMMELINE BURT were at Westtown on the 10th ult., and spoke to the pupils about the "cocoa slaves" in Africa.

A LARGE delegation of Westtown people attended the Conference held at Arch Street Meeting-house last Seventh-day afternoon and evening. Not only were most of the teachers present, but with few exceptions all the members of the Senior Class were there, as well as some others of the pupils who were making their week-end visits at home.

THOMAS K. BROWN addressed the boys last First-day Conference on "Dang One's Pest at Everything: One Does," applying the principle to some of the minor things of life. In the girls' collection three of the Senior girls, Amelia E. Rockwell, Leah T. Cadbury and Mary B. Goodhue, made an interesting report of Seventh-day's Conference.

THE W. O. S. A. Committee on Shops and Manual Training is interested in encouraging some "Arts and Crafts" hobby work for the girls and a start is being made with hammering brass work. Mildred M. Smith was at the School last Seventh-day evening and thirty girls took their first lessons in the art. The work displayed was equalled only by the noise made in the hammering.

### SUMMARY OF EVENTS.

UNITED STATES.—In reference to the discovery of America by Columbus in 1492, H. R. Haland writing in *Harper's Weekly Magazine*, opposes the general belief that he was the first discoverer and says: "There are in existence more than twenty documents written in Rome, Germany, Norway and Iceland between the years 1075 and 1387 which show that America's existence was not forgotten and that several new attempts more or less successful, were made to visit it; and now come the discoveries of a stone inscribed with Norse runes which tell the story of thirty Scandinavians having penetrated to the central part of present Minnesota in the year 1322."

John D. Rockefeller has given \$1,000,000 to fight the "hookworm disease," and has assisted in organizing a Commission for the eradication of this disease which has completely due to a parasite, and is well known in the Southern States. It is a disease which is fatal to many deaths confined to any one class of people, and to the death among the highly intelligent and well-to-do, as well as others. It is a conservative estimate that 2,000,000 people are infected by this parasite. The disease is more common and more serious in children of school age than in other persons. The disease can be easily recognized, readily and effectively treated, and by simple and proper sanitary precautions successfully prevented.

The "hookworm," according to medical authorities, is a hair-like parasite, to which is charged a form of anemia prevalent especially among the poor people of the South. It was not until recent years that members of the medical profession recognized that a parasite caused the malady. To devise the best plans for the eradication of this hookworm disease, the Board of Directors of the Atlanta Chamber of Commerce has invited John D. Rockefeller and his commission to come to Atlanta and confer with the boards of health of Southern States and chief medical officers of life insurance companies. Dr. Allen J. Smith, of Philadelphia, who has written upon this disease, has said that it had probably come to this country as a result of the slave trade. His conception of the importance of the eradication of the disease may be gathered from the following, quoted from a pamphlet published by him in 1904: "All through the districts of our Southern States infested by the American worm (usually the sand districts), there exists a class of persons notorious for their general inefficiency, their unprogressiveness, their lack of ambition, application and effort, their sallow, unhealthy look, and cadaveric appearance, in the midst of natural fertility and plenty. They are known by contemptuous names, varying with the locality." Among those suffering from hookworm anemia, says Dr. Smith, are the dirt-eaters of the South.

Governor Stratton and Dr. Dixon, Commissioner of Health, have decided to accept Andrew Carnegie's offer of 450 acres of mountain land on the top of the Alleghenies, at Cresson, for a State sanatorium for the treatment of tuberculosis. It is said plans will be prepared at once for the buildings.

The death rate for 1908 in this country is reported to have been 15.1 per 1000 population, the lowest yet recorded. In rural districts covered by the tabulation the rate was slightly lower, averaging 14 to the 1000 inhabitants. During the same period the death rate for England and Wales was 15.7 per 1000.

Halley's comet, it is reported, is now visible with the telescope, and in the Fourth Month next it is expected to be visible to the earth as to be a striking object in the heavens.

The Baldwin Locomotive Works has lately completed the largest passenger engine ever constructed. It is the first of two locomotives ordered by the Atchison, Topeka & Santa Fe Railroad. With the tender it weighs 1,000,000 pounds, and will be used by the Santa Fe in its service in the Southwest, where great driving power is required because of the steep grades.

Members of the Japanese commission which has lately been visiting this city, have stated that education in Japan has become much more general, and that 98 per cent. of the youth of Japan are now in school and that there are 2,000 elementary, 300 secondary, corresponding to our high schools, and eight high schools, or Government colleges, in Japan, besides 200 recently established agricultural schools. One of the party, an editor, said: "We have discovered many things in the course of this trip, and not the least important or surprising is the ignorance of the American people concerning Japan and things Japanese—an ignorance which, in our day and age, can only be described as stuporous. This ignorance, if it cannot be made American people easy victims of mischief mongers, who see profit in excitement and trouble."

This commission has been buying freely of American machinery and products, learning what can be done in America that would be helpful to Japanese industry and commerce, and striving to open new doors for the exchange of the products of the two peoples.

FOREIGN.—The recent visit of the Czar of Russia to the King of Italy is stated to have resulted in an inter-subject and an understanding between the two rulers on several points which is stated tends toward the maintenance of peace among European countries.

In France an attempt has been made by some of the bishops against the public schools, which are now under the control of the Government. Archbishop German has completed an association of Catholic voters, the object of which is thus described: "to demand the re-establishment of religious peace, first, by direct legislation between the sovereign and the Pontiff, or by new legislation acceptable to the latter and assuring full liberty to the Church; and second, the re-establishment of the complete liberty of education." On the other hand Bishop Doumergue, Minister of Education, has issued a circular to school teachers instructing them to regard the demand of the clergy and Catholic parents for the withdrawal of the textbooks placed under the ban by the episcopate. The circular further announces that children who systematically refuse to attend the classes

and to use textbooks regularly approved by their Government will be subjected to disciplinary measures.

It is stated that Italian publicists are planning to bring thousands of Italian farmers, and to settle them upon the uncultivated farming lands of Texas. They explain that although these are farmers, they are kept very poor in their own country because there is very little left for them after the taxes are paid.

On the 26th ult. Prince Ito, one of Japan's noted statesmen, was assassinated at Harbin, Manchuria, by a native of Korea, who accompanied by two countrymen had gone there for the express purpose of killing him, as stated by him after his arrest. It is said that Japan's policy toward Korea will result in the assassination of Prince Ito, who is the Resident General of Korea having a plan for the kingdom's reformation. A decided feeling of unpopularity is reported to exist in Korea due to this event.

### NOTICES.

The following letter has been received—I am thankful the liberty of writing you in the interest of the work of the Christiansburg Institute, and suggesting to you how you can be of service to the school, in a manner which will be of no consequence to you and yet of great benefit to us. As you know most of the students that come through our institution are poor, having to work their way through life, and to do so they have to be contented not only to furnish any clothing they can get, but allows them to work for board only. It happens that after a student has worked one year or two years, as the case may be, the clothing which he or she originally brought is about worn out. This leaves the student in an embarrassing position, necessitating his leaving school to earn money, and thus loses a year out of school. We have been able in times past to very greatly relieve this condition, in many cases, by supplying second-hand clothing, which we have received in boxes and barrels from the North. I am writing to ask if you have anything which you have cast aside that will be of service to us in this connection. If so I would very greatly appreciate it if you would send it to us. Anything you can do along this line will be rendering assistance in a very profound. Boxes, barrels, etc., intended for us should be addressed to

EDGAR A. LONG, Principal.

Christiansburg, Virginia.  
Those wishing to send packages to Christiansburg may send them to Friends' Institute, No. 20 South Twelfth Street, Philadelphia, plainly marked: "Christiansburg Industrial Institute," not later than the Eleventh Month 17th.

NOTICE.—The second volume of "QUAKER BOOKS" is now for sale at Friends' Book Store, 304 Arch Street, Phila. Price 75c.; by mail, 85c.

WANTED.—By a small family of Friends, a healthy, refined woman, Friend for housework as a member of the family, willing to identify herself with its interests. The right one will be amply paid.

Address George A. Barton, Bryn Mawr, Pa.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Orders can be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, write West Chester Bell Telephone, 114A.

WM. B. HARVEY, Sup't.

DEED.—At her residence, and that of her son Harry Alger, in New Jersey, K. L. Tenth Month 22nd, 1009, ALICE B. aged seventy-five months, ELIZABETH BENTLEY, aged fifty-two months, and MARY B. aged thirty-two months; the widow of Nicholas B. Alger. She was concerned to be consistent in her religious life and practice with the doctrines of our religious Society, and not to be implicated in proceedings of another foundation. The grant of humility, peace and love was the increased clothing of her Spirit through her declining days. On the twenty-second of the month of June, 1909, at her home in Haddonfield, New Jersey, MARY NICHOLSON GLOVER, in the ninety-fourth year of her age; an elder and member of Haddonfield Monthly Meeting of Friends, "Blessed are the dead which die in the Lord; and their works do follow them."

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# THE FRIEND.

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WHO FIRST?—We have not been wasting time in reading comments over the precedence of discoverers of barren ends of the earth that seem fruitful of no more valuable results than the bubble reputation. "They think to obtain an earthly crown," we would not seek first the kingdom of God for an heavenly crown, that shall not fade away. We desire to seek first the prime Discoverer of ourselves to ourselves, the inspeaking Word of Truth and Life, who is the way of it. He is the first and the last, the Alpha and the Omega, the beginning and the end of the human race of life. Of our being, the coveted goal is the living goal, who stands at the head of the faithful race with open arms to receive those who endure unto the end. For consider Him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood striving against sin."

Who first? Why, Jesus Christ always, the Shepherd that leads us, our Guide unto the end. Him first that loved us first. We love Him because He first loved us. The discovery of Him who discovers to us ourselves, and leads us into all the discoveries of the true light for us, is the one valuable discovery of life. His cross, with Him lifted up thereon, is the Christian's pre-eminent first, to draw all men unto Him.

God promises no man that his life shall be a material success. That is one of Satan's favorite promises, which he sometimes keeps, but often breaks when he has united his man. God's promises are for immortal possessions, usable here and hereafter, never-failing. But as for material affairs, why should the Christian expect to be exempt from what Christ accepted—poverty, opposition, suffering?

## Correspondence of Abi Heald.

(Continued from page 138.)

Sixth Month 14th, 1870.

Dear Son:—We have been looking for some word from thee. I thought I would wait no longer to write. It seems a great while since I saw thee. I would like to see thee, yet at present that cannot be. How much I desire thy preservation in best things, and hope thou wilt still turn thy mind often inward to receive the instructions of Truth. That still small voice that spoke to the Prophet, is at times and seasons I trust speaking unto thee. Give diligent heed thereto, yes, often retire alone, to wait upon thy great Creator, that thou mayest be rightly directed. Remember dear son, do not be ashamed of the cross, for it must be borne, and if thou art willing to deny thyself, take up the cross and follow thy dear Saviour in the way that is required; thou wilt find true peace of mind in it, and wilt be enabled to find what it is that is not right. Do watch continually. . . . My thoughts are often with thee. O do strive with all thy ability to be kept from doing anything against the Truth or that would suller thy good name.

[After speaking of their having a prospect of a bountiful crop of both grain and fruit, she says:] What a blessing I esteem it, yet do not feel worthy of it. Oh that we may give thanks to his name, for his goodness and mercy to the children of men, for his name shall be praised, both now, henceforward and forevermore. . . . with much love to thee I conclude. Thy attached mother, ABI.

Seventh Month, 1870.

Dear Son —:—As thy father has been writing to thee, I thought I would just commit to paper a few lines for thy perusal. Endeavor to keep thy mind stayed on the only true Teacher, who will teach thee aright if only he is relied upon. Though thou art far separated from us, I have faith to believe if thou dost attend to that pure witness for Truth in thy own breast, thou wilt do the thing that is right. I desire thee to attend to that still small voice that thus speaks in the secret of the heart, that spake to the prophet of old. For thy companions choose the pious and the virtuous. If on the other hand we choose those who are not so, it will tend to lead us astray. Often when retiring to rest, have my petitions been on this wise:—"Lead our dear son on in the strait and narrow way, preserve him, and establish his feet on the rock, against which no storm can ever be able to prevail. If thou doest right, thou wilt be blessed; yes, I believe abundantly. Often read in the Holy Scriptures and meditate thereon. . . . Be sure to watch carefully thy actions, words and thoughts, and when thou goest to meet-

ing be sober, and watch that the enemy does not prevail and lead thy mind astray. With love, I remain thy attached mother, ABI.

Second Month 20th, 1870.

Dear beloved son —:—As thou art far separated from thy home, parents and brothers, often, very often, does my spirit visit thee with the salutation of endeared love, desiring that thy feet may be established on that alone sure foundation, Christ Jesus, for it is on that rock we can build with safety. Though the tempest may roar, and the storm beat vehemently, it cannot be shaken. And that thou mayest be enabled to drink of that river, the streams whereof make glad the whole heritage of God. Yes, dear child, I have experienced when in deep distress, of drinking a little of that pure water, that will satisfy the thirsty soul; and eating of that bread that cometh down from God out of Heaven. We must all seek for ourselves. Seek him whilst he may be found. Call upon him while he is near. Oh, many and various deep trials have been our portion this winter; yet we have been enabled to keep the head above the billows and waves that seemed at times almost ready to overwhelm us. Yes, thanks be to his blessed and holy name, we have a little strength left still. And to his great and holy name shall all praise be given. Remember the dear Son and sent of God, died for the sins of the whole world, and was nailed to the cross, the nails piercing his hands and his feet. And what are our trials compared with his? They are nothing, if we are only enabled to bear them patiently. We justly deserve to suffer, let us rejoice in being found worthy to suffer for his name's sake. Yes, if only our dear children could be prevailed upon to do as their parents desire, and will choose good company, it will make up for all. Truly will I be willing to go down into deep suffering day and night if there will be a change in some of the dear boys; and there seems at times and seasons, a little hope. . . . Many have been and are the petitions put up to Almighty God for the preservation of my dear family here, and for thee dear son —, that He might still look down from his holy habitation and restrain the wandering mind and cause it to settle down into a holy calm, turning it inward, there to listen to that still, small voice that speaketh in the secret of the heart, that tells us what to do and what to leave undone. . . . Yesterday was our Monthly Meeting, and as we went we got thy truly acceptable letter, and thou wast brought very near to my best life. Whilst thinking thereon there did seem a little cheering ray of hope, that thou wouldst be preserved as in the hollow of his holy hand, contriting my spirit before the Lord in a

remarkable manner, appearing to me as an evidence that poor and unworthy as I am, still the Great Head of the Church had not forsaken me and my family, for which living high praises ascended unto Him who liveth and reigneth forever and evermore. . . . Sarah Holes' funeral was yesterday. Aunt Mary Ann Test is deceased. She was sick several weeks, suffered very much, said she had no desire to live, only on Uncle Samuel's account. She, I think, was prepared for her change, and I trust entered into rest and peace. O happy change! Let us strive to be prepared also. Often it is impressed upon my mind, and that weightily, that I have eight precious souls to travail for. And often in my mind bowed down on account thereof, feeling hardly able to travail for myself. Yet how do I desire not to give out. Very much do I crave that thou wilt do nothing that will bring dishonor on the ever blessed Truth, nor yet on thy parents. I do hope thou wilt not get in the way of running about at nights. . . . I hope better things of thee than that, yet if thou hast, do so no more, for we do not want our boy to get in the way of it. It is a bad practice. Boys that run about at nights are often led into bad company, and things transpire that they are ashamed of, and they sometimes do things that are ruinous to their characters. . . . I hope we may seek continually to know what is right to do. And how I want thee to seek the dear Master. Be willing dear — to deny thyself, to take up the cross, the daily cross, and follow a meek and crucified Saviour. Remember, he wore a seamless garment. Do not be ashamed of the plain dress. As thou hast no father near, seek thy Heavenly Father for right direction. We do not want thee to go away out from amongst Friends to settle, there will be nothing gained by it; do with less and be amongst Friends. We want thee to be a Friend, and be a help to thy brothers. I trust thy Heavenly Father is still watching over thee for good, and mayest thou experience Daniel's God to be near. From thy well wishing mother

ABI HEALD.

Third Month 20th, 1870.

Dear —:—This is First-day afternoon. We received thy letter yesterday, which was truly acceptable. In regard to thy going farther away; that thou mayest be rightly directed, is what we desire for thee dear son —. After retiring to rest for the night, thinking of thy lonely situation, far separated from thy dear parents and brothers to counsel with, my spirit was tendered and tears flowed on thy behalf. Never since thou left home wast thou brought so near to my best feelings. Had I wings I felt that I could fly to thee and embrace thee. Yet that could not be. After my mind became calm, my petitions were poured forth on thy behalf, that the dear Saviour would hear and accept thy prayers for preservation, which thou mayest put up to him. Yes, dear son, seek Him day by day, to be rightly directed in all thy getting along, and a blessing will attend thee. Since thou left the parental roof, I have reflected with comfort, feeling a confidence that if thou art on

the watch, thou wilt be directed aright. Dearly beloved son, the time seems long since we saw [each other]. Remember, Abraham when he was called obeyed and journeyed, not knowing whither he went, and thou mayest see on reading, how the Lord blessed him. And so it seems to me He will bless thee also, if thou ever lean upon Him. Cleave close unto Him, casting all thy care upon Him. And when in trouble seek earnestly that He may never leave nor forsake thee. No blessing is comparable to the blessing of the Lord. So with much love I remain thy well-wishing mother

ABI HEALD.

(To be continued.)

### Annual Report of the Board of Managers of the Institute for Colored Youth, at Cheyney, Pa., 1908-9.

(Concluded from page 139.)

An important publication has been made this autumn by the Department of Domestic Science. It is a pamphlet of fifty pages entitled, "Daily Menus for the School Year and a Dietary Study for October. Three Well Balanced and Wholesome Meals Daily, at Twenty-one Cents a Day." The cost of the publication is fifty cents. Although recently published, it has already attracted the attention of educators interested in the problems of institutional management, and is being carefully examined by the Department of Agriculture of the United States. Among those who have written of their interest and expectation of studying the "Menus" are Elmer Elsworth Brown, Commissioner of Education of the United States; Nathan C. Schaeffer, Penna. State Superintendent of Public Institutions; Dean James E. Russell, Teachers' College, New York City; Helen Kinne, Head of Department of Domestic Science, Teachers' College, New York City; J. L. Rockey, Chief of Bureau of Industrial Statistics, State of Pennsylvania; George M. Phillips, Principal of West Chester State Normal School; Talco H. Williams, of the Philadelphia Press; the Dean of Fisk University and the President of Atlanta University. The following letters about the pamphlet are of value:

CAROLINE L. HUNT, Author of the "Daily Meals of School Children." Published by the U. S. Government.

"Your letter of September 21st, and the pamphlet of Daily Menus for the school year, is just received. I am greatly interested in the work you are doing, and think it would certainly make an interesting note for *La Follette's Weekly*. I shall, however, be obliged to put off studying it carefully until after I return from a trip to Chicago, for which I am just preparing. I am glad that there is some one doing such careful work for the colored children, and wish the same sort of work were being done for all the children in the country."

FROM BOOKER T. WASHINGTON:

"I thank you very much for the copy of your Daily Menus for the school year. I like this tremendously. Anything which indicates original effort on the part of our people is tremendously encouraging. Will

you be kind enough to send me two copies that I can use among our teachers also send bill."

FROM MRS. BOOKER T. WASHINGTON, Tuskegee Institute, Tuskegee, Alabama: "I want to thank you most heartily for the leaflet I have just received. It seems to be exceedingly good. I will take pamphlet up with the senior class and cooking teachers. I am sure that senior girls will be glad to purchase one of these books."

In the early summer a complete change was made in the conduct of the farm. The farmer was dismissed and the entire conduct of the farm work for the summer was placed in the hands of one of the pupils of the Institute, Maurice D. Pierce, under supervision of the Principal. The experiment proved a success, and the crops were well cared for, and compared favorably with the best in the section in this year of drought. The harvest was promptly gathered.

The work of the dairy was placed in the hands of the Domestic Science Department. The students under the direction of the instructors installed a simple and serviceable dairy plant in the old spring house, using almost entirely old material on hand. I have a steam system for sterilizing, heating water, and a hot water bath for making cottage cheese, and a water system. For the latter a well was dug in the shed of the spring house, where a stream of pure water was struck. This water is forced to a large barrel over the arch of the spring house from there piped to the sink, hot water tank, boiler, and cheese tank. The separator was thoroughly overhauled and cleaned and many conveniences for the work devised.

During the summer the dairy work was entrusted to one of our youngest pupils, Mamie J. Lennon, a graduate of the Worcester, Mass., High School. In her care the spring house was kept in perfect condition and the work of dairying conducted with intelligence and efficiency. All the butter for the summer session was made at Cheyney and the School has been supplied this fall by our own dairy, and about one hundred and forty pounds in excess of present needs are in cold storage.

In addition to the practical work of our students on the farm and in the dairy, a large amount of construction work has been planned and carried out at Cheyney during the past year. This work is valuable in an educational and industrial way. It trains our students to meet emergencies, keeps before them the need of improving conditions by labor-saving devices and practical contrivances, and instills a wholesome respect for the man who can plan improvements and can carry them out with the labor of his own hands.

Among the more important items of work done by the students we note:

Plumbing, etc.—New drainage system between boiler house and Humphreys' Hall sewer drains in front of Emplen Hall and between Cassandra Smith Cottage and Administration Building; installing new sinks in cottage; cleaning sewer drain in Principal's house; installing new six-inch

e connecting two wells in cesspool; re-  
moving traps for heating system; changing  
umbing in kitchen, etc.

Installing heating system in the Cassandra  
Smith Cottage; making home-made water  
meter in kitchen of Cassandra Smith Cottage  
provide hot water for bath-rooms, etc.;  
oil heater to cook table scraps for chick-  
ens; installation from old pipe of hot water  
tracing in large brooder house.

**Carpentry Work.**—New porch at farmer's  
house, boxing large steam pipe, new coal  
oil, shelves, closets and bins in store-  
room; wooden traps for sewer drains;  
stairs in kitchen and laundry; large case for  
domestic Art room; remodelling two kitchens  
in shed back of Cassandra Smith Cottage;  
room built in basement of Humphrey's  
Hall for Domestic Art Department.

**Miscellaneous.**—Cement floor in boiler  
house; a glass rinser, which quickly rinses  
the cold water all the glasses in which milk  
has been used before they are carried through  
the water in which the other glasses are  
washed.

A device constructed from old barrels for  
repairing Bordeaux and other spraying  
instruments; remodelling kitchen of Emilen  
Hall with swinging towel racks, open  
shelves of galvanized iron for cooking  
essentials, etc.

The Summer School held in Seventh  
month, 1909, was successful and satisfactory.  
The work grows more and more directly  
applicable to the needs of the teacher of  
the Negro child, and is fast becoming  
adequate to satisfy these. Last summer  
there were seventy-six teachers in attend-  
ance, coming from the following states:  
Alabama, Delaware, Florida, Kentucky,  
Maryland, North Carolina, New Jersey, Vir-  
ginia, West Virginia, and the District of  
Columbia. When a poll was taken it was  
found that these teachers reached approxi-  
mately 6,627 children in their class room  
work. The range of influence of the  
Institute for Colored Youth is further  
extended when we remember that many of  
these teachers engage in community work  
of some kind, and these find that they are  
regularly assisted by the industrial work  
and the method of its presentation at Chey-  
ney.

Several teachers who attended former  
sessions of the Summer School were them-  
selves engaged this summer as instructors in  
Teachers' Institutes in the South.

Members of the Board of Managers who  
visited the Institute during the Summer  
Session, were greatly impressed by the  
earnestness of the fine body of teachers  
gathered there, and by the high level of  
instruction given them. The instructors  
were picked men and women, whose in-  
fluence could not fail to be an inspiration  
toward noble ideals in life.

In a letter dated August 11th, Booker T.  
Washington says: "I congratulate you  
upon the success of your Summer School  
work. I certainly wish it were possible for  
us to have a fund large enough to establish a  
permanent Summer School for Negro teach-  
ers."

The managers have been interested during

the past year in plans to have the road, now  
running between the Principal's house and  
the barn, deflected below the barn and  
further from the buildings of the Institute.  
Learning that the State was expecting to  
reconstruct the road, a committee took up  
the question with the proper authorities,  
after the sanction of property owners in the  
neighborhood was secured. The Commis-  
sioners of Delaware County and a Jury of  
Viewers have now agreed to the change in the  
road, the Institute paying the difference in  
cost of construction between the road as we  
wish it, and the estimated cost of recon-  
struction by the State on the original line.

During the year the lease of the building,  
occupied as a station at Cheyney by the  
P. R. R., was terminated, and arrangements  
made to construct a new station on ground  
about one hundred and fifty yards further  
from the Institute. An ample plot of ground  
was offered by the Managers at a nominal  
price to the railroad company, in the hope  
that they would erect the station near its  
old location. An adverse decision was  
reached, however, but now that the new  
station is in use, we are well satisfied that  
the change has not been a disadvantage to  
the Institute.

The most considerable work undertaken  
during the year has been the erection of the  
Carnegie Library Building. Plans were  
drawn for this building by Morris & Erskine,  
successors to the late Wm. S. Vaux, whose  
services to the Institute for Colored Youth  
we record with appreciation and gratitude,  
and early in the spring the contract was let to  
R. C. Ballinger & Co., of Philadelphia. The  
building is now practically completed. It  
is constructed of native stone quarried on the  
farm at Cheyney, and conforms to the style  
of the other buildings. It is a two-story  
building, consisting of a large and beautiful  
library that can be used as an assembly  
room, and a basement containing four  
attractive class rooms that will be in use in  
a few weeks. These new class rooms  
release much needed space in other buildings.

The cost of the new building has been met  
by the donation of ten thousand dollars by  
Andrew Carnegie, to whom we again express  
our thanks for his benevolence and generous  
support of the work of the Institute for  
Colored Youth. The like sum contributed by  
friends of the Institute has been invested in a  
special fund, the income of which is to be  
expended upon the maintenance and up-  
keep of the Library and the building in which  
it is housed.

In concluding this report of the work of  
the year at Cheyney, the Managers express  
their gratitude to the many friends, whose  
gifts have made possible the holding of the  
Summer School, and have helped the Insti-  
tute in many other practical ways. We be-  
lieve this work of training skilled industrial  
teachers is the pressing need at the present  
stage of Negro education. The demand for  
these trained teachers is far in excess of the  
number of graduates. With our present  
faculty we could educate twice as many  
students as are now enrolled, but we have  
not the room to accommodate an additional  
girl or boy. The needs of our work at Chey-

ney are manifold, but the supreme need just  
now is another dormitory at once, and others  
to follow in rapid succession.

The Managers, therefore, urge this need  
on all friends of the Institute for Colored  
Youth, in the faith that they will respond in  
the future as they have done in the past.

STANLEY R. YARNALL,  
Secretary of the Board of Managers.

Tenth Month 19th, 1909.

**ITS SOUND TIMBERS TO PERPETUATE THE  
TORN BUILDING.**—SIXTY-six years ago, Edith  
Jeffers, a young minister, attended Kenneth  
Monthly Meeting, and the next day wrote,  
viz: "After I did the little that was given  
me, Caleb Pennock arose and took up the  
same subject, and opened it in another light.  
He compared our Society to a building that  
had been torn to pieces; yet he said all was  
not to be lost for there were many pieces  
of plank that were worth saving. These  
would be taken care of, and would go to  
erecting the fabric again, when they had  
been hewn and squared; for the building  
was to stand. He alluded to the separation  
that was past, and said this was not suffi-  
cient to humble us; and now the enemy was  
permitted to tempt us yet again; but his  
power was limited, and we were not about  
coming to an end; for the testimonies pro-  
fessed by Friends were in accordance with  
the Gospel of Jesus Christ and must prevail  
over all others. In the second meeting he  
said the enemy, in order to have successful  
instruments in his own hand, had tempted  
many filling high stations among us, and  
had led them off, so that it might be said,  
'The leaders of my people have caused them  
to err,' and these were leading away others.  
The enemy had got up a counterfeit, and  
not only got it up, but also got it to pass;  
and if we expect a counterfeit to pass, it  
must very nearly resemble the thing itself,  
or it would not do; but after all would not  
bear inspection, however near the resem-  
blance might be; but, Friends, the true thing  
will.'" How original! how true!

Caleb Pennock died in the ninety-second  
year of his age and was buried at Parker-  
ville, after which a large and memorable  
meeting was held.

A. F.

JOHN BURROUGHS has recently been dis-  
cussing the question, "How to be happy and  
contented without money," a question too  
conventional and hackneyed for the pen of  
John Burroughs. A much more timely and  
important question to be discussed is,  
"How to be happy and contented with  
money." One thing is obvious: the most  
contented and happy people are not those  
who possess much money. Their restless  
lives, their ceaseless migrations, their feverish  
chase after pleasure, and above all their  
pathetic failures as home-makers and raisers  
of happy, contented, useful children, show  
what a disturbing element a great accumula-  
tion of money is when it is unaccompanied  
by a degree of sense and an investment of  
religion that direct the mind and the dollars  
to high things. Happiness and contentment,  
however obtained, do not come with money,  
but more often in spite of money.—Unity  
(Chicago).

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Paoli, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

"The strength of sin is the law." "Ye make the commandment of God of none effect by your tradition."

CONGRESS has persistently refused to permit the states to protect their "dry" territory from interstate liquor shipments; the Treasury Department sells Federal liquor licenses to thousands of law breakers, permitting them to trample state liquor laws under foot under plea that they hold a "Government license;" the same Department has forbidden internal revenue collectors from testifying in state courts against these lawless characters, and when a collector has been sent to jail by an indignant judge for refusing to answer, he has been promptly released by the United States courts upon writs of *habeas corpus*; the brewers and distillers are allowed unlimited use of the United States mails to aid the lawless to defeat or defy the will of the people in "dry" territory. Very properly does the poet Edwin Markham speak of the "insults of the few against the whole—"

The insults they make righteous with a law."

THERE SHOULD BE CO-OPERATION, says the *Record-Herald* of Chicago, between Federal and State officials. Our dual scheme of government is not maintained to make crime and vice safer and more profitable.

REPUBLICAN AND DEMOCRATIC POLITICS are forcibly illustrated by a most instructive series of articles from the pen of Judge Lindsay, of Denver, now appearing in *Everybody's Magazine* under the caption of "The Beast and the Jungle." Those who care to know facts about old party corruption, would do well to read these highly instructive papers by a man of large experience, sublime courage and noble motives—a patriot of the highest type.

THE TWENTIETH CENTURY TEST.—"The twentieth century must be temperate," says David Starr Jordan, president of Leland Stanford University, in a recent address, "for only sober men can bear the strain of its enterprises." Bonding companies, he goes on to say, now ask whether the official in question uses liquor, whether he smokes or gambles, or in other ways conducts himself so that in five years he will be less of a man than he is now. All the great corporations are realizing more keenly every day that the vicious habits of to-day must be reckoned with at compound interest and charged against their estimate of a young man's future.

The doctrine of "survival of the fittest" is popular in commercial life to-day, and he who would not fall under its ban must join the total abstinence forces. If men will not respond to the twentieth century manhood test, they will find themselves forced to meet the twentieth century money-earning test.—*Union Signal*.

THE SENTIMENT AMONG STANFORD STUDENTS in regard to drinking, says our friend Walter E. Vail in a recent letter, "has been entirely changed from what it was two years ago. At that time a considerable portion, perhaps ten per cent., of the boys advocated personal liberty without restraint from the faculty; and several of the professors seemed to think it was a subject impossible to deal with except in a weak way and with the greatest caution. A few of them even lent their support to the 'personal liberty' idea, both by precept and example. As is often the case, excesses make reforms necessary; so the conduct of a few Stanford students in this respect started an avalanche of condemnation, and awakened the trustees and student affairs committee to the enactment of a prohibitory law.

"This move was met by about a hundred and fifty students with open rebellion, who marched through the grounds with a beer keg covered with crape, making a special demonstration in front of the home of Professor Clark, who is known as being on the side of the prohibitory rule.

"This move was met with an immediate suspension of a large number, and by permanent expulsion of a few leaders.

"I wish to use this to show the power of a righteous law, as it is a very common saying that we cannot make men moral by law, a sentence continually quoted by liquor men, who fear the power of the law, and repeated by many well-meaning men who have never studied the full meaning of the quotation.

"The fact is that the Stanford prohibitory law has made a complete revolution in the habits and thoughts of the Stanford men. Many students who would be still going to the saloon towns near by, if the law had not been made, are now sober, industrious students, as a direct result of prohibitory rules.

"The man who says, 'you cannot make men moral by law,' intends to convey the impression that law is non-effective. If such were the truth, law is entirely useless. I would raise the query, why do we pass any criminal law? To prevent men from doing those things which are injurious to the common good. Habits of right action, whether brought about by public opinion, rules of society, or inherited virtues, make the man of those habits a desirable citizen.

"A rule of Oberlin College, that no man shall either *smoke* or drink, being enforced for many years, has made public opinion in the college so strong against these vices, that a student who thus indulges loses caste among his fellows, and is dismissed from the college. Whereas if the same body of students were at Princeton or Yale or Haverford, many of them would contract habits of vice and weakness in these respects, that would lead later to positive immorality and degradation.

"I am comforted and delighted that neither Westtown nor Barnesville B. S. has ever tolerated any such personal liberty, and I believe the per cent. of permanent successes in the after life of the students is much larger than in those educational institutions having a lower standard of law.

"To those of us who knew Stanford two

years ago, it seems a marvel that Dr. Jor could declare before an assembly of students at the beginning of this semester that any student known to visit a saloon would be dismissed. His remarks are upheld by nearly the entire student body. Thus university is likely to be the cleanest university west of Oberlin.

"I hope to live to see the day when cigarette, the cigar, the pipe and the bottle will be strangers to Bryn Mawr and Haverford."

THE action of Gen. Fred. D. Grant, of the famous Ulysses S. Grant, in acting commander-in-chief of the great parade of Temperance Workers in Chicago, reported to have been ten miles long, was severely criticised by the liquor press. An effort of the part of the "United Societies" to effect his disgrace on the ground that he should not have appeared in full uniform was made ridiculous by the prompt reply of Secretary Dickinson, that in so doing he had not violated any rule of the military service.

Some recent declarations of Fred. I. Grant are full of interest and encouragement. He is reported as saying: "I am an out-and-out Prohibitionist." "I think I am not radical in my belief in the value of Prohibition, when I consider the length and breadth of experience which has determined my position on this point."

"Tell the young men through your papers that General Grant does not drink a drop of liquor—has not for eighteen years; because he is afraid to drink it."

"When I was a boy at school, and at West Point, I was made a pet because of the greatness of my father. I was given every opportunity to drink, and I did drink—some. As I got older and mixed with men, war-scarred veterans who fought with my father would come up, and, for the sake of old times, ask me to celebrate with them the glory of past events, and I did some. Then when I was made minister to Austria, the customs of the country and my official position almost compelled me to drink always. I tried to drink with extreme moderation, because I knew that alcohol is the worst poison a man could take into his system; but I found out it was an impossibility to drink moderately. I could not say when drink was placed before me, 'No, only drink in the morning,' or at certain hours. The fact that I indulged at all compelled me to drink on every occasion, or be absurd. For that reason, because moderate drinking is a practical impossibility, I became an absolute teetotaler—a crank, if you please. I will not allow it even in my house. When a man can say, 'I never drink,' he never has to drink, is never urged to drink, never offends by not drinking. At least that is my experience."

JOHN STRONG, former Lieutenant-Governor of the State of Michigan, has also severed his former political affiliations and set his signature to the following pledge:

Believing that the license system is the bulwark of the liquor traffic, I hereby promise that I will not vote for any political party that fails to declare openly against legalizing



ch traffic, and that in order to press this issue into prominence as the question next order for settlement, I will co-operate with the Prohibition party in local, state and national politics.

The movement against the drink traffic in America is now pronounced in politics, ethics and industrialism. While other nations are moving against it, the agitation in the United States has reached such a point properly characterizes it as an American movement. In politics, in ethics, industrialism, education, medical science, inventions throughout every avenue of American activity the protest against the drink traffic has gone up. The American people have come to realize that they do not lack emulation in all the glorious history of the East and the splendid prospect which lies before. They are realizing also that since it is necessary to oppose the drink traffic the avenues of ethics, education, industry, economics and finance, it is all the more necessary to oppose it politically. Success in its movement therefore means an American victory, and failure would be declared an American defeat. The outcome will make comparisons between the relative merits of free institutions and monarchical government.

**A BELIEVER IN LOCAL OPTION.**—I am a thorough believer in local option; that is, the right of the people in any given locality to determine for themselves whether they will permit the saloon in that locality or not. I believe that when people of a locality decide against the saloon, their decision will be respected and can be enforced.—LYMAN ABBOTT.

**SAMUEL FOTHERGILL'S MENTION OF NANUCKET.**—On the twenty-fourth of Sixth month, 1755, the Yearly Meeting began at Nantucket. It was large and continued four days to true satisfaction. Samuel Fothergill wrote of it: "Here is a very large meeting of professors upon this island, which is, with respect to its soil, a sandbank in the sea, about fifteen miles long and three broad. The Yearly Meeting finished on the 28th; was very large, the place considered; being more than fifteen hundred, principally professors of Truth, at meeting, and about four hundred out at sea fishing for whales. A conviction there was formerly amongst them, and a body of good Friends remains; ut as the richest part of the inhabitants embraced the principles of Truth from conviction, the others thought the expense of maintaining a priest would be too heavy for them, and have turned Quakers to save money; though I hope, even amongst them, the power of the begetting word is in a degree at work to give a surer title to the family of Christ."

In the year 1794, there were in the South Meeting of Friends of Nantucket two hundred and twenty families, and in the North Meeting one hundred and thirteen families, in the year 1806, the whole number of Friends on the island were forty-five; six of these were over eighty years of age.

**The Crew of the *Polaris*.**

Do you remember the extraordinary experience of those eighteen persons composing a part of the crew of the *Polaris*, dispatched by the U. S. Government in the summer of 1871 on a trip to discover the North Pole? How they were strangely separated from the ship on October 15th, 1871, high up in latitude 81° 38', longitude 61° 44', and thrown with a few provisions, some guns, ammunition, and a small boat upon the ice, and where, less than 500 miles from the Pole, they commenced one of the strangest voyages ever taken by man—a trip on a "God-made raft," as their leader styled it. Just how it happened, and how they fared; the suffering, the peril by ice, cold, and hunger; the hair-breadth escapes, and final deliverance, were related by Captain George E. Tyson in thrilling words.

They were on an ice floe twenty or thirty feet in thickness, but constantly thinning, for a period of 187 days, from October 15th till April 30th; right through the rigors of an Arctic winter and the gloom of an Arctic night, with the thermometer from 20° to 40° below zero, and so down to the freezing of the mercury; no sun for months, no fire, no light save a little burning seal oil, no fuel, no bed but the ice and the few skins of animals they killed; no houses but huts of snow, no compass, the winds blowing with hurricane fury, the ice cracking around them and often right under their frail huts, tossed from floe to floe, tormented with fear and anxiety, nearly starving often for food, compelled to live on frozen seal and bear meat eaten raw, and the hungry men tempted to cannibalism; still drifting, drifting, down southward through Baffin's Bay, fifty or one hundred miles distant from land, past desolate, inhospitable shores, during six and a half months of dreary days and nights a distance of 1500 miles until rescued April 30, 1872.

The astonishment of the civilized world when this strange voyage was heralded knew no bounds. Old experts in Arctic adventure were incredulous. They declared it "impossible," "ridiculous." Hundreds flocked to see the party on their return to the United States. People could hardly be convinced of the truth of the marvelous story. The company had increased to nineteen when Captain Bartlett of the seal ship *Tigress* took them off the ice; for, strange to say, there were several women and children in the group, and a babe was born on the voyage! "The misery of that fearful drift," says Tyson, "will haunt me as long as memory endures."

But how did they subsist? It seems nothing less than miraculous. Captain Tyson appears to have been a Christian—perhaps the only one present—as well as a brave, cool, hardy, resolute man. Had it not been for his wise leadership all would have perished. Again and again in his narrative he puts his faith on record thus,— "I trust in God to bring us through." God surely did. In the very auroras he saw the flashes of a Divine power, and caught hope from their strange fires. "Our little ice craft," he once wrote, "is plowing its way

through the sea without any other guide than the Great Being above." Hundreds of huge icebergs were often all about them; once they dashed against their frail ice craft, threatening instant destruction. They escaped and drifted on and on. They would get nearly out of food when Providence would send them just in time, a few seals, or birds, or a bear, which was perhaps eaten raw, and the warm blood drunk as a luxury. "Thank God," the captain would exclaim, and put his grateful words on record. When their piece of ice was broken up so that but a single acre remained, he wrote, "A kind and merciful God has thus far protected us, and will, I trust, yet deliver us."

During the last month the ice would crack, and grind, and roar like an earthquake, filling all with sleeplessness and alarm. The sea would rage, the winds were terrific. "God alone knows what we suffer," wrote the captain, "no pen can describe it. God's will be done!"

Their trust was rewarded at last. As one ice cake would break up, they would traverse the tossed sea in their boat to another. Only made to carry eight persons, these eighteen souls were often launched in that blessed boat. On its preservation life depended. Sometimes the ice would snap and move asunder, leaving them on separate pieces. Gales swept furiously, the sea ran high, they were wet, cold, and getting weak and worn out. The night of April 10-12, beggars all one's imagination of supreme icy horrors. The elements raged in their night. From 9 P. M. to 7 A. M. the men stood and held the boat from washing away from their now little piece of ice; cold waves dashed chunks of ice against their limbs; darkness and gloom reigned through the awful hours. None spoke a word. Morning broke. "Man can never believe, nor pen describe, the scene we passed through; surely we are saved by the will of God alone," wrote the believing leader.

But now there was no food. The merciless sea had swallowed all. They were bruised, wet, weary, hungry. "God will send us some food," wrote Tyson. In the afternoon while starvation stared all the party in the face, an Arctic bear, much farther south than usually seen, and totally unlooked for in that low latitude, roaming towards the unfortunates, was discovered, and instantly shot. They shouted with joy. "God has sent us food," says Tyson.

In one week more they were rescued by the *Tigress*. Once on board and safe, a gale of three days' duration, exceeding in savage fury all that had been previously experienced, swept over that cold sea. All on board the vessel were of opinion that this sorrowful company then been on their ice floe they would have gone down before its power, with no survivor to tell this strange story. Says our Christian hero, "He that guided us so far was still all-powerful to save!"—D. T. TAYLOR, in *The Christian*.

"BESIDES culture, there must be regeneration; besides light in the intellect, there must be grace in the heart."—J. CYNDYLAN JONES.

### The True Worship of God and Its Method.

(Concluded from page 142.)

(b) *1 Cor. xii.*: "Now concerning spiritual gifts (*ἱερουργίας*), (this is 'spiritual things,' with the meaning here spiritual worship,) brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols (false worship connected with outward rites and ceremonies), even as ye were led (inherited religion according to human traditions); whereof I give you to understand that no man speaking by the spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost. Now there are diversities of administrations, but the same Lord, and there are diversities of operations, but the same God which worketh all in all; but the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit, to another faith by the same spirit, to another prophesy, to another discerning of spirits; but all these worketh that one and the self-same spirit, dividing to every man severally as he wills. (If all true worshippers place themselves unreservedly at God's disposal, the Holy Spirit will determine and use different individuals in Divine service.) For as the body (the one true church of which Christ is only head, and is composed of the whole number of the faithful) is one and hath many members, and all the members of that one body being many are one body, so also is Christ. For by one Spirit are we all baptized into one body, and have been all made drink (into) one spirit; (so that there is the partaking of the Divine strength and comfort through the one spirit by which all believers are baptized.) For the body is not one member but many (so that not one member but many must be used to instruct, comfort and build up the church.) If the foot shall say because I am not the hand I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole body were the hearing, where were the smelling? But now hath God set the members, every one of them, in the body as it hath pleased Him, (so that not one member only, but all the members must fulfill their several responsibilities.) And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand I have no need of thee, nor again the head to the feet I have no need of you. (A church cannot afford to let one member monopolize the preaching, etc.)

Now, much more those members of the body which seem to be more feeble (perhaps the uneducated and poorer classes, yet spirit-filled members of the church) are necessary, and those members of the body which we think to be less honorable, upon these we bestow the more abundant honor, and our comely parts have more abundant comeliness. For our comely parts have no need, but God hath tempered the body together, having given more abundant honor to that part which lacked (so that no one should quench the spirit in a humble church-member by man-made traditions and restrictions), that

there shall be no schisms (divisions) in the body, but that the members should have the same care one of another."

(c) *Eph. ix:* 4-10. "There is one body and one Spirit . . . but unto every one of us is given grace according to the measure of the gift of Christ. And He gave some apostles and some prophets and some evangelists and some pastors and teachers (church members have all their special gifts), for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the slight of men and cunning craftiness, wherein they lie in wait to deceive, but speaking the truth in love, may grow up into Him in all things, which is the head even Christ, from whom the whole body fitly joined together by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

We see then by the above that Christ is the central authority in the true worship, who inspires every member of the body to minister to the whole, so that if one member of the body be appointed by man to supply that which God has appointed to be supplied by the effectual working of every part, the healthy growth of the church is hindered and the whole body is starved and paralyzed. If one man attempts to supply to the congregation what God hath ordained to be supplied through the work of "every joint" and of "every part" of the body, can we wonder if the different members of the whole church become stunted in their spiritual life and at last fall away? But although men know not who should take part in true worship, God who searches the hearts of the worshippers knows, and when He prompts or invites service from any one member, that member should be free to respond to the voice of the spirit, and not hindered by any barrier set up by any church or man's traditions. There should be that liberty in worship that allows the free exercise in the members of the divers gifts of the spirit.

(d) Once more in the support of this, we read in *1 Peter iv:* 10, 11. "As every man hath received the gift, so minister the same one to another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracle of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen."

(8.) In *Acts ii:* 17, 18, we read: "And it shall be in the last days, saith God, I will pour forth my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams, yea and on my servants and on my handmaidens in those days will I pour forth of my spirit and they shall prophesy." Also in *Acts xxi:* 9, we find mention of women who did prophesy; and in

*1 Cor. xi:* 5, we find St. Paul giving general instructions how women were to be dressed modestly when prophesying, so that although it would seem that women were forbidden to speak in public worship in the corrupt church at Corinth, on account of abusing the gift yet with the promise of God that women should prophesy, and with the knowledge that women exercised the gift of the Spirit in the early church, it being mentioned several times in the Acts of the apostles, when God calls and inspires women, who shall forgo their use of their gift of ministering in spiritual things?

(9.) We see then clearly, from what has already been written, that the teaching of our Lord and the teaching of the Holy Spirit in the New Testament is anti-formal, anti-ceremonial and anti-ritualistic. Our Lord did not come to set up one form of worship in the place of another, but He came to abolish all forms and rites and ceremonies, and in their place to reform men's hearts by dwelling in them. St. Paul writes in *Gal. iv:* 9: "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements (observing of ordinances, rites and ceremonies, etc.), where unto ye desire again to be in bondage?" In *Gal. v:* 1: "Stand fast therefore in the liberty, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." In *Col. ii:* 8-10: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him." And again in *1 Tim. iii:* 1, 5; St. Paul warns all believers of the "perilous times" that shall come to the church in the last days, when men shall have a form of godliness, but will deny the power thereof; "from such," he says, "turn away."

(10.) From the above then we see that in true worship all God's people are privileged to exercise their calling in the "Holy Priesthood," and to offer up spiritual sacrifices acceptable to God by Jesus Christ. (*1 Peter ii:* 5.) We see this truth emphasized in the Book of Revelation, which might be called especially the book of worship. Here again, Jesus the Lord is seen in the midst of his people, inspiring a free spontaneous worship, so that the saints of God bow down in deep adoration before the throne, and ascribe to the Lamb power and riches and wisdom and strength and honor and glory and blessing.

In conclusion, let us add that only those who have tried the above method of worshipping God, which is so clearly in accordance with the mind of Christ, know the sweetness and preciousness and spiritual power of such a Divine service. Let worshippers but seek to worship God in spirit and in truth; let them be of one heart and one mind, intent on seeking God's glory; let them by faith behold the glory of the Lord and hear and obey his voice, and then God will bestow more and more abundantly his sanctifying grace and his sustaining power, and the soul will be changed from glory to glory by the transforming spirit into the image of the Lord. Unto Him that loved us, and washed us

from our sins in his own blood, and hath redeemed us kings and priests unto God and his Father, to Him be glory and dominion forever and ever. Amen.

**Science and Industry.**

**A PRESERVE FOR ELK.**—T. S. Palmer, chief of the division of game preservation in the Department of Agriculture, says that there is a herd of 25,000 elk in the Yellowstone Park and the forest reserve adjoining in northern Wyoming.

General Young, who has been superintendent of Yellowstone Park for several years, says that hunters have estimated the herd as high as 40,000 head, and while nobody knows the exact number, because there is no way to count the animals, they undoubtedly number between 25,000 and 50,000.

T. S. Palmer says that several thousand of them winter around the town of Gardner, near the Mammoth Hot Springs, and in Hayden Valley, in the northeastern portion of the park, where there is an open country and plenty of food; more go down to the Wyoming state game preserve, here a range of more than 100,000 acres as set apart in 1905, and others go down to Jackson's Hole, which is being rapidly filled up with settlers, and where for that reason they are no longer safe.

A great part of the Wyoming game preserve is too high for them, and in Jackson's Hole their old winter range is rapidly being covered with cattle and settlers who cut the hay from the pastures, writes W. E. Curtis, in the Chicago *Record-Herald*.

The government now has two game preserves—one on the Wichita River in Oklahoma, and the other in the Grand Canyon of Arizona—and action should be taken to provide for a third for the protection of the Yellowstone herd of elk as soon as possible. They move about in large bands—sometimes in hundreds and sometimes in thousands—keeping together like cattle. They are reasonably well protected against hunters.

The best place for them is on their old winter range in Jackson's Hole, which is a deep gorge shut in by the Teton Mountains on the west and the Gros Ventre Mountains on the east. The banks of the Gros Ventre River are not suitable for settlement and would make an excellent game preserve. The state warden of Wyoming, who has investigated the subject thoroughly, recommends that four townships, comprising thirty-six square miles, be set apart.

**A BIRD THAT KILLS SNAKES.**—California has in its game laws a protective clause for a bird which is neither a songster nor a game bird. The only reason this bird, a member of the cuckoo family, is protected is that it kills snakes.

In old stories of southern California the roadrunner, as it is most commonly called, was credited with killing rattler and other snakes by building a fence of sharp-spined cactus leaves around the reptile and gradually crowding the wall of

thorns closer and closer until the snake's body was penetrated in several places by the cactus needles.

As a matter of fact, the roadrunner, whose wings are so short that it rarely uses them for flying, and then only from an elevation, leaps upon the back of the reptile it wishes to kill, drives its sharp beak into the creature's brain, killing it almost instantly, and then carries it away to the brush to eat at its leisure.

When a harmless snake and a poisonous one, say a rattler, are put into the same cage with a roadrunner, the bird always kills the poisonous snake first. This experiment has been tried in southern California a number of times, always with the same result. *Technical World Magazine.*

LONDON advices state that an order for radium to the value of \$150,000 has been given to a British company by Lord Iveagh and Sir Felix Cassell. The quantity ordered is seven and a half grammes, a little more than a quarter of an ounce, which puts the value of radium at \$8,123,000 per pound Troy. This radium is destined for an institution recently founded by Lord Iveagh for investigating cures for cancer.

**Bodies Bearing the Name of Friends.**

**MONTHLY MEETINGS NEXT WEEK.** Eleventh Month 14-20.

Philadelphia, Western District, Fourth-day, Eleventh Month 17, at 10.30 A. M. and 7.30 P. M.

Muncy, at Greenwood, Pa., Fourth-day, Eleventh Month 17th, at 10.30 A. M.

Haverford, Pa., Fifth-day, Eleventh Month 18th, at 7.30 P. M.

Railway and Plainfield, N. J., at Railway, Fifth-day, Eleventh Month 18th, at 7.30 P. M.

**QUARTERLY MEETING.**

Western, at West Grove, Pa., Sixth-day, Eleventh Month 19th, at 10 A. M.

CYRUS W. HARVEY and BENJAMIN P. BROWN completed the work they felt required of them in the western and central part of North Carolina on the 24th instant. Returned to Woodland on the 26th. C. W. Harvey to remain in that vicinity until after the Yearly Meeting, which has now in the present week taken place and then to return home immediately. During the three months we have been laboring together in the State, nearly one hundred religious meetings have been attended either by appointment or otherwise. About one-third of these were with the larger body, where we found great openness to hold meetings, and where we were most of the time, and a very few in which there was any singing. We often heard Friends say how glad we are to see Friends come around and visit our meetings and families as they once did. There are only very few that ever come now. We were asked why? It was very easy to answer. The larger number are stationary pastors and are not expected to visit the meetings; and in North Carolina, have no regular hired pastor, and they don't want any. They like the old way much better than the modern. The greatest and most grievous mistake Friends ever made was to institute singing and music in place of a waiting worship.

The last meetings which were held at Chatton, Alabama Co., were on the 24th, one at eleven A. M. and one at seven P. M. These two meetings were largely attended; the house nearly full and every one present seemed much interested and thankful for such favored meetings. I think it could be truly said, Truth reigneth over all.

BENJAMIN P. BROWN.

The North Carolina Yearly Meeting of Friends held at Woodland, opened last Sixth-day, the 5th instant, with the Meeting of Ministers, Elders and Oversight, which was attended by about sixty members. As one entered the meeting a sacred solemnity could be felt,

as warmly expressed. "Holiness becometh thus house or word," was succinctly uttered in the language, "Be ye holy, ye that bear the vessels of the Lord." Thanksgiving, humiliation and prayer became the prevailing spirit of the whole session.

Those in attendance from a distance were: From Iowa, Elisha J. and Eva Fye, William Moffit, Charles Moffit, Ethel Rockwell, from Kansas, M. B. and Alice Smith, from New York, W. Harvey, from Ohio, John S. and Esther H. Fowler, Rachel Fane, Laura Hovle, from Philadelphia Yearly Meeting, William Evans, John H. Dillingham, Mary P. Dillingham, Howard Jones, Thomas C. Hoque and Thomas Fisher. From other districts or connections in North Carolina, Thomas Hlinshaw and son, Lewis, A. Harvey Springs, Andrew Smith, Nathan Barker and wife, Solomon Barker and wife, Eliza Spencer, Michael A. Fallow, from Marlboro, Gandelrella Davis; from Oak Grove, Abby Hollowell. Additional visitors are expected after the general Yearly Meeting begins on Seventh-day.

The opening of the meeting for business in North Carolina Yearly Meeting on Seventh-day was characterized by several exercises for the good of that body were poured forth in a measure of right anointing. After a time spent in the appointment of nominating and other committees, epistles of brotherly salutation and edifying were acceptably listened to as received from Kansas, Iowa, Poplar Bluff, Quarles Meeting, New England, and Erieville, England. Those from Canada and Western, though prepared had not yet reached the West. Desires were expressed that this aggregation of Yearly Meetings standing by the original doctrines of the Society of Friends, might present a united front, and live as the heart of one, to the life which raised us up as an ensign to the people in the upholding of the spiritualities of the Christian dispensation, and in that worship and ministry which waits on the Head of the Church for his living authority for every exercise. This preserved remnant now stands in the great crisis of Christendom between the man-made and humanly exercised worship and ministry, and the religion of the Spirit to be supplied by the Holy Spirit. Saw a firm commitment to the faithful standard-bearer. The responsibility for the turning of the tide now rests with the preserved remnant, only let it enter into the harvest not with a rod, but in love.

On First-day four meetings for worship were held, — three at Woodland, Forenoon, afternoon and evening, and at Rich Square, Forenoon, — at the close of which an invitation was announced as sent in to us by the other body to attend their afternoon meeting in their meeting-house, which was complied with by some who are concerned in the ministry, who also attended a meeting of the colored people. The morning meeting in the Yearly Meeting-house was called to include a remarkable public service of the standard and conduct of our religious profession, a testimony in which others joined. The afternoon meeting was witnessed as one occupied in evident life and power, under the wing of ancient godliness. The evening meeting was held as a "Youths' Meeting" which an unexpected number attended, notwithstanding an unusual meeting in the Baptist meeting-house, to hear the "trial sermon" of a new candidate. Such was the feeling spread over the Youths' Meeting that it is believed the hearts of many were inspired with a new earnestness to be strong in the Lord and rejoice in his salvation. It was the most tendering occasion thus far witnessed, if the tears of many are an evidence.

Second-day was given to a consideration of the state of the Society as developed by the answers to the Queries, and more so, we trust, by the openings of the Divine Spirit. But this occasion not being concluded before the departure of the mail, the remaining report must hold over to our next number. To-morrow, Third-day, is to be given up to a consideration of the Revised Discipline.

CYRUS W. HARVEY, after the conclusion of the present session of North Carolina Yearly Meeting at Woodland, will remain to attend the Rich Square Meeting on next First-day, and then return to Kansas. In the spring his prospect is to pursue the further course of study which his Ministry liberates him for religious service in Pennsylvania and New England. He has attended about one hundred meetings in different parts of North Carolina.

**Westtown Notes.**

"THE Household Account Book of Margaret Fox," was the subject of Richard C. Brown's paper to the boys last First-day evening; and Ellen Cope read to the

girls a paper on "A Reason for Going to College," which she had prepared for them.

WATSON W. DEWEES gave an illustrated lecture last Sixth-day evening on Friends' Work at Tunessara for the Indians. This was the first of the course of about sixteen lectures given to the School each week.

RICHARD P. LATAM has recently donated to the West-town Museum two fine specimens of fossil fish from the same formation at Green River, Wyoming.

A CONCRETE overflow is being constructed at the skating pond; this is a permanent improvement, and it will now be possible to raise the water six inches higher than heretofore; it is so arranged that when the entire west bank is filled, another six-inch raise will be available for skating surface.

A SIMPLE Outdoor Gymnasium for the boys is in process of erection just east of Industrial Hall. Ground has been broken, and the concrete floor is being laid by eighteen feet, and a space thirty-five by sixty-six is to be under cover, with an open front to the south. This work is undertaken by the W. O. S. A., and will give accommodation for the boys' regular gymnasium work, and also for exercise in rainy weather.

### Gathered Notes.

THREE MILLION SIXTY THOUSAND FOUR HUNDRED AND ELEVEN MILES OF CIGARETTES SMOKED.—According to government statistics there were 55,402,310.113 cigarettes smoked in this country the last fiscal year. If anyone has any doubt about that being somewhat of a bundle of smokes, the following compilation will disabuse one's mind of the idea. Allowing three and one-half inches (a good average) for the ordinary smoke of this kind, it would make 16,158,093,784 feet of cigarette, or about 3,060,411 miles of smokes. The chain would be sufficient to circle the entire globe one hundred and twenty-two times and still have enough remaining to supply the young men of a small town with cigarettes for a year.

IT HAS BEEN ESTIMATED THAT 25,000,000 is perhaps a fair number of the men and boys in this country who smoke tobacco. Taking this number as a basis, every smoker last year consumed 2216 cigarettes, a daily average of about six. Of these 25,000,000 smokers, however, many million smoke cigars or pipes and some smokers roll their own cigarettes. So the average number each cigarette smoker consumes daily must be much higher than 6-1-4.

The government statisticians are very proud of their accuracy in carrying out a figure so high as fifty-five thousand, four hundred millions to the very last number—13. Perhaps there is a warning to cigarette smokers in these last few figures. Anyhow, the cigarette habit is growing tremendously in this country.

LIBERIA'S NEW LANGUAGE.—There is in use in some parts of the west coast of Africa a system of writing, of native invention, which is said to be successfully competing with English writing. It is called the Val language, and was invented by Basili Barkere, assisted largely by his friends, the characters resemble Egyptian hieroglyphics, but the tongue is said to be harmonious, relatively easy to pronounce, and with a grammar that is far from difficult. It is being more and more used in West Africa, and it is said may become the dominant form of native speech in Liberia and adjacent countries.—*Kansas City Journal*.

SIXTY thousand of our fellow-countrymen and women perish annually through strong drink. Statistics show that seventy-five per cent. of the pauperism and crime in the country is due to this cause alone. The National Society for the Prevention of Cruelty to Children states that ninety out of every one hundred of their cases are due to the same cause. Children of alcoholic parents are consumptive at the rate of ten per one hundred," says the Bishop of London.

We have not had the report for three weeks past, but then two hundred and sixty dollars had been collected by Susan G. Shipley for the suffering Armenians.

JAPAN'S poetic gift to New York, in honor of the Hudson-Lille celebration, is twenty-one hundred Japanese cherry trees.

"The appalling number of divorce cases to-day," says Flora M. Haas, of the Department of Inspection of Workshops and Factories in Ohio, "is due to the fact that our girls are not being educated and developed along domestic lines. Yet our common schools are

not doing one thing to offset this dangerous tendency. Children are being turned out by the thousands, not equipped for life's battles. The wonderful industrial advance of this nation makes it imperative that our schools embrace industrial courses."

### SUMMARY OF EVENTS.

UNITED STATES.—Returns show that the Republican candidates in this State were elected on the 27th inst., and that D. Clarence Gibboney, the candidate for District Attorney in this city of the Democratic, William Penn and Prohibition parties, was defeated by a large majority. In Maryland an effort to adopt a constitutional amendment by which it is expected that one franchise for every thousand negro voters, was defeated by a majority of over sixteen thousand. In New Jersey the Republican majority in the Legislature remains almost unchanged.

Director Neff, of the Board of Health in this city, calls attention to the dangers of fatigue as a forerunner to serious disease. He declares that a healthy individual should not suffer fatigue, except through over-exertion, either mental or physical. He says: "One of the best preventatives against tuberculosis is robust health, which gives great resistive power to the disease, and one of the first signs of depreciation in health is fatigue, although this, with other minor ailments, may be of little importance, yet frequently it is the forerunner of more serious conditions. If colds were less commonly neglected, many cases of consumption would be discovered in its incipency and cures effected before the contagious stage was reached, and pneumonia and many allied diseases would be prevented. Brain workers, the clerk and those spending their working hours indoors, frequently upon their arrival at home are nervously distressed, to work and are fatigued. These conditions are most frequently caused by fatigue poison, from improper ventilation and the continued breathing of vitiated air."

An important decision has lately been delivered by the District Court of Appeals at Washington, affirming the decree of the Supreme Court of the District of Columbia in the case of *Samuel Resnik* vs. Secretary Frank Morrison and Vice-President John Mitchell, of the American Federation of Labor, guilty of contempt of court in the Bucks Stove and Range case. The court held that the fundamental issue was whether the constitutional agencies of government at home are nervous, or defies the mere fact that the defendants were the officers of an international union, said the court, unless opportunity to the cause and added to the gravity of the situation, but it should not be permitted to influence the result. It is expected that an appeal will be made to the Supreme Court of the United States.

Wireless communication overlaid between the Gulf of Mexico and the Great Lakes of the North was established on the 1st instant, when a message under the most successful conditions was flashed from the Port Arthur, Texas, wireless station at 9:55 P. M. to Chicago.

Secretary Wilson, of the Agricultural Department at Washington, is of the judgment that owing to the discovery of the possibility of growing durum wheat in a large part of the territory hitherto considered unsuitable, there would be a great addition to the total of the annual wheat crop. Durum is a Siberian grain, peculiarly fit for soils where there is but a small amount of moisture present. The Agricultural Department has found that it will grow well west of the 100th meridian in the Northern States, and has been already produced at a cost of from sixty-five to seventy cents per bushel. He has pointed out as worthy of imitation the European practice, where on lands that had been farmed for ages food grains were steadily and profitably grown. The secret was in the rotation.

The Carnegie Hero Fund Commission has lately granted awards for acts of bravery, etc., to forty-seven persons throughout this country, and to one person residing in Canada. The acts of courage brought to the attention of the commission included saving children from fast running passenger trains, rescues from rivers, stopping unmanageable runaway horses and carrying persons from burning buildings. Approximately thirty-three thousand dollars worth of twenty-five and twenty-seven bronze medals were awarded by the action of the commission. Of the fifty heroic acts approved, fourteen of the persons responsible for them met their death. In these cases next of kin received the award. It is stated that a list of the killed and injured by automobiles and trucks, etc., in the Tenth Month in New York City has been prepared by the New York Highways Protective Society. The list is twice as large as any similar one gathered in a month in that city and

the largest ever brought together in any part of the country for the same period of time. The list eight killed and twenty injured by automobile, two killed and nine injured by auto and horse traction.

A despatch from Washington mentions that approximately 25.5 per cent. of the deaths of persons in occupations expose them to municipal or street and to general organic dust are due to tubercular the startling fact disclosed in a bulletin prepared by the Bureau of Labor by Frederick L. Hoffman. The statistics indicate that municipal and general organic dusts are less serious in their effect than me or mineral dust, the consequences to health and he says, are sufficiently serious to demand most full attention to the whole problem of dust prevention and removal. Among occupations exposed to municipal dust, those showing the highest mortality are drivers and teamsters, of whom 25.9 per cent. die from tuberculosis.

FOREIGN.—The British House of Commons by a vote of 379 to 149 on the 4th instant, passed the bill relating to the finances of the nation which has caused interest in Great Britain on account of new methods of taxation contained in it. The bill must now go through the House of Lords. In reference to higher duties placed upon alcoholic liquors the Chancellor of the Exchequer explained that the higher duties placed upon alcoholic liquors had had the effect of decreasing their consumption, so that instead of eight million dollars expected from the revenue tax spirits, only about half that would be received. The statistics indicate that the consumption of liquor declined fifty per cent., and in Scotland seventy per cent. He estimated that there would be a permanent reduction of twenty per cent. in the spirits drunk in Great Britain, and the social improvement would be very great.

In France the declaration of Roman Catholic bishops against the public schools, some of whom have prohibited parents to send their children to public schools, together with the effort to prevent certain books being used by school children, has caused great unrest. An association of teachers number one hundred thousand members has decided to test the courts the right of the Roman Catholic church to interfere in the schools of France.

A despatch from Christiania of the 5th says: "In general election that took place to-day throughout Norway, women for the first time exercised the right of suffrage. They voted heavily in the towns, lightly in the country districts."

France has adopted aluminum coins in place of silver. The coins are nicked once, the change to go in effect at the beginning of next year. The new coin of five, ten and twenty-five centimes, or, as they are more commonly called, one, two and five sous, in denomination. A sou is the same value as an American cent. It is said that this is the first time aluminum has been adopted by any nation for coinage on a large scale.

### NOTICES.

By authority of the Yearly Meeting's Committee meeting for worship is appointed to be held at Crosswicks, N. J., on the afternoon of First-day, the 14th inst., at 3 o'clock.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other train will be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114-A.

WM. B. HARVEY, Sup't.

DIED.—Suddenly on the morning of the twentieth of Tenth Month, 1900, in the forty-fourth year of his age JOHN L. HARVEY, son of Eli H. and Mary Harvey (the latter deceased), an esteemed member of Plainfield Monthly Meeting of Friends in Indiana. His attachment to the principles of our Society and his activity in their support, together with his upright Christian intercourse in the community, endeared him to a large circle of friends.

—, in West Chester, Pa., Eleventh Month 10th 1900, MARY B. KEELY, widow of Edward Reeve, in the seventy-sixth year of her age; a member of the Monthly Meeting of Friends of Philadelphia.

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**THE RESTORING REMNANT.**—The work of the Lord is always carried forward on the earth by the *remnant*.—we have heard it said lately. Instead of surrendering our strength unto weakness because we are so ripped of valiants on whom we depended, we might far better regard the empty places as signs from the Lord to wait upon Him for our part in the right filling of them. No man is indispensable, so long as the Lord loveth to supply the void with a new filling for a new time. "He taketh away the first that He may establish the second,"—not always as duplicates of the departed, but adapted by the Master to the new conditions to which He will speak in the newness of the Spirit.

But as the worthies who are gone did not shirk from the new openings of their day, neither will the faithful remnant shirk from the open place left for them as successors to step into as the Lord leads them. A stripped meeting is a standing invitation for the remnant to clothe it. There can be no succession without willing and obedient successors,—not to repeat the precise form of work of some predecessor, but each to do what he is fitted for, as those who went before did what they were fitted for. Thus the preserved remnant will be the preserving remnant, continuing the work of their own day, a work for which past worthies might not be adapted if they were called back. May the preserved remnant of the Society of Friends rise to the new occasions for the fresh services of the religion of the Spirit which is dawning as the religion of the future.

**THE SOFTENING OF ASPERITIES.**—We have been witnessing the proceedings of a Yearly Meeting of those who had waived a partnership with a paid and program ministry en-

gaged for stated times, that they might continue in that kind in which they had been reared, to wait upon the Lord in and for all service. Their considerateness of speech regarding those who had come upon another basis was a lesson to us, and their love to them as fellow beings did not seem impaired, though they could not be indifferent to opposite principles. These were faithfully arranged, but not persons or bodies. There were instances where a written word might seem to carry a reflection on those who did not see with our religious concern, but such words were promptly modified or erased, in tenderness for personal feelings. This love for dissenters though not for dissent had a gathering effect amongst members who were joined in one consent, and it cemented their visitors in bonds of increased sympathy with so guarded a spirit against anything suggestive of acrimony. Would that this spirit had prevailed in other times and places where its opposite became so destructive of spiritual life.

## The Two Schools.

We have seen the possibility,—sometimes the reality,—of a school where a room is set apart for a class of those who require a quiet place for study and meditation, that problems of thought may be worked out and the mind itself be deepened and enlarged by its inward exercises. In another apartment are collected those who are not required to be educated by thinking, but rather by constant lecturing or vocal instruction. The one room is full of silence that it may be full of thought and study. The other is full of vocal noise that minds may gather information only, by listening to what is told them. It would be cruel to place these two classes into one room together,—cruel rather to the silent investigators. By the incessant talking of teachers the scholar's opportunity for inward education would be continually broken up. If the rulers required the silent-study school to keep in the mixture with the constant lecture-school, it would, by forcing them to remain superficial, be working wrong to their education.

Noise and silence cannot occupy the same room at the same time. But we are told that love requires it. We are told that in the school of Christ the silent worshippers should sit with the exclusively vocal wor-

shippers in the same religious meetings and have their liberty of worship demolished. We are told that Christian love requires that both the silent worshippers and the vocalists should remain in unity, tolerating together each other's mode of worship during the same hour,—a most confusing expectation, and physically as well as spiritually impracticable. A waiting worship and waiting ministry must, out of very love, be gathered in a room where it is permitted. A program worship inseparable from continuous outward sounds must take a separate place. If this be separation, it is better than a fusion which is confusion, of which "God is not the author, as in all churches of the saints." If it is thought important to decide which school of worship is the separatist, let it be decided which mode was the original, in that society.

## An Ancient Meeting-House.

"An account of the ancient meeting-house at Bristol, Bucks County, Pennsylvania, with one exception the oldest building of the kind in this State, was compiled about sixteen years ago, and the following extracts will doubtless interest the readers of THE FRIEND. The property is now held by the Fifteenth and Race Streets branch of Friends. The copy of the proceedings of Falls Monthly Meeting, in the matter of the marriage of John Satcher and Mary Loftie, a number of whose descendants 'are with us unto this day,' sheds a pleasant light upon the customs of 'ye olden time.' M.

## FRIENDS' MEETING AT BRISTOL, PENNSYLVANIA.

"Meetings for worship were very early established about the Falls of the Delaware, even before the land bore the name of Pennsylvania, and the Friends who were settled from Bristol upwards used to attend the meetings for business at Burlington, New Jersey, where a Monthly Meeting was established in 1678. The meetings for worship were held at the houses of some of the inhabitants.

"A Monthly Meeting was established at the Falls on the 2nd of Third Month, 1683, at the house of William Biles, the Friends of Bristol and Neshaminy (now Middletown), belonging thereto. Phineas Pemberton was appointed at the next Monthly Meeting to keep a record book, in which to enter all births, marriages and deaths.

"To this Meeting the Proprietary and Governor, William Penn, belonged, when he was in this country, and a certificate was made out for himself and wife, Eighth Month

8. 1701, previous to their departure for England.

"The Yearly Meeting held at Philadelphia, Seventh Month 7, 1683, desiring the Falls Monthly Meeting divided into two meetings, viz.—the Falls Monthly Meeting and Neshaminy Monthly Meeting, and the two to compose Bucks Quarterly Meeting, this was accordingly done, the first Quarterly Meeting in Bucks County being held at the house of William Biles, the 7th day of Third Month, 1684.

"At Falls Monthly Meeting, held Fourth Month •8, 1704, the Friends of Bristol desired to have a meeting sometimes amongst them, to which meeting Friends generally agreed, but it was referred to the Quarterly Meeting for further consideration. It was agreed that an appointed meeting should be held there on the First-day of Ninth Month next. At the Monthly Meeting held Twelfth Month 7, 1704, Samuel Carpenter, having proposed to this meeting to give a piece of ground for a meeting-house and burying place and pasture at Bristol, in the country, the Meeting having kindly accepted the same, orders that it be deeded to Joseph Kirkbride and others, for the uses aforesaid.

"Eleventh Month 7, 1707.—A meeting was allowed once in two weeks on First-days, and once a week on week days.

"Second Month 6, 1710.—The meeting place was changed from Ann Mayer's house to the widow Baker's.

"Eleventh Month 3, 1710.—Bristol Friends renewed an application, first made in 1709, for the building of a meeting-house. Agreed with and forwarded to Quarterly Meeting for their concurrence and assistance.

"Twelfth Month 7, 1710.—Falls Monthly Meeting. As several of the Friends appointed as trustees to hold the property given by Samuel Carpenter to this meeting are dead, and others are gone out of this Province before it can be completed, the meeting thought it convenient to make a new choice, and appointed William Crossdale and others to get it secured to them for the uses aforesaid.

"The request of the Monthly Meeting as to the need of a meeting-house at Bristol, was at last acceded to by the Quarterly Meeting, as the following quaint Minute sets forth:—

"At a Quarterly Meeting held at Middletown, ye 22nd of ye Twelfth Month, 1710. This meeting having under consideration the building of a meeting-house at Bristol it's concluded there be a good substantial house built either of brick or stone, and the Friends appointed to take the dimensions, and for the covenants (conveniently) place, is Joseph Kirkbride, Joshua Koups, John Satcher, Thomas Stevenson, Thomas Stackhouse, and Adam Harker, together with such of Bristol Friends as they think fit, who are likewise to compute the charge as near as may be, and to appoint who they think fit to manage the work and give an account of their proceeding to the next meeting."

"At a Quarterly Meeting, held at the Falls, the 31st day of Third Month, 1711, the Friends appointed to take care about the meeting-house at Bristol, report they have made some progress therein, having ob-

tained a grant of a lot of land of Samuel Carpenter, to set the meeting-house on, likewise has agreed for the dimensions; first ye carpenter work has computed ye charge of ye whole, and thinks it will be about 200 pounds. And this Meeting appointed Joseph Kirkbride, Thomas Stevenson, William Crossdale, and George Clough to undertake the first, the rest of ye work belonging to it, and take care to see it well and carefully done, and with what expedition maybe. This meeting likewise advises Friends to make up their collections at each Monthly Meeting, and pay them in to George Clough, who is ordered to pay it out as occasion is seen by ye Friends above mentioned. This Meeting appointed Joseph Kirkbride, Thomas Stevenson, William Crossdale, George Clough, Samuel Burgess and William Atkinson, to take the conveyance of two lots from Samuel Carpenter for the meeting-house and burying ground.

"At a Quarterly Meeting held at Middletown, ye 30th day of ye Sixth, 1711. The Friends appointed to take the conveyance of two lots of land from Samuel Carpenter, for the meeting-house and burying ground in Bristol do report that the deed is signed and executed. Ordered to be placed in Thomas Watson's hands.

"Thus Bucks Quarterly Meeting secured the title to the property originally given to Falls Monthly Meeting in 1704. This is to be attributed to unaccountable procrastination by the persons appointed to be trustees at that time. Subscriptions were urged at each Quarterly Meeting after until finally the 25th of Twelfth Month 1713 'the committee to settle Bristol meeting-house report they have completed the same.' And thus Bristol meeting-house was no doubt finished in 1713.

"Samuel Carpenter to whose munificence we are indebted for the site of the meeting-house and the grave-yard property, was born in Surrey, England, and came to the Province from the island of Barbadoes in 1683. He was a wealthy shipping merchant of Philadelphia and the largest landholder in Bristol Township at the close of the century. He purchased some two thousand acres contiguous to Bristol, and including the site of the Borough. He likewise owned two islands in the river. He probably built the Bristol flour and saw mills. About 1710 or 1712 he removed to Bristol, and made his summer residence on Burlington Island, his dwelling standing as late as 1828. He was the richest man in the Province in 1701, but lost heavily by the French and Indian war in 1703. He was largely interested in public affairs, was a member of the Council and Assembly, and Treasurer of the Province. He is spoken of in high terms by all his contemporaries. (Davis's History of Bucks County.)

"From Falls Monthly Meeting Minutes, we find that on Seventh Month 2, 1713, Bristol Friends were allowed to have a meeting every Fifth-day until the latter end of First Month next. Second Month 7, 1714. Bristol Friends desire a meeting continued there every First-day. The meeting grants their request.

"It appears that the meeting-house was

built of brick during the years 1711, and 1713. It was repaired in 1728, which was in some danger of falling,—a singular circumstance for a building only sixteen seventeen years old. In 1735 or '39 addition was built, making it considerably larger, and in 1756 it was finished in upper story. . . . Previous to this (1740), the galleries faced Market Street, the backs adjoining the partition wall bet the original house and the addition of '36. The aisle came from the door at Market Street end, proceeded to the gallery and probably through a door into the apartment. The aisles divided the seat benches into two parts, the men taking the side, the women the other in meetings worship, but at business meetings the women transacted their duties in the smaller c. The galleries in this room were arranged in the same manner as those in the me end, against the partitions.

"During the Revolutionary War meeting-house is said to have been used as a hospital, and we know that troops occupied the smaller end in 1778.

"These lots were confirmed to Samuel Carpenter by patent from the Commission of William Penn, Fifth Month 26, A. 1708, and were deeded by the said Carpenter in one deed to the Trustees appointed the Quarterly Meeting of Friends of the people called Quakers, in the County Bucks, in the Province of Pennsylvania, for them to hold for the benefit, use, and behoof of the poor people of the said Quakers; belonging to the said meeting forever, and for a place to erect and continue a meeting house, and for a place to bury their dead."

"The first overseers for Bristol meeting-house were appointed in 1706. Elders were first appointed in Falls Monthly Meeting 1714. Bristol was made a Preparative Meeting in 1715, and joined to Middletown Monthly Meeting in 1788."

MINUTE OF FALLS MONTHLY MEETING, CONCERNING JOHN SATCHEL'S MARRIAGE TO MARY LOFTIE.

"Eighth Month 1, 1701.—John Satchel proposed his intention of taking Mary Loftie to wife, it being the first time Joseph Kirkbride and John Sirkit were appointed to make inquiry into his clearness and report to the next meeting. The Governor, being present, reporting to the meeting that he is to leave him in his affair at Pennsbury, and that the season of shipping requiring expedition for his departure, and that it will be more to satisfaction to see the thing accomplished before he leaves the country, and taken away the occasion that may happen by living together unmarried, and the meeting, well considering the thing, judged it best to give way to it than to delay it to our next meeting, falling at a great distance from this meeting. It was therefore agreed that this meeting be adjourned till this day week, to take the report from the Friends appointed, that if nothing appears but clearness they may be left to their liberty. The Governor being present, a member of this meeting acquainted us of his intention to depart for England in a short time. It was therefore agreed that

seventh Month, 18, 1909.

neas Pemberton, Joseph Kirkbride, Richard Hough and Samuel Dark draw up aIFICATE concerning him to be in readiness this day week.

At a Monthly Meeting at the Meeting-house, held by adjournment, the 8th day of the 11th Month, 1701.—The Friends appointed make inquiry into John Satchers' clearings in regard to marriage, report they find him out that he may proceed according to his intentions.

A certificate on the Governor's behalf of his wife's was read in this meeting and proved, and ordered to be signed by those present, and the meeting being but small, it was read that those absent Friends that were desirous to sign it should have their liberty. John Satcher and Mary Lottie appeared the second time before this meeting, and produced letters of recommendation from some of their friends of their orderly conversation, after they came over here and this meeting, finding nothing but clearness concerning the proceedings they are left to their liberty to proceed according to their intentions.

STEPHEN GRELLET'S TRAVELLING EXPENSES.—We are informed by a niece of Stephen Grellet, that he paid his own travelling expenses on his religious journeys, and that his partner in business, Robert Pearsall, took him back into partnership on his home visits. Sometimes, on his departure, Stephen rellet left his wife and daughter in New York, with his sister-in-law and brother Pearsall.

A characteristic letter of his partner, Robert Pearsall, reflects the grace of his spirit. It was written to his daughter, Rachel P. Smith, on the apparent convalescence of her husband, John Jay Smith. We extract the following portion:

"These seasons of trouble, my dear, have a certain tendency to draw us together more strongly than a three-fold cord (which is said, is hard to be broken), softening the heart and leading it into nearness (without affectation) to the Father of all sure mercies, imploring his holy help to enable us to yield up our own will, who I never doubted, orders all things aright and for the good of his children; then to a prime reliance on Him, my dearest daughter, and son do I, in the strongest terms I am capable of, recommend you with myself. There is nothing like it to smooth the rugged paths of life, and you may be said to be just entering these; and be not so anxious to be exempted therefrom, as that you may not profit by all the dispensations Providence may see meet to dispense to you.

"Thy Affectionate Father,  
"ROBERT PEARSALL."

WHEN the unseen Teacher of this dispensation, the Spirit of Truth—the successor of Christ—is accepted as the authoritative source of "All Truth," the silences and solitudes will be to us what they were to the Master—periods of attainment, or refreshment.—B.

IN prayer it is better to have a heart without words, than words without a heart.—BUNYAN.

## The Great Laird of Urie.

BY A NON-MEMBER, IN 1673.

In Robert Barclay's "Catechism and Confession of Faith," he displays conspicuous ability, and both should be studied by those Unitarians, who contend that theirs is the only Christian faith which can be fully expressed in the exact terms of Scripture, without comment or addition. This is what Barclay undertakes to do for his faith, and he accomplishes it with a mastery over Scripture, both in its letter and in its power, very remarkable under any conditions in so young a man, especially remarkable as the fruit of a mind formed under a Catholic education.

No doubt his theology is of the *solus Pater supremus* type. It would not be fair towards Barclay's own estimate of his position, or, we should, on this ground, characterize his confession as in its essence Unitarian, not that this would be true, in the sense of identifying it with any extant school of Unitarian faith; but the reason is mainly this, that no existing Unitarian school is strong enough to take up and assimilate Scripture so completely and *ex animo* as Barclay does. Barclay had no great love for "the pretended rational Socinians." There is indeed no evidence of his having studied Socinus as he studied Calvin; nor probably, if he had, would it have made much difference in his estimate. Barclay would never have joined with Penn in his famous and just eulogium of Socinus; the class of man would not, any more than the view of doctrine, have been at all to his taste. He doubtless knew by some degree of personal intercourse what the English Socinians were like, and hence he derived his familiarity with their position. His great quarrel with them is on the ground of their unspirituality. They are all for concrete Scriptures and natural light. Revelation they reduce to a mere letter, which may be critically read; Christ to a mere personage in history, who may be studied; supernatural illumination they altogether deny.

Well, the body which in England once constructed the theology of Westminster, has long been on its journey from Calvinism, and after drifting leisurely down the still waters of Arianism, has taken horse and ridden through the Socinian glen without halting, and has pretty much succeeded in coming out of the other end of it. Whether then is it turning for a religion? What guide posts does it enquire after? Concessedly it is attracted most powerfully by those landmarks of a free and first-hand spirituality, of which Quakerism is the most prominent English instance, if not, as some say, the noblest Christian example. If remaining Unitarian and Christian, it is resolved to unite the amplest measures of intellectual and spiritual discernment, it could hardly be better occupied, as a preliminary exercise, than in getting by heart the Catechism, and especially the confession of Barclay. Striking and valuable in their way, as are these earlier and minor productions of Barclay's genius, they pale before the greatness of the "Apologia," and are therefore almost forgotten.

## A Warning.

"This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heavy, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; —from such turn away." (1 Tim. iii: 1-5.)

This is indeed a solemn warning, and one that should cause every person to pause and ask the question: "Am I guilty of any of the sins named?" Man can be guilty of some or even all of these transgressions, and yet "have a form of godliness." Man does not need to commit all the sins named to become guilty. We read that "Whoso breaketh one of the least of the commandments is guilty of all." (Jas. ii: 10.)

The apostle says: "This know, that in the last days perilous times shall come;" and we find the truth of this verified by that which is taking place around us. Men are certainly lovers of pleasure, for they will neglect their religious duties rather than miss any pleasure or forego any earthly desire. The cross seems too heavy to be borne, and rather than deny themselves they omit to do the Divine will; yet these have a "form of godliness," but "deny the power thereof."

Paul, that eminent apostle, uses these very comprehensive words to the church at Corinth: "I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that *your faith* should not stand in the wisdom of men, but in the *power of God*." Here he directs them to something not found in man, nor of man; but as he kept low, the power of God was manifested in those to whom he was sent. This know, that whoso is guilty before God, cannot stand in the power of God, neither can he know Him.

We read that, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Obedience to the will of God brings believers into the Divine favor, for Jesus saith: "Ye are my friends if ye do whatsoever I command you." Let those be watchful then, while they are making a profession of righteousness, lest they are walking in the way of the ungodly and come short of the saving power which redeems from all unrighteousness. The apostle mentions only those sins which are common to men, and which some try to justify themselves in doing, even this: "Despising those that are good," and turning a deaf ear to the "reproofs of instruction," because it brings a judgment upon their words and actions; being judged by the light in themselves, they become guilty before God. All unrighteousness is sin; therefore whoso breaks the least commandment is not of the Truth, but is under condemnation; and without repentance, is judged as a sinner.

The apostle Peter, after referring to those

who suffer as Christians, saith: "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God." (1 Peter iv: 17.) And a little farther he saith: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" There are so many things in these "perilous times" to lead away from the Truth, that Friends need to take warning, lest while they are making a profession of being led by the Spirit, they also deny the power of God.

The apostle labored in the demonstration of the Spirit and of power, that man's faith should not "stand in the wisdom of men, but in the power of God."

JEREMIAH LAPP.

LORENEVILLE, Ontario, Canada, Tenth Month 20th, 1909.

WAS IT JUST?—How many times unbelieving souls have declared that they could not accept the truth that Jesus Christ died for sinful men. "How could it be just for the innocent to bear the punishment of the guilty?" as if justice was all there in this world.

A story is told of a prisoner of war in one of those awful prison pens where so many brave men died, who at three different times might have been exchanged and escaped from the misery and starvation which destroyed many; but he waived his opportunity that some one more feeble or more needy might be liberated, or that he might care for some one who in his absence would perish; and so remained in the prison until his release came by the fortunes of war.

"Will any doubter say, 'Was this justice?' 'Justice?' No! It was as far above justice as heaven is above earth. It was love; the love of Him who suffered 'the just for the unjust that he might bring us to God.'" And did any of those prisoners of war refuse a release because it was not just? They were not so foolish as that.

This was the love of a Christian. "But God commends his love to us in that while we were yet sinners Christ died for us." Will you reject his sacrifice? Shall Jesus have died for you in vain?—*The Christian.*

Although much weakness prevails amongst us, a once highly favored people, but who in great measure have forsaken their first love, we hope by humbly bowing before Him, and awaiting the arising of the Lord's power, we may yet be favored to return to Him and thus be encouraged to labor together to strengthen the things that remain, that are ready to die, that His blessed name may be glorified, our own peace secured, and that cause dignified with immortality and crowned with eternal life, may not only be held up, but spread among men.—*Ohio to Canada Yearly Meeting.*

I USED to think and do now, how very little dress matters; but I find it impossible to keep up to the principles of Friends without altering my dress and speech. Plainness appears to be a sort of protection to the principles of Christianity in the present state of the world.—*From diary of Elizabeth Fry, Elizabeth Month 3rd, 1798.* (Fifteen years old.)

### Correspondence of Abi Heald.

(Continued from page 146.)

1870.

Dear — :— It seems a long time since we have heard from thee. We have been pretty well this summer the greater part of the time. 'Tis a great favor to enjoy the blessing of health, and it seems to be such a plentiful season, with the exception of apples. I am fearful we are not thankful enough for the many blessings thus bestowed on poor mortal man. Oh, if we were more engaged every day in turning our attention to Him from whence all blessings come, and watching that the enemy does not lead us astray, or tempt us to do things that will cause the poor heart to ache. The Christian's path is one of continual warfare. How desirous I am that my dear son may be enabled to walk in that strait and narrow way; though trials may attend, persevere on, and the same good hand that led Jacob of old, will direct thee, dear son. Although thou art far separated from thy parents, I believe thy Heavenly Parent is watching over thee. Yield obedience to his teachings. He teaches as never man taught. I believe there is a work for thee to do. Each has a work to do for himself. Read often in the Holy Scriptures, they will instruct thy mind. Yes, there is great instruction to be gathered therefrom, if we turn the mind unto Him, who is able and willing to give counsel and direction. Yes, dear son, in time of trial, there is one to whom we can open the mind, even the Father of mercies. And if we keep close to him he will not suffer the enemy to prevail. Neither is it in the power of man to cast down, if our trust and confidence is in the Lord alone. How was it with Daniel? He trusted in his God. Cruel men cast him into the lions' den, but that Almighty Power, in whom he had trusted, shut the lions' mouths. And I believe Daniel's God will be near, and in his own time he will, if we are faithful, arise to the praise of his ever adorable name, who is forever worthy.

From thy well-wishing mother,

ABI HEALD.

Fourth Month 11th, 1870.

My dear and well-beloved Son:—It is with sorrow of heart that I have to take up the pen, to announce to thee the sad account of the departure of our dear son, thy brother Francis, who died yesterday, or rather this morning, at half-past three, after going through great suffering of mind. Yet before he was called to his long home, he was favored with true peace of mind, and it was remarkable what he had to say. It seemed yesterday his tongue was loosed, to praise his heavenly Father. Yesterday week he was at meeting, but was taken sick in the evening with measles, and seemed to get along pretty well, they were out nicely by sixth-day, when he was taken worse. We did not send for the doctor till evening; he said they had settled on his lungs. Francis had a great deal of good advice to give us, that will be long remembered. He said he wanted his brothers to dress plain, wear plain clothes and said tell Joseph to dress plain and set a good example. O how he wanted

to see his dear brother, yet he said, I do not see him unless I get well; that is doubt Only one short week severed him from arms. O it is such a trial. No one know but those who have such trials to go through. Such a dear son, he said he wanted to get well to help father, but alas he is more. If we asked him how he was, said, "peaceful in mind;" yet his poor brother suffered. Such a triumphant close, I witnessed. He said he longed to go home to heaven, so peaceful did he feel and he so affectionate, kissing us, often say: "Oh my dear father and mother, they are kind but that he was so unworthy." His funeral is to be on Fourth-day. What a great blessing to have a son thus favored in the last and final close. I want thee to remember to dress plain. He said if he were he would advocate the good cause.

Thy mother, ABI HEALD

Seventh Month, 1870.

My dear Son — :— buried thy dear daughter yesterday, which was a great trial to them. That is the only funeral there I been at Carmel since Francis was buried. We do miss him yet, but our loss is his gain. Thou, dear son, keep close to the dear Master in all things, and he will direct thee aright. Cousin Ann Test is very sick, it is not likely she will get well. The children will be left without father or mother, though they will have plenty for support. Yet we do believe those that have little, if they seek for Best Help, will be enabled to find, they lack not. Seventh-day a week will be our Quarterly Meeting. And then it will not be long till Yearly Meeting. O that those of us who are favored with health, so as to attend, may indeed be at our posts, each of us seeking for Best Help. And not only in our own strength, or speak in our own time, but wait for the arisings of life. Often do I think of you far away in your little meeting, though you be few in number, yet if gathered in the Blessed Master's name, he will be in the midst. Do be faithful, and no doubt you will experience that He is often near. May we all constantly maintain the struggle to obtain the victory. For the enemy is ever busy, trying to turn the mind from that which is good; heed him not. There is a power above every other power and to the Lord alone let us look. From thy affectionate mother. ABI HEALD.

Ninth Month 26th, 1870.

Dear Son — :—Thou hast been brought very near to me at this time, as is often the case, with desires that thy walk amongst men may be consistent with the profession thou art making. That thou mayest set a good example in all respects, that thy conduct and conversation may bespeak a heart desirous of becoming a true disciple of a meek and crucified Saviour. Be willing to deny thyself, take up the daily cross, and give diligent heed to the still, small voice, that I believe is often speaking in the secret of thy heart, that will teach thee as never man taught, and will direct aright. Yes, dear son, very near dost thou feel. Often is the remembrance of our dear departed son, thy brother, made precious to me. And



icularly so this morning, contriving soul before the Lord, in an especial manner, with desires to be prepared to meet in heaven. Yes, great cause have we to glory to our Father, who fitted, prepared, and enabled him to become a preacher of righteousness. Though his time was short after he became changed, so as to speak experimentally of the goodness of the Lord to his poor soul. I want thee not to get discouraged, but look to the alone true grace for help. I was glad to hear thee got to Quarterly Meeting, and that you had a good meeting. From thy well-wishing mother who so often puts up her petitions for absent boys.

ABI HEALD.

(To be continued.)

Women and Christianity.

A large majority of professing Christians are women. The fact is so well known, that infidels have seized upon it as a weapon to wield against Christianity. They suppose, since women are not, as a class, so strong minded as men, that there must be a weakness about the cause which they so generally espouse. They forget another fact, equally well substantiated, that women possess a quicker moral perception than men, and their hearts are less corroded by contact with a wicked world. Hence it is rare that a woman infidel is found. There have been such characters, and they have always been regarded with astonishment.

Hume once informed the celebrated Dr. Gregory, that he numbered several women among his disciples in Edinburgh. The doctor replied: "Tell me whether, if you had a wife or a daughter, you would wish them to be your disciples? Think well before you answer me, for I assure you, that whatever our answer is, I will not conceal it." After some hesitation, Hume replied, with smiles: "No; I believe scepticism may be too sturdy virtue for a woman." His reply, though designed to be evasive, sufficiently disclosed his real feelings. He could not respect a woman who would trample, with herself, upon the Christian religion. It is so belittling her sex and circumstances that he could not say he would have a wife or a daughter reject it. He might respect infidel men, but not infidel women. This is true of mankind generally. Even if religion were a great delusion, we should prefer to see it possessed by women for the excellence and stability which it gives to their characters. This fact indicates a wonderful adaptation in Christianity to their natures and wants. This adaptation is expressed also by the peculiar blessing which the Gospel has everywhere conferred upon woman. She has been degraded in every country where the Bible has not shed its light. One of the darkest features of heathenism is the wretched condition of wives and daughters. But Christianity has always elevated them. They now occupy the most desirable position where true religion has the firmest hold.—From *Life at the Fireside*, by Wm. M. Thayer, pages 370-1.

I'm waiting now to see the Lord.  
Who's been to me so kind;  
I want to thank Him face to face  
For this my quiet mind.

OUR YOUNGER FRIENDS.

WHERE ARE YOUR THOUGHTS?—Where are your thoughts? That fifteen or twenty minutes you were sitting alone in the twilight, dear girl, before the lights were on, that half hour before you went to sleep last night; young man, that little while before the clock struck the hour of rising this morning?

What thoughts come to dwell in your mind in those moments between duties? "As a man thinketh in his heart, so is he." Are your thoughts of loved ones whose lot you would make easier? Are they of noble service you would render men? Are they of the good things you have seen in others, of victories you would achieve, of successes you would win? Are they of the beautiful and the good in the world of literature and song? Are they thoughts of prayer and praise?

Or are your thoughts of selfish pleasures, of questionable sins you would indulge in, of books you hide from those who love you best? Do you think uncharitable things of others?

As you think to-day you will be to-morrow. Thoughts are but seeds. If you foster them, the fruit is inevitable. Think mean thoughts to-day, and you will be a mean soul to-morrow. Think great thoughts and loving, and you can not but grow great. Dream not your thoughts are secrets of your own. They mold your face; they make your character; they come forth and startle you when you least expect it in word and deed. They are your real self.—*Onward.*

STORY OF A HOMELY LITTLE PRINCESS.—Once upon a time—only you must not think this is a fairy story—there was a little princess growing up in a great palace, who was destined to occupy a very high and important station and exercise a great influence in life. Princesses are always supposed to be beautiful, but this one was not at all so. On the contrary, she was decidedly plain, with homely features and a small, insignificant figure. But she was gifted with a lot of good common sense, she was bright, well educated, and vivacious, and she was thoroughly good. Her name was Charlotte Sophia, and she was the daughter of a petty German prince, a second son of the Duke of Mecklenburg-Strelitz.

Did you ever hear of her? She is well worth knowing for more than one reason, one of the least being that she was a Queen of England and the mother of a great family of English princes and princesses. The story of her marriage to George III of England has a touch of romance in it, and is one of the "bits" of history that will interest young people; for it is almost as simple and delightful a pastoral as the Bible story of Ruth and Boaz.

As I have said, the Princess Charlotte was a very bright and intelligent girl, well-educated and accomplished. When Frederick the Great was overruling and desolating the German provinces after his victory at Torgau, she was sixteen years old, just budding into womanhood. Her sympathetic soul was touched by the horrors and miseries of the German land that she knew and loved. In a moment of impulse she sat

down and wrote a letter of protest, denouncing war and praising the charms of peace, which was forwarded to the Prussian conqueror. It was a strange thing for a young girl to do; but it was a beautiful letter, admirably written, without a single blot, and reflected a great deal of credit upon both the heart and mind of the little princess.

In fact, when the letter was published, it was read by a certain prince just entering upon manhood, who exclaimed: "This is the lady whom I shall select for my consort; here are lasting beauties on which the man who has any mind may feast and not be satisfied. She is fitted to be the queen of any nation upon earth." The prince was George of Wales, who in less than two months was George III, King of Great Britain and Ireland. He made good his assertion, and like the prince in the story-book, he sent over the sea at once for his princess.

The sixteen-year-old princess was playing one day with her young companions in the gardens of the ducal palace at Strelitz. In some of their romping games, the gay young girls began to gossip about who their future husbands would be. "I shall never marry," said Charlotte. "I am such a homely little thing, no person would have me."

The postman's horn sounded at that moment. "There comes your sweetheart, Princess," cried one of her companions. It actually proved to be the fact. The post brought a letter from the young sovereign of England, asking her to be his queen. The princess was not the woman to refuse so honest and sincere a wooer, and the marriage accordingly took place. The wedding was a splendid affair; the bride's dress was of white and silver, with an endless mantle of violet velvet lined with crimson, fastened on one shoulder by a bunch of large pearls. Charlotte was eighteen, and King George was twenty-three.

They led the simplest, happiest lives of any married couple I ever read of. With all his political errors, George III was an honest, stainless gentleman; and he and his wife were devoted to each other. They loved simple pleasures, and did not enjoy the gay pageants and the costly entertainments of court life; but neither shirked their duties. Their happiest hours were passed in the country among rural retreats. They enjoyed the simplest pleasures—and after an innocently-supper day they would go to bed without any spender.

Does not this seem very commonplace and domestic, not at all as we dream of royalty? But George III and his Queen were not like other royal personages. Charlotte Sophia was a very domestic person, caring more for her household and her children than for the gayeties of royalty. She could play the part of a queen, however, when necessary; but her tastes were simple. The homely little princess was one of the best of mothers. She had I don't know how many children—but they were all well brought up and carefully trained.

At their country home at Kew, the royal children had a little farm, and raised their own crops, and were in the habit of inviting the King and Queen to partake of their

simple rural meals. Was it not a pretty idea? On these occasions, Queen Charlotte and her husband would take a holiday in the country, and, forgetting all about the cares of royalty, enjoy themselves just as any private person would do.

For fifty-seven years, Charlotte Sophia occupied the high station of Queen of England, all of which time she was the most exemplary wife in Europe and one of its best women. She died in 1813, aged seventy-three years. Of Queen Charlotte's children, four ascended thrones, and another was the father of the late illustrious sovereign of Great Britain, Queen Victoria, whose strong domestic qualities and best elements of womanhood were inherited from her grandmother, the homely little princess of Mecklenburg-Strelitz.—*The Advance*.

DEPENDABLE YOUNG FOLKS.—"You need not worry a thing," said a woman, when her niece fretted for fear the boy she had engaged to take a parcel to the five-o'clock train would be late. "John is a dependable boy, and he'll be here."

"But boys of thirteen are so heedless," lamented the young woman. "I wish I had found some one more reliable."

But the words were scarcely out of her mouth when the boy arrived, and the parcel was delivered in time. "I always keep my word," he said, in answer to her many cautions. "Of course, I might fall and break a limb, but I don't think you need worry at all."

I really do not know where boys and girls just entering their teens received the reputation for being wholly untrustworthy. Some of the best and brightest and most trustworthy boys and girls I know, are hovering round that age, but still I hear people say every day that you can't put any dependence in them.

Just a few weeks ago a girl gave up a chance to go to a picnic, in order to stay at home and take care of the baby, because her mother had a headache. Does that look like heedlessness? And only last year a boy of fourteen sat with his hand under the spout of a gasoline can holding it stiff till his mother reached home. He was stout, as well as cramped and tired, but he was afraid to let go. No one was near, and if the oil had escaped, it would have set fire to the building, for a wood fire was playing in the shed, and by accident a big lad broke the spout to the heavy can. He ran away in fear, but the plucky little lad held on and saved the house from destruction.

"If you are anything in the world," a mother used to say to her boys and girls, "be reliable. Be sure that people can depend upon you, and you cannot fail in life. And, above all things, be faithful in the little things."

And do you know the little things are the hard ones? If we do them well, we may rest assured when the big ones come, we will know all about managing them. A boy who longs to dash into a burning building and rescue a child from death, almost shed tears when his mother asked him to weed the onion bed last week. You see, dashing into the building would only take a few minutes,

and he feels sure he would get out all right, but it takes pluck to work faithfully when the sun is doing its best to scorch his back.

But the boys and girls who can be depended upon now are the ones who will be the successful men and women by and by.—*Exchange*.

JOHN BURROUGHS, the distinguished naturalist, said in a recent article: "I do not deary aiming high, only there is no use aiming unless you are loaded, and it is the loading and the kind of material to be used that one is first to be solicitous about."

The years of youth are the loading period of life. It will pay from every point of view to make it as thorough-going as possible.

"It's thorough that does it," is sometimes a saying. Peary's thoroughness took him to the North Pole. Peary's foresight, accurateness and careful calculations are very well illustrated by his success in attacking an engineering problem assigned him while he was at Bowdoin College. A large, complicated wooden bridge had been constructed across the Saco River on unscientific principles. When the bridge threatened to fall the designer telescoped another bridge into it in such a curious way that the downfall of the whole structure was even more imminent. Peary was sent by his instructor to make a drawing showing just what beams and pins would give way first, and just how the strain would feel its course from weakness to weakness. The problem was extremely complicated, involving test after test and persistent calculations. Yet, shortly after Peary made his full report, the bridge collapsed exactly as he had predicted.

### Am I a Friend?

FOR THE FRIEND.

An Episcopal-Methodist minister referring to the different religious denominations, said: "The Quakers were the only body of professing Christians who chose to assume the name 'Friend.'" Quoting John xv: 14, 15: "Ye are my friends, if ye do the things which I command you."

I have often thought, since our Society was referred to by this minister in his discourse, that the responsibility in adopting the name of "Friend" was well understood by George Fox and his fellow believers, in the beginning of our Society.

According to the thus quoted text, through their obedience they were worthy of being his friends. They had obeyed the required discipline.

"If any man would come after me, let him deny himself, and take up his cross and follow me." (Matt. xv: 24.)

The Apostle Paul says: "Faith cometh by hearing, and hearing by the word of God." Then faith finds its expression in obedience. By obedience in Him we learn to live as we should, for obedience is the essence of faith, and the secret of victory is in obedience to Him.

A Friend, according to the text, must acknowledge to be an associate of the Lord Jesus Christ, a solemn obligation no Christian believer can escape.

Jesus Christ preached and practiced self-

denial, and enunciated it as a universal law of the Christian life, that the path of self denial admitted of no exceptions or qualifications. "For he who will be my disciple must deny himself, take up his cross daily and follow me;" and they that follow Him learn of Him the secret mystery of his incarnation, bearing witness by the authority of experience, that Jesus Christ is the Son of God, that He died for our sins, and that He arose for our justification, and we are saved by his life.

It seems to me when we sift the facts of these views, we must conclude that all organized bodies bearing the great name "Friend," may individually consider the question, "AM I A FRIEND? Am I clothed with the garment of the righteousness of God, and worthy of that saving life that I hid with Christ in God, being recognized as a son of God, through faith in Christ Jesus? (Gal. iii: 26-29.) Having put on Christ by being baptized into Christ; united in that bond of union, where there is neither Jew nor Greek, there can be 'neither bond nor free,' there can be 'no male and female,' for ye are all one in Christ Jesus."

Dear Friends, I submit these few thoughts for our serious consideration, not wishing to pass judgment on any, for my daily concern is that I may live worthy of being a Friend.

ANDREW ROBERTS.

CALDWELL, Idaho.

### Science and Industry.

USEFUL SPECTACLES.—The commander of the Paris police force has perfected, for the use of the men in his command, spectacles with the aid of which they may not only see very plainly what is going on ahead of them, but at the same time command a view of what is going on behind them, an arrangement that is expected to contribute materially to their efficiency. At the outer edge or corners of these unique glasses, small, concave mirrors are attached. They are very "true" and so placed as not to interfere in the least with the forward view of the wearer. After brief preliminary use they are found to give excellent service.—*Exchange*.

The latest addition to Putnam's "Science Series" is "The Interpretation of Radium," by Fredrick Soddy. This book tells all that science knows of radium. It begins with an account of the discovery of this substance; continues with a statement of its properties and effects and a general study of the new science of radio-activity; and ends with the new scientific prospect which the possible future of radium opens to the world. The volume is fully illustrated.

FRUITS OF TEN YEARS IN ALASKA.—The old dictum, "Go west, young man," has not been worn out by the over-readiness of youth to accept its advice. Young men have gone west by the thousands, but there is still room for millions more. Eleven years ago the Klondike region of Alaska was a wilderness. Gold was discovered and the great influx followed. These pioneer gold seekers found conditions that would have

turned back men urged on by an incentive less keen. They found the ground frozen in bedrock summer and winter, a soil that just be thawed a few inches at a time. Their shafts were sunk with excessive toil and the gravel was washed in summer by means of the old-time pan, rocker and sluice box. And in ten years, from an area fifty by twenty-five miles square, \$125,000,000 was wrested from the earth.

But all that trial and hardship is past. To-day a new era dawns for the Klondike, when colossal ventures are spoken of in terms of ordinary endeavor. There are, for example, according to correspondence from that region, eighteen dredges at work near Dawson, each one of which cost \$150,000. Some of these are operated by electricity generated thirty miles away. There are more of these machines on the way, and thirty hydraulic plants are in operation. One company is said to have spent \$4,000,000 to carry a volume of water sixty miles round hills and mountains, siphoned over anyons and rivers, to flush the placer diggings. Railroads are being pushed into new territory, and the famous Chilkoot pass is to be bridged by a tramway from Dyea to Lake Bennett.

So it is that the energy of man does not all him, if only his hope is sufficient. He will not shrink from cold, fatigue or privation if he can be made to believe his reward will be commensurate with his efforts. He will go into the virgin wilderness and apply the forces of his mind to solve the problems that have seemed insurmountable. He will endure, invent, labor, expend himself and his resources. Great toil and patience must bring their results in every department of life. In the Klondike, wealth has been realized, and will be again in the next decade, for there is an untouched treasure in the quartz deposits. Placer gold is not exhausted, and copper is now being mined profitably. If the professions seem overcrowded, Horace Greeley's advice is not yet too stale for service.

**SPINNING GLASS** for practical uses was very well known by the ancient Egyptians, and we are now re-discovering it. Spun glass has long been known as a curiosity. A Frenchman in the middle century developed the process along commercial lines, but did not leave the secrets. These seem, however, to have been recently re-discovered in Germany.

Glass thus drawn out into very thin threads is flexible and it is thought it will be possible to spin and weave it into clothes. These garments would be incandescent, non-conducting, and impervious to acids, says the *Van Norden Magazine*. They can be beautifully tinted by using tinted glass. The insulating properties of the glass-work would render it valuable as packing where it is desirable to keep in or exclude heat.

The kingdom of heaven is not come even when God's will is our law; it is come when God's will is our will. When God's will is our law, we are but a kind of noble slaves; when his will is our will, we are free children. —GEORGE MACDONALD.

THE present is, it may be granted, an hour in which many an Eli, sitting by the gates of Shiloh, trembles for the ark of God invisible to him but at the battle's front. But the past forty years has not been a dead calm. Forty years ago Renan's critical and skeptical "Life of Jesus" poured from the presses of two worlds in a half a dozen languages, and from the lyceum platforms of twenty states Robert Ingersoll announced the death of Christianity. He had come only to bury it. Communities like that at Oneida, New York, founded to screen and perpetuate sexual immorality, still existed; and out in the mountains of the West, Brigham Young, sullen and defiant, was yearly gathering about him thousands of dupes and slaves. To-day Renan, the skeptic, and Ingersoll, the atheist, and Noyes, the communist, and Young the Mormon are all dead, but the church which they hated with an equal hatred is stronger than ever. I think the anvil will wear out some more hammers before it goes to pieces. I think that some of the antagonists who today are loud in their boasts and fill the press with "great swelling words of vanity," will be quite as dead as Ingersoll before the next forty years shall have passed.—H. D. JENKINS.

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK (Eleventh Month 22nd to 27th):

Philadelphia Northern District, Third-day, Eleventh Month 23rd, at 10.30 A. M.

Philadelphia Fourth-day, Eleventh Month 24th, at 7.45 P. M.

Philadelphia Arch Street, Fifth-day, Eleventh Month 25th, at 10.30 A. M.

Germantown, Fifth-day, Eleventh Month 25th, at 10 A. M.

Lansdowne, Fifth-day, Eleventh Month 25th, at 7.45 P. M.

PROCEEDINGS AT NORTH CAROLINA YEARLY MEETING, held at Cedar Grove, Woodland, as continued since Second-day the 8th inst. are thus noted: Recurring to Second-day after the reading of the other Epistles, by present home in Malvern, Pa. The expressions of love for this veteran in the cause were many and affecting, and an acknowledgment was decreed to be forwarded to him on behalf of the meeting; and another welcome and weighty epistle from a member of a larger body in N. Carolina, whose name seems illegible on our notes, enclosing a letter from the same body in its fundamental doctrine, was read to our comfort, and a response was directed, and both these epistles were directed to be printed with the others in the Minutes.

The Book and Tract Report, and that concerning First-day Schools were read on Third-day morning, and then the meeting turned to the consideration of an Epistle to be addressed to all bearing the name of Friends in N. Carolina, exhorting to a faithfulness to the fundamental standard of worship, as ever until recently professed by those under our name, that a waiting worship and a ministry proceeding therefrom, under the name of Friends, should be kept uncontaminated and immediate among them. This principle for Divine worship must foreclose a ministry paid for to bind itself to a program. An epistle from N. Carolina Yearly Meeting of 1875 to the same purport was directed to be re-issued and accompany the other.

The reading of the proposed Revised Discipline was read in large part and adjournment of the forenoon sitting. In the afternoon the adjourned meeting on Ministry and Oversight was held with much education, and Fourth-day forenoon was occupied with a meeting for worship, made impressive by much gospel power. The afternoon was given to the remaining reading of the Discipline, which, except for a few minor changes, was adopted, and directed to be printed.

The Baptist minister of Woodland, who had attended

the meetings for worship, sent an invitation for Friends to hold a meeting in his church building on Fourth-day evening, which appointment concurred with a sight of such a meeting which visitors had seen previously. The meeting was held on that evening, a large number being gathered on short notice, and a fixed attention seemed given throughout the exercises, which were vocally heard from seven of the Friends, and were commended heartily by the pastor who gave notice that he would invite Friends to hold a meeting there again next year.

The Fifth-day regular session was preceded by a third sitting of the Meeting on Ministry and Oversight, in which, besides some acceptable counsel delivered, a summary of its exercises through the week was read, and being sent to the Yearly Meeting was well approved there.

Epistles to be sent to other Yearly Meetings were approved in this concluding meeting. Committees were appointed for some of the year's work, and much tender farewell expression poured forth. Many were bowed in a tearful solemnity, and at length being dismissed with regret, acknowledged as they passed out: "It has been good to be here."

**QUAKER BIOGRAPHERS.**—A Series of Sketches, Chiefly Biographical, by Members of the Society of Friends in the Seventeenth Century to More Recent Times. Two volumes issued, others in preparation.

This series will reproduce, in a modern and convenient form, selections of the more valuable biographical literature of the Society. In some cases the material has been rewritten, care being taken to preserve the exact language of the original. In other sketches, feeling and spirit of the original writers has been retained, the work of preparation for this series being confined to selection and abridgment. The illustrations—twenty or more to each volume—are a distinctive feature. They are intrinsically good, such as that of a member of the Society of Friends, and with an eye to the subject. The volumes are neatly and attractively printed, of about two hundred and thirty pages each. Price per volume, 75 cents; by mail, 80 cents. For sale at Friends' Book Store, 403 Arch Street, Philadelphia.

Contents Vol. I.—George Fox, by Davis H. Forsythe; William Penn, by Lucy B. Roberts; Margaret Jolly Fox, by Ruth E. Chambers; the Barclays, by Davis H. Forsythe.

Contents Vol. II.—Isaac and Mary Pennington, by Abigail Newhall; Richard Davies, by Davis H. Forsythe; Mary Fisher and Elizabeth Ingham, by Susan Williams; Thomas Ellwood, by Mary S. Allen; William Edmundson, by Davis H. Forsythe; John Roberts, by Davis H. Forsythe; Yearful Disciples, by Susan S. Kite; Francis Howgill and Edward Burrough, by Susan S. Kite; Boston Martyrs, by Annie B. Gidley.

Vol. III.—In press and to be issued early in the Twelfth Month, will contain the following sketches, coming later in the series: This volume deals largely with American subjects: I, John Woolman, by Edith B. Bellows; II, Thomas Chalkley, by Walter Brenton; III, Mary Pryor, by M. Elizabeth Haines; IV, Anthony Benezet, by Mary S. Allen; V, Indian Embassages, by Elizabeth W. Warner, VI, Samuel Emlen, by Elizabeth S. Pennell; VII, Virginia Exiles, by Ann Sharpless; VIII, Arthur H. Hall, by Mary E. Hopkins; IX, John Churchman, by Davis H. Forsythe.

**OHIO YEARLY MEETING** (larger body) has once more decided not to throw in its lot with the other "Orthodox" Yearly Meetings of America by acceptance of the Uniform Discipline, on the ground that the Discipline does not require adoption of the Richmond Declaration of Faith, and "has no adequate statement of doctrine based on the Word of God." The meeting desires to express "love for and unity with the great body of Evangelical Friends."—*British Friend*.

### Westtown Notes.

JOHN L. BALDERSTON read to the boys last First-day evening some extracts from the "Memoirs of Bartram about the Marshes" and Mary R. Williams addressed the girls on "Fighting the Beast."

ZERUDE HAINES, John L. Balderston, George A. Rhoads, Wilham Trimble, Susan R. Williams, Susanna Sharpless, Susanna S. Kite, Deborah C. Passmore, Mary W. Trimble and Mary R. Williams were at the School on First-day as Visiting Committee for the Eleventh Month.

ROBERT ELLIS THOMPSON, president of the Central High School of Philadelphia was the lecturer on Saturday evening of last week. His subject was "History of the Dwelling House," and his address was thoroughly enjoyed by the audience.

JOSEPH ELKINTON occupied part of the time at the last meeting of the "Union," speaking of the visit of the Japanese delegation to this country and of the spirit of modern Japan.

His boys' Parlor was thrown open on Seventh-day, after having been closed since the beginning of the term. Eva E. Dunham, for a number of years connected with Oak Grove Seminary at Vassalboro, Maine, now presides over the room, and renewed effort is made to preserve a home-like sitting-room atmosphere in it.

### Correspondence.

TO WHOM ARE WE CONVERTED?—On reading the account given in THE FRIEND of Tenth Month 1st, in Isaac Sharpless's remarks on Western Quakerism, my mind was arrested with the statement concerning the revival meetings, and that the new converts were not in a condition to tolerate silent meetings, etc. The query arises with me, to whom were they converted? if they did not know "Christ in them the House of Glory," if they did not know Him as their Comforter and enjoy sweet communion with Him.

A READER.

GIBSON, Iowa, Eleventh Month 4th, 1900. *Elected Friends*—I felt like calling thy attention to the article in the last FRIEND, "Forms of Obedience an Effect, But Not a Spring of Salvation," as it seemed to me some things were not quite clear. While Christ is the universal procuring cause whereby salvation is placed within the reach of all, yet the obedience of faith, or faith with works, surely is the means whereby we are enabled to lay hold on the "Hope set before us," or that salvation. So we cannot accept the statement of *Elected Friends*, that when these things are given as "the procuring cause," they stand where "they have no business to stand." We cannot have salvation without faith with works, and if we have it, we cannot keep alive without bringing forth fruits; if we do not we will wither and be cut off. So it seems to me salvation is the reward of faithful obedience.

Sincerely thy friend,

EDWARD EDGERTON.

[While viewing as we do, eternal life as a reward of faithful obedience, ("not of debt but of grace") we apprehend the reader can more safely do justice in his method of the honest intention both of our correspondent and of the *FRIEND*'S EDITOR (our page 131) by comparing their expressions for himself than we can for him. In doing this let him weigh the difference between reward and debt or earnings, means and cause; a procuring cause and the procuring cause.—Ed.]

### SUMMARY OF EVENTS.

UNITED STATES.—A question has lately arisen in Washington as to whether Turks could properly be naturalized in this country, as our laws limit the right of naturalization to people of the white or the black race only. This question was submitted to ethnologists of the Smithsonian Institution who agreed that Turks, Syrians, a large portion of the Armenians, Semites (Jews), Arabs, Egyptians, Moors and Hindus, although they may have dark skins, are truly members of the white race.

President Taft completed on the 10th instant his journey of thirteen thousand miles, through the Pacific and Southern States. In the course of his journey he made addresses at different points. In Jackson, Miss., he is reported to have said: "We never in our country's history were as homogeneous a people, as closely allied in hopes and ambitions and in all our pride of country, as we are to-day. It is possible that there are corners in this country where there is discontent, but if so, I have not found them."

An investigation of sanitary conditions existing generally throughout the rural districts of the United States is necessary, according to a statement issued by the Department of Agriculture, giving the results of recent investigations made in the State of Minnesota, where, out of seventy-nine water supplies examined, fifty-nine were found to have been polluted. Twenty-three of the farms examined showed a record of typhoid fever. The report states, in conclusion, that both farms and cities are suffering from careless rural sanitation.

By the will of the late John Stewart Kennedy, banker of New York City, who died Tenth Month 31st, in his eightieth year, legacies amounting to nearly thirty million dollars were left to religious, charitable and educational institutions, mostly those connected with the Presbyterian body.

A despatch of the 14th from Cherry, Illinois, states that in a coal mine there an explosion and fire had supposed, however, to have been extinguished, many of whom, it is believed, have perished.

In consequence of the decision of the Court of Appeals at Washington, confirming the judgment of the lower court in regard to the sentences imposed upon Samuel Gompers and other officials of the Labor Union, the Central Labor Union, representing seventy-five thousand men, has adopted vehement resolutions, urging workmen throughout the entire country to "cease from labor" for two weeks, beginning on the first day of imprisonment of the officers of the American Federation of Labor.

A despatch from Harrisburg of the 8th inst., says: "Reports of forest fires on State reservations have been received from ten counties, and at least one hundred many fires are raging in timber land not owned by the State." Says Robert S. Conklin, State Forestry Commissioner: "The counties where fires are raging on State land are Perry, Franklin, Adams, Mifflin, Juniata, Huntingdon, Union, Lycoming, Clinton and Sullivan." "Reports of forest fires on State reservations have been received from ten counties, and at least one hundred many fires are raging in timber land not owned by the State." Says Robert S. Conklin, State Forestry Commissioner: "The counties where fires are raging on State land are Perry, Franklin, Adams, Mifflin, Juniata, Huntingdon, Union, Lycoming, Clinton and Sullivan." "Reports of forest fires on State reservations have been received from ten counties, and at least one hundred many fires are raging in timber land not owned by the State." Says Robert S. Conklin, State Forestry Commissioner: "The counties where fires are raging on State land are Perry, Franklin, Adams, Mifflin, Juniata, Huntingdon, Union, Lycoming, Clinton and Sullivan."

A new pipe line has lately been constructed to convey crude petroleum from Pine Grove in the center of the West Virginia oil fields to the refineries at Marcus Hook on the Delaware, which, it is expected, will bring many thousand barrels of petroleum every year.

Gigantic frauds have been discovered in the customs department in New York City in connection with the importation of sugar, by which the United States Government has been defrauded of millions of dollars by the "sugar trust."

FOREIGN.—In Great Britain, it is stated, that wages of workmen have been further decreased, and an alarmingly large increase in the number of the unemployed is giving grave concern. Last year during the entire twelve months, the wages of 404,000 persons were reduced, one-third of the hard times. In the first six months of 1900, or just before the time, 1,081,275 were compelled to submit to reductions.

Louis Brennan, the inventor of a new system of railroads, in which a single rail only is used upon which a car fitted up with gyroscopes can travel at great speed, has lately given a demonstration of his new method in London, which is said to have been entirely successful. Forty persons were carried in the car up and down a straight single rail track and round and round a circular track two hundred and twenty yards long. The car is fifty feet long, ten feet wide and ten feet in height. The cab, in which the machinery is contained, weighed twenty-two tons empty, and would carry a load of upward of ten tons. The two gyroscopes which balanced it upon the single rail were three feet six inches in diameter, weighing together one and a half tons and revolving at the rate of three thousand revolutions per minute. An engine on the car itself generated the electric power by which the gyroscopes were rotated and the running wheels driven. So perfect is the stability of the car, that the passengers give, that when all of a sudden the car automatically adjusted itself to a new balance. It is said that the monorial system, which the gyroscopic principle for the first time makes a practical possibility, will revolutionize the railway systems of the world. A car running on a single rail can attain with ease and safety a speed which is impossible to double rail vehicles under existing systems. On a monorial track, a speed of one hundred or more miles an hour is easily possible.

Despatches from Kingston, Jamaica, indicate that enormous damage has been caused throughout the island by severe tropical rains, heavy hurricanes, and the daily rainfall, for several days, averaged ten inches. On day the precipitation amounted to thirteen inches. Railways and bridges have been much injured; the banana plantations in the north and northeastern portions of the island have suffered severely. Thousands of acres of trees have been leveled and the fruit trade is at a complete standstill, as it is impossible to get the bananas to the ports. There have been many deaths from the floods, it is reported, and many maritime

disasters. Great loss to property and life is also reported from Haiti.

The dispute between Norway and Sweden over a border which was submitted to the international peace tribunal at The Hague, has been decided by the body. In the main the old boundaries are to be followed, each country being given a portion of the disputed tracts. In this case arbitration appears to have been complete success. Norway and Sweden, for many years linked under one government, separated from each other by hostilities and now by the exercise of justice at The Hague, practically the last dispute between them has been settled up, without blood and virtually without cost.

### NOTICES.

NOTICE.—The Philadelphia Peace Association Friends extends a most cordial invitation to all who are interested in the present and future of the Peace Movement, to attend a lecture—Reading the "Peace Sky," by Charles E. Beals, Field Secretary of American Peace Society, at Twelfth Street Methodist house, Twelfth, below Market Street, Philadelphia, Eleventh Month 22nd, at 8 P. M.

NOTICE.—By authority of the Yearly Meeting Committee, and with the assistance of members Mansfield Meeting, a meeting for worship will be appointed to be held in the town hall, Columbus, N. C., on First-day afternoon, the 21st instant, at 3 o'clock.

NOTICE.—There will be a General Meeting held Spring River Meeting-house, Cherokee Co., Kansas, beginning Eleventh Month 21st, 1900, at 11 o'clock A. M., to which all Friends are invited. On behalf of the Committee on religious labor.

CHARLES N. BROWN.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET PHILADELPHIA. Open on week-days from 9 A. M. to 1 P. M., and from 2 P. M. to 5.30 P. M.

The following books have been added to the Librarian Adams, J. H.—Harper's Machinery Book. Curtis, W. E.—One Irish Summer. Hume, R. A.—Missions from the Modern View. Sangster, M. E.—From My Youth Up. Sears, Lorenzo—Wendell Phillips. Shaler, Nathaniel Southgate—Autobiography. Singleton, Esther—Dutch New York. Stevens, G. B.—Teaching of Jesus. Cuffie, A. C.—Robert Fulton and the Clermont. Quaker Biographies—Vols. I and II.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, 6:45 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met as requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents on week-ends. To reach the School by telegraph, wire West Chester Bell Telephone, 114 A.

WM. B. HARVEY, Sup't.

MARRIED.—At Friends' Meeting-house, Salem, Ohio, Ninth Month 23rd, 1900, JESSE R. TUCKER, of North Dartmouth, Mass., son of Jesse and Mary Ann Tucker (both deceased), to ELIZABETH BLACKBURN, of the former place, daughter of Thomas and Sarah Blackburn (the latter deceased), of Coal Creek, Iowa.

DIED.—On the seventh day of the Eighth Month 1900, at her residence near Masonville, N. J., HANNAH M. HAINES, in the seventy-seventh year of her age, a member of Evesham Monthly Meeting of Friends. We know she served God faithfully under all circumstances; never missing an opportunity for doing good and always very charitable to those not inclined like her. Our highest aim would be to spend eternity with her.

—on the morning of the twentieth of Tenth Month, 1900, near Barnesville, Ohio, JAMES EDWIN HOGE, in the fifty-sixth year of his age, a valued member of Coak Creek Monthly and Particular Meeting of Friends, Iowa.

—on the fifth of Eleventh Month, 1900, at her home near Wenatchee, Wash., after an illness of four days, HANNAH M. VERNON, aged seventy-six years and five days; she was a member of Danmorris Monthly Meeting of Friends, Dwight, Kansas. Although her illness was brief, she left the comforting assurance that her end was peace.

# THE FRIEND.

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## Concrete Thanksgivg.

"In everything give thanks" is a command nearly connected with "Pray without ceasing;" for in everything we are dependent on our Heavenly Father. "What hast thou that thou hast not received?" Accordingly in everything, by prayer and supplications with thanksgivg, make your requests known unto God."

One of the foremost gifts which He gives us to be thankful for, is thankfulness itself. Thanksgivg is a gift of the Divine Spirit. Thanksgivg is by thanks given—an inspiration. It cannot be made to order. A man may attempt to command a day to be under its name, but cannot be the author of its grace. Self-gratification, which usually marks the day and keeps it customary like other festive days, is selfishness and not thanksgivg. When Fasting days used to be proclaimed by the same government authority, they were generally neglected and fell out of use.

True thanksgivg has something to give. It is not selfishly receptive. If devoid of the spirit of giving,—of rendering unto the giver for all his benefits,—it is plain covetousness, self-indulgence. Now since we have no possession that we did not receive, we have none for which thanks are not due. When a man looks up and around at his buildings, wealth, and estates, he will say, if a Christian: "These are my thanks! I received them, or the power to get them, from my God. I owe them to Him, and am but a steward of them. These being my returnable thanks, are due to be rendered to Him in a still higher gift from Him, which is Thanksgivg. As they are loans to me, it is but little I do if I reloan them to Him. He has put forth an announcement which

proclaims 'He that giveth to the poor, lendeth to the Lord.'" So regarding all his goods as so many thanks piled up from the Lord as returnable, the receiver bestows them where the Lord has need of them as concrete thanksgivg—a thanksgivg that does not end in sentiment or formal etiquette, but in sacrifice. Sacrifice is the test of thanksgivg, and its exercise. Abstract thanksgivg may do as a flattering compliment, but concrete thanksgivg, in the form of the goods sacrificed unto the Lord's work, or gifts of service by God-given talents if one has not the goods, this is the proved and certified thanksgivg.

And yet more, the acceptable return of thanks unto their Author is often in best form as spirit rather than as things. It often means the taking of more from the same Almighty Hand—unspeakably more, which if we did not accept, Everlasting love would be grieved. "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord." The everlasting Arm which brought salvation, the blood of Christ who bought salvation, the Grace of God which bringeth Salvation,—these three agree in one as the cup of salvation, freely offered us to take as our acceptable rendering of thanks to Him.

## The Dew of Thy Youth.

We have seen our Early Friends called a "Young Men's Christian Association," because so large a proportion of those prominent in the ministry were between the ages of seventeen and thirty. Probably the same proportion would appear in our ranks now were there the same implicit obedience to the same spiritual standard. Many, however, cast the blame on the high standard that careful Friends still uphold, that preaching is not made easy enough for the young and ardent to run into more indiscriminately. But the cheaper quality which comes in with the larger quantity of talk and lectures on Bible points, proves the wisdom of cautionary measures being returned to for a more spiritual quality. We would be glad to welcome the same ancient proportion of ministers serving under the age of thirty on the same spiritual terms which characterized the early life of our Society. But this must be left to the young servants' and hand-

maids' own dedication,—not to speech, but to the Life which brings it forth anointed. And we believe that the cross and not the evading of it, is the true promoter of the more abundant ministry of the cross.

Taking for granted the qualifications, we share in the cheer with which the editor of the *Australian Friend* is moved on viewing a deputation of younger members which was made by London Yearly Meeting to visit Australasia. "The sending out of such young Friends," he says, "is an emphatic declaration on the part of our Society that religion is not something to be put on only when the more sedate years have overtaken us, but a power and a controlling guidance compatible and more than compatible with the high spirits and aspirations of youth, and that service for God in our brightest and most active years will but make them still brighter, happier, and fuller. Such practical teaching means the complete throwing off of spiritual sloth."

We are not in a position, at this distance, to pronounce on the present Australian Crusade, whether the lecturing talent or the anointing gift is in dominion; but so far as the youthful ministry of our "sons of the morning" is returning to our religious Society in right authority, we desire it to be encouraged and wish it God-speed in every quarter. We write unto you, young men, on the ground that you are strong, by the word of God abiding in you.

OUR Master will require nothing impossible of us, yet will not hold him guiltless who has spent an idle existence here among the sons of men, a loiterer in life's harvest field. Then may you with us and we with you, strive to become more diligent in doing our work while it is day, ere the long night cometh wherein no man can work; endeavoring to prevent the mantles of our dear Mother in Israel from falling to the ground, to be trailed in the dust; and like Elisha of old may we become willing to take them up and bear testimony to the truth, to the glory and honor of the Great Head of the Church. —N. Carolina to Canada Yearly Meeting.

PLUTARCH, in ancient days, remarked on the fact that travelers had found cities without walls, without literature, without kings, without theaters or gymnasiums, but "never was there, or ever shall there be, any one city seen without temple, or church, or chapel. This is what containeth and holdeth together all human society; this is the foundation, stay and prop of all."

## Extracts from London General Epistle, 1781.

In order for the proper discharge of every duty, both to God and man, let an especial regard be constantly had to the "manifestation of the spirit given to every man to profit withal." If we live inattentive to this Divine principle, graciously afforded us for our guide, leaning upon our own understanding, pursuing our own wills, and resting in the form and profession which it led our pious predecessors into, without a sincere and fervent concern daily to experience the life and virtue of it in our own hearts, we must find in the time of solemn awakening, that we have only followed after lying vanities, and forsaken our own mercies; and that the things wherein we have placed our delight and trust, will terminate in disappointment, vanity and vexation of spirit.

Seek day by day for that spiritual bread that perisheth not, that your strength may be frequently renewed, and your souls invigorated to pursue the paths of piety and virtue; and we earnestly entreat you, be diligent in the attendance of your meetings, both on First-day and the other days of the week, for slackness in this respect not only denotes weakness, but increaseth it, indisposes the mind toward, and enfeebles it for religious duty. And when you are assembled for the purpose of Divine worship, be inwardly and reverently attentive to the great and awful object of adoration, the omnipresent and all-searching God. Let not your eyes be abroad upon others, and give not way to wandering thoughts. Sit not idle and unconcerned in time of silence, in expectation of instrumental help, but let your minds be singly exercised towards the Lord Jehovah, in whom is everlasting strength. Wait to receive a touch of the live coal from the holy altar, that your offerings may ascend as sweet incense. "Quicken us," said the Psalmist, "and we will call upon thy name!" And the wise man testified: "The preparation of the heart in man and the answer of the tongue are from the Lord."

And you, dear brethren, whose constant care is not to live unto yourselves, but unto him who died for you, let nothing abate your concern, nor prevail to move you from your steadfastness. Though some fall by one temptation and some by another, yet be not ye discouraged, but abide in faith, and "press earnestly forward toward the mark for the prize of the high calling of God, in Jesus Christ;" for amid all fluctuations, storms and tempests, the foundation of God standeth sure. Those who keep the word of his patience shall be kept in the hour of temptation, and he that is faithful unto death, shall inherit a crown of life.

Signed in and on behalf, and by order of our Meeting aforesaid, by

ROBERT DAVIS,

*Clerk to the meeting this year (1781).*

## EXTRACTS FROM EPISTLES, LONDON TO PHILADELPHIA, 1781.

And though in unsearchable wisdom He permits the scourge of war to rage amongst mankind, and calamities of one kind or

another to overtake nations, families, or individuals, yet in the midst of outward and inward commotion, He walketh as on the wings of the wind, his superintendence controls and overrules all. And they who in the simplicity and purity of their hearts trust in Him, and conscientiously discharge their duty as in his sight, will witness the safe hiding of his power.

Impressed with a tender sympathy with you in your sufferings, yet in this we rejoice, that the refining, chastening hand of judgment has in some measure done its office, manifested by an increase of care in the attendance of your religious meetings, and by the growth of a considerable number of your youth in the root and life of true religion.

We hope that our last epistle, of which a triplicate hath been sent, has ere this time reached you, and proved a confirming evidence to your minds of that brotherly affection which we wish to subsist and increase between us. In said epistle we expressed our concern on behalf of the rising youth, and these still remain the subjects of our fervent desires and tender solicitude. . . They have, many of them, entered into the possessions of their worthy ancestors; have they been anxiously solicitous to seek after the God of their fathers, and to secure an inheritance in the ever-blessed truth? May they in humility of heart, be led to ponder the Lord's dealings with his people, and examine within whether they have walked in the foot-steps of those whom the Almighty was pleased to bless and prosper, in a wonderful manner, or whether a careless, vain and proud spirit hath too much prevailed, and provoked the great Benefactor to withdraw, in some degree, his favors from them. He knoweth the imaginations of the thoughts of the heart; He resisteth the proud in their devices, but He addeth more and more of his manifold grace to the humble. Therefore, dear young people, be ye humble, learn this first step to true wisdom, that ye may not unhappily be the objects of Divine displeasure, nor remain in a state of alienation from good; but happily coming to that state to which Divine favor belongs, ye may witness the precious visitation of heaven to your spirits, and by humbly and diligently cultivating the renewal thereof, may find forgiveness and acceptance with the Lord, with whom is mercy that He may be feared. And may you, beloved youth, who have embraced the Divine visitation, feel after its humbling virtue, and follow on to know the Lord in his progressive leadings; that so ye may come up to be a succession of testimony bearers to that truth which will stand forever, when the heads of those are laid low, who through the Lord's strength are enabled to bear the burden and heat of the present day.

Our Master may not have intended to found an institution, but we cannot doubt that He founded a fellowship—an apostolic succession of holy souls, in which we may aspire to take our place, as we bring our lives into the common stock, and bear our witness to that life of the Spirit that cannot die.—I. EDMUND HARVEY.

## Unconscious heroism.

Andrew Carnegie's founding of a fund awarding medals for heroism in France, is far to that which he believes has been successful in Canada, America and England gives occasion for some reflection upon heroism really is.

No word of criticism need be passed to Carnegie's plan. It is a good and praiseworthy thing to express in tangible fashion honor we instinctively feel for those who give distinguished service to their fellow-men in moments of great emergency. The question to be asked about a hero fund is whether its benefits invariably fall to the right heroes, and whether all who are equally worthy receive an equal share of the honor. But the founding of the fund for heroic deeds suggests the thought that there is a heroism which does not come so distantly into view.

In the case of many of the rewarded heroes, there is little feeling on the hero's part that he is a hero at all. But we are reminded of the many unconscious heroes who, by fidelity to duty and self-sacrificing service, never come to open acknowledgment, a certain never to reward from a hero-fund.

Andrew Carnegie says, "We live in a heroic age, in which men and women, and even children, often sacrifice their lives save others, and it is to reward such that the fund is founded." The saying is true in a wider sense than perhaps the founder intended. We do live in an heroic age. But much of the heroism is beneath the surface. Much of the self-sacrifice is in the daily round of very commonplace lives. The occasional examples of self-sacrifice, suddenly offered in startling emergency, receive the honor and the reward. It is quite right that they should. But there should be equal honor for the self-sacrifice that is not sudden, that endures steady strain for the sake of others rather than leaps in a moment into danger to save some one else.

Not all daily duty faithfully done constitutes heroism. Much of our daily duty is self-care rather than self-sacrifice. But on the other hand, the fulfilling of duty which does require self-sacrifice for the sake of others is a manifestation of the hero spirit. It is recognized by the Master of all, who sees the true character of both deed and motive, and it is certain to receive its reward, if not Carnegie's.

The unconscious heroism which sacrifices the self-interest of any life for the welfare of others is not less worthy of honor than the single spectacular deed suggested by the founder's words. The self-sacrificing hero in the family, or the school, or the ministry, or in any form of Christian service, is entitled to the same regard as is accorded to the performer of a single deed of self-sacrifice. But no one will be more surprised at the recognition of the heroism than the hero himself. He has himself been unconscious of it all the time.

But though this unconscious heroism of self-sacrificing duty cannot well share the honor or the medals of any hero fund, it should not miss the recognition or the appreciative word of those who know genuine

ism when they see it. Tell the hero in you, the hero in the very commonplace things, what you think of him and heroism. It cannot spoil him. It may or him. And like the Master's word which is sure to be spoken at last, it will be better and higher acknowledgment even to a medal from the hero-fund.—*The Systerian.*

**The Communion of Saints.**

BY PHILLIPS BROOKS, ON "ALL SAINTS' DAY."  
 There are saints enough if we only know how to find them. The old idea of sainted demanded miracles of those whom it admitted to its calendars. The Church of old still makes the same demand. All asks the saint-hood an exceptional, irregular, unusual thing. We cannot surely think that this idea has anything like the realness of that other which conceives that highest holiness will not work miracles, only do its duty; will busy itself, not be unusual but with familiar things, and be ordinary manifest, not in prodigies, but in its ordinary duties of a common life. We need to ask for miracles, as exhibitors of character, is always the sign of feeble intellect and feeble faith. The true father does not ask his son for prodigies of submission to prove his filial loyalty. He sees it in the very look and walk of obedience. The Egyptian Pharaoh could not see good until showed Himself in the ten plagues. The King David saw God in the quiet guidance of his daily life. "By Thee have I been born and from the womb," he says. I have been struck by a fine instance of this discernment of God, not in miracles, but in the ordinary course of providence which occurs in the history of Martin Luther. It was a time when things were going very hard for him, a time when all the human props of Reformation seemed ready to fall away, was then that "I saw not long since," said Luther, "a sign in the heavens." Then you begin to listen for some startling prodigy. A falling star, a pillar of fire, a blazing cross held out against the sky. Certainly some miracle is coming. But hear what does come. "I was looking out of my window at night, and beheld the stars, and the whole majestic vault of God, held up about me by being able to see the pillars which the Master had caused it to rest upon, which the sky may fall. Poor fools! do not God always there?" That is all that is his sign in the heavens. It is a miracle, but only that old miracle that has been shown nightly since the heavens and the stars were made, that you and I will see when we go out to-night. The eye that sees God there is more clear and more blessed than the eye that has to be scared into seeing Him by lightnings and by firebrands. It is not, if we understand it rightly, a sign decreasing but of increasing spirituality, as miracles have ceased. And so it is a true discrimination that recognizes the presence of God in men, the saints that are in the world, not by miracles they work, but by the miracles they are, by the way in which they bring the grace of God to bear on the simple duties of the household and the street. The saint-hoods of the fireside and

of the market place—they wear no glory round their heads; they do their duties in the strength of God; they have their martyrdoms and win their palms, and though they get into no calendars, they leave a benediction and a force behind them on the earth when they go up to heaven.

Saintship is leadership also. The highest leadership does not stand above its flock to rule them. It comes down among them and is one of them. And the completest brotherhood is not mere company, it aids and feeds and ministers to its brethren.

The Communion of Saints is a mutual ministry of saints. It is a noble thing to think of. Here, and in the Antipodes; here, and in regions of thought and culture utterly estranged from ours; here, and in the lordliest cathedral and the lowliest camp-meeting; here, and in sick-rooms, in prisons, in poor-houses, in palaces, the great communion reaches. The Holy Catholic Church, the Communion of Saints! Wherever men are praying, loving, trusting, seeking and finding God, it is a true body with all its ministries of part to part. Nay, shall we stop at that poor line, the grave? . . . Shall we not stretch our thought beyond and feel the life blood of this holy church, this living body of Christ pulsing out into the saints who are living there and coming back throbbing with bidings of their glorious and sympathetic life.

It is the very power of this truth to-day that it lays hold on immortality. It leaps the gulf of death. "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. vii: 9-10.)

**The Life and Travels of John Churchman.**

EXPERIENCES THE LIFTING UP OF HIS HEAVENLY FATHER'S COUNTENANCE — FINISHES HIS VISIT.  
 (Continued from page 122.)

We were at a meeting at Skippack, and at another at Perkioming or New Providence, in each whereof I had so much light and understanding as to offer a few words; but the service lay chiefly on my brother; from thence we went to Olney, where I had a few things to deliver in a Friend's house, in an evening sitting with his family, which was large. The Friend, in great tenderness, observed afterward that revelation was not ceased, for their states were very exactly spoken to, at which I marvelled, for I was greatly reduced, and thought myself one of the poorest and most unqualified that ever travelled in that great service in which we were now engaged. This dispensation, though sorrowful to wade through, was very humbling and profitable for me, who perhaps but a little before was ready to think I knew something about preaching, but now knew nothing, that I might more fully understand that he who thinketh of himself "he knoweth any thing, knoweth nothing as he ought to know," to wit: That all pure knowledge is sealed up in Him who is the

Fountain of Wisdom and knowledge, to be opened only by Himself to his dependent children by the revelation of his own Spirit, when and to whom He pleases.

From thence we went to Maiden Creek, and to Richland, in Bucks County, being still low in my mind, yet favored for a few minutes in meetings, in which I had a few sentences, and then was closed up again. I was like one who, having learned a few things or rules in literal knowledge, was again turned back to its beginning.

From thence we went to Plumstead, in Bucks County; here I was rather more enlarged, and to Buckingham, Wrightstown, Falls, Middleton, Bristol, and over the ice to Burlington, in New Jersey; the weather being exceeding cold, and came back again on the ice over the Delaware the same evening to Bristol, and thence to Byberry and Horsham Meetings. By this time I was relieved from the depression of spirit I felt before, yet was under a humble, reverent fear. I was in some degree again admitted to behold the lifting up of the Heavenly Father's countenance, which makes the solitary rejoice.

From Horsham we went to a meeting appointed at William Hallowell's. The company of the man, who undertook to show us the way, not being agreeable we persuaded him to return, and so were left, not knowing the way to the house, which made me very thoughtful, lest we should miss our way, and Friends would then be blamed for neglect of duty toward us. As I was thus pondering in my mind, a faith arose that Providence would direct, and that moment I beheld the track of a man who had crossed the road we were in, and felt a sudden turn of mind to follow the same, which made me quite easy. It brought us to a field, where we found the fence down on both sides, and led to the house where Friends were gathered, and we were not discovered to be without a guide, for which I was thankful, believing it to be the secret direction of kind Providence.

I relate this with a view to excite such who may meet with difficulties, to rely on Him alone who can show the way, and give faith to follow; but man must be humble and quiet in mind, to understand the inward gentle sense that Truth favors with. This small gathering was owned in a good degree with the Divine presence.

From thence we passed to Abington and Frankford Meetings, and to Philadelphia. After visiting those meetings, we turned to Germantown, and so over Schuylkill to Merion Meeting, where we met our worthy friend, John Fothergill, who had great and good service therein, with whom my brother, W. B., returned to Philadelphia to the Quarterly Meeting. I attended Springfield and Newtown Meetings.

When he again came to me, we attended some other meetings until our Quarterly Meeting began, at which was our friend, John Cadwalader, from Horsham, who had good service; after which I returned home and was glad to sit with Friends in our own meeting, wherein I did not see it was my place to say much, but by example to recommend silence.

(To be continued.)

## Be Not Unequally Yoked.

A letter from Elizabeth Dale (a daughter of the late David Hall) to her cousin Elizabeth Rayner, with Richard Shackleton's answer, and her reply to his letter. [Copied from a Manuscript of the early part of last century, and here printed by request of the sender.]

Dear Cousin:—'Tis now several years since the Correspondence between thee and me was dropped, but notwithstanding that, I have often thought of thee, particularly of late. I think few if any days have gone over my head, but I have had thee in Remembrance; many and various are the scenes I have passed through, since I wrote last to thee; and though I am still but young in years, I have met with a great deal of trouble on various accounts, part I confess of my own bringing on, a consideration tending rather to aggravate than alleviate them. I have been near six years married to a young man, a neighbour with whom I had contracted an acquaintance, when I was but a girl; but knowing how disagreeable the match would be to my father, I durst not in any consideration, consent to it in his life-time, but engaged myself to marry him, if I should survive my father, who was suddenly removed from us by death. Presently after, the affair got out, and reached to the knowledge of Friends, who took unwearied pains to prevent it, and labour'd with me in much love to desist, and refrain his company, but all to no purpose. I can't express, nor believe I shall ever forget, the conflicts I had betwixt known duty and a foolish inclination; the last prevailed, and I fled from the faces of my best friends, (I thought them so even then), to rid myself of their kind and well-meant importunities. I was greatly dissatisfied with the step I took; even at the very time I was taking it I knew it was wrong, and after my Marriage was for three years (tho' I regretted my unhappy state and the cause of it) in a kind of a gloomy, lethargic disposition of mind, but afterwards growing more and more uneasy under it, I became desirous of making public confession of my error and to beg to be reconciled to my friends, for whom I had all along entertained a loving regard; I accordingly wrote a paper in much sincerity of heart (and I hope some degree of true repentance) to the Monthly Meeting, desiring and hoping it might have been accepted, without my personal appearance; but Friends thinking that necessary, two months afterwards the Monthly Meeting being held here, I had notice of it given me, and that Friends expected me there. I went into the men's meeting (I may truly say) in much awe, fear, & trembling, the paper being read, questions agreeable and necessary to the occasion were asked me, to which I was too much affected to return any other but broken and almost unintelligible answers. Friends compassionate my case, and in much love and charity granted my petition; since which time I have been favoured with their tender regard and notice; tho' I can't get to meetings so often as I could wish. My husband has no aversion to Friends, yet he is not willing I should go, when I am likely to be wanted at home,

which on week-days especially is frequently the case; as we keep a little shop, and my husband often works at his own trade; and notwithstanding my heart is in some respects more at ease than before, yet I have still many difficulties to encounter with. I have three children living, my eldest is a fine girl who was taken away from us before she could go alone, and has continued with my husband's mother ever since, who is unwilling to part with the child, and the poor little creature is already often distressed to know how to behave between us. She would go to meeting with me, and use the single language, but tells me she dare not for fear of offending her grandmother, whom the child is very fond of. I long to have her at home but my husband will not allow me so much as to hint my desire to his mother, but I hope if I live to gain that point. My little boy and girl at home, if I don't live to see them up or probably if I do, may fall into improper hands and under the tuition of people, who for want of having proper care over them, may expose them to temptations and difficulties they might have been exempt from, had mine been a more prudent choice.

And now, dear Cousin, I have in some degree informed thee how things have been and are with me, tho' I am pretty much a stranger to the particulars of thy situation—I heard some time ago with concern that thou enjoyed but poor health, and was under a great depression of spirits; a state I have been little tried with, tho' many who never were so faulty as I have been, many good & worthy people have known it. I believe it is a painful trying time, and tho' Providence is all-sufficient, yet the company and regard of good Friends, may be of great service and a means of pouring the Balm of Comfort and Consolation, into an afflicted, humble heart. 'Tis far from my design to give thee any offence, or take upon me to advise, knowing myself a very improper person to do it; and I hope I don't value myself upon my own reconciliation with Friends; I am sure every time I think of it, (tho' it is a comfort to me) it rather helps to humble, than exalt me in my own opinion.

Shall be very glad of a line or two from thee when it's convenient, and should be pleased if thou would write to me, with the same freedom and confidence I have used to thee, and should be rejoiced to hear thou wert perfectly reconciled and reinstated to thy Friends and parents, and that thy worthy father and mother, might yet live to have comfort in thee, and thou in them. My good wishes attend thy husband and children, from thy affectionate Kinswoman,

ELIZABETH DALE.

SKIPTON, Eighth Month 26th, 1762.

From Richard Shackleton to Elizabeth Dale.

Elizabeth Dale, dear Cousin:—I perused a letter of thine to my Sister Rayner, and a secret sympathy strengthened by the affection of natural relation, induces me to commence a correspondence with thee. I have lamented, dear cousin, that a person blest with a good natural understanding, improved by a good Education, descended from Religious Ancestors, who were honoured with bearing a testimony to and

suffering for the cause of truth, and who were doubtless, as it were, by birthright made sensible of the Essence of true Religion, I say, I lamented that such an one as thou, should thro' the subtilty of the serpent that beguiled Eve, have been made instrumental through the strong influence of thy example, to lay waste our Christian Testimony relative to mixt marriages; which is a consideration still more grievous, long observation has proved this truth, the few who have been overtaken in this great fault, tho' favoured with the gift of sincere Repentance, and it is hoped accepted in themselves, have ever after been of much service in the society; they have walked mournfully on their way, in a path of inward and outward affliction, and have been made as savoury monuments for others to talk warning by and beware. Thus thou knowest, I believe, dear cousin, it has been with divers; & the opinion I have of thy goodness, makes me not fear that I shall give offence by this plain manner of writing, at the same time that my sincere regard for thy welfare and happy Restoration, makes me willing to drop any hints, which, improved by thy own reflection &c. may contribute in any little degree to that desirable end. But neither, dear cousin, would I discourage thee in the least from that good resolution which thou seems to have happily taken up, of returning like the prodigal to the Father's House. I mention the evil of thy transgression, not because I believe thou art insensible of it thyself nor that I would increase the affliction of the afflicted & add grief to thy sorrow; but that as this offence has long appeared to me to be of a grievous, complicated nature, a stain, tho' not of so crimson a dye as some gross pollutions, yet not easily worn out, thou may with more humble prostration of soul, with more deep contrition of spirit, & with more steady attention of mind, seek unto Him whose law thou hast transgressed, and taught others so to do by the most cogent precepts, thy own example; and if this, dear cousin, be thy constant uniform inward travail and exercise, to witness from day to day this Baptism which alone can wash and make clean, tho' thy transgression has been of a nature which I think I have repeatedly felt to be particularly displeasing to the Almighty, yet I hope thou wilt not only, as thou very sensibly writes, be outwardly reinstated in the union of our Society, but will in this time perhaps in the depths of trouble, witness that secret union and reconciliation with Him, which will be thy present support to bear up thy drooping head and be the joyful earnest and assurance of rest in the Kingdom where the wicked one & his agents cease from troubling, which in sincere affection is my desire for thee, our family, etc.

RICHARD SHACKLETON.

From Elizabeth Dale to Rd. Shackleton.

Dear Cousin, Richard Shackleton:—Thy very acceptable lines came safe to hand; I can't fully express how much I think myself obliged to thee for thy tender regard to a poor creature, (even in my own opinion) sunk below thy notice; 'tis an obliging con-



consent in thee, to propose commencing correspondence with me and will be always gratefully remembered. Sorry indeed should have been if thou hadst entertained a thought, that I could have been displeased with any part of thy letter; those passages which strike the most home to the source of my trouble, I mean my own misconduct, are not unwelcome, and by painful experience can I witness to the truth of thy just remarks. To walk in a path of inward as well as outward affliction has long been my lot; nor have I any expectation of much alleviation for the better in this life; bereft of times even of the flatterer's hope. My inward situation is perfectly known to no one person. I am obliged frequently to endeavor to appear serene and cheerful when my or heart is torn with conflicting passions; have not a sufficient foundation in myself to support me under my daily trials, and my attention too much taken up and engrossed with the cares of this world. I seldom get to meetings, my husband being unwilling that any business tho' ever so trifling could be neglected on that account. I have availed my poor children too in many perplexities; may the Lord have mercy & compassion on them (who are innocent of my aggression) and direct their feet in the right path which I have forsaken, and turned aside from, which hath cost me my peace of mind.

Thou art a father of children, daughters; my sincere desire is that they may be preserved from falling into the like error; take warning from me who have not had the hour's solid satisfaction, I believe, since married. I once thought no power on earth capable of drawing me so far aside; curb and confiding in my own imaginary strength, I dared at first to dally with the temptation, and am convinced by sad experience, that the most trifling depression on our known duty, is a very great advance to the contrary; I take notice of thy observation, that few who have been guilty of my crime, are ever of much service in the society afterwards; 'tis not likely they would; the very nature of the offence, and the consequences attending it, exclude from moral possibility of it. What right have we to expect miracles to be wrought in favour of the disobedient who were knowingly so, and have neither ignorance nor a negligent education to plead for excuse. Dear cousin, on perusing what I have written, can't but think it may appear a little particular, that I should use so much freedom in my first letter to a person I have never seen, but I am encouraged and called upon to an almost unlimited frankness by him; which shews thee to be a sincerely well-wishing and sympathizing friend; and in some measure sensible of my condition.

Permit me to request thy tender regard for me; my husband, self and children, are mercifully favoured with good health; tho' 'tis a sickly time here with many. Wm. Longmire of Leeds died lately; his death was in the last weekly papers, which was the first account we had of it. My dear love attends thee, thy wife, and children, from thy very affectionate kinswoman.

ELIZABETH DALE.

Agatha Stacey.

The life of Agatha Stacey was one to be a beacon light to others, and many can gain by what it suggests.

The youngest daughter of the late George Stacey, of Tottenham, she was brought up a member of the Society of Friends, and in a circle pulsating with a desire to help others. As a child she was very delicate; at her best she was never strong, and during the last ten years of her life was unable to move by herself on account of acute arthritis, and was entirely dependent on others for everything, except that she cleverly managed to write her own letters with her poor distorted fingers, which gave her a measure of independence.

To return to her youth. She was for years the helper in the family. Her mother died soon after she was born, but she nursed her father, and later went from sister to sister, and brother to brother, helping with their young families, and never thinking anything too much trouble or too difficult to do, ever ready to devote herself to those with whom she was.

When the children were grown up and she was no longer needed, she sought out a career for herself. She went first to the East End of London, and lived for some time working among the poor. This was before there were any "Settlements."

After a time, in order to be near her sisters, she settled in Edgbaston, where she became a guardian of the poor. Her sympathetic nature and her thoroughness soon led her to the work which was calling loudly for a woman, namely, the supervision of the condition of feeble-minded women and girls, who were almost entirely neglected, and such energy as they had was working for evil to themselves and to the community at large.

Here her untiring perseverance and her ability to work when she could see what was needed doing came to the front. Through great difficulties, she got first one and then a second home for feeble-minded girls started. She knew each inmate and treated them individually it may be said, loved them individually. She had seen that these girls ought to be separated from and spared the difficulties of ordinary life, and as the poor law did not provide for them then, it was necessary for private effort to show the way.

Clever herself in handiwork, she was diligently exercised to find things the poor creatures could learn to do; and worked out and established an industry of beautiful and useful woollen rugs and knitted kitchen clothes, etc., etc. In fact, she not only made the institutions home, but eventually an industrial success as well.

Out of her experience as a guardian grew up in her mind the idea of the Association of Women Workers. The first small gathering was held in Birmingham as a result of her planning, but it soon grew, and has become an international force.

Thus her life was full of demands on her and of keen interest, when arthritis suddenly crippled her. She bore her sufferings with wonderful fortitude, and worked with characteristic energy to fight the disease. One winter in Egypt seemed to have done her

some good, when she slipped and broke her leg. After that she could never again move without help, and this absolute dependence, trying as it was, was borne with wonderful patience. She scarcely ever complained.

Her house was hospitable and cheerful. She loved to have her nephews and nieces around her, and to devise entertainment for the great-nephews and nieces, and to keep in touch with them all as they grew up. She never fretted for things which had become impossible for her, but made the very best of what she had. She kept the accounts of the homes for feeble-minded to the last, and though for years she had not been able to visit them, the management was largely hers and the committees met at her house.

Thus life was full and interesting, and her sympathies were all alive, when a stroke of paralysis cut off her speech, and in less than two weeks the busy brain and kindly heart were still. Of no one could it ever more truly be said: "She hath done what she could, and in doing that did more than she knew."—*The Common Cause.*

For "THE FRIEND."

A Country Meeting.

The impressions of childhood and youth are lasting, and so it is that many of us are continually looking backward with pleasure to scenes of youth. There comes to me, time and time again, a picture of a quiet country meeting, where as a child I regularly went twice a week with my parents. At the time, I do not believe any deep idea of religious motive possessed me, but went like scores of other children because my parents wished it; yet to-day, looking back over the years, I can realize that impressions were made that were to rule my life.

Our meeting was a small, isolated meeting, once the centre of a flourishing Friendly community, but separation and unfaithfulness had reduced the numbers, till it had become a burden to "keep it up." It is the old, old story of our Society, a story of a few families vainly struggling to keep the meeting alive in a community that had lost all interest in it and its ways. In earlier days, the separation of 1827 had carried off the larger portion of the membership, and then the remaining families gradually moved away, died off, or saddled of all, lost their religious life and power, until three or four families alone were left to uphold our testimony. These families, with slight exception, lived four or five miles away and held on to a membership in it, because they did not wish to see the meeting "laid down." Need I tell the rest of the story? Have we not had too many similar cases?

But as I look back to that time, I remember with real pleasure the five miles' ride over country roads, winter and summer, to meeting. For the young boy, there was always something new and interesting in the country road and the scenery. There was the ride along a beautiful stream, through wood and meadowland. There were birds to see and hear, there was the place where the "tramps" always had a camp, and you felt better when you got by, for there was something uncanny about them to the boy; they

were so foreign to his experience of what life ought to be. Farther on a wayside inn of the days of our grandparents, with its swinging sign of man and horse; or if another road were taken over the hills, beautiful views of far-off places enchanted the eye, visions of forest, field and village spires among the trees, and then to crown all, the quiet meeting at the end. The quietness and stillness did not always appeal to the growing boy, and a restlessness to be with the birds and other out-door things was sometimes apparent. In the summer time when the doors and windows were open, the song of the birds in the trees that shaded the house, but added to the impressions and beauty of the silence within, and in the heart of the boy frequently raised aspirations for better and nobler things, quite as effective in their way as the words of a minister. But if the day happened to be hot and sultry, the restlessness was replaced by drowsiness; and if a sudden punch by someone suddenly awoke you with an exclamation that indicated you thought it was early morning and time to get the cows, perhaps it was an effective lesson to you never again to try that method of passing away the time. There was one window out of which could be seen a barn on a neighboring hilltop, and on week-days it was cause of wonder why people should work during meeting time in that barn. Surely they ought to be in meeting also, was the youthful reasoning.

Once when a well-known ministering Friend was visiting us, and he was preaching from the seat underneath the gallery, a mouse came out to investigate, ran across in front of the minister, jumped up on his boot, turned around and faced the audience, and then ran away to its hole. Under such circumstances could the youth be blamed for smiling?

But one of the lasting impressions made on the youthful mind was the preaching and life of a woman Friend, one of those beautiful characters that we find frequently in isolated communities, unostentatious in character, humble with a Christ-like humility, doing her day's work in the day time. The fragrance of her life must have ascended to the very throne of God. What most impressed one about her was the beauty of her life and the brevity of her communications. Never lengthy, she scarcely ever spoke more than ten minutes and generally not that long, but always to the point and full of an optimistic, healthful view of life, just the view to catch the mind and tender the heart of the growing boy.

It is not many of these sermons that caught the attention sufficiently to be repeated in after years, but the substance and the charm, the influence, still lingers, leavening the heart of the man.

The text of one sermon I shall never forget, just why I can't say, unless it came when there had been a renewed visitation to the heart of the child; for this sermon seems to have been a new starting point for my religious life, new thoughts and new ideas dating therefrom.

She arose in the quietness of the meeting, and in a feeling manner quoted the words:

"It is good for us to be here," and went on to speak of the necessity of our retiring from time to time from the stream of active life to lift up our hearts to our Maker, quoting as she went on the words of the Psalmist: "I was glad when they said unto me, let us go up into the house of the Lord," and dwelling on the pleasures and joy found in thus worshipping Him who is Spirit and is Truth. There was something strange to the active boy in this, and as he tried to answer the queries that came to his mind about these texts, he was led from step to step to a realization of the beauty of worship and its importance in our lives; for he could not doubt that the speaker [Phebe Roberts] believed every word she spoke, her whole life was a testimony to that, and the knowledge of that had more weight than any amount of talk from others, whose life and example were not up to their profession.

The little minister and most of her family have gone to their rest, the meeting has for years been "laid down," but still the influence lingers, and may linger in the lives of men and women grown.

J. W. HUTTON.

### Incidental Results Mistaken For True Mission.

The writer will admit that the preaching of the gospel produces many conditions such as are aimed at by the church in her political reform movements, but these conditions are only the incidental results attending the publication of the Gospel. But these incidentals must never be made the aim and mission of the church. Suppose that a farmer in poor health finds that the work on the farm is conducive in the improvement of his health. He is elated over his discovery, so much so that health-seeking becomes uppermost in his mind, and he forgets almost entirely that the aim of his efforts is crop-raising. It is not long until he is led by his new ambition to introduce health-giving exercises as part of his daily routine duties, and finally he establishes a gymnasium and thus neglects the work of crop raising entirely. The result is, the weeds choke his crops, the sheriff gets his farm and the buzzards his stock. Is that not a picture of the church? The church discovered that the preaching of the gospel produced reformation. Then she mingled the idea of reformation with the work of regeneration. And now many of our churches are only bureaus of political and social reform, while soul-saving, the chief mission of the church, is lost sight of entirely. Dr. Scofield well says on this point:

"That the preaching of the Gospel produces everywhere many of the kingdom conditions is blessedly true. Where the Gospel and an open Bible go, the humanities and ameliorations which are to have their full fruition in the kingdom age spring up. . . . These are gracious and beautiful results in which we may legitimately rejoice. They are vindications of the truth of our blessed faith. But what we need to guard ourselves against is the notion—now, alas! all but universally prevalent—that these results are the chief object and end of our mission; that we are sent into the world to civilize it. No, my hearers, these are its

incidentals. It appears that the scribe Jerusalem were healed when the shadow Peter fell upon them as he walked the streets; but Peter, my friends, was not walking the streets for the purpose of casting that beneficent shadow; he was going and coming to the work of his apostleship. Suppose the shadow were turned aside to this business of shadow-making? Who doubts that very speedily the shadow would have lost its power?"

"If the Christian men do not take up the work of reform, who will?" is the lame excuse made by many Christians for donning the cloak of the reformer. Let me put the question in a different form. If the Christian takes up the work of reform, who will bear the work of the church? What will become of the millions dying without Christ? A bishop was once reminded by one of his parishioners of an act unbecoming the dignity of his office, to which the bishop replied: "I did that as a man, and not as a bishop." "Well," continued his accuser "if the devil gets the man, what will become of the bishop?" Our opponents say that they engage in reform work as citizens and not as Christians. That does not make the case any better. If the nation gets the citizen, what will become of the Christian? If the State gets the believer, what will become of the church? And if the church is once absorbed in civil affairs what will become of the poor sinner? Is politics more important than soul-saving? Do the needs of our civil institutions send up a cry of deeper pathos than the anguish and remorse of lost men? Surely not.—*Evangelical Visitor*.

### Science and Industry.

WHERE THEY GROW THINGS WE EAT.—There is food for thought in the recent government report on agricultural imports. Imports of course at once convey the idea that ships have gone down to the sea, battling with the waves, that men have stoked furnaces, and other men have stood the lookout and long, lonely days have ensued for officer and crews between wharves where stevedores either plodded in sullen doggedness or danced monkey-shines to rhythmic melodies. All this is implied in imports, and when we come to affix "agricultural" to the word, any American should sit up and take notice. Why agricultural imports? or, What agricultural imports?

For instance, one often hears there is no money in poultry. Why then should the government report have as an item that eighty thousand dozens of eggs had been brought from China, and that considered a small annual shipment, while the shipments from Canada, Mexico and Japan reach large figures? Eggs from China must mean that American hens are not treated with sufficient consideration by the American farmers. The fresh, new-laid egg for breakfast that costs five cents need no longer astonish the city man born on a farm. If indeed an egg has made a journey half way around the world, it ought to cost more than the orange from Florida or the apple from Colorado.

Common as onions seem to be in the market, the casual marketer would scarcely believe it from less reliable source than a

ernment report were she told that this agent, homely, comforting ingredient of dais, soups and stews grew very largely where than in our own Yankee truck-gins. Yet a large quantity of the onions use come from Egypt, of all places. They come from Spain and Italy, Canada and Mexico, and as we very well knew all along in Bermuda and other islands where they grow the Easter lilies; yet, strange to say, not of our onions come from England and France.

Of course we import pepper by the ton, olive oil and tea and coffee and sugar and raisins and figs and dates; but when it comes to sending us butter and cotton from Egypt it rather makes the American exclaim, that can they be about in the South, and in New England? On the western plains, too, we see below the rest, for we are buying cotton in Australia, New Zealand, the Russian steppes, Peru, Uruguay, and even Belgium, Germany and France.

The Yankee instinct is strong for trade and our merchants buy in the best markets, at the less in this report seems plain that Americans may well look to their thrift in the Belgium can find room to raise flocks of sheep to those who live on the broad American acres.—*Boston Paper.*

**PROFITABLE SEAWEED.**—On the southeastern coast of Norway a very profitable industry has been developed in recent years, which, as a source of income, surpasses the far-famed fisheries of that northern land. It consists in gathering the immense quantities of seaweed which every fall are driven by the tides upon the beach, and subsequently burning the material and gathering the ashes, which bring a good price in the English market. The ashes contain many valuable chemical constituents, among which soda is the most important.

The growth of seaweed along these shores is marvelous, the plant attaining the dimensions of trees five or six feet in height, with stems like ropes and leaves as tough as leather. The growth is so thick that during the summer the ocean bed is covered with a dense, impenetrable brush, which later rises its grass upon the soil and is drifted shore. Quantities of the weed are used for fertilizing purposes, but the greater portion is carefully kept until spring, when it is burned for the purpose above stated.

All members of the household assist in the work at the busy season, when, on each clear night, the coast for miles seems to be aflame from the thousands of bontires.—*Round Table.*

**GLASS TELEGRAPH POLES.**—In Grosslarmerde, a town near Cassel, Germany, a factory has recently been established for the manufacture of glass telegraph and telephone poles. The glass mass of which the poles are made is strengthened by interlacing and intertwining with strong wire threads. One of the principal advantages of these poles, it is said, would be their use in tropical countries, where wooden poles are soon destroyed by the ravages of insects, and where climatical influences are ruinous to wood.

THERE is an old story about a judge who wished to have a piece of fence built in his pasture. He called in a young carpenter who had begun to win a reputation, and asked him what he would charge to build the fence. "It need not be well done," said the judge, "for it is in the back lot, and will soon be covered with vines." "A dollar and a half," said the young man. He built the fence, and the judge went to see it. But he saw a fine job. The boards were planed and the joints were carefully fitted together. He thought that the young man was going to charge him a high price. "What do you mean by this?" he angrily demanded; "did I not tell you to make a rough job of this fence?" "But I do not do such jobs as that," said the carpenter. "How much is your bill?" asked the judge. "A dollar and a half, just as I agreed," was the answer; "I finished it up to suit myself, and for my own sake. You are not expected to pay for this." The judge was silent. He was not used to such workmen. But some years later, when he had the awarding of a contract for a large public building and this man was among the bidders, he said to his colleagues: "I know that man, and he is to be trusted. We will give him the work." He got it, and did it, and did it well, and it made him rich. Did he lose anything on the fence, in the long run? Ah! yes, the long run. That is the thing to consider. No young man can afford to ignore this. "As unto the Lord" means nothing at all beyond our own best interests. The world is willing to pay a big price for the men who are willing to work as if their Maker were looking at them all the time.

THE great object of religious association, is to bear a united public testimony to the Spirituality of the gospel dispensation, in that allegiance which all true believers owe to the Great Head of the Church. We believe that in the mutual strength arising from this, they are thus enabled to extend help to one another in doing this before the world. Where this is felt to be our privilege in common, carried out under the direction of, and with the assistance of Best Wisdom, we shall be enabled to bear each other's burdens, be one another's helpers in the Lord and thus fulfil the law of Christ.—*Ohio to Canada Yearly Meeting.*

A MAN can carry his mind with him as he carries his watch, but like the watch, to keep it going he must keep it wound up.—L. WALLACE.

**Bodies Bearing the Name of Friends.**

MONTHLY MEETINGS NEXT WEEK (Eleventh Month 28th to Twelfth Month 4th):  
 Gwynedd, at Norristown, Pa., First-day, Eleventh Month 28th, (after meeting), at 10.30 A. M.  
 Chester, Pa., Second-day, Eleventh Month 29th, at 10 A. M.  
 Concord, at Concordville, Pa., Third-day, Eleventh Month 30th, at 9.30 A. M.  
 Woodbury, N. J., Third-day, Eleventh Month 30th, at 10 A. M.  
 Abington, at Horsham, Pa., Fourth-day, Twelfth Month 1st, at 10 A. M.  
 Birmingham, at West Chester, Pa., Fourth-day, Twelfth Month 1st, at 10 A. M.

Goshen, Pa., 31st Malvern, Fifth-day, Twelfth Month 2nd, at 10 A. M.  
 Salem, N. J., Fifth-day, Twelfth Month 2nd, at 10.30 A. M.

QUARTERLY MEETING:  
 Burlington and Bucks, at Burlington, N. J., Third-day, Eleventh Month 30th, at 10 A. M.

I CANSON but believe that the "Christian Order" of George FOX has a great future in this country (of South Africa) although it may not come under the ensign of the Society he founded. Social talk that turns on Quakers and their teaching meets with instant and lively interest; individual "seekers after God" in remote places confess, when you have earned their shy thought that they have dreamed of such a religion, though they knew not they had comrades.—IRENE ASHBY MACFARLANE, in *London Friend*.

IN numbers Indiana Yearly Meeting is said to be the largest in the world, though in the last few years London has been creeping near to it.

FOUR members were granted minutes for service by Indiana in London and Dublin Yearly Meetings—Franklin and Mary Mason Meredith, who also hope to visit the meetings in Norway and Denmark; and Charles E. Tebbetts, accompanied by his wife.

THE proposal to Indiana from the two Yearly Meetings of New York to join in a Peace Conference, was, as in some other Yearly Meetings, decided against.

HOMER J. GOOPKOP, Minister in Corinth Meeting, Va., and principal of the Corinth Academy, having attended Baltimore Yearly Meeting, has been among Philadelphia Friends the past week, trying to collect four hundred dollars needed to carry the school through the year.

THE Biddle Press, at No. 1040 Cherry Street, is out with another "Quaker Calendar." The drawings for 1910 are again the product of Jane Allen Boyer, they are entitled: "Grandmother," "The Meeting," "The Old Fashioned Desk," "Roses," "The Baby,"—none of them ever before published. Price 50 cents.

"THE AUTOBIOGRAPHY," by Anna Robeson Barr, is the product of the recollection of eight hundred autobiographies of various lands and times. "Seventeen of the classic Quaker journals," says the *Intelligencer*, "are drawn upon, those of Fox, Edmundson, John Crook, Henry Hall, Alice Hayes, Jane Pearson, Woolman, Ellwood, Chalkley, Job Scott and others." "The autobiographical intention," says the author, "with the early Friends, became a dogma, as it were, of their belief, and to leave behind a journal or an autobiography was almost a requirement of faith. . . . The Quaker journals display upon every page qualities of courage and steadfastness, of simplicity and kindness, which move the heart."—(*Houghton, Mifflin Co.*)

IS an appreciative comment of Western work on Isaac Sharpless's educational tour of the West, we note that "He did not hesitate to criticize western methods where he felt that criticism was due, but it was administered in a charitable and sympathetic way that won the admiration of those who were criticised."

CORRECTION.—On page 154, first column, the year of the Minute of Bucks Quarterly Meeting should appear as 1710, instead of 1719 as printed.

**Gathered Notes.**

IN the United States there were forty million dollars' worth of railroad ties used last year.

DANCING as a means of physical training was strongly commended by Dr. William G. Anderson, professor of physical education in Yale University, in an address that he delivered at Temple University last week.

It was when such effeminate exercises were introduced among the Greeks and Romans, said Doctor Anderson, that they began to lose their physical stamina. Such a tendency was noted by him in present-day physical training, an instance of which was the folk dancing now taught in the public schools. "These exercises," said Doctor Anderson, "do not develop the body in the true gymnastic sense. They send pupils out into the world flat chested and with a poor carriage."

IN PLACE OF OPium.—The *North China Herald* of

last month publishes the following account of present conditions in the south-western part of Yunnan:

"Where are the long strings of coolies carving opium down to Hunan, Kwangsi and Tonking? They have gone home empty-handed. Wheat, corn, beans, peas, rice, cotton, etc., have replaced the poppy in the fields; and the Yunnanese, who once depended on the opium trade for a livelihood, seem to thrive better on wheat, rice and other cereals. There is one man, who last year was seldom seen on the streets; he was smoking opium and talking most of the night, and sleeping during the day; now he is working in the fields beside his wife who has kept life in him during the years that were wasted at the opium pipe. The price of rice and other foodstuffs are no longer so high, and the poor people's heads; now they can feed well on a fraction of what it once cost, while at the same time wages are kept fairly high. It was told not long ago that the suppression of opium 'spelt the ruin of Yunnan.' The very reverse is the real truth. As regards foreign goods, there has never been greater demand in Yunnan, and the demand will increase with the increasing prosperity of the province.

"The cities, towns and villages seem to have got new lease of life. Old tumble-down houses are rebuilt; fresh shops are opened; vegetable and meat-sellers have been cleared off the streets into markets appointed for them; the government is spending large sums of money in erecting universities, schools, mints, arsenals, armories, powder magazines, barracks, offices, reformatories, prisons, industrial establishments, botanical and zoological gardens, etc., all in, or after, foreign style. "The people, moreover, buy Bible portions and Christian literature as never before. There are openings everywhere for Christian work among Chinese and aborigines."

**JOSEPH BURTT'S MISSION TO THE STATES.**—Joseph Burtt and his wife opened their "campaign" in Boston on Tenth Month 1st, with a public meeting at which twelve hundred people were present. The secretary of the temporary committee which has been formed for their "cause" have had excellent meetings and have done increasingly effective "bum" work. Joseph Burtt has broken two of the great cotton firms in Boston, and Walter Baker & Co., and W. M. Lowney & Co., by whom he was authorized to state that neither of these firms, owing to the conditions of slavery, were buying Portuguese cocoa. Both expressed their sympathy with J. Burtt's efforts, and contributed to the deputation fund. In New York J. Burtt held a meeting in the Old Plymouth Church building, some one thousand people being present.

In the *American Magazine* for the present month, John Kenneth Turner continues his story of "Barbarous Mexico." He states that a colonel in the Mexican army who for four years has had charge of transporting the exiled Yagui Indians to Yucatan, told him that in that time he had delivered fifteen thousand, seven hundred Yaguas. These sell in Yucatan for sixty-five dollars apiece. Ten dollars covers the expense of transportation and the rest is turned over to the Secretary of War.

At a sale of old books from the library of former Governor Pennypacker, in Philadelphia, the "Bible Germanica," Nuremberg, 1472, the fourth printed Bible in the German tongue, and the first with woodcuts, sold at ninety dollars.

### Weston News.

LAST First-day evening Ann Sharples talking to the girls on "Early Friends in Chester County," and Richard Jordan was the subject of Wm. Bacon Evans's talk and reading in the boys' collection.

The lecture on Sixth-day, the 10th, was "The Canadian Rockies," by the Rev. Vaux, Jr. It was finely illustrated, and much enjoyed. An interesting feature of the evening was the presence of thirty or more of our neighbors whom we are always glad to see on these occasions.

ON Third-day, the 10th, the Corner Stone of the new Open Air Gymnasium was laid in the presence of most of our West-ton family. The work on the building is progressing nicely. The concrete floor being done, and the brick walls put up.

### SUMMARY OF EVENTS.

UNITED STATES. The Supreme Court of the United States has lately imprisoned six men for contempt. These are the former Sheriff of Callamanga, Tenn., who disregarded the orders of the court by delivering

a prisoner into the hands of a mob. The sheriff's own statement that he made no attempt to keep his prisoner safe because "the people" of his county were displeased at the court's order raised a direct issue between mob law and organized authority that the Supreme Court will not overlook. Others of the prisoners have been found guilty of contempt by participation in the lynching of a Federal prisoner, who is a negro. This action of the Supreme Court is said to be one of its boldest in its history, excepting perhaps in the case of a single individual some years ago.

In consequence of the scandal involved in the collection of customs in New York upon the importation of sugar more than seventy persons employed in the service have been dismissed, and the investigation is not yet ended. The former treasurer stated that the sugar frauds were a small item in the amount of money the government lost annually from undervaluations of merchandise, which would reach twenty million dollars.

A despatch of the 14th from Cherry, Ill., says: "The three hundred or more miners entombed in the St. Paul coal mine by fire are still alive. Only two hundred and two hundred and five remain in this little town of only a few hundred houses facing war in its direst form. Some of the bodies lie buried beneath thousands of tons of earth which caved in upon them, and it is doubtful even whether many of the bodies ever will be recovered."

Dr. Neff, of the Board of Health, in a late bulletin, calls attention to the number of deaths in winter, which are largely the result of breathing vitiated air. He says: "Pneumonia, bronchitis, congestion of lungs and other diseases of the air passages, due to the breathing of vitiated air, are always markedly increased in winter. These, so often mentioned, should prove to the community, and especially to those working in rooms occupied by a number of people, the great necessity for proper ventilation and pure air to prevent disease and death. The employer of labor should realize this from an economic standpoint, for it is self-evident that more and better work can be accomplished in a given piece of time by a given number of people who are in good health, than the percentage of these people are in poor physical condition from want of proper hygienic surroundings and pure air."

Dr. A. K. Sallom, after a consideration of sixty-eight thousand cases of typhoid fever, in this city, for several years, has in a report published in a recent issue of the *Medical Record*, stated that: "From the data which I have at hand, I believe that the use of filtered water has been instrumental in reducing the number of cases of typhoid fever, for it appears that, while the number of cases was greatly reduced in the district receiving filtered water, typhoid fever was still quite prevalent in the district not receiving filtered water."

A despatch from New York City, of the 8th, mentions that football as a recognized sport by the official heads of New York public schools has been abolished. While football has been abolished at a number of institutions, at some during the past few weeks, the present action by the largest educational body in the country will be the heaviest body blow that it has received.

At Hill, the prominent railroad owner, in a recent interview with "Preston" declared that the high cost of living and the extravagant manner of living to-day was the greatest problem that faces the American people. Economy on the part of the government and individuals as well, was the only method he could suggest for remedying matters. "History shows," he said, "that the high price of living is the beginning of every national decline."

A recent despatch from Chicago says: "Football has claimed a toll of thirty lives and two hundred and sixteen injuries during the present season, according to figures compiled by the *Record-Herald*. This is the largest number of deaths recorded in nine years, according to the figures, which have been kept since 1893. The thirty deaths include eight college players, twenty high school boys and two members of athletic clubs. The injuries were divided among one hundred and seventy-one colleges, forty high school players and five from athletic clubs."

FOR THE DISCUSSION OF THE new methods proposed for taxation in Great Britain continues to excite great interest, with the prospect that by the action of the House of Lords in declining to pass the bill as it comes to it from the House of Commons, an appeal will be made to the country and a new election be ordered. It is stated that the objection of the Lords "to the present budget is that it is the guise of a measure of revenue, which it introduces, far-reaching in its consequences, which itself opposes to accepted constitutional principles. If this cannot be separated from the revenue bill,

they will not accept it until these new ideas have passed upon by the electorate." It is also stated that Liberal leaders declare that the issue is not the hereditary chamber shall rule, but the House of Commons. Conservatives argue that the House of Commons mandate from the people to introduce new measures of taxation, and that the House of Lords is fulfilling its function as a balance on the Commons by forcing them to a referendum. Conservative gains in the claims of the House of Commons to control of the country's financial policy is paralyzing the Exchange, and the possibility that the government have to raise a large loan to meet current expenses makes the money market too uncertain for export enterprises.

In France an increase of forty million dollars in taxation has been voted upon in the Chamber of Deputies. One of the leaders of the Socialist party in connection with it, laid the whole responsibility for the European budget crisis upon the crushing "armaments," which are being maintained on a rivalry between Great Britain and Germany, assisted that every war scare in Europe in recent years has been due to the arms race. He declared that if it were traced to this result in a general financial crisis and he urged the necessity of an Anglo-Franco-Germanente, which would permit of a reduction in military expenditure in favor of social reforms.

The pope in a recent address to French pilgrims in Morocco, called Catholicism was suffering persecution by the French government under the pretext of the separation of State and Church. This, he proved, he said, by the expulsion of the orders, trials and condemnations inflicted upon Cardinal Andrieu and other bishops who were faithful to Pontiff. These bishops were not allowed, the pope said, to enjoy the liberty granted by French laws, free citizens, but they were persecuted, arrested, and condemned for the sole reason that they courageously fulfilling their apostolic duty.

Compulsory insurance has been in operation throughout Germany for the last twenty-seven years, reported that many workers in Germany, uncertain finding steady employment in older age, are feeling benefits of the compulsory law.

### NOTICES.

NOTICE.—Under authority of the Yearly Meeting Committee, section for Calm Quarter, a meeting and worship is appointed to be held at East Calm, at the afternoon of First-day the 28th instant, at 2.30 o'clock.

NOTICE.—Friends' Card Calendar for 1910 is for sale at Friends' Book Store, No. 304 Arch St. Philadelphia. Price, 5 cents; by mail, 10 cents; dozen, by mail, 60 cents.

Friends' Religious and Moral Almanac, with cover, 4 cents; by mail, 5 cents; per dozen, by mail, 39 cents. With paper cover, 5 cents; by mail, 6 cents; per dozen, by mail, 50 cents.

WANTED.—A Friend's family who will take a fifty year old girl to assist with housework or care of children, and live as a member of family.

WANTED.—At Westtown Boarding School, a woman with ability for detail office work and for writing to take charge of the clerical work of W. O. S. A. and to assist in other ways. Apply to William F. Wickersham, Westtown, Pa.

WESTTOWN BOARDING SCHOOL.—The school will be open leaving Broad Street Station, Philadelphia, 6.48 and 8.20 A. M.; 2.50 and 4.12 P. M. Other tra will be met when requested. Stage fare, fifteen cent after 7 P. M.; twenty-five cents each way.

To reach the School by telegraph, wire West Chest Bell Telephone, 1143.

WM. B. HARVEY, SUPR.

DIED.—At his home near West Branch, Iowa, Ten Month 12th, 1908, WILLIAM TEESE, in the fifty-third year of his age, a beloved husband of Mrs. W. Branch Monthly Meeting; leaving to his care two sons and eight children the sustaining evidence that his life was peace, and that he was going to inhabit one of the mansions prepared for the redeemed of all generation. "They that turn many into righteousness shall shine as the stars forever and ever."

WILLIAM H. PALE'S SONS, PRINTERS,

No. 422 Wall Street, Philad.

# THE FRIEND.

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## Condescensions to Our Understanding.

In his seeking out men to worship Him in spirit and in truth, He who is the Creator of the Universe and of men manifests His fatherhood, He who is the Seeker of true worshippers is thus Love and Saviour, and He who is declared to be Spirit is thus produced to be our inspiration. As Creator He is Father, as Saviour He is Love, as Spirit He is Life, as Word He is Light and Truth and Love, and this Love of His which in our Saviour we find the exponent, is one with the Saviour in his *Word*. For Love would have intercourse and communion with them whom He would save, though "no man hath seen God at any time," yet "the only begotten Son who dwelleth in the bosom" and heart's love "of the Father, who hath declared Him." He as the saving Word of God hath manifested and revealed Him among men, as his living Expression to our condition would do. His own Spirit reveals Him, his own Son and Image declares Him, his own Life quickens us to lay hold on eternal life. Thus among the many manifestations of the Deity, there are three which especially appeal to man, namely, The Father, His Son and Word of Love, and His Holy Spirit,—one God over all, blessed forever. All these are in the contents of His Divine charge to worship the Father in Spirit and in Christ. The Spirit that proceeds from the Father and the Son—"from the throne of God and of the Lamb"—is our sufficiency and is indispensable for the service of Him, the Anointed, who is Head over all things to his church.

While some such analysis of the attributes of the Deity is derivable from the Scriptures, and is edifying to some minds, yet it is

enough for other minds that they bow to the visitations of the mystery without the history which has never been laid out before them. Whatever our theological understanding of the relations and the *Oneness* of Father, Son, and Holy Spirit, the obedience of simple hearts unprivileged in the logic of doctrine, to the openings of that grace which, being declared as "sufficient" for an apostle, is sufficient for those who "receive the kingdom of heaven as a little child," is the great requisite on the part of all men, learned or unlearned, wise or unwise in natural or in trained discernment. He who disobeys the in speaking word of Life, disobeys the Crucified One, Christ in him the hope of glory, and is, whatever his theology, sadly unsound. Press on to improve the understanding in all the openings set before us for our Divine enlargement in understanding—it is wrong to be slothful or indifferent there—but remember that the indispensable requisite for entering into the kingdom of heaven is that we receive it as a little child.

## A Coadjutor of Friends' Spiritual Purpose.

Probably THE FRIEND has no more friendly ally in inculcating the root-principle of our religious Society than George W. McCalla's monthly periodical entitled, *Words of Faith*. Both publications labor for the same purpose, the spirituality of the Gospel dispensation on earth,—the one through the Society of Friends, the other through all in Christendom who have the spiritual ear. The two editors have never met personally, but their religious concerns tend to meet in the vital oneness,—the unity of the Spirit and of the knowledge of the Son of God by the witness of His Spirit.

The invasion of outwardness and diversion on all church-life in this commercial and worldly day, and the minding of an intellectual light as a substitute for the light of Christ, have seemed to beguile many away from a subscription to the *Words of Faith*, a call to spirituality becoming less to the taste both of priest and of people. "So far," says G. W. McCalla, "the receipts for 1909 have been several hundred dollars less than usual; where strict economy is invariably practiced, this could not be a small trial to undergo any year; but when it comes at a time when one's expenses have been

greatly increased by the long continued illness and death of a loved one, then it is doubly sore to endure.

"Were the present conditions," he adds, "to continue much longer, we should feel the necessity of discontinuing the work; but we have the conviction that the Spirit will so move upon the hearts and minds of the true friends of the work as speedily to bring about a fuller measure of temporal support and encouragement."

This coadjutor of cause, George W. McCalla, may be addressed at N. W. Cor. Eighteenth and Ridge Avenue, Philadelphia.

The following statements show more particularly the spiritual purpose and concern of *Words of Faith*:

### UNFOLDING OF SPIRITUAL LIFE AND LIGHT.

This magazine is edited and published with the sole view of helping its readers attain unto "the stature of the fulness of Christ." It is entirely unsectarian in its teaching, dealing not in theories or speculations concerning religious dogmas, but simply aiming to shed clear light on that most important of subjects, entire surrender to, and union with the Divine will "as seeking to aid its readers in reaching a fuller measure of inward and outward Christ-likeness."

As an earnest seeker after a knowledge of the Truth which maketh free, the editor has been led to see, that it is not the form of words or declarations of traditional opinions, with which the Creed-makers of this and other ages have clothed the Truth, that is to be sought after; but the naked or unveiled Truth itself, which alone makes one an true begetter, and that Truth in its purity, must be met in "the Spirit," rather than in "the Letter," if one would fully experience its transforming, illuminating and emancipating power.

The measure of LIFE received has brought conviction, that "the kingdom of heaven" is truly "not in word, but in power," that "the communion of saints," is in the LIFE "begotten from above,"—in "oneness of spirit," and not in any outward form, either of words or ceremonial observance. Consequently, it is desired to impart such instruction through its pages, as may prove to be "a lamp unto the feet, and a light unto the path," of every reader who in the faith of obedience, seeks an entrance into "the secret place of the Most High," that they may "abide under the shadow of the Almighty," and be brought to know "Christ formed within" them, as their one and only "hope of glory."

### THE ABILITY TO MINISTER.—THE SPIRIT OF GOD.

Believing that the Master's words: "When he, the Spirit of Truth, is come, he will guide you into all truth," were not only applicable to his immediate disciples but to all true "sent ones," in all ages and lands, his editor has personally proven that the anointing does indeed teach all things, and is no lie (I. Jno. ii: 27). As in olden times, "holy men of God spake as they were moved by the Holy Ghost," so it still is the glorious privilege of the Lord's anointed ones, to speak "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." And the truly anointed know that it is not presumptuous to wait for the inspiration of the Spirit, before giving utterance to any word of teaching (in things spiritual); but that it is the grossest presumption to speak without such "an unction from the Holy One." In all that has to do with the editing and publishing of this Magazine, there is the most absolute submission to the informing and directing power of the Holy Spirit.

## WHAT GOD SEES.

When the winter snowflakes fall,  
 God in heaven can count them all;  
 When the stars are shining bright,  
 Out upon a frosty night,  
 God can tell them all the same,  
 God can give each star its name.

God in heaven can also see  
 Children in their play age,  
 Never made, or cross, or wild,  
 Always kind, forbearing mild,  
 Angels from their homes of light,  
 Gladly look on such a sight.

## Incidents in the Life of William A. Moffitt.

Although my station not being so eminent, either in the church of Christ or in the world, as that of others who have moved in higher walks, may not afford such considerable comments as theirs, yet inasmuch as in the course of my travels through this vale of tears I have passed through various and some uncommon exercises, which the Lord has been graciously pleased to support me under and conduct me through, I am moved to recount many deliverances and preservations which the Lord hath vouchsafed to work for me, that not only I in a grateful acknowledgment thereof, and return of thanksgiving to Him therefor, may in some measure set forth his abundant goodness to me; but also others, whose lot it may be to tread the same path and fall into the same or like exercises, may be encouraged to persevere in the work of holiness, and with full assurance of mind to trust in the Lord, whatsoever trial may befall them.

To begin therefore with my own beginning, I was born in Randolph County, North Carolina, the twenty-eighth day of the Fourth Month, 1837. My father's name was Stephen Moffitt and my mother's maiden name was Rebecca Cox, both descendants of respected families. My parents did not belong to any religious denomination, but their belief was mainly the same as that of ancient Friends. My father followed farming for making a living. I had three own brothers and one own sister, I being the third child. I did not have much opportunity for education, for my oldest brother was a cripple, and as soon as I became large enough, I was kept at home from school to help my father do the work on the farm. My mother died when I was but fifteen years of age, which was a great trial to me, for I was dearly attached to my mother. She taught her children many good lessons, and was ever ready and willing to give advice to her children. During her sickness there were a great many friends and relatives visiting her. At the time of her death the house was crowded. On her death-bed she seemed to die away and we thought she was gone; she remained in that condition for sometime and then revived. She told us that she had seen the heavenly world and that she had the promise of a home in heaven. She talked very beautifully to us all for a little while, and wanted us all to meet her in heaven, and then bade us farewell and quietly passed away. After my mother's death my sister kept house for us for sometime. Afterwards my father married again. In the year 1858, when I was twenty-one year old I took a trip to the State of Missouri,

went by wagon and was on the road seven weeks. In the spring after I arrived I hired myself to a man for five months to work on the farm; and while I was in Missouri I entered two hundred acres of land and built a log cabin on it. The country was thinly settled at that time. In riding over the country I met with some narrow escapes of my life, of which I will give an account: For instance, at one time I was riding a distance of eighty or one hundred miles on horse-back. In the evening I began early to find a place to stay for the night, as the houses were some distance apart and it was hard for a stranger to find a good place to stay. On this trip one evening I failed to get a place until late in the night. I was riding along and leading a horse in a deep valley of heavy timber between two mountain ridges, and the night being very dark (so dark I could not see anything), all at once my horses became frightened and threw me off on the ground senseless. After I came to myself a little I got up and found my horses near by, entangled around some small trees. I got them straightened, got on, and rode some distance farther and found a place to stay for the rest of the night. At another time I was on a trip through the country and called at a place to stay over night. They said I could lodge with them, and I thought it seemed like a safe place to stay. So I stopped and had my horse put up. I got my supper and we talked until late bed-time; so at last I told them I would like to lie down, and they placed me in a room in an out house; by this time I did not like the situation very well, but of course said nothing. After I had taken a short nap of sleep I was awakened by some men talking in an undertone of voice near the room or house which I occupied, as if they were plotting something, but their conversation was too low for me to understand what they said. The time I think must have been near midnight. I felt very uneasy, so much so that I got up and began to dress myself and thought I would make my escape from there. But after considering about it a little, it seemed to occur to me that that would not do, so I sat down on the side of the bed and concluded to await the result; my feelings were that they intended to come in and take my life to get what I had. But not knowing how well I might be prepared for them, they did not come in, and they finally left and I heard no more. Now I might say that I carried no weapons in any of my travels and did not believe it would be right for me to do so; I laid down again and did not go to sleep for awhile. Finally I became easy in my mind that the danger was over and it seemed to me that I need not fear any more, so I went to sleep and slept until morning. Next morning the people of the house appeared rather shy and suspicious. I got my breakfast and paid for my lodging, saddled my horse and rode away, feeling very thankful for my narrow escape.

At another time I was taking a journey on horse-back of sixty or seventy miles. Starting out in the morning I concluded I would not stop until I got to the end of my journey, which would take me some-

time in the night. I rode tolerably until night came on, and then my horse being tired I let it take its time. We were going in this way for some time as had fallen into a doze of sleep when all once I was stirred up by my horse giving keen snort. I could not see anything, night being very dark, but my horse seemed so frightened that finally I could not hold any longer and the danger seemed to be behind us and the thought struck me to let horse go; I dropped the bridle reins over the horn of the saddle, and with one hand grabbed the horse's mane and with the other the horn of the saddle. I thought it best let the horse have its own way in the race, account of the road being crooked a heavily timbered on both sides. He ran suppose about a mile or two as hard as could and then slackened his speed and took up into a walk and we went on that way until we got to the journey's end. I arrived about eleven o'clock at night. I told the people where I stopped about my adventure. They supposed by the way my horse acted that it was a panther slipping along behind almost ready to make a leap upon us.

I stayed in Missouri about twelve months and then concluded to return to my native State. A short time before I left I was taken sick with chills and fever. I got better, took the train for Indiana and stopped the while visiting with my friends and relatives. While I was there I had another attack. After this visit I took the train for home. As I passed through the State of Maryland and Virginia, near and at Harper's Ferry the excitement was very great over the John Brown raid. It was the night after he was taken prisoner. One troop of eighty men took the train at Harper's Ferry and a station or two farther on another troop got on. One troop belonged at Washington and the other at Richmond, Virginia. The passenger had to be very careful what they said on the train, as the troops seemed to be watching the movement and conversation of every one. This was in the fall of 1856. When arrived at home I told my friends that my feelings were that there would be a war before long in the United States. After got home I took the chills and fever again and I kept getting worse until I had a sinking chill. The doctor said if I took another one I would not get over it, but I began to get better and did not have any more. After my recovery I helped to raise a crop on my father's farm, of which he gave me the sixth part of all we raised.

(To be continued.)

But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you; whose sentence now from of old lingereth not; and their destruction slumbereth not.—II. Peter ii: 1-3, R. V.

Fifth Month 2, 1909.

## Testimony in Relation to a Recent Journey to Norway.

BY IDA R. CHAMNESS.

WEST BRANCH, IOWA, Eleventh Month 22, 1909.

I feel it might be of interest and perhaps information to some of my friends, to make a few remarks concerning my trip to Norway this season. One year ago last spring, whilst I was sitting alone in my home reading, this language passed through my mind, "I feel that 'Thou shall go to Norway next summer.'" Early last spring, one morning after our time of reading from the Bible, we were favored with an unusual feeling of leniency and near access to the throne of grace in prayer. After this Divine favor, I was very plainly revived in my spirit with much weight that I should go to Norway this season, as told me a year ago, and that it was on my father's behalf I should have to go. Accordingly I made ready, had my trunk packed and things arranged at home for leaving. Then all closed up in my heart as to going. I know not why. Mary W. Stokes and I having made plans for me to go to Philadelphia by myself in time for the Yearly Meeting there (providing the right time for my going to Norway should come in at that time) Mary fully expecting to accompany me to Norway and desiring to attend Philadelphia Yearly Meeting first, if so it might be; but I feeling no concern on my spirit to attend that Yearly Meeting this past spring, I would not have gone only for this reason, that it was not out of my way of going to Norway; and Mary W. Stokes, my faithful friend, coming to my home, taking us on surprise, to accompany me all the way in my feeble health. I felt best to go with her, my family encouraging me so to do, hoping that after Philadelphia Yearly Meeting was over I might feel liberty to proceed on my way to my native land. But not so; my way continued to be closed up in my heart and I not willing to go in the dark and feeling such an intense drawing back to my family, returned thither hoping that I might be set at liberty to go the latter part of Fifth Month so as to reach Norway Yearly Meeting, held the first of Sixth Month. But it seemed darker than ever,—I could not go; and about that time our only son (fifteen of age) was taken very ill with appendicitis and malarial fever; was down fourteen weeks, and I was needed in his room almost constantly all this time. So on Ninth Month 9th (four years to the very evening of the time I started out to go to be with my mother in her last sickness and death) we, Mary W. Stokes, myself and invalid son, started out for Norway, the doctor saying I would be the best tonic for our son to cross the ocean. In short, we had a very calm and beautiful voyage all the way by land and by sea in crossing the Atlantic and the stormy North Sea, both in going and returning, a thing marvellous to us and others at this stormy time of the year—only twenty-eight hours across the North Sea and five days in crossing the Atlantic,—the quickest I ever crossed. We arrived in safety at eight A. M. in West Branch, the fourteenth of this month, and

found all well. My dear and lonely father coming with us. Our hearts were and still are filled with joy and peace, feeling that the Lord preserved us from going in the wrong time when afflictions were coming to our home in various ways, and yet He sent me forth the past summer according to his word at the first, and He prospered our journey in that that for which we were sent was accomplished—my son also much improved in health and we at home in peace. Praises and high renown be ascribed unto God and the Lamb who never fails us when we trust in Him and obey Him, howsoever great our trials of faith be at times. He is worthy to be trusted in and feared and obeyed at all times. His power is over land and sea and over the dragon himself. May all fear and tremble before Him and bow low that we may know of his ways and walk in them whatsoever the world may say or think of us. With a salutation of love to all friends everywhere, I remain your friend.

IDA R. CHAMNESS.

P. S.—Mary W. Stokes left us the 20th for her home in good spirit and good health. [There is added also a note signifying that an object of this letter was to promote a right understanding of the course they were led into.—Ed.]

THE LITTLE THINGS.—From waste paper alone one railroad last year realized \$5,000. Pins, pens, nails, old brooms, bottles, tin cans, and worn-out machinery of all sorts are gathered up along the route by all the railway companies and turned into money. Even the ashes are sold or utilized for improving the roadbed.

These things seem small to command the attention of a rich railway company. But it must be remembered that the railway company is rich largely because it looks after the little things.

The greatest corporations in the world are not above taking care of the fractions of pennies.

The railway scrap heap of the country last year reached the value of \$1,250,000—a most respectable sum of money, notwithstanding it came from picked-up pins and paper, old nails, and old brooms.

Waste forms one of the most vital questions in economics, not alone for railroads and big manufacturing plants, but for every household.

It is impossible, of course, for any very great sum to be realized in the saving of waste in a household. And yet the usual waste of any home is relatively far greater than that of a railroad.

We think it mean and miserly to look after the little things. And for that reason, more than for any other, human life is cursed with poverty and pauperism.

There is no meanness in a poor man's saving a penny, or in a rich man's saving a million. And the million is saved in that way.

So if thou be a walker with God, it will appear in the relations wherein thou standest; for grace makes a good husband, a good wife, a good master, a good servant.  
—THOMAS BOSTON.

## THE COMMANDMENTS IN METRE.

"Thou no gods shalt have but me;  
Before no idol bend the knee;  
Take not the name of God in vain;  
Dare not the Sabbath day profane;  
Give both thy parents honor due;  
Take heed that thou no murder do;  
Abstain from words and deeds unclean;  
Steal not though thou be poor and mean;  
Make not a waltz he, or love it;  
What is thy neighbor's dare not covet."

## Correspondence of Abi Heald.

(Continued from page 157.)

Tenth Month 1st, 1870.

Dear Sons — and — :— We arrived home from Yearly Meeting yesterday and found all well, and are well ourselves. We had the largest Yearly Meeting there has been since the separation, and I think a good one. Phebe Roberts and Morris Cope were in attendance from Philadelphia. There were a great number of young people there. I thought thy appearance plain, more so than former years. Often did I think of you, and may your dress and address be plain when I see you again. May you be in the plain garb. Remember to deny yourselves, take up the daily cross and follow a meek and crucified Saviour in the way of his requirements. I saw E. B., and she gave a good account of thee, dear —, which raised a tribute of gratitude and praise to that Almighty Being in thus enabling thee to stand firm to that thou felt to be right. It is the prayer of thy poor mother's heart, that her son may be enabled to hold on his way, rejoicing in the Lord for his care over thee. I wish thee to extend a care over thee —. My petitions were raised day by day whilst we were at Yearly Meeting, that you might partake with us, remembering it was said that those who stayed behind necessarily, were to partake with those who went to the battle. I have been made to believe if thou, dear —, art faithful to that still small voice in the secret of the soul, thou will be a useful member of society in thy day and generation. I want thee to dress plain, don't be ashamed of the cross. Thou canst not even think what a comfort it is to hear of thy advancement in the Truth. If thou art looking toward getting married, I want thee to look for one who will be a help to thee in best things. One who can share with thee in all thy trials and tribulations; then you can expect to live happy. Look unto the dear Master continually for help. Mayest thou often raise thy petitions to Him, to be rightly directed therein. Now, dear —, how often has my spirit saluted thee since thou left the parental roof. Yes, my petitions are constantly put up on thy behalf. Oh how near and dear wast thou brought to me, and I to Francis. He has gone to his long home, and your being in a distant land is a deep trial to me. It seems as though the dear children are almost gone and we have none left. Yet, dear —, if thou wilt try to do right then, oh, the joy thy parents can have of thee. Cleave close to what is made known to thee in the secret of thy heart; then thy peace shall flow as a river. He has promised to be with all those who love and fear Him. Trust in Him. I want thee not

to forget the distress thou hast been brought into, and the covenant thou wast compelled to make, that if *He would help thee, thou wouldst follow Him*. Remember it, dear child, and try to do well, then thou wilt be helped. From your attached mother,

ABI HEALD.

Eleventh Month 14th, 1870.

Dear — :—As my mind has been turned toward thee, earnest desires have arisen to thy Heavenly Father that He will be pleased to follow thee on as He has, with his good spirit, causing thee to turn inward to that still small voice that has often spoken in the inmost recesses of thine heart, contriving thee before Him, and causing thee to beg of Him to have mercy on thee. Remember how thy poor dear brother (deceased) was exercised on thy behalf, telling thee that thou knew how to do better; O, how I do beg of thee, and pray also, that thou mayest experience a change of heart. Then, oh, then, the joy thy poor mother would have. Thou art separated from thy parents, dear, who dearly love thee. Can thou not realize it? Behold the voice of thy dear brother's pleadings is still sounding in my ears for thee to do better. Mayest thou do nothing that will bring reproach on the Society, or be a hindrance to the good cause. For I most assuredly believe that if thou attend to what thou knowest to be right thou wilt have to deny thyself, take up thy daily cross and follow a meek and crucified Saviour. Do not go on in the way thou hast been doing. Pause and consider. Thou art away from parental restraint, yet there is an Eye that never sleeps, that I believe is watching over thee for good. May He turn thy mind to earnestly seek Him and enable thee to submit thy heart to his refining operations, and make it a fit receptacle for his holy Spirit to dwell in. Often read in thy Bible and turn thy mind inward to that inspeaking Word nigh in thy heart and in thy mouth, that will teach thee and lead thee in the path of truth and righteousness. Oh do! Oh do! Be a good boy. This is what thy well-wishing mother so often puts up her prayers for; for *dear absent boys*.

ABI HEALD.

(To be continued.)

### The Dress Question.

That modesty in dress is an essential characteristic of Christian living need not be argued here. The person who thinks that religion has nothing to do with clothes, is so scarce among readers of this paper that we need not reckon with them. We may assume that on this point we are agreed.

And yet we have a distinct consciousness of something we call the dress question. There must be some unsolved problems, some features concerning which we are not entirely united, else there would be fewer queries and talks on the subject. What is the nature of the differences that perplex us? What is the dress question? It has been said, and that too by persons of widely diverging points of view, that there is no question as to the end to be attained; that our differences pertain only to the means to be employed. For the most part

we have been discussing ways and means and methods, and taking the end for granted.

And right here we have been shutting our eyes to the very heart of our problem. Our real problem is, we do not know exactly what we want. We have no clear conception, no common understanding of the end to be sought. So of course we are at sea as to the means. We are not sure whether our energies would be directed toward the cultivation of a true heart-love for the principle itself, and our policies determined by this purpose, or whether we ought to take such measures as will insure the practice of plainness, even when the love of it is wanting.

Of course we all agree that the ideal condition would be that in which there is a universal practice of simplicity in dress, proceeding from a universal love of the principle. But it so happens that no one has been wise enough to devise a plan that will insure this happy result. One might, perhaps, adopt a policy that would insure universal plainness, but it could not guarantee a universal loyalty of heart, for love is a thing that cannot be enforced; it must be won. Or we might apply our efforts to the development of love for the principle, and in this way be sure that such results as we would get would be genuine, but this would not guarantee universal success, for there are always some people who will not do what you want them to do unless compelled to do so. Which is the wiser plan? It is the same sort of question that the school teacher must consider in deciding on his methods of discipline. But shall his prime object be to have perfect order in the school-room, or to develop in his pupils such a sense of honor as will help them to become self-respecting and self-governing citizens? His decision of this question will have much to do in determining his rules and methods and punishment.

There is the same question in family government. Shall the father's aim be to make Johnny behave, no matter by what method, just so it does the work, or to build into the boy's life a character that will enable him to choose the right when he can no longer be guided by his father's commands?

The mere statement of this question involves its own answer. In all such cases the determining factor in choosing a method of government must be its capacity for building character. The case is not different with the subject before us.

In dealing with the dress question the true end to be kept in view is the development of heart loyalty to the principle of modesty. Our decisions and methods must be shaped to this end. In weighing the relative merits of different courses of procedure, the primary question is: Which will contribute most to the building of a true heart love for the principle itself? Which will contribute most to the establishment of such a spiritual state that the individual will find his motive power in his own Spirit-filled heart, rather than in the restraining regulations of the church? That this view of the case is the true one is beyond question

by two simple considerations. The first of these is found in the fact that a devotion of the heart to the principle absolutely insures the practice of it; right state of heart is certain to find expression in right conduct. Get a man love righteousness and he will do it. Great attachment to the doctrine implied in the soul and there will be no truce about it in the life. Failure to obey the principle of Gospel plainness in dress is a sure evidence of a lack of devotion to it in the heart. Here, then, is the proper point of attack. Not how to offend the member to dress differently, but how to get him to think and feel differently on the subject is the real quest for out of his thoughts and feelings, c decisions and acts. His heart, using term in the common figurative sense, is key to the situation. Capture that, you have him captured all over.

The second consideration is the supplement of the first. It is the fact that results which might be secured by any other means are not worth having. "Love is the fountain whence all true obedience flows. There are other ways of securing obedience, but it is not a true obedience; therefore is not acceptable to God. There are other ways of getting people to do plainly, shorter and easier ones, than securing plainness as the expression of love of the principle, and if the results were genuine it would seem wise to make use of them. But the trouble is that God looks right through a man, and He is satisfied with outward appearances. I want to know what is inside. Thus comes that plain dressing, necessary Christian characteristic though it is, is real such only when inspired by a sincere devotion. No other kind will stand the test of God's scrutiny, and since it is the business of the church to prepare men for divine approval, and not simply to stand we in our home congregations on earth, the church can not afford to be satisfied with any other kind—that is to say, it is no simply plainness that we want, but the plainness which proceeds from an unfeigned love in the soul. And this is simply to drive us back to the conclusion already reached—the only worthy end to be kept in view in dealing with this question is the development of a heart-love for this Christian principle. How to accomplish this is our problem. Not merely how to perpetuate plainness, but how to get people to love it so well that they will live it because they love it—that is the real dress question before the church to-day.—*Gospel Herald*.

WHEN Fisher, Bishop of Rochester, came out of the Tower of London and saw the scaffold upon which he was to be beheaded, he took out of his pocket a Greek Testament, and looking up exclaimed, "Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the book and his eye fell upon John xvi: 32. "Yet I am not alone, because the Father is with me." He instantly closed it, saying, "Praise God! this is sufficient for me and for eternity."



OUR YOUNGER FRIENDS.

ATE HOURS.—The habit of writing and being late in the day and far into the night, for the sake of quiet," is one of the most treacherous to which a man of mind can be subjected himself. The feeling of tranquillity which comes over the busy and active man at 10.30 or 11 o'clock, ought not to be regarded as an incentive to work. It is, in fact, a lowering of vitality, consequent on exhaustion of the physical sense. Nature nudges and calls for physiological rest. Instead of complying with her reasonable demand, the night-worker hails the "feeling" of mental quiescence, mistakes it for clearness of acuteness, and whips the jaded organism with the will until it goes on working. What is the result? Immediately, the accomplishment of a task fairly well, but half so well as if it had been performed with the vigor of a refreshed brain, working health from proper sleep. Remotely, or later on, comes the penalty to be paid for natural exertion—that is, energy wrung out exhausted or weary nerve-centers under pressure. This penalty takes the form of "nervousness," perhaps sleeplessness, most certainly some loss or depreciation of function in one or more of the great organs concerned in nutrition. To relieve these maladies, springing from this unexpected source, the brain-worker very likely has recourse to the use of stimulants, possibly alcoholic, or it may be simply tea or coffee. The sequel need not be followed. Night work during student life and in after years is a fruitful cause of much unexplained, though by no means inexplicable, suffering, which it is difficult, if not impossible, to find a remedy. Surely, morning is the time to work, when the body is rested, the brain relieved from its tension, and mind power at its best.—*Lancet*.

THE UNSAFE BRIDGE.—A young lady, in giving her reasons for preferring a particular church, remarked that she "liked it best because it allowed its members to dance." She had been brought up to regard this as consistent for a professor of religion. She could not help feeling that it was running a risk to try to get to heaven and carry the world with her. But here was comfort. She had found a religious guide on which she could, as she fancied, shift off the responsibility. Instead of deciding for herself, in the light of Christ's teachings, she chose to take a second-hand opinion of a mere man as a rule. One is reminded of an incident related by Dr. Whately, of an old bridge which had long been thought unsafe even for foot passengers. People usually went a considerable distance round rather than venture upon it. But one evening a woman in great haste came up to the bridge before she reflected on its unsafe condition. It was late, and she had to get to dress for a party. She could not go all the way around, though still afraid to venture. At last a happy thought seemed to strike her. She called for a sedan chair, and was carried over! Now the young lady who desired to follow the world and go to heaven was so afraid to trust her own judgment on

the subject of dancing. She feared the tottering arch might give way, and she be lost forever. To make all safe, she added to the weight of her own chance of error the additional chances of her human authority being wrong also.

It is not what the church "will let you do," but what Jesus Christ sanctions, that must be your guide.—*S. S. Times*.

FOLLOWING THE COPY.—A little girl went to a writing-school. When she saw her copy, with every line so perfect, "I can never, never write like that," she said.

She looked steadfastly at its straight lines, which were so very straight, and the round lines so slim and graceful. Then she took up her pen and timidly put it on the paper. Her heart trembled; she drew it back; she stopped, studied the copy, and began again. "I can but try," said the little girl; "I will do as well as I can."

She wrote half a page. The letters were crooked. What more could we expect from a first effort? The next scholar stretched across her desk and said, "What scraggy things you make!" Tears filled the little girl's eyes. She dreaded to have the teacher see her book. "He will be angry with me and scold," she said to herself. But when the teacher came and looked, he smiled.

"I see you are trying, my little girl," he said, kindly, "and that is enough for me."

She took courage. Again and again she studied the beautiful copy. She wanted to know how every line went, how every letter was rounded and made. Then she took up her pen and began again to write. She wrote carefully, with the copy always before her.

But O, what slow work it was! Her letters straddled here, they crowded there, and some of them looked "every which-way."

The little girl trembled at the step of the teacher. "I am afraid you will find fault with me," she said; "my letters are not fit to be on the same page with the copy."

"I do not find fault with you," said the teacher, "because I do not look so much at what you do, as at what you aim at and have the heart to do. By sincerely trying, you will make a little improvement every day; and a little improvement every day will enable you to reach excellence by-and-by."

"Thank you!" said the little girl; and, thus encouraged, she took up her pen with a greater spirit of application than before.

And so it is with the dear children who are trying to become like Jesus. God has given us his dear Son "for an example, that we should follow his steps." He "did no sin, neither was guile found in his mouth." How he loved people; how He forgave his enemies! how kind and tender He was! "how meek and lowly in heart!" how He "went about doing good!" He is "altogether lovely," and "full of grace and truth."

And when you study his character, "I can never, never reach that," you say. "I can never be like Jesus."

God does not expect you to become like his dear Son in a minute, or a day, or a year; but what pleases Him is, that you should love Him, and have a disposition to try.—*Little Corporal*.

WATCH THE GATES.—"Eyes are made to watch, but they also need watching. John Bunyan tells us that the chief entrances to the town of Man-soul were Ear-gate and Eye-gate, the other three being Mouth-gate, Nose-gate and Feel-gate."

"Through hearing and seeing, many a heart has been filled with sin by sights and sounds which have been admitted through the eyes and ears.

"By listening to wrong things, and looking at evil sights, Satan begets in you a love for evil, and so leads you into sinful paths.

"He that would escape from sin must shut his eyes from the seeing of evil, and stop his ears from the hearing of blood. Watch 'Eye-gate' and 'Ear-gate,' and keep the heart with all diligence, for out of it are the issues of life."—*Pillar of Fire*.

IF I WERE A BOY.—It is very easy for grown men to tell what they would do if they were boys again. Well, the experiences of life ought to teach them something; but boys would rather learn by experience than by instruction. At least, that was the way when the men of to-day were boys. Under the caption, "If I Were You, My Boy," somebody wrote the following in an exchange:

"I wouldn't be ashamed to do right anywhere. I would not do anything that I would not be willing for everybody to know."

"I wouldn't go into the company of boys who use bad language."

"I wouldn't conclude that I knew more than my father before I had been fifty miles away from home."

"I wouldn't get into the sulks and pout whenever I couldn't have my own way about everything."

"I wouldn't abuse little boys who had no bigger brother for me to be afraid of."

"I would learn to be polite to everybody." All this is good advice, and he who reads it will find himself growing a better manhood.—*Selected*.

ANY OLD WAY.—Little Ollie was waiting for grandmother to mend a rent in his coat, and she seemed so slow and careful that he grew quite impatient about it, for he was eager to be off to play.

"Dear me, grandmother," he said, fidgeting about and glancing from time to time out of the window at the other boys sailing boats, "what is the use of being so particular about an old coat? Just mend it any old way, to get done."

"That is very poor policy." Grandmother shook her head, as she held her needle up to the light to thread it. "One time, when your grandfather was not much larger than you are now," he was set to build a pen for the stock, in his older brother's absence. He was quite a hand at carpenter work, for a boy of his years, and they thought he could be safely trusted to do the work, as the posts were already set.

"He was in a great hurry to go fishing that afternoon, so he said to himself: 'There's no use being particular. I'll just do it any old way to get done.'" So he put on the last two or three panels of fence hastily, making one nail take the place of three or four, in

each board. In this way, he got through much earlier, and went off whistling, to dig his bait.

"But the next morning before he got up—for he was very sleepy after fishing so late—his father brought home a valuable horse, and put him in the new pen. While the family were at breakfast, he broke through one of the weak panels of the fence, and ran away and fell into a neighbor's unfinished well, and broke a leg.

"So, you see, it doesn't pay to do things 'any old way, to get done.'"—*Presbyterian.*

### Science and Industry.

**TIMBER SUPPLY OF UNITED STATES.**—"We are now cutting timber from the forests of the United States at the rate of five hundred feet broad measure a year for every man, woman and child. In Europe, they use only sixty board feet."

Few statements could be made which would better convince the average man that this country leads the world in the demand for timber. It is made by Treadwell Cleveland, Jr., in a circular which treats of the conservation of the forests, soil, water, and all the other great natural resources, which has just been published by the United States Forest Service. In speaking further of the consumption of timber in this country, T. Cleveland says:

"At this rate, in less than thirty years, all our remaining virgin timber will be cut. Meantime, the forests which have been cut over are generally in a bad way for want of care; they will produce only inferior second growth. We are clearly over the verge of a timber famine.

"This is not due to necessity, for the forests are one of the renewable resources. Rightly used, they go on producing crop after crop indefinitely. The countries of Europe know this, and Japan knows it; and their forests are becoming with time not less, but more, productive. We probably still possess sufficient forest land to grow wood enough at home to supply our own needs. If we are not blind, or wilfully wasteful, we may yet preserve our forest independence and, with it, the fourth of our great industries.

"Present wastes in lumber production are enormous. Take the case of yellow pine, which now heads the list in the volume of annual cut. In 1907, it is estimated that only one-half of all the yellow pine cut during the season was used, and that the other half, amounting to 8,000,000 cords, was wasted. Such waste is typical. R. A. Long, in his address on 'Forest Conservation' at the Conference of Governors last spring, pointed out that twenty per cent. of the yellow pine was simply left in the woods—a waste which represents the timber growing on 300,000 acres.

"The rest of the waste takes place at the mill. Of course, it would never do to speak of the material rejected at the mill as waste unless this material could be turned to use by some better and more thorough form of utilization. But in many cases we know, and in many other cases we have excellent reason to believe, that most, if not all, of this material could be used with profit. It is

simply a question of intelligent investigation and, more than all, of having the will to economize.

"But there are other ways to conserve the forests besides cutting in half the present waste of forest products. The forests can be made to produce three or four times as rapidly as they do at present. This is true of both the virgin forests and the cut-over lands. Virgin forests are often fully stocked with first-class timber, but this stock has been laid in very slowly, on account of the wasteful competition which is carried on constantly between the rival trees. Then, too, in the virgin forests there are very many trees which have reached maturity and stopped growing, and these occupy space which, if held by younger trees, would be laying in a new stock constantly. As regards the cut-over land, severe cutting, followed by fire, has checked growth so seriously that in most cases reproduction is both poor and slow, while in many other cases there is no true forest reproduction at all at present, and there is but little hope for the future."

**WHEN.**—When we begin to mourn for the good old times we ought to stop and consider what we would miss if we should be transported back to the days we think we crave. Just consider what the conditions would be if we could go back five hundred years and most of us would prefer to stay where we are.

The first postoffices were established in 1464.

Printed musical notes appeared in 1473.

Watches appeared in 1477.

The first printing press was operated in 1493.

Spinning wheels were first used in 1530.

Knives were first used in England in 1559.

The telescope was first used in 1590.

The first printing press in the United States was set up in 1620.

The first newspaper advertisement appeared in 1652.

The first steam engine in the United States came from England in 1753.

The first balloon ascension was made in 1783.

The first steamboat on the Hudson appeared in 1807.

Kerosene was first used for lighting purposes in 1826.

Matches were first brought to the United States in 1827.

The first iron steamship was built in 1830.

Laughing gas was first used as an anesthetic in 1844.

The first coaches appeared in England in 1560.

Steel plate was first made in 1830.

Percussion arms were first used in the United States Army in 1830.

The first glass factory in the United States was built in 1780.

The first complete sewing machine was built in 1840.

The first daily newspaper appeared in 1702.

The first telegraph instruments were made in 1835, and were first demonstrated in 1842.

The first shoe black appeared in 1750.

The first Colt's revolvers were made in 1835.

The first horse reaper was invented by McCormick in 1834.

The improved thrashing machine was patented in 1840.

In 1819, a steamship crossed the Atlantic using steam as a power for part of the distance. The first ship to use steam for the entire distance crossed in 1838.

The first American locomotive was made in 1830.

The typewriter appeared in 1874.

Type-setting and casting machines were perfected since 1890.

The first telephones were put into operation in 1876.

Electric trolley cars appeared in 1880.

Uniform car couplers were adopted on the railroads in 1893.

The Australian ballot was first used in the United States in 1888.

The Westinghouse air brake appeared in 1868.

The first great international exposition was held in Philadelphia in 1876.

The Sault Ste. Marie Canal was completed in 1860.

Needles appeared in 1545.

The number of inventions and improvements that have appeared since the Civil War is very large, some of the more important being elevators, barb wire fence, arctic ice, wire nails, grain elevators, hot water, and steam for heating houses, asphalt and wood block pavements, late plate glass, automatic machine drill, dynamite, sulky plows, compressed air drill for mining, steel safes and bank vaults, wireless telegraph and wireless telephone.—*Presbyterian.*

### WHY WE COUGH, SNEEZE, AND SIGH.

One of the most interesting facts about the human body is its power of self-protection, and self-preservation—its power of evading or overcoming the thousand and one conditions which, unless corrected, would be injurious or destructive.

Among the most common of these acts of self-preservation are the cough, the sneeze and the sigh. Everyone is familiar with these acts, yet few persons ever ask themselves the cause, and fewer still could explain them.

One of the simplest of the body's devices for self-protection is the cough. The cough is merely a blast of air propelled from the lungs in such a manner as to forcibly dislodge some foreign substance which has been drawn into the throat, the windpipe, or the tubes leading to the lungs. The membrane lining these parts of the body, are very sensitive, and when a foreign matter comes in contact with them an alarm message is once sent to the nervous "headquarters," and the result is the sudden, spasmodic expulsion of breath which is called a cough. Very often the cough is produced by the irritation caused by the accumulation of mucus on the surfaces mentioned. In this case, as in the case of a foreign body, the cough is merely a means of expelling the foreign matter.

So you see, a cough is merely one of nature

of self-protection. The ordinary cure contains some drug which, by irritating the nerves, prevents the cough, allows the mucus to accumulate. Thus cough medicine does only harm. The cough is to be coughed; to cough until excessive deposit is removed.

Sneeze is exactly like a cough, save that obstruction occurs in the nostrils, owing to deposit of some irritant or foreign matter, and that the blast of air is thrown out through the nose instead of through the mouth.

Why do we sigh? When grieved or dejected the tendency is to hold the breath. This means that the body suffers for oxygen; the long, deep breath which we call a sigh is merely a means by which the body inures for itself the necessary amount of oxygen.—*The Chicle.*

**AGACIOUS ELEPHANTS.**—A New York paper tells the following story of four elephants who performed an extraordinary feat outside of a show:

The spectacle, unique in crowded cities, of four elephants acting as a wrecking crew in disentangling street cars badly damaged in a collision, was enjoyed by hundreds of people recently at Forty-second Street and Sixth Avenue. In the crash that preceded the good work of the elephants many passengers had sustained injuries, so that ambulances were summoned from the New York and Roosevelt Hospitals. The colliding street car had been derailed, besides being badly smashed.

The elephantine actors in the wrecking crew were from the Hippodrome. They were Lena, May, Lou and Dick. The management of the Hippodrome sent them out as relief volunteers.

In a short time the four elephants, in their show, plodding way, came along, while a tremendous crowd followed in their wake. The pachyderms were not prepared for work, and they were gorgeous mahout seats and were bedecked in glaring colors that betokened a dress parade. Occasionally one of them bellwowed a protest against being taken from the meal that always precedes a performance, but "Ben" Powers, their trainer, led four mahouts, by the use of prongs, kept them on the move towards the wrecked cars. Lou and Dick were selected for the first attempt, and when they had looked over the situation for a moment they seemed to realize what was expected of them.

Two of the intelligent animals backed off at the command of the trainer and then walked toward the side of the derailed Sixth Avenue car with their heads lowered. The other two elephants had their little eyes riveted on the scene, and raising their trunks high in the air, roared encouragement to Lou and Dick.

Within a few seconds the monstrous heads of the elephants were pressed against the side of the car, but the pachyderms apparently were not satisfied with the particular part of the car they were about to press, and they backed off. It was then seen just how intelligent they were, for if they had pushed ahead, they would simply have wrecked the car more than ever without budging it.

Loud shouts of command came from the

mahouts and long spears were flashed before the eyes of Lou and Dick, but they were too intent on their task to notice anything but the car. And the second time they went at it they first tested the strength of its various parts by swinging their trunks against it, and when they got their final position they were in a half-kneeling position.

At first it seemed that all the powerful strength that was being brought to bear would not be sufficient to get the car back on the track or that Lou and Dick would only succeed in upsetting it, but the elephants had taken that into consideration, and avoided such a possibility by getting the precisely proper point of contact. Suddenly the car budged and the elephants stepped forward a few inches and pushed again. This time it was easier, and then, by holding their necks bent as firm as steel girders, the team kept creeping forward and pushing the car's dead weight as if it were nothing more than a light carriage. While the car was on the move, Lena, one of the elephants that had not yet been put to work, was driven by her trainer to the end of the car, where she placed her head and pushed so that while the car was going sidewise towards the track, it was also steadily going forward.

Lena's work showed the instant the car landed on the tracks, for it suddenly shot forward and was running as easily on the rails as if it had never left them. Then Lena, Lou, Dick, and the other elephants trumpeted so much over the victory that the whole neighborhood was aroused.

Arnold Matthews, in charge of the company's wrecking car, which arrived after the elephants had completed their work, said: "It was great. I shall recommend that the company purchase two elephants for use in just such emergencies."

The trend of Providence in the ages has carried man from the gross to the subtle, from the outer of form to the inner of Spirit—ever approaching the Divine Source, the glory of Creative Purpose.—B.

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK (Twelfth Month 6th to 11th):

Kennett, at Kennett Square, Pa., Third-day, Twelfth

Month 7th, at 10 A. M.

Chester, at Moorestown, N. J., Third-day, Twelfth

Month 7th, at 10 A. M.

Chesterfield, at Crosswicks N. J., Third-day, Twelfth

Month 7th, at 10 A. M.

Bradford, at Marshalon, Pa., Fourth-day, Twelfth

Month 8th, at 10 A. M.

New Garden, at West Grove, Pa., Fourth-day,

Twelfth Month 8th, at 10 A. M.

Upper Springfield, at Mansfield, N. J., Fourth-day,

Twelfth Month 8th, at 10 A. M.

Haddonfield, N. J., Fourth-day, Twelfth Month 8th,

at 10 A. M.

Wilmington, Del., Fifth-day, Twelfth Month 9th, at

10 A. M.

London Grove, Pa., Fifth-day, Twelfth Month 9th,

at 10 A. M.

Uxehlan, at Downingtown, Pa., Fifth-day, Twelfth

Month 9th, at 10 A. M.

Falls, at Fallsington, Pa., Fifth-day, Twelfth Month

9th, at 10 A. M.

Burlington, N. J., Fifth-day, Twelfth Month 9th,

at 10 A. M.

Evesham, at Mt. Laurel, N. J., Fifth-day, Twelfth

Month 9th, at 10 A. M.

Upper Evesham, at Medford, N. J., Seventh-day,

Twelfth Month 11th, at 10 A. M.

WHY FRIENDS (QUAKERS) DO NOT BAPTIZE WITH WATER.—James H. Moon, Fallsington, Pennsylvania, 1900.

This is the new title of the former book on Baptism, which was written by the same author, but is now revised and partly re-written. The subject is very cogently, tersely, and clearly presented. The little book should assist Friends who are at times puzzled for an answer, which is made very explicit from Scripture. Copies may be obtained at Friends' Book-store, No. 304 Arch Street, Philadelphia.

A SECOND visit to Harrisburg Meeting was paid last First-day by a Friend with his wife in pursuit of a course for that purpose when he holds from Western District Monthly Meeting, Philadelphia.

The silent worship in which the meetings there have been lately held has been confessed by the attenders as truly solemnizing and spiritually strengthening to those thus gathered.

On this occasion there were some thirty-seven attenders, who were glad to be encouraged in the spirit of true worship. We believe the testimony of this gathered assembly has an increasing service in the State Capital, as an object lesson for worship in spirit apart from the letter. Some have changed over to this testimony already.

### Westtown Notes.

WALTER L. MOORE was at the School last First-day, mingling with the family in general and attending the meeting for worship in which he had vocal service.

"The Spirit of the Early Day" was the subject of Walter L. Moore's address to the pupils on first-day evening last.

A CRICKET table seventy-five feet square, is being made on the cricket field, which promises much for cricket at Westtown in the future. The sod has been taken off of the ground with a sod cutter, and the ground is being carefully graded. It is expected that the work, of which the boys have done a large part, will be finished this week.

A LOON, *unreadable*, spent several days on the skating pond recently and was an object of much interest to the students, who were closely studied and some attempts to photograph him were made.

### Gathered Notes.

ONE of the causes of our Indian trouble is dishonest men. An Indian agent appointed at a salary of \$1,300 a year. He cannot live on it, and, of course, makes a remunerative compensation out of the Indians.

We find the above in a religious paper forty years old. But even this year we have heard testimony from personal witness that the treatment of our Indians in the West is just as unscrupulous.

THE WRITER OF "THE INWARD LIGHT" is not often in these days, says the *Christian Work and Evangelist*; that a pastor remains in one parish forty years. And even when it happens it is not always that the last ten of the forty are the greatest and fullest years. This has, however, happened in the case of Amory H. Bradford, of Montclair, N. J.; who preaches the Christ of to-day as revealed in experience and herein is his power. Every word rings clear with reality, while so many sermons sound hollow. His last book, "The Inward Light," is the autobiography of his soul and the key to his great ministry. He himself has summed up this book in these words: "There is in every man light sufficient to disclose all the truth that is needed for the purposes of life; that light is from God who dwells in humanity as he is immanent in the universe; therefore, the source of authority is to be found in the soul and not in external authority of church, or creed, or book; that in external authority of church, or creed, or book; that light being Divine, must be continuous; it will never fail; it will lead into all truth and show things to come; and it may be implicitly trusted."

At the recent Baptist Congress, President Faunce, of Brown University, the very headquarters of the Baptist faith in Roger Williams's historic town, talked in this way:

"Baptists face a crisis. Unity is in the air and is pressing on us. What stands in our way, is our Baptist way. . . . Ritualism stands in our way of union. . . . Ritualism is not following after the practices of the fathers. They were independent. Many of us are slaves to a form. We condemn holy water, incense and all other forms of literalism as idolatry, or the next thing to it. Our immersion belongs with them, and

when we cling to form we are as idolatrous as the rest. Practically everybody outside our ranks thinks we lay greater stress upon immersion, a form. Our services in missions and many other things are forgotten. We must disabuse these learned minds that we run to a ritual instead of to real spiritual life.

"I think of the change since Dr. Bright's day, when destined to immersion can be called ritualism, just like holy water! And President Faunce went on to say that he wished the Baptist ministers would preach the next "Sunday" from the text "Jesus himself baptized not;" and he compared the quarrels over baptism with debates over the colors of States. Baptists, sad he, are destined to lay aside their ceremonial and put emphasis solely on spiritual character.

These utterances and similar ones by other speakers were warmly applauded, while the contrary views were coldly received.—*The Independent.*

In 1835 the Christian missionaries were driven from Madagascar, and their converts were left to meet a fierce and relentless persecution. A noble young woman, Rassalame, was the first martyr, a spear being thrust through her as she prayed. By scores, in many cruel ways, the Christians were slain. They were burned to death, stoned, killed by boiling water, murdered by the horrible tangena poison. Some were lowered over the Rock of Hurler, a precipice of one hundred and fifty feet in Antananarivo. "Will you give up praying?" that was asked; and when he answered, "No," the rope was cut and the faithful witness was dashed to pieces far below. One was heard singing as he fell. This continued for a quarter of a century; but a king came to the throne who proclaimed entire religious liberty, and as the missionaries hastened back, they found on the island four times as many Christians as they had left.—*Pelohat.*

**GAMBLING.**—The discussion of the anti-race-track gambling law that Governor Hughes, of New York, has been working for so vigorously has disclosed some very interesting facts. Nearly four hundred thousand persons and one hundred million dollars of property are employed in the horse racing business. There are two hundred thousand persons engaged directly by the race-tracks in New York alone. It takes a regiment of three hundred men to run the extra trains required during the racing season in New York. Race-track patrons pay four hundred thousand dollars in railroad fares for New York during the racing season. The amount of money that changes hands by betting cannot be estimated.

Gambling is one of the leading and all-prevailing vices of this age. There is gambling at the races; gambling in the city and nation; gambling in stocks and bonds; and the fashionable ladies exchange their card parties at which thousands of dollars are exchanged through betting; and so the list might be continued. It is an indication of the craze of the age to get rich in a day, so as to live luxuriously and revel in the pleasures and hilarious feasting and banquetings of the day.—*Selected.*

#### SUMMARY OF EVENTS.

**UNITED STATES.**—A decision has lately been rendered by the United States circuit court in St. Paul, Minn., in the Standard Oil Company of New Jersey is a combination in restraint of trade. By the decision the company is restrained from continuing in interstate business, together with all its subsidiaries, until the dissolution which the court orders has been brought about, the decree to go into effect thirty days from the date of the decision, unless in the meantime an appeal is made to the U. S. supreme court, which, it is expected, will be made. The decree was secured under the Sherman anti-trust act. The defendants include in the case several of the largest oil companies in the country, Henry M. Flagler and some other very wealthy men. The profits of the Standard Oil Company for seven years, are stated to have been nearly \$500,000,000.

A despatch from Cherry Hill, of the 24th ult., says: "After more than one hundred and ten bodies had been discovered in the St. Paul mine to-day efforts to carry them to the surface were temporarily abandoned when an attempt was made to check a fire which again threatened the main shaft. If the efforts to control the fire are not successful to-morrow, it is probable that the mine again will be closed and remain so for weeks. That no men survive in the mine now is generally conceded."

The statistics of divorce in the United States furnished by a recent Government report, show that the proportion of divorces granted has grown from twenty-

eight to one hundred thousand of population in 1870 to seventy-three in 1900, and divorce is most frequent in the West. In New York there are but sixty divorces among one hundred thousand married persons, while in Washington the ratio was five hundred and twenty-three in the same number.

A despatch from Lock Haven, Pa., of the 28th ult., says: "Fifty deer and twenty-five bears is a fair estimate of the number of these animals killed in Clinton county last year. Last year ninety-five were killed, and in 1907 only fifty-three. In 1906, thirty deer, each weighing more than three hundred and fifty pounds, were shot in this immediate vicinity last week."

United States Treasurer Treat in his annual report calls attention to the deficit in the nation's finances. The report shows a deficit of \$8,734,954 for the fiscal year. He is of the opinion that the only way to bring about more conservative action in authorizing expenditures in the face of variable revenues.

In a recent convention at Harrisburg of the "National Laymen's Missionary Movement," one of the principal speakers made an appeal to the people of America to take the lead in a movement for world-wide peace. The armaments may be reduced and the money which now goes to support huge navies and armies be devoted to Christian use.

The manufacture of bleached flour was forbidden by Secretary Wilson of the Agricultural Department some months ago, after it had been shown by tests that the bleaching process destroyed the food value of the flour and made it injurious to the users. Some millers who disregarded this order have had their flour confiscated to the extent of several hundred car-loads.

**FOREIGN.**—The discussion of the bill in reference to taxation passed by the House of Commons, has proceeded in the House of Lords with great seriousness. Lord Rosebery the former Liberal Prime Minister, degrades risks that which he warned the lords of the bill. He said: "I am quite dissociated from any party, and speak from my sense of the awful gravity of the situation. This is the greatest political moment in the life time of any man born since 1832." After referring to the budget as having spread over the country like a disease which could not be cured by any party, he uttered a solemn warning that the pressure of the armaments was eating out the heart and hurrying Europe toward bankruptcy. Lord Balfour, a former member of the Unionist Cabinet, attacked the budget, but declared that while the lords had never in so many instances considered their right of interference, usage had established that the House of Commons was supreme in matters of finance.

A French physician has been writing in one of the Paris papers about a cure for colds which he says is very old, but which a long time ago fell into disuse and was practically forgotten. It is a very simple remedy, the only requirement being that the patient refrain from all liquids for a period of from twenty-four to forty-eight hours. A spoonful of tea or coffee may be taken at meals and a small glass of water at bedtime, if thirst is very great. But it is much better to do without all liquids entirely, if possible. It is not necessary for the physician, to remain indoors while he gets out of doors at an understanding that the patient is cured.

A recent telegram from Hull, England, says: "Edmund D. Moral, honorary secretary of the Congo Relief Association, announced at a meeting held here in protest against conditions in the Congo that he had already secured an understanding that Great Britain and Germany should secure the rights of the natives in international commerce in the Congo. He believed that these matters would be summoned soon."

A report made by the public well society shows that in one school and ninety German towns nearly forty thousand children are underfed and in need of breakfast; many are also sent to bed superfluous, and nearly one hundred thousand children have food provided them by the charity committees. Poverty, lack of employment, the ignorance of the mothers about cooking, the German reliance on beer, etc., are the causes of these deplorable conditions.

In France, the President Briand has lately made a speech in the Chamber of Deputies in reference to a public school question, in which he said: "The time was rapidly approaching when, as had several times been the case in French history, bishops and priests, subject to the domination of Rome, would prefer to do their duty as Frenchmen rather than their duty as Catholics. He said: "You are being forced into an attitude which

has become so harmful to this country that you must go abroad that your consciences as Frenchmen speak louder than your consciences as Catholics, fear seems to be essential with some people." He then said: "It is now a war on the schools. You must do this or you will be driving at a peaceful compromise. Do you think the army and the leaders is conducive to this end?"

Count Leo Tolstoy has sent a message to an military meeting held at Binne lately, where one died Swiss and foreign delegates were assembled which he appealed to the good sense of the world to relate to us as soldiers, either voluntarily or under pressure, even if that involved a punishment. Killing by soldiers, he asserts, is a crime. The message appeals not to governments, but to peoples and their good sense to stop the growth of armies and navies.

In the recent great storm which swept over the Indies, a remarkable feature was the amount of rain. The daily fall of rain amounted to about ten inches, and in Jamaica it was in all no less than five. The rain was accompanied by a hurricane, W. injured fruit, especially bananas and oranges, to extent of millions.

A despatch from Victoria, B. C., of the 26th ult., says: "The steamer *Empress of China*, from the Orient tonight, brought on board six thousand barrels of eggs from Shanghai. This is the first shipment of kind to America. Shanghai dealers hope to build trade in this product."

#### RECEIPTS.

Received from George Sykes, Agt., England, £16, being 10s. each for Joshua J. Ashby, John Anden R. Biglands, Elizabeth Bellows, R. B. Brockbr, Birmingham Friends' Reading Society, Elizabeth Byrth and sister, Alec Cheal, Stephen Cumberland, W. Graham, W. B. Gibbins, Joseph Haigh, Wm. Knowlton, Elizabeth Knowles, Joseph Lamb, David McCaughy, Agnes McEman, Anna Moorhouse, Wm. R. Nash, A. Pickard, J. M. Pitt, Eliza M. Southall, John E. Shield, Isaac Sharp, F. B. Sainty, George Smith, Ly Sargeant, Richard Seddon, and John H. Walker; a 15s. for E. D. Hatcher, and 1s. 10s. for Albert B. Bay

#### NOTICES.

**NOTICE.**—We have printed for the author five thousand of the booklets entitled "Why Friars (Quakers) Do Not Baptize With Water." A copy will be mailed to each of the Public, Theological, and School libraries in the United States and Canada; also few to England, Australia, &c.

Send us twenty-five cents in coin or stamps and you will mail one of these booklets postpaid, to any address in this country or the British possessions. The Lee & Biddle Co., No. 921 Filbert Street, Philadelphia, Pa. U. S. A.

**WANTED.**—At Westwood Boarding School, a young woman with ability for detail office work and type writing to take charge of the clerical work of the W. O. S. A. and to assist in other ways.

Apply to William F. Wickersham, Westwood, Pa.

**WESTWOOD BOARDING SCHOOL.**—The stage will meet trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met when requested. Stage fare, fifteen cents after 7 P. M.; twenty-five cents each way.

To reach the School by telegraph, wire West Chester, Bell Telephone, 114A.

WM. B. HARVEY, Sup't.

**DIED.**—At his residence, Norwich, Ontario, Canada, on the first of Seventh Month, 1900, PHEBE H. STOVER, in her seventy-seventh year, a member of Norwich Monthly Meeting. She was the wife of Wm. B. Stover, who pre-deceased her by about a year and a half. She felt the loss keenly and declined noticeably in health from that time. She is survived by two daughters, Cordelia A. Moore, wife of Henry S. Moore, of Norwich, and Elizabeth M. Stover, wife of Dr. J. B. McMillan, of Danville, Va.

—, at his home near Marlton, New Jersey, on Ninth Month, 2nd, 1900, JOSEPH EVANS, in his seventy-second year; a member and overseer of Cropwell Particular Meeting of Friends.

# THE FRIEND.

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WHEN the ministers of the Gospel of Christ wait in their gifts for the immediate influences of his Spirit, the word will not return void, whether it be in few expressions, or greater enlargement, so that all is kept in the pure gift. Under this influence, the Holy unction will be felt by the living members, and be made instrumental in awakening those who are dead in trespasses and sins; and without it, whatever is spoken, whether less or more, will be superficial; burdensome to the living members, and a hurt to the assembly. I have fellowship so with the Lord's anointed elders, who, as they keep in their gifts, are made to feel deeply together, and to drink together as if of the same cup. That the precious cement which accompanies right exercise, may increase in all our religious assemblies, is the fervent breathing of my spirit.—*Memorial of Jane Belle.*

"HEAR, and your soul shall live," and so give that others can have somewhat to hear.

So long as human wisdom is the sole causative, so long as the heart of man throbs not in unison with the heart of Love, there can be no "Peace on earth nor good-will to man." Come it will, the promised cannot fail, the Exemplar has lived.—Love alone, the solvent of earth's woes.—B.

A WORSHIPPING assemblage waiting in the humility of silence upon the Unseen Ministrant of Jehovah for directive guidance as to the need of the hour, must hold all outward standards in obedience, even as the Pentecostal gathering submitted to the leadership of the Spirit, subversing a ritual fifteen hundred years in service; or as George Fox, finding the barrenness of religious formality, yielded heart homage to a conscious union with the Lord of life.—*Id.*

QUAKERS,—quivering beneath the influence Divine, though never shaking before the face of man.—*Alexander Gordon*

## The Discovery of Jesus.

The world seems to be getting very uneasy over the name and nature of Jesus, his place in earth and in heaven, his province in human life, his humanity and his divinity. Literature seems to suspect itself as behind the times if it does not exploit some notion about Him or hand forth some clever, instructive, or destructive estimate of Him. Deny Him, belittle Him, patronize Him, philosophize on Him as much as speculators may, or profess to ignore Him, still by this way or by that man cannot get rid of a secret hold that Jesus has upon him, whether he calls him Christ, or of Nazareth. The cry, "What shall we do with this Jesus, who is called Christ?" still pierces through all classes of society. "Christ crucified" will not subside, whether people's uneasiness with themselves would throw Him off as one to be "despised and rejected of men," or would yield to the witness of his Spirit, acknowledging Him as the Power of God unto their salvation.

An article of the current month reads in its first paragraph thus:—"When Jesus asked the Pharisees 'what think ye of Christ? whose son is he?' He propounded questions of which the echoes are still reverberating through the world. For close on twenty centuries men of every sort and in every clime have been debating the same questions, and the final answers seem as remote as ever. Now, as always, the church is busily employed in defending the claims of Jesus as the Son of God and Saviour of the world. Now, as always, the heretics and 'intellectuals' are busily disputing these claims."

So important a power among men as seems thus inseparable from the life of Jesus, though we would expel its last claim from our heart as we may wrestle to do and cannot, means something. It is a phenomenon to be reckoned with. "There is no other name given under heaven or among men" like it in its potency, its inward virtue, its promise,—in one word, its gospel; which cannot deny itself as being the power of God unto salvation to every one who so believes Him as obediently to embrace and live his gospel.

Now why are men so compassing heaven and earth to unproselyte themselves from

Jesus, to shake off the last sign of the inconvenient hold He has upon them; why are they fomenting theories of a lower standing of his in the line of explaining Him away, or inventing scientific methods of creating a vacuum on earth and in history in place of Christ Jesus? and fighting with their own consciences against saying, "A Saviour or I die, a Redeemer or I perish forever!"? It is because the struggle is against the Truth in themselves. It is because the natural man recoils from the cross.

What a short cut, what a glorious leap, over their region of despair, doubt, theorizing, speculating, investigation of such truth as can be compassed only by revelation of the spiritual, it would be to accept and enter upon Jesus's own terms of finding out what is to be thought of Him. If the method for scientific discovery is experience of the facts involved in the search, why is not equally valid an unrelenting experience of such a Jesus by faith and surrender to Him? Prove Him now herewith. But his gospel method for Christian life wherein He will not give his glory to science nor his praise to devised images in men's brains, is naturally too humiliating to man till he gets to an end of himself. Now the one solution for our questionings about Jesus Christ is the one proposed by Himself: "If any man would be my disciple, or learner, let him deny himself, take up his cross daily, and follow me."

Till a human being has come to this requisite for learning Jesus, his literary or philosophic speculations on the nature and place of Jesus are without authority. There are too few that can report on Jesus from the true head-quarters and heart-quarters,—by the crucial test. "Far be it for me to glory," said an eminent authority in this experience, "save in the cross of my Lord Jesus Christ, by whom I am crucified unto the world and the world unto me. . . . And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

The cross,—the Saviour's cross borne for us, and our cross therefore daily for Him who so loved us,—is the way of a life so hid with Christ in God as to be the true key of the discovery of his true inwardness. And from that standpoint only can the outward relations of Jesus to humanity and the world be understood.

## Incidents in the Life of William A. Moffitt.

(Continued from page 170.)

## CHAPTER II.

On the seventeenth day of First Month in the year 1801 I was married to Mary Hammond, daughter of Moses and Ruth Hammond, of Randolph County, North Carolina; she was a member of the Society of Friends. After we were married my father gave me a piece of land, and it having no improvements and being mostly covered with timber, I began at once to clear a suitable place to build my house. When I got it prepared I built a hewed log house, which we moved into in the Spring of 1801. Now having to take the cares of life on ourselves, we hoped to try to live a happy life together and went to work to improve the place. Our place was twelve miles southeast of Ashboro, on the waters of Richland Creek, Randolph County, N. C.

About this time preparations were being made for the Civil War between the North and South in the United States of America. It now became evident that a disastrous war was pending over the people of the United States, but by the help of the Almighty's hand we were still permitted to stay together. The army was first made up by volunteers, and was kept up by volunteers for about a year, and then it came to a draft, which was held the Third Month 4th, 1862, and which called for a certain number of able-bodied men between the age of eighteen and thirty-five. I was not drafted, which eased our minds to some extent at this time; although our trials were many, for it seemed to come very near our door, as there were many of our kindred, friends and neighbors who were drafted. In about three months after the draft, a Conscript Act was passed which took all the able-bodied men between the age of eighteen and thirty-five. At this time I was much afflicted with heart disease and was hardly able to work, and as the Conscript Act was forcing all that were able to go to the army, I went before the board of doctors, was examined and pronounced not able to go, and was exempted from going at this time. It was a time of much sorrow and distress, for many were compelled to go to the army that did not believe it was right for them to fight. It was distressing to see them taken away from their homes and families, and they not knowing whether they would ever be permitted to see them any more. On the seventeenth day of Eighth Month, 1862, William Clarkson (our first child) was born. Mary named him William, after me, because she feared I would soon be taken to the army and might never return home again.

In about three months after the Conscript Act was passed, another one was passed, which took all between the age of sixteen and fifty-five, without much allowance for their health. This was in the Ninth Month, 1862. Now it seemed to us that the time was close at hand when we could not stay together any longer, and we saw that we would have greater trials to endure than we had experienced, and we tried to look to the right Source for guidance and help. Now we knew that I would be forced to go to the

war, unless I could make some other arrangements. The Southern Confederacy had established salt works on the coast of the Atlantic Ocean below Wilmington, North Carolina, and a certain number of them were allowed to go there to manufacture salt, and I and one of my brothers got the chance of going there to work, which was about two hundred and fifty miles from home. We studied hard to know what was the best to do.

I did not believe it was right to go to the army under any circumstances, and my greatest desire was to live in peace with all mankind. It was a sore trial to me to part with my companion and little son, not knowing that we would ever meet again; for they were expecting a battle at or near the salt works at any time, or that they would be forced to go from there to the army. Our fare there was very poor; we had nothing to cook but coarse corn meal, stalk peas and sometimes a little meat. Our places of habitation while there were little log huts with dirt floors. The managers of the salt works first had me to chop wood, but I soon found that I was not able to do that, and I asked them if they could give me something easier to do. They consented to let me drive a team for the purpose of hauling wood to the salt works, and sometimes I would haul a load of salt from the works to Wilmington, North Carolina, nine miles distant. In going there I passed through two or three breastworks and guard lines, and when I was ready to start back I had to go to a military office and get a pass before I could get back to the works. I was there about three months, through the winter season, and then I got a furlough of twenty days to come home, which was very hard to obtain. I took boating from Wilmington up the Cape Fear River to Fayetteville, and when I landed there I took it afoot the rest of the way home, which was seventy-five or eighty miles away. Now being over-anxious to get home, I walked myself down, and on the last day my limbs almost refused to act for me. After I got home I was so sore and stiff that it took me sometime to get over it.

While I was gone to the salt works Mary had a very serious time; she had all the work, both in the house and out-doors, to look after; she told me that she passed through many lonesome hours during the three months that I was gone, but said she was thankful that she got along as well as she did. She either had to stay by herself sometimes of nights, or do all the work up early in the evening and go to one of the neighbors and stay. After I rested some, it now being about crop time I hired a hand and went to work to put in a crop, and when my furlough ran out, not feeling able to go back to the salt works, I went to the head managers and received a furlough for thirty days longer, and they said if I was not able to go when that time expired, I should go before a regular doctor and get my furlough lengthened, until I was able to go. I did so, and remained at home until I was forced to go to the army. While I was at home I had a dream that I would be obliged to pass through the lines of the two armies,

between the North and South, and I to Mary that it seemed to me that there would be no way to escape it, which I felt would be a great trial to me. On the afternoon of the First-day of Sixth Month, 1863, when Me and I were out in the field trying to plant a replant a small piece of corn, our d barked; we looked up and saw that we were surrounded with soldiers, who came up to said I would have to go with them to t army. Mary pleaded with them to let t stay at home that night, which they final consented to do, having two soldiers stay with me to guard, because they we afraid I would dodge them. Now o trials seemed to be greater than we cou bear, not knowing whether we would ey be permitted to meet again in this life; b we still tried to put our trust in Him w is able to sustain us in all our trials. Ne morning we bid each other farewell, and started with me to High Point, where the placed me on the cars for Raleigh, Nort Carolina. When we arrived there we stay awhile there, and then started to Gal borough; we got there in the evening an stayed there all night; next morning w started to Richmond, Virginia. When w were walking along the streets of Richm the boys in the street threw stones an gravel at us (there being others tha were being taken to the army as well as I, and they kept calling us deserters. W stayed all night in Richmond, and nex morning started to Culpepper, Virginia Between Richmond and Culpepper I, amon others, had to ride on top of the cars, the being crowded, which was very dangerou riding, as the road was very rough and they ran very fast. When we got to Culpeppe we stayed there all night; next morning they marched us on about a half day, and then we came to the army. Orders were then given to cook up rations for the march; after that the officers gave the command to the army to fall into line on a forced march toward Gettysburg, Pennsylvania. Now I, with others who were forced to the army, was ordered to take arms. I told them I did not feel it right for me to take arms; they contended with me about it, and threatened me with severe punishment if I did not; but I did not take them, and they ordered me to fall into line on the march, and I marched with the army three days. On the first day of the march they made threats of taking my life if I did not take arms. On the second day their threats were more severe. About noon the order was given to stack arms and rest. The colonel that commanded the regiment I was in rode back where I was, jerked out his sword, and asked me if I was the one that was keeping up such a confusion back there. I told him I did not know about that. He swore and said that I was the fellow, and he told me if I did not take a gun that he would hew my head off right there. I gave him the answer that I could not, and then he shook his sword at me and dared me to say that again. I did not feel to make any more reply to him. He ordered a soldier to bring a gun to me; the soldier brought one, and the colonel told me to take it. I did not take it, and he ordered the gun strapped on me and dared me to

Health Month 9, 1909.

low it off. He said he would show me whether I did not carry a gun or not, and let me off. Orders were soon given to march in. I carried the gun that evening as it was strapped on me, and when we stopped to lie up camp for the night I took the gun away and placed it in the stack with others. I was in the twenty-first North Carolina company of soldiers. After we had taken our camp, the captain, with other officers and several more of us, went a short distance to where we could get some water to drink and to wash in, as it had been a dry warm and dusty day. On our way there I did back the officers pleaded with me to take a gun the next morning and go right on. They said if I did not I would be sent to death the next day. They asked me if I would be willing to take some other position, such as driving a team, if they would get it for me, as I did not want to carry a gun. I told them I could not promise that I would do when morning came, but expected I would do as I had been doing, let my hand be as it would. I told them I did not feel it right, under any consideration, for me to take arms for the purpose of killing my fellow-man. They said I was a citizen of the Southern Confederacy, and wanted my property and myself protected by others, and that I had as good a right to go and fight as they did; and that any such a man was a traitor to his country and ought to be killed, with many other similar expressions. I told them I did not want anybody to fight for my protection, and that I tried to look to a Higher Being than man for my preservation; and then they cursed me and said that they thought that in the course I was taking I would fail to be protected, and that God did not protect people except they did something themselves. I then answered and said that I knew that, but I thought we would have to work in the right way to receive his help.

(To be continued.)

**BAPTIZED WITH FIRE.**—When a lecturer on electricity wants to show an example of a human body surrounded by fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the fire—the electric fluid. Were it not for this, however much might be poured into his frame, it would be carried away by the earth; but, when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told that it is pouring into him. Presently you are challenged to the proof, asked to come near and hold your hand close to his person; when you do so, a spark of fire shoots out toward you. If thou, then, wouldst have thy soul surcharged with the fire of God, so that those who come near thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire, to the throne of God and of the Lamb, and shut thyself out from the world—that cold world which so swiftly steals our fire away. "Enter into thy closet, and pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly."—*Forward.*

**AN ADDRESS FROM THE YEARLY MEETING OF FRIENDS, HELD AT CEDAR GROVE, IN WOODLAND, NORTH CAROLINA, 1909.**

To all members of the Larger Body of Friends who feel pained and tried in spirit, as they see the precious principles of Friends laid waste and destroyed, by the pastoral system of human control now being practiced among, and in many places fastened upon them.

Dear Friends:—From information received from various sources, it appears to us that the time has fully come, when all the convinced brotherhood of Friends, who do not feel it right to abandon the mode of worship, and the inspirational ministry of all true Friends, must yield their deepest convictions, or suffer where they now are.

Dear Tried Souls:—As, in the unity and love of the Spirit, we have seen and felt your situation, in the sense and feeling of the Divine Life, our love and sympathy have gone out to all, who still love the old faith and practice of Friends.

And as the overshadowing wing of Ancient Goodness has covered us in this Yearly Meeting, our hearts have yearned over and for you, with a longing desire that, as a part of the convinced and visited brotherhood of faith, you may stand fast in the old ways, and be not entangled again in the same yoke of bondage, out of which the early Friends were called.

To make a commercial asset of the ministry, to be bought or sold as an article of commerce, (which is the natural development of the pastoral system,) and to place all the gifts of a meeting under the control of a person instead of under the control and headship of Christ, is utterly to abandon the mode of worship and ministry of Friends, and to go back into the worship and ministry out of which they were led by the Holy Spirit.

As proof of the destructive results of the pastoral system among Friends, we can but note how few ministers now travel under no religious concern, but go only as they are paid; and as further proof, if meetings in many places wish ministry they must raise the money and pay for it.

We are fully satisfied these things ought not so to be. There is no warrant for such a system of pay and control, either in Apostolic Christianity or Primitive Quakerism; but it rests solely on priestcraft and the Episcopal government of the church that culminated in the system of Romanism, and will always lead in that direction.

The word pastor occurs but once in the New Testament. In this one place it is a spiritual gift, and not an office of human authority. To change it from a gift to be exercised in the spirit of revelation and prophecy, to an office of control, is to rob the Headship of Christ, and to substitute human directorship for the guidance of the Holy Spirit.

To all dear Friends, and especially to those of N. Carolina, who love the old message of Quakerism, we long for your encouragement in the Truth. And we have prayed for you, that your faith fail not in your hour of trial, but that both the old and the young among you may be so visited by the

Dayspring from on High, that in the visions of light you may be gently led on as a precious remnant to bear your steadfast testimony, that for all true Friends, Jesus Christ must remain to be the Head over all things to his Church, to the glory of God the Father.

With love unfeigned, we are your friends. Signed by direction and on behalf of the Meeting.

ALBERT W. BROWN,

JULIANA PEELE,

Clerks.

### The Seat of Authority.

When Luther, by the grace of God, restored the great doctrine of justification by faith, he restored to its proper place the seat of authority in all matters appertaining to forgiveness and pardon of sin. God alone can forgive and pardon it. This much is settled, and settled forever. No one but Christ holds the keys of life and death, heaven and hell. Here is the basis of all Christian life and acceptable service. It is found in the Lordship of Jesus. He is on the throne, and must reign until all his enemies are put under his feet. No one, however, can say, Jesus is Lord, but in the Holy Spirit. It is thus that we are all thrown back on the personality and work of the Spirit. He is the abiding and the only center of authority in all matters of faith and doctrine. It is he who first reveals Christ to the heart of man, and enables him to look up into the face of Jesus and say, Thou art my Lord. Here is the origin of all true theology and saving faith. Here is the seat of the highest authority. It is found not in Church or State, not in man, or any number of men, but in God. Every one of us shall give account of himself to God. It is on this great Divine truth that we need just now to put the emphasis. Law-breakers must in some way be brought to realize that while they may possibly escape the judgment of men, they can in no wise escape the righteous judgment of God. The Holy Spirit is present in the world as well as in the Church. It is under his dispensation that we are now living. He is God, and hence the life and center of all authority. To him we must yield our bodies, minds, hearts and soul for time and for eternity. When all men do this, then *vox populi* will be *vox Dei*.—J. D. COUNTERMINE, in *The Presbyterian*.

I HAD an inexpressible satisfaction and joy in suffering and being a prisoner. The confinement of my body made me better relish the freedom of my mind. The stones of my prison looked in my eyes like rubies; I esteemed them more than all the gaudy brilliants of a vain world. My heart was full of that joy which God gives to them that love Him in the midst of their greatest crosses.—MADAME GUYON.

ONE of the early Christians answered the scorn of hostile orators and philosophers by saying that Christians did not learn to say great things, but to do them.—*Deputation to Australia.*

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Paoli, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

Truth crushed to earth shall rise again,  
The eternal years of God are hers;  
But error, wounded, writhes in pain  
And dies amid her worshippers.

ERYANT.

LET US GIVE THANKS.—The year just past has been one of many victories for our cause. The closing of one saloon is reason for thanksgiving, and they have been closed this year by thousands. Tennessee has cast out both sellers and makers of drink. Alabama and Kansas have strengthened their defenses against King Alcohol. Many other triumphs might be recounted. But the greatest gain of all is in the awakening of the public mind and conscience to the truth about trafficking in the degradation of the people. It has been so great and so rapid that we do not at all comprehend it. We do not know all its sources; our faith is not sufficient to grasp all that it will bring to pass in the years soon to come; but of one thing we can be assured—it is of God. The enemy has awakened, too, and from now on no battle will be easily won. But, even so, we are stronger than with the old apathy. For this, and for strength and courage to fight on undaunted until our cause—his cause—shall win; for every victory; for the unconquered spirit that has met every defeat; for the matchless women who lead the army of the white ribbon; and for the growing numbers of the brave women who follow—let us give thanks.—*Union Signal.*

EVIDENCE.—It is reported that the great Pabst brewery at Milwaukee, which used to run seven days and seven nights a week, is now running only three days a week. The Anheuser-Busch brewery at St. Louis has acres of storage space filled with returned fixtures from closed saloons. The brewer's storerooms in Milwaukee are overflowing with these returned saloon fixtures, hundreds of carloads of them, and as no insurance can be obtained on them, and the rental of more storage space is expensive, the brewers have begun to burn them. When asked why his company would not insure stored saloon fixtures, an insurance man replied: "We are not writing insurance on worthless goods!"

Prohibition seems to prohibit to some extent; and the "temperance wave" evidently is not receding appreciably.—*Union Signal.*

GOVERNMENT FIGURES TELL THE STORY.—A Washington special of Eighth Month 2nd says: The wave of prohibition that has been sweeping over the United States cost the Government exactly \$7,641,978.42 in revenue in the fiscal year ending with Sixth Month 30th.

The loss is calculated from the returns from spirits and fermented liquors in the preceding fiscal year. Of this large sum

the heaviest loss was traceable to the decreasing manufacture and use of whisky. Beer, porter and other similar liquors came next in the proportion of lost revenue.

The acting Commissioner of Internal Revenue, Robert Williams, Jr., says in his report that the revenue from whisky fell off more than \$5,500,000.

There were more than 5,000,000 gallons less distilled spirits consumed, nearly 1,500,000 barrels ale and beer, and 125,185,830 fewer cigars smoked. On the other hand, the cigarette smokers of the country burned up 703,105,065 more cigarettes than in the previous year.—*Keystone Citizen.*

FALLING OFF OF THE REVENUE.—A good deal of attention is being paid in the daily press to the fact that in the fiscal year recently closed, the revenues of the government from the liquor business showed a falling off of almost \$7,000,000, indicating a corresponding decrease in the consumption of intoxicating liquors.

We should be glad to believe that the whole or the greater part of this decrease is to be accounted for by the "Prohibition wave," and we are inclined to believe that a considerable portion of credit is to be given to that influence, but we do not believe that the kind of Prohibition that we are now getting will cure the drink evil or abolish the drink traffic. State Prohibition and no-license under local option laws give great local benefits, protect many homes and save many a dollar, but so long as the great centers of the liquor traffic's power are left untouched and the distribution of alcoholic poison goes on under the Federal protection, the great fight remains yet to be waged.—*National Prohibitionist.*

LOCAL PROHIBITION AND NATIONAL PROHIBITION.—We are everywhere for that local Prohibition that gives us the right to vote out the saloon. But do not ask us to stop there. We cannot. We will not. With 10,000,000 Christian voters "marching as to war, with the cross of Jesus going on before," do not ask us to limit our endeavor to a campaign in town and county against an organized enemy that is investing the entire field, stretching its battle line from courthouse to capitol and investing the president. We cannot and we will not consent to the inconsistency of voting out the saloon in the town and county and voting in the saloon power in state and nation.—CLINTON N. HOWARD.

TO DEFEAT PROHIBITION.—"Attack the Anti-Saloon League and destroy confidence in that organization. Shatter the confidence of the community in the League and it will surely die." "Attack," "Shatter."—*Liberal Advocate, (liquor paper.)*

The marked decrease in the consumption of chewing tobacco by the enlisted modification in the quantity of that article, which is to be purchased this year by the bureau of supplies and accounts. The annual contract, for which bids are

to be opened on Nov. 30, will call for 1 delivery of but 70,000 pounds of chewing tobacco, as compared with 220,000 pounds which were purchased under contract last year. The bids are solicited this year because the Eleventh and Twelfth Month furnish the best period in which the dealer in tobacco may know of the crop and so spared the necessity of engaging in an thing like speculation in naming a price which they will furnish the tobacco, which is not to be delivered, however, until the Sixth Month.—*U. S. Government Advertiser.*

A SAMPLE FACT from the *National Liquor Dealers' Journal*, of Pittsburg, Pa.

"The ordinary business of towns and communities has been ruined in many cases and even public schools have had to be abandoned because of the lack of money consequent on the enforcement of local option. This condition of things has not been exceptional. They have been common, an because of this great and vital fact thousand of intelligent men who have previously thought well of local option have become bitter opponents." The reader will please notice that the location of the "many cases" is not given. "Names and tales" might not go well together.—B. F. W.

ADDRESS OF EX-GOVERNOR GLENN, OF NORTH CAROLINA.—"For years not a drop of strong drink has passed my lips. I have seen the strongest, brightest and best laid low by strong drink. Seven of my close associates in college were destroyed by it. I challenge any man of character to raise his hand and say that strong drink has been a blessing to him, to his family, his home or his community. If you cannot say such a thing, why vote for its perpetuity? If you believe that no drunkard can enter heaven, how can you vote to keep even the poorest or meanest out of heaven? The political parties say much against trusts and monopolies, but all the monopolies have not brought the sin and shame that the liquor traffic has.

"Men talk of prohibition taking away their liberty! When a man beats his wife and robs his children of food and clothing, it is time to take away the liberty that makes him forget God and his duty.

"They talk of prohibition ruining business. Nothing that makes the individual poorer adds to wealth. If strong drink helps business, why do not the railroads advertise for drunken conductors and engineers? Why don't you get a drunken barber to shave you? Drink up a dollar and the money might better go into the fire. Before coming here to give this address I went to butchers, bakers, bawlers and merchants, and inquired if prohibition in North Carolina had injured business. They all said it had helped business. Savings banks had doubled deposits. One large firm employing 5,000 men and boys said when saloons existed, one-half of the checks paid to the employees came back endorsed by saloonkeepers. Now they come back endorsed by merchants. Formerly the men who spent First-day in drinking were unfit for



ck on Second-day; now there is no such noble.

If prohibition does not entirely destroy liquor traffic, it lessens the evils very materially. If you have officers in sympathy with the law you will have no trouble. In North Carolina we put the violators of the prohibition law on the road to break stone; we do not fine them. One man who was sentenced to two years' stone-breaking offered \$10,000 fine rather than to go on the road wearing stripes. His money was refused."—*Copied from Keystone Citizen.*

**AUTUMN ELECTIONS.**—The elections of Fifth Month 2d, brought mingled feelings of covers of righteousness. New York City elected a Tammany mayor, but the "fusion ticket" anti-fusion all the other officials. This is an un-fusion victory, though to what extent the reformers will reform remains to be seen. San Francisco elected a mayor pledged to an "open town," and defeated Francis J. Heney, prosecutor of officers higher up, for district attorney. There is every prospect, apparently, for a reformed reign of corruption. Philadelphia elected D. Clarence Giboney, head of the Law and Order League, militant reform candidate for district attorney. The local elections throughout New York State show marked gains for local prohibition. Coming and Hornell, 14,000 and 10,000, respectively, are among the new city towns. Niagara voted for drug stores only. Illinois has three new dry counties as the result of this election, making thirty-nine in all. Six dry precincts voted wet, six wet precincts voted dry, and twenty-one remained unchanged. These numbers, however, do not indicate the extent of the anti-saloon gain, as the new dry precincts are more populous than those lost; so the retaining of prohibition in Jacksonville, in spite of the desperate fight by the liquor men, is a signal victory.—*Union Signal.*

**AN EVIDENCE OF SANCTIFICATION.**—A proportion as the heart becomes sanctified, there is a diminished tendency to enthusiasm and fanaticism. And this is undoubtedly one of the leading tests of sanctification. One of the marks of an enthusiastic and fanatical state of mind, is a fiery and unrestrained impetuosity of feeling; a rushing on, sometimes very blindly, if the world were in danger, or as if the great Creator were not at the helm. It is not only feeling without a good degree of judgment, but, what is the corrupting and bad trait, it is feeling without a due degree of confidence in God. True holiness reflects the image of God in this respect as well as in others, that it is calm, thoughtful, deperate, immutable. And how can it be otherwise, since, rejecting its own wisdom, it incorporates into itself the wisdom and strength of the Almighty?—**THOMAS C. PHAM, in The Interior Life.**

The fortunate people—the truly fortunate—are not so much those who "succeeded in life" as those who succeed in living.—**EDWARD S. MARTIN.**

**Correspondence of Abi Heald.**

(Continued from page 172.)

Sixth Month 28th, 1871

**Dear —:**—As thou art about entering into the marriage covenant I hope thou hast been rightly directed, and that the blessing of the Lord may rest upon you. Then you will experience the peace that the world cannot give nor take away. Seek and you will be enabled to find. The Dear Master will arise for the help of his humble, dependent ones. Mayest thou be one that by thy consistent walk, dear —, may be encouraged to seek the dear Master also. He will be found of all those that seek Him aright. Could you but realize the great desires we have for your right getting along you would feel glad that we take so great an interest in you. The daily petition of my soul is for the preservation of my dear sons. Yet I know that I am very unworthy and very poor and can do no good only as the dear Master enables me with his presence. O let us trust and believe in his ever blessed name, for we will all have to give an account of the deeds done in the body. If we are not permitted to meet in this world may we meet in heaven, where all is peace and joy. There no pain or trouble can ever come. I would like to see you both again, or rather would like to live near you. Yes, we love our dear children, and desire their well-doing and their well-being. Remember the christian's path is one of continual warfare.

I still hope dear — will be met with, and a change wrought, so he will make a good man. Farewell, dear sons.

From your mother, **ABI HEALD.**

Second Month 11th, 1872.

**Dear Children:**—As father has not filled this paper, a few lines from mother, perhaps, may be acceptable. How are you getting along in the far west? I hope it is in the right way. I often think about you with desires for your preservation in the Truth. May you walk in the strait and narrow way; I want you to be helpmeets one to another, in your journeying through life. True it is there is nothing here on earth worth living for but to prepare for a better world.

Often read in the Holy Scriptures and Friends' writings. I want you to be useful members of Society. Dear Francis thought he would like to live, if it was right, to help his parents, and to help the good cause, but his Heavenly Father took him home to Himself; a happy change. Yes, I believe took him home to Himself, and may we all so live as to meet in heaven, where troubles and trials cannot come. There the dear children, too, will be re-united. It is a great comfort when our children endeavor to walk in the Truth. I have earnestly craved that dear — may yet be met with. When it is well with you, remember a brother. Remember the effectual, fervent prayer of the righteous availeth much." It has been brought to my remembrance how it was with Daniel, though his persecutors told him beforehand what they would do, yet three times a day he prayed to his God, not fearing what man could do to him, believing his dear Master to whom he poured forth

his petitions, could preserve him. And He shut the lions' mouth, so they had no power over him. O may the God of Daniel be near you, and enable you to trust in Him at all times, realizing the Lord is my portion. I shall not want, and in Him will I believe, for He can do great things for me. Remember your poor mother when in a distant land. From your affectionate mother,

ABI.

1872.

**Dear —:**—My most earnest desire for thee is, if thee looks toward changing thy situation in life, or looks toward getting married, seek earnestly thy dear Lord and Master, and rest not satisfied until thou findest where He maketh his flock to rest at noon. And mayest thou be one of that flock. If thou finds a companion, be careful to choose one that is religious, then I hope you may be favored to live happy. Listen to the still, small voice in the secret of thy heart, that has been pleading with thee to follow Him in the way of his requirements. Look unto Him for right direction, and He will arise for thy help, if thou dost seek Him faithfully. Remember how thy dear brother Francis (deceased) found Him when he sought Him earnestly. . . . I want thee to obey thy dear Saviour. From thy mother,

ABI HEALD.

HOPE, Sixth Month 23rd, 1872.

TO HANNA MICKLE.

**Dear Young Friend:**—I received a very acceptable letter from thee, 'twas truly pleasant to hear from one so far separated; it seemed like a spur to my poor, often tried mind, that thou should even have such an one in remembrance. Yet often hast thou been brought near to my best feelings, and I do feel desirous that thou may be encouraged to hold on thy way, rejoicing that thou art found worthy to suffer; for "if we do not suffer with Him, we cannot reign with Him." Many, very many, are the trials of those who are striving to follow their dear Lord and Master in the way He is requiring of them; nothing is too near or too dear to part with, to obtain that true peace of mind which the world cannot give, neither take away. We may remember how it was with Abraham of old, when his Divine Master required of him to offer up his only son Isaac, for a burnt offering upon the altar; he obeyed and went taking his son with him. And the conversation they had by the way, the son saying to the father, "here is the wood, but where is the lamb for a burnt offering?" It must have been truly touching to the dear parent, he believing it was to be his son; this was to try him, to see if he was willing to give up all that was near and dear in this life, and he said: "God will provide a lamb." He bound him and laid him on the altar; then his dear Saviour called unto him: "Abraham, Abraham!" and he answered: "Here am I," and the Lord said: "Lay not thy hand upon the lad. Seeing thou hast not withheld thy son, thine only son, from Me, for now I know thou fearest God." . . . . . When thus we are made willing to resign all into his holy

keeping great in our inward peace. . . . This language has presented: "Fear thou not for I am with thee, and I will be thy shield, and thy exceeding great reward." Yes, my precious friend, trust in the Lord Jehovah, for in Him is everlasting strength. Whilst retracing my steps in that land (visiting Philadelphia Yearly Meeting), I have abundant cause to be thankful, in that the way was made easy, though deep were the trials to pass through, known only to the Searcher of hearts; and I was favored to return with the reward of peace, which I esteem a great favor from on high, for which thanks have been rendered to the unslumbering God of everlasting power; 'tis He that can do great things for us. I will tell thee how it was with me whilst under the preparing hand for that journey. Great were the discouragements I had to pass through, yet in quietly waiting before my Divine Master, this language sounded in my ears: "Go and I will go with thee." Then oh! the peace that passed through my mind. Then I said: "'Tis enough, I will go if Thou wilt go before, and prepare the way;" and what can I do, but give glory and honor to his ever adorable and worthy name forevermore. Amen, saith my poor soul, . . . if there is no cross, how can we expect the crown? 'Tis pleasant to be at home when it is in right ordering. I hope to do what is for me to do, and suffer what is for the best. When I think what the dear Son and sent of God suffered, it bows me down under a sense of my unworthiness, so poor I am, . . . and if I ever did any good, 'tis all of His mercy.

With the most endeared love,

ABI HEALD.

First Month 2<sup>nd</sup>, 1873.

*Dear Children:*—We received a letter from you some time since, and think it is time to answer it, for it is always pleasant to hear from our dear children, and it was truly comforting to hear that you had a good Monthly Meeting, and I hope you will be able to so walk, as to be accounted worthy to have a seat in the assemblies of those who are endeavoring to walk in the strait and narrow way. And verily do I believe the good Master will bless all your honest endeavors, though they be ever so feeble. He that careth for the sparrows, and feedeth the young ravens when they cry, will, when we secretly put up our petitions unto Him, dignify to look down and have pity on us. Therefore the language seems to be this morning, trust and believe in Him, for He it is that can do great things for us all. Often is my mind turned toward you with living desires, that the hands that are ready to bring down, and the feeble knees may be strengthened to go on in the good old way; and that there may be more of an earnest cry and enquiry after the ancient paths at the present day, turning inward, than to go in stillness before the Most High, that our spiritual strength may be renewed, that we may be men and women spiritually minded people, that the gathering Army may be over us, as I believe it is stretched out still to preserve and protect his children, when we are in deep

distress we can turn unto Him in full faith; and how does He arise with healing in his wings, comforting the poor, weary, tried and tribulated mind. Oh how comforting it is to remember the goodness of our dear Lord, that fitted and prepared thy dear brother for a heavenly mansion. I can do no less than ascribe glory and honor, to his ever adorable name, who alone is worthy, worthy forever. Amen, saith my soul. There is no cause of grief on his account, but rather of rejoicing, although a trial to part with a dear son. Yet that is nothing, comparable with . . . straying from the Father's house. Still I hope there will be a meeting, where there will be no way of turning to the right hand or the left, but that his holy presence may perfect the work. How joyful would it be to us, to see all our dear sons, walking in the Truth as it is in Jesus.

Second-day evening—We are in usual health, and I hope this may find you enjoying the same great blessing, for I do esteem it as such. Next Seventh-day week will be Quarterly Meeting. . . . Time is passing away. A few more fleeting years and we all shall be lumbered with the silent dead. There is nothing in this world worth living for but to prepare for a better. And if we never meet again in this world, let us strive to be prepared to meet in heaven. I cannot tell when we will move to Iowa. Not till the dear Master gives us leave to go. I want in all things to do as is the ordering of Best Wisdom. May I dwell in the low valley, so as to be enabled to know what it is that is required. I believe if it is right for us to come, there will be a way made for us. There seems to be no liberty for us to leave here as yet. I hope to be resigned either to go or stay. No matter where we are if only in the right place.

From your truly loving mother,

ABI HEALD.

(To be continued.)

FOR "THE FRIEND."

"The Dayspring from on High hath visited us, . . . to guide our feet into the way of Peace." (Luke 1:78, 79.)

These two expressions of Zacharias, the father of John the Baptist, took hold of my mind this morning, as I read them in my customary period for devotion, and it seemed to me they contain much of the essence of pure Christianity. Unless we have known and felt the "Dayspring from on High," visiting us in the secret of our souls, and also known something of the guidance of his blessed Holy Spirit, pointing out the "Way of Peace," and enabling us to walk in it, we certainly know nothing, or very little, of the way of salvation. Notwithstanding all that we have heard, or read about it, in the sacred Scriptures or elsewhere, we know it no more, than that of a dining-room, if we were introduced into one, where the table is loaded with food of the most savory kinds, of which we had never tasted. So we would not realize the full meaning of that Scripture, which reads: "In my Father's house there is bread and to spare, while I suffer with hunger." It seems to me we must know what heavenly bread is in order to know of how much value it is to our souls; and I often think how true

that is which our Saviour said of the wheat which He would give them, that it should be in them a well of water, springing unto everlasting life."

Who knows what life is, unless they drink of this living water and partake his flesh and blood (which all means the thing, when rightly understood), and eat of that living bread "which a man eat thereof and not die." Oh! it seemeth, that we must experience these things in order to understand them; and I wonder that so many stumble at their meaning, and grope their way along through "not knowing the Scriptures, nor the power of God;" for if they knew the power, were of those who "do his will," they would "know of the doctrine" also. And the would be a very natural result, that I feel would be "led into the way of peace" for He who said: "My peace I leave you, my peace I give unto you," still remains to be the Author of peace, and the peace which He alone can give, is the cornerstone of times to which we may come, and find out whether we are in the faith outwardly or not, in seasons of doubt or trouble that which brings peace to the never-dying soul, is set down in our minds as fact, that which all the lesser powers of earth what may be thought sometimes to be are spoken of as of heaven, cannot gain or resist. For I do not believe that what is really from a heavenly source will ever contradict, or even seem to conflict with the message of Truth, from whatever source whether it be the Bible, or the vocal written testimony of his faithful servants this or any other age or time. Although I may sometimes seem to see a conflict between them, yet there is none, and need not be, for the Fountain is pure and the stream is pure, and the branches of the stream are pure also; and unless the branch of the stream become fouled by the vessels they pass through, the branch will be pure also, and they cannot do otherwise than agree with one another.

"Well, what has this to do with peace some may ask. "Much every way;" for the stream that flows into our bosom is pure it will be attended by peace, heavenly peace and if the peace is lacking, we may be assured that the stream is not from a pure source, and it will be well for us to draw from that fountain hereafter, "seek the Lord while He may be found, a call upon Him while He is near," and a "living water" that we may not thirst again, or go to other sources than Him to draw water to quench our desires for life-giving substance.

In conclusion I will just ask: Who can say that "the Dayspring from on High" has not visited them at some time in their lives, and who can say that our precious Saviour by his Holy Spirit, has not sought to guide our feet into the way of peace?" The things being both acknowledged facts, how responsible our case becomes; having received the good Word of Life, and the power of it, how important it is that we should have us to see to it, that our part of the means, provided for our salvation, be not neglected or lost sight of, but rather that



States will be an importer rather than an exporter of grain.

THE SIXTH Mennonite General Conference in Ohio, answers No. 4 of its questions as follows:

What has this Conference to say with regard to the modern trend of religious thought?

Resolved that we stand for a whole-Gospel religion which recognizes Fatherhood and the Holy Ghost, and which recognizes Fatherhood as inspired of God (II. Tim. iv. 10); which teaches true conversion and an experiential religion (Jno. xiv: 3; Eph. iv: 13); an acceptance of Christ as our Saviour (Acts iv: 12); his Gospel our rule of life (Gal. II: 8-9); and his Spirit as our teacher and guide (Jno. xv: 26; xvi: 13).

Recognizing this standard of religion, we sound a note of warning against the dangers of modern infidelity known as higher criticism, universalism, unitarianism and other forms of heresy denying the inspiration of Scripture, Christ as the Immaculate Son of God and his atonement for our sins.

As safeguards against the influence of these different forms of unbelief we would recommend:

1. That our young people do not attend schools where such things are taught.
2. That we exercise caution as to the kind of literature admitted into our homes.
3. That we avoid a religion which is either purely emotional or purely intellectual, but that the mind, the emotions and the will be subject to the will of God.
4. That we stay on safe ground by devoting our lives to a whole-hearted service of God (II. Tim. iv: 1-5).

"It is shameful," says a member of the Peace Society, "that the quarrels of statesmen should be settled by the lives of men who had nothing to do with them." Why not the statesmen fight? A much better solution than the increase of naval armament for the preservation of peace. What a change would come over the character of statesmen! Wouldn't they be polite and conciliatory?

Westtown Notes.

ELIZABETH C. DUNS, accompanied by Beulah Palmer, was at the School over last First-day, and Elizabeth Duns spoke in the morning meeting, and was among the family socially during all of her visit.

JOHN R. GARY addressed the boys and girls on First-day evening of "The Christian Life" in a talk that was clear and plain and helpful to them as well as to the older persons present.

Last First-day morning's meeting for worship Elizabeth C. Duns, John R. Gary and Benjamin F. Whitson had communitative for the gathering, and in the meeting on the previous First-day Benjamin Van had vocal service.

THE "BLACKWATER SWAMP" was the subject of Thomas K. Brown's lantern talk on Sixth-day evening of last week. He showed a set of pictures of this peculiar Virginia stream and gave an interesting account of its sandy canoeing and camping trips which he had made.

The members of the class in Pedagogy have begun making their visits of inspection to schools in the vicinity. Some of them recently visited the model department of the West Chester Normal School, especially to see and hear Elian Therese, with her children five or six years old, and they were greatly pleased with her work. They usually go to her school again toward the close of the year to make the progress which these little boys and girls have made. There are this year ten students in the Pedagogy class, and fourteen in the class in Psychology, the work of which latter pays directly into the former; both are in the hands of A. J. Walton, the Superintendent of the Smaller Yearly Meeting Schools.

Correspondence.

AFF that you say concerning the value of the contents of "Words of Faith" I can say truly concerning the bases of my opinion. I am no stranger to the writings of the early Friends such as Wm. Robert Barclay, Isaac Pennington, Wm. Eyre, Jas. Naylor, Job Scott, and others, and their testimonies concerning things spiritual needs a ready aid from my own spirit. I sense in your publication a savor of the same spirit, and inspiration drawn from the same Source, so I do not err and mis-refuse.

All Spirit-animating progress in all ages, have their

seasons of weeping "between the porch and the altar," and experience at times that sense of loneliness which the prophet felt when he seemed to stand alone. Such a Lord meant better than some others what our Lord meant when He said: "My soul is exceeding sorrowful, even unto death." But how truly we know, that out of such daily dying, and being crucified with Christ, springs forth that newness of Life which keeps our spirit from withering even in the midst of surrounding sorrows and sorrows.

I do pray that He whom we wish to serve will enable us ever to be workmen who need not to be ashamed, because we rightly divide the word of Truth.

In true fellowship in the love of Christ our Lord.

SUMMARY OF EVENTS.

UNITED STATES.—The regular session of the sixty-first Congress began on the 6th instant.

PENNSYLVANIA now occupies the unique position among the States of the Union of being out of debt. This condition is shown in the report for the fiscal year, and for the first time in more than seventy-five years the Commonwealth has all its obligations provided for in the sinking fund, with a surplus of eight thousand dollars. The system established by Governor Pennypacker, by which bonds of the State were redeemed each year, merged with the judicious management of the funds within the last ten years have brought to this unparalleled financial record.

A strike of men employed on railroads in the Northwest, as switchmen, was made on the 30th ult., by which many cities in Minnesota and adjacent States have been seriously affected. On the 1st instant it was estimated that upwards of twelve thousand men already were idle on account of the strike order, while the continuance of the strike for several days will probably throw many more thousands out of work.

Secretary Wilson of the Agricultural Department in his annual report speaks of the prosperity of the farming industry during the past year as surpassing previous records. The value of farm products is placed at \$740,000,000, an increase of \$260,000,000 over last year, and nearly double the value of ten years ago. Corn takes the first place among all farm products with a valuation for the crop of 1000 of \$1,720,000,000. Cotton is the second crop in value. No cotton crop in Pennsylvania has ever been sold by farmers for as high a price per bushel as this year. The total wheat crop is about \$75 million on the farm, and this largely exceeds all previous values. The hay crop, the oat crop and the potato crop next in total value. The wheat crop of the whole world is said to be larger this year than ever before, and it is estimated will amount to a value of about nine per cent. Secretary Wilson is of the opinion that even the "abandoned" farms of England are capable of rejuvenation by the introduction of new and scientific methods of husbandry, in place of the empirical and wasteful procedure of the "unprogressive" farmers. He says in concluding his industry during the past year, "The prosperity of the farmer is better and better prepared for the needs of capital and make the expenditures needed to improve his agriculture and to educate his children for farm life and work."

The U. S. Government has appointed a commission of experts to study public health and marine hospital service to investigate the pest-disease called pellagra. This disease, which appeared in 1077, has spread so fast that there are now estimated to be five thousand cases in the United States. It is very often fatal. Officers of the Department of Agriculture say that so much of the loss in the demand for corn meal for human food, for most people are convinced that the dreaded disease is caused by eating food containing much ungerminated corn meal. Farmers have long known that such meal cannot be fed to horses without danger of fatal results. Corn meal should never be used as a material for human food unless it is of a clean, bright appearance and free from any odor.

A large fire has lately occurred in Baltimore destroying property valued at from \$300,000 to \$700,000.

FOREIGN.—On the 30th ult., the British House of Lords, by a vote of three hundred and fifty to seventy-five, refused assent to the budget bill for the fiscal year. This action was taken in direct disregard of the advice of some of its ablest and oldest members. The Lords have referred the bill to the committee of lords, who are thereby, in theory, making it illegal to collect taxes and carry on the king's government. On the 2nd instant, a vote was passed in the House of Commons in

a resolution offered by Premier Asquith, which "declares" that the action of the House of Lords in refusing to pass into law the financial provisions made by the Chamber for the expenses of the year was a breach of the Constitution and a usurpation of the rights of the House of Commons. The resolution was passed by a vote of 339 to 134. These events have caused a political crisis throughout the nation. The National Liberal Federation has issued a manifesto to the country which says: "If the present action of the House is repudiated swiftly by the people, the right of the Constitution so clearly by our forefathers in the struggle for freedom are all preserved. The Government must further declare that the electors will decide whether they wish to govern themselves governed at second hand by a few hundred hereditary peers, who have thrown the Constitution into the ing pot, in order to shift the burden of taxation wealth, land and liquor, to food and the necessary 'lies.' Parliament has been prorogued until First 17th next.

A de-patch from Paris says: "The Spanish Republic has petitioned the government to close all the modern schools in the kingdom." The Roman Catholic Church is established by law in Spain, and in the Roman Catholic countries in general, and the so-called modern schools are in fact under the control of the Church doctrines are inculcated subversive of religion, morality and government. In France the Minister of Justice Barthou, has instructed the Public Prosecutor in Grenoble to begin action against a local priest placing communal schools under his indirect control. This is the first prosecution undertaken in the history of the Republic in connection with the campaign against the priest schools.

The U. S. consul at Christiania, Norway, has forwarded information respecting the use of wood in that country where it is made in a large scale, and is produced in quantities exceeding yearly the value of \$25,000,000. The wood is cut in a cheep mill, and is ground in a mill which grind corn and rye. Pine and spruce sawdust used in Europe, and after passing through the strainer and the bolting chest it is sacked or baled for shipment. It is then worth twelve dollars to thirteen dollars a ton. The flour has a number of uses, one of which is in making dynamite. Linoleum makers mix it with linseed oil and give body to their flour. It is an excellent floor fills an important place in the manufacture of xylolite, a kind of artificial flooring, resembling wax in weight and stone in other respects. It is used in kitchen floors and in halls, corridors, cafes, restaurants and public rooms. It is imperative to water an

A tunnel five miles in length through the Andes lately been completed on the line of a new rail which is to connect the city of Arica, on the Pacific coast near the northern boundary of Chile, with the city of La Paz, in Bolivia. La Paz, a place of five thousand inhabitants, is one of the world's high cities, and is at an elevation of 12,000 feet, or more than two miles, above the level of the sea. Though not the longest, this is the highest tunnel in the world. Work was begun on it several years ago with American machinery to save labor. The workmen, working in opposite sides, met in the heart of the mountain. It will be met by the opening been done that the two halves of the tunnel joining exactly together.

It is said that a large number of camels are being brought from the Sahara desert for use in the regions of Australia. These animals are being used not only as pack animals, but also as draft animals, hitched to mail-wagons, etc., and they are giving much better satisfaction than horses or mules.

NOTICES.

WESTTOWN BOARDING-SCHOOL.—The stage will transport leaving Broad Street Station, Philadelphia, 6:38 and 8:20 A. M.; 2:50 and 3:32 P. M. Other times will be met when requested. Stage fare, fifteen cents; breakfast, twenty-five cents each way. To reach the School by telegraph, wire West Chester Bell Telephone, 114-A.

WM. B. HARVEY, Sup't.

NOTICE.—By authority of the section of the Yearly Meeting's Committee for the Western Circuit, a meeting for Divine Worship has been appointed to be held at Willowdale, Pa., next First-day, the 12th instant, two o'clock P. M. Willowdale can be reached by trol from West Chester or Kennett Square.

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# THE FRIEND.

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UNDER UNTO PROGRAM THE THINGS THAT BELONG TO PROGRAM, BUT TO THE LIFE AND IN THE LIFE THE THINGS THAT ARE OF THE LIFE.

The prescribing on our part of special topics for prayer and preaching on special days has seemed to our religious Society not to be keeping with its principle of waiting on the Lord for what and when we should pray speak as in his name and cause. "Without Me ye can do nothing"—in these lines and my kingdom,—seems clearly to be the doctrine of the Head over all things to his church. "For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit." Impressed with this admonition we dare not take the decision of what we ought to pray for out of his hands, nor openly do otherwise than pray in the Spirit at a time acceptable to Him and made evident to us by watching unto Prayer.

There is indeed a watchful and prayerful state incumbent on us at all times, with an expectation and regard of the soul constantly unto Him, who "will teach his people Himself" in what form their spiritual exercise could subsist or appear at any given time,—our times being left in his hands. But the summation of Divine prerogatives to select, man's own mind and will, the times and topics to which God is to accommodate Himself in authorizing a special prayer or message, is a presumption so little honored with Divine response, that a tide has set among church members for dropping several special days for prayer on special subjects. Those days will probably be retained in

calendars for worship which retain their festive character, and which promise what their observers call a "good time," but days which involve sacrifice without entertainment seem not to have life enough in their set prayer for a life insurance. We are indebted to the *Presbyterian* for the information that in the Scotch churches "Fewer ministers than usual took part on Citizen Sunday in the direct work of seeking to interest their congregations in the duties of citizenship. This was doubtless due to the increasing disinclination of ministers to ear-mark so many Sabbaths as they are asked to do for the delivery of special sermons." Confessing that the appointment of special days is not more popular here than in Scotland, our contemporary continues: "We do not feel that the appointment is obligatory, and we observe the day or not, very much as we please. Some of the special days hitherto appointed by the General Assembly, or other ecclesiastical authorities, have dropped out of the list. There has been no recommendation of the observance of Labor Sunday for some years. The time-honored day of prayer for colleges has been shifted from January to February. . . . Most of us make some distinction about Easter Sunday. But many of the days set apart by the Assembly go unnoticed, and the collection asked for does not get taken up." In many cases there is little concealment of the collection being the purpose of the observance of the day and the lesson learned seems to be, make as few special days as possible, that the really unavoidable days for special prayer may be the more respected.

But the Friends' conclusion would be: We cannot command "one of the days of the Son of Man." We shall be in the Spirit on the Lord's own day for such and such a service, when through walking in the Spirit because by the Spirit we live, the Spirit of prayer and supplication is witnessed in us for the object to which He would draw our hearts. Praise to be offered to Him is an inspiration. Thanksgiving is inspirational and not by official commandment. Charity is shed abroad in the heart by the Spirit given unto us, and every authorized and holy exercise is born of the Spirit, and not of the law of a program of devised arrangements in the policy of man. In this aspect of the Truth how greatly is our responsibility not lifted, but deepened, to watch and to pray, that we may not let slip the day of our visitation for a service in its season.

EXTRACTS FROM THE REPORT OF THE COMMITTEE ON THE FRIENDS' SELECT SCHOOL OF PHILADELPHIA FOR THE YEAR 1908-1909.

At the termination of the year covered by the following report, J. Henry Bartlett, who has served the School most acceptably for eighteen years, as Superintendent, retired from his position on account of ill health.

During his management the number of scholars and teachers doubled, and to the usual Secondary School Course was added Manual, Domestic and Physical Training. This necessitated the erection of two additional buildings, suitably equipped for these branches.

While the Committee greatly regretted the necessity for a change of Superintendent, a general feeling of satisfaction has been manifested with the appointment of James S. Hiatt to succeed J. Henry Bartlett. In addition to wide experience as a teacher, the new incumbent has had unusual opportunities for training in administrative duties. It will be his aim to guide the policies of the School in lines that will continue its representative character as an institution of the Society of Friends. . . . While it is hoped that by a recent change in rates sufficient income will be secured to meet present necessities, larger policies of school management, and the growing sense of the meagre standard of teachers' salaries, make it desirable that the School should secure an endowment, or in some other way have its resources enlarged.

The mission of a centrally located School in the city, conducted by the Society of Friends, but largely patronized by non-members, is sometimes questioned. Entirely apart, however, from the leavening influence of such an institution when conducted under a religious concern, it is important to remember how it places the Society of Friends directly in touch with the largest and most recent educational policies of the State and Nation. Patrons who seek out a Friends' School, generally place high value upon the religious and moral influence that they expect to find there, but they also demand that Friends shall be just to their well established reputation, to furnish the best possible training in school studies, and to require their teachers to keep fully abreast of the times. These school standards, thus enforced in such a place, become the common property of the Society of Friends, as such a centrally located School opens its doors for inspection to teachers, and places the resources of equipment and method at the disposal of all the other Yearly Meeting Schools, through their Yearly Meeting Superintendent. This function, in a quiet way, has been performed by the Friends'

Select School for some years, and doubtless a very large benefit has resulted to the Society at large.

The Meetings for Divine worship have often been owned by the Head of the Church. A concern is felt by those in charge that the meetings shall not be too long, and the exercises are often such as appeal to the youthful mind.

No emphasis of purely educational standards meets the requirements of a good school. We fortunately live in an age when character is regarded as the most important product of school education. Intellectual training, however, that enforces honest, persistent effort, that requires boys and girls to do hard work—to do it themselves, and to do it until they enjoy it—this is the type of training to lead to an integrity of character, that satisfies the exactions of the highest moral standards.

This measure of attainment is the goal for which a true Friends' School will constantly aim, sanctified by the sense that we are preparing pupils for service in the world, under the guidance of the Master whose spirit will regulate and perfect any earthly equipment.

We thankfully acknowledge, as a committee, that we believe this standard has been upheld in the School, and that a measure of Divine blessing has attended the efforts of our faithful teachers.

### The True Way of Life.

The editor of the *Spectator* is one of the most influential forces in the journalistic world; and it was no light task to essay the duty of a well considered reply to his recent challenge to the nation in his "New Way of Life." In that reprint from his paper, it will be remembered, he urged the claims of the State upon the nation's manhood to be fully prepared for the country's defence—the means of preparation, universal compulsory military training. To this plea, our friend Edward Grubb has replied in a few forcible chapters, which have just been reprinted, under the title "The True Way of Life," in which he shows the essential Paganism of the support of the war system. The crux of the argument seems to lie in the plea of St. Loe Strachey, that we must "face the world, not as we should like it to be, but as it is. That is to say, we must recognize how much of the brute remains in man, and that, at present, the race is to the strong, and the victory to the big battalions. But to take that line, as Edward Grubb admirably shows, is to shut one's eyes to the underlying cause of all moral progress. The Hebrew prophets, the disciples of Christ, and Christ Himself were men who took deeper and longer views than to "face the world as it was." As E. Grubb says of the prophets, "They did indeed 'face the facts like men'; but the 'facts' that had burnt into their souls were hidden altogether from the eyes of the worldly politicians of their day." The Christian cannot afford to lower his standard to that of the world. It is his to serve in moral and spiritual crusades. With the weapons of the world wielded in worldly fashion he sullies the honor of his Christian profession. To say this is not to discredit

the sincerity of many Christian soldiers, but it suggests the limitation of their vision. Neither is it to claim that there are no possible sacrifices that may result from a faithful following of the teaching of Christ. It is conceivable that some day there will arise a nation of faith men which will take the "risk of faith." And if, as J. Brierley asks in his recent book, "the faith-people suffered for a time the extremities of violence, would that experience be other than a Calvary out of which a world's redemption would flow? Would they not rejoice in their sufferings, knowing themselves as experimenters and conquerors in the noblest of all sciences, the science of highest life?" The presentation of "The True Way of Life" in reply to "A New Way of Life," from our point of view, is unanswerable.—*The Friend* (London).

### Church Attendance.

A lady who has spent the summer months in Boston sums up her Sunday experiences by saying that she has not found in the quality of the sermons she has heard much encouragement to attend church. Her remark illustrates what has come to be the prevailing estimate of the purpose of the public's religious service on Sunday. It is measured by the information, instruction or inspiration offered in the sermon or by the entertainment given by the choir. The message of Jesus to the church of his time we believe He would adapt to his church to-day by saying: "It is written, My house shall be called a house of prayer, but ye are making it a lecture and a concert hall." The idea of worship is largely lost out of the religious experience of Protestant Christians. The name is applied to other worthy things. Faithful performance of duty, philanthropic service, generosity, compassion are called worship, leading to confusion of mind concerning what is due to God and to oneness of religious development. "These things ye ought to have done, and not to have left the other undone." The increase of theatrical and musical entertainments on Sunday have stimulated the churches to rival them lest they lose their congregations till many churches have lost the distinctive character of their assemblies without being aware of it. A church which called its house of worship a temple followed along this path to notoriety, attracting crowded evening audiences when its advertised performances were particularly novel, till its passing into the hands of a theatrical company with "refined" exhibitions of moving pictures was hardly noticed in its neighborhood even by those who read its bulletin boards. It would be better for the Christian church to return to the simplicity of the worship of the Quakers than to become impotent by its members finding no encouragement to go to church when the reward of going is not furnished in the sermon. The loss of the awe of God's presence which is kept alive and vigorous by habitual personal communion with Him in his house of prayer is a loss to the church like that which the shorn Samson did not discover till the Philistines had captured him.—*The Congregationalist*.

### Incidents in the Life of William A. Mo

(Continued from page 179.)

Now we had got back to the camp and the conversation ended. I said a little, and then feeling very tired and hot, I thought I would spread down a blanket and lie down to rest. While I was doing this there came a voice to me, saying in these words: "Be quiet, there will be no more to-morrow evening for thy escape, laid down feeling perfectly satisfied in my mind that my Heavenly Father would protect me. I now felt that He had answered my prayers, for it had been my desire to be released from the army if it were his will that I should be. There was a man by the name of Riley Crawford in the company with me. He was from the same State and county that I was, and he had been forced into the army against his will. He wanted to desert the army, and frequently asked me to try it. I told him it did seem right for me to do that way. When we lay down that night he was stronger than ever; he proposed we should try it when the army became quiet. I said, No, I would not attempt it that night, but said to him, I thought it would be a way for me the next evening, if he would be satisfied to wait until the morning would be glad to have his company, but he would be glad to have his company, but he would do as he thought best about it. He said that he thought he would try it that night, but he failed in his attempt. The next morning came I awoke and felt my mind at peace, that it would be well with me. Directly there were orders given to fall in line for marching. When we started I said nothing to me about taking a rest, nor anything else. They appeared to be but little attention to me during the march. About the middle of the afternoon there was a command given to march on double-quick. We did not know why such a command was given, but we marched on in this way some distance. By going this way the soldiers soon became very tired and we were having had but very little to eat during the march, and several of them began to fall out of the ranks, on each side of the road being exhausted and worn out, where some I suppose, died. Those that did not fall out passed on. After awhile I and the man with me the company with me fell out of line and lay down on the side of the road, as it appeared to me that that was the right way for me to do. We lay there for some time, and finally seemed to me that that was not a good place for me any longer, so I got up and walked on slowly in the direction the army was going. I told the man with me to follow me if he felt like it, and he did. After awhile we came to a house on the side of the road. It was now about sundown I told him that I felt I had gone as far in that direction as it was right for me to go, and told him I would go into the house and sit down if I could get some tea or coffee to drink and we would eat a little. We remained there resting until about dusk. I told him then that I was going to leave there. At this time the army was going in a northern direction, and we started in a southern direction for a little distance, as it seemed

at me to go in that direction. The sky still did not appear to be paying any attention to us. We had gone probably a mile or more, when it appeared all at once to us that we must get down and crawl. We so for a short distance, and then it seemed to me as if it would be safe for us to rise and walk on. We soon turned in the western direction, and finally came to a thick piece of timber on the banks of the Kanawha River, which is in the State of Virginia, and I felt satisfied for us to remain there during the rest of the night. The morning we left there before it was quite daylight. We started up the river to see if we could find a place to cross. The river flowed in a northeast direction; before long we found a place to cross; we crossed it, crept into a thick piece of timber, and lay there for the remainder of the day. I felt better satisfied to do that way, on account of so much scouting and confusion about the country by the army. When daylight came on, so that we could see the morning star, I told him we would travel in the easterly direction of it, as I thought it best to go in a western direction, but it being a broken and mountainous region we soon lost the morning star, and for fear we would lose the direction in which we wished to go, we went down for the night. We were in the Kanawha Mountains, between the Blue Ridge and the Alleghany Mountains.

After this night I cannot give an accurate account of each day following one after another, but remember almost all our adventures and privations during our escape from the army, through the mountains and country and the lines of the Northern army. I was, as well as I can remember, about a week from the time we left the Southern army until we passed through the lines of the Northern army. About three days after we left the army the battle of Winchester was fought. We could hear the roar of the cannon all day long, which was very distressing to hear, and to think of the many lives which were being destroyed. We were on the bank of a river, secreted in some timber, and I thought it best to stay there until it became dark, on account of the excitement caused by the battle; but in the afternoon the man with whom we wanted to travel on, and I told him I thought it best not to go, on account of having to pass through open fields and cross a turnpike road, which was traveled very much during the day, in order to go in the direction we wanted to go. Yet I gave up to start, and we had not gone far before we met two cavalrymen on horseback. They asked us some questions, and we began to think they would take charge of us, but directly they rode away and left us. In our escape from the army we traveled in the timber and byways as near as we could, and by traveling in that way we had to wade almost all the rivers and water-courses; and one night, while winding our way through the mountains, we waded the same stream of water a number of times, as there were high bluffs first on one side and then on the other. One evening we descended a mountain ridge into a valley, and while we were here a very heavy rain gathered over us

and we got soaking wet. We crossed the valley and climbed the adjoining mountain ridge west, until we got to the top, where we found it perfectly dry. We then found some rocks for our pillows, spread down our blankets, and laid down in our wet clothes to sleep. While we were in the mountains I thought awhile we would certainly have to perish for want of something to eat; we had but very little with us to eat, and I thought we had better be very cautious in venturing to houses. I became very weak, and was not able to travel without resting occasionally. I told the man with whom we were to travel (he being stronger than I was) that perhaps he had better not wait for me. He said he would never leave me, if he had to perish with me. We finally concluded to venture to the houses to get something to eat, and in this way we began to fare better, but we were very careful about it.

(To be continued.)

THE AFFINITY OF THE HINDU MIND FOR THE FRIENDS' EXPERIENCE OF WORSHIP.—College-life prevents Hindus from resting in the idolatry of their forefathers, but leaves many of them without religious anchorage. Beyond this, another element is constantly met with among the intelligent and educated students. They are not only weaned from Hinduism, but are repelled by ritualism, ceremonialism, and priestcraft of all kinds. They do not want one ceremony in the place of another ceremony, but there is a deep void in their own hearts that nothing but fellowship with the living God can satisfy. Communion of spirit with the Supreme Being is the one great need of their souls. It is a suggestive experience in Calcutta to enter the large meeting-house where Chunder Sen used to preach. It was arranged with forms, just like a Friends' meeting-house. There was no pulpit. But there was in front a small square platform from which Chunder Sen could regulate or 'elder' the meeting as he sat cross-legged, and addressed the people, or knelt in prayer.

This remarkable movement has to some considerable extent now permeated India. There are many Somajes in different parts, especially in Bengal and the Punjab. Many of them work altogether independently of each other, and have little cohesion. They understand communion of Spirit with God, and with their fellow-worshippers. Have we no voice, have we no message to these intensely interesting men, who are the fruit of the college life that England has introduced to them? Is not the very simplicity of our own mode of worship calculated to reach their hearts? We sit down in silence and wait upon the good Spirit, and the conduct of our meeting is, we believe, under the guidance of God. We have no minister appointed by man to minister to us, but we believe in the ministry of the Spirit prompting one after another to speak or to pray or to offer praise.—*The London Friend*.

A larger life still reigns!  
Reason, drawing her essential force  
Neither from nature's nor from reason's course,  
O'er ether the rule retains.—  
—RICHARD RANDOLPH.

EXTRACTS FROM A FARM JOURNAL KEPT BY SAMUEL MORRIS, AT THE AGE OF NINETEEN.

He and his brother were sent to Caleb Cope to study agriculture—the farm being near Milestown on the Limekiln Turnpike, north of Philadelphia.

*Fifth Month 27th, 1840.*—By five o'clock p. m., our household goods had been stored away in Caleb Cope's wagon, and he, father and ourselves soon followed en route for the farm. Here we found our beds up and the two rooms quite set off by paper, paint and whitewash, making what a very pretty and welcoming an our entry upon rural life. Father was persuaded to sup with us and drove off in a drizzling rain.

*Twenty-eighth.*—Up at a rap on my door at five, which awoke me from a sweet doze, as well as to a sense of my new condition,—that of a farmer. I hurried down to perform my ablutions on the porch. The women were making ready the churn in the spring-house shed, and we took a turn at it until near seven, the butter being slow coming.

*Sixth Month 1st.*—Finished some of Caleb's brooms for him this morning, rain having driven us awhile under cover; afternoon picked cherries and currants for market to-morrow; evening made up five bouquets of rhubarb and tied up twenty-six bunches of pickard and four of asparagus.

*Fifth.*—Again at the oxen. Running out of poles, we took the ox-cart to Milestown with a load of straw at one dollar and fifty cents per hundred weight, after unloading which Caleb proposed my taking the oxen to bring up the cultivator from the smith, so taking to myself a goodly rod, we were proceeding with circumspection to guide our charge through the yard, but coming to the first gate we must needs hub it. I heard it crack fearfully, but on we went, determined to work straighter through the next, than which our oxen had no sooner reached, than they rushed forward taking the gate post; while good neighbor Ellwood Mites stood anxiously waiting the issue; the women folk with virtuous indignation thrusting their heads from some half-dozen windows, while the boys stood gaping and grinning after their own fashion. I resigned the oxen and rod of power to Caleb, who thought best to attend to us the snubby's. On our return home, we found a bed thick with liparis.

Our plan had been to have taken Rebecca Kite to Germantown, and had almost reached the township line, when I found the shaft was broken. I thought of nothing to answer our purpose but our two handkerchiefs—poor help in this plight! A man simply asked if we had used the hitching strap. I learned a lesson which I shall not soon forget, especially when driving farmer's horses.

*Twelfth.*—Our brooms we took to J. Healy's store; two dozen, at one dollar and twenty-five cents a dozen.

Afternoon again at the anvil, tried my hand at making wedges used about a scythe and my first strokes upon the hot iron were at these. I feel quite enamoured with what little I have seen of this calling, which has

been dignified by the labors of so-called gods and philosophers and patriots.

*Sixteenth.*—They tell me I make a good offer at mowing; and a two months' harvesting will give fair scope for the expanding powers.

*Seventeenth.*—Stiff enough, I felt as I rolled out of bed this morning with much the same feeling as a man who has been unmercifully labored I should suppose. We worked away to-day manfully and began our hauling by three cart-loads. It is encouraging not to feel so disabled to-night as last, although we mowed harder. Kept up with the men through a couple of long swaths; I can answer with a clear conscience that I have worked hard.

*Twenty-fifth.*—Six good hands in the field this morning all swung together. At Preparative Meeting I saw Uncle Thomas (Wistar) just returned from the West.

*Twenty-ninth.*—As Caleb was starting for meeting, I slipped on my coat and went with him. I found Horsham on the smallest scale I know of. Ready for attending our Monthly Meeting at Frankford on the morrow. Picked cherries from a full tree until supper time.

*Eighth Month 5th.*—Yesterday commenced Fremont in earnest; he quite carries me off with him from the sober plodding of country life to the varied romance of the adventurer in the West. Caleb and brother E. had left for market while I kept house, with the pigs to feed and an ox-cart of rails to haul and fire-wood for my task. Taking little Joshua along, I had the woods before me and a long and lonely morning, had I not had a friend and companion in nature, and did not love her as I really do, in all her simplicity. We had been piling logs, where on turning over one, there appeared a ground mouse nestling over a litter of four, as they lay cozily in a well-lined nest. She seemed quite tame or rather fearless, with a mother's courage, scarcely stirring until we stroked it where it ran to a little distance, yet anxiously eyeing us. Upon our leaving the nest, she returned and taking each one in her mouth, carried them through the grass and laid them at the foot of an oak. How was I amazed to see that mother take one by one, run some thirty feet up the tree, then passing out upon a branch that intertwined with the next tree, she there crossed to it, and mounting still higher, laid them all safely in a deserted crow's nest. Is it strange that as I turned away I thanked my lonely morning for the beautiful and novel instance of animal instinct and love? I went on loading my cart, but stopping to gratify my propensity to squander time in such spots as these, now I found a pupa-locust laid snugly in an earthen case, then as I turned over a rail and was watching a nest of ants in their trepidation to make way with their great heavy infants, I found several beautiful snail shells not larger than a pin's head; now I saw a curious spider, and now a strange flower; and then, as I promised Joshua, we must pay a visit to the unfledged larks.

*Twentieth.*—I drove into town with a broken plow to Prouty's agricultural warehouse. I could but think as I glanced down the long rooms hung with plows of all sizes,

that such should be the armor of Christian nations, far more becoming the name of their religion than any arsenal of pikes and guns that ever supplied our warriors in the name of the Prince of Peace. And may the day not be so far distant, as some signs of the times would seem to indicate, when swords shall be beaten into plowshares; and why may not *our* land which has been first in proclaiming freedom to the world, be the first which shall be *free enough* to take the pledge of total peace? Nor do I think such an anticipation absurd, or at least too absurd to admit a thought.

### An Appeal for Christiansburg Institute.

The Friends' Freedmen's Association, composed of members of the Yearly Meeting of the Society of Friends of Philadelphia, was organized immediately after the Civil War, to aid and assist the negroes of the South.

It has through all these years done a most excellent work. The Christiansburg Industrial Institute represents to-day the present work being carried on by this Association in the South. It is located at Christiansburg in Virginia and aims to give instruction in the English branches of a common school education, and to fit the boys and girls for practical life by giving instruction in farming, including dairy work, garden truck and small fruits, carpentry, shoemaking, printing, sewing, cooking, millinery and laundry.

The Institute gives instructions to day scholars and at the same time carries on a boarding school for those who reside at too great a distance from the School to return to their homes.

The applications for admission to the School far exceed our capacity. At present, we are obliged to use the same dormitory for both boys and girls. The Board of Managers are very anxious to erect a separate dormitory for the use of the colored girls.

The amount required to erect and furnish the building will be \$30,000; and we have promised to us the sum of \$22,000 and we issue this appeal to all readers of this paper to aid us in the excellent work by giving a contribution for the erection of this building. Any amount will be thankfully received and may be sent to any one of the following members of our Board or to our Treasurer, J. Henry Scattergood, 648 Bourse Building, Philadelphia, Pa.

#### BOARD OF MANAGERS.

Elliston P. Morris, *President*; M. E. Meeds, *Secretary*; Richard Wood; Edward M. Wistar; William H. Futrell; Robert B. Haines, Jr.; James M. Moon; David G. Yarnall; Isaac Forsythe; Henry S. Williams; Hannah P. Morris; Anna Woolman; Henry W. Confort; Anna S. Bailey; Isaac Sharpless; John T. Emlet; Alexander C. Wood, Jr.; Arthur L. Richie; Timothy B. Hussey; Hannah J. Bailey; Jane Shoemaker Jones; and Agnes L. Hienry.

#### EXTRACTS FROM TESTIMONIES OF EM-PLOYERS.

J. L. has been doing work for me both at my house and my place of business in Christiansburg, Va., and I have always found him very satisfactory. I regard

him as a first-class mechanic. It redounds to t School's credit to turn out such men as J. L.—R. B.

The Christiansburg Industrial Institute is doing especially fine work for the young people of the colored race. Several summers ago, a pupil of the Institute was in my service; she was systematic, quick, capable and willing. Her manner was refined and gentle and she showed in every respect the effect of careful training. She was the best help we ever had and we regretted that she had to leave us at the beginning of the session to complete her course at the Institute; we had really become attached to her.

There is a cry everywhere for help in the household and in the school; and if girls would take an industrial course at schools like the Institute they would be willing to take service places, demanding, of course, the wages which trained help can demand. In my service now is a girl who attended school up to the eighth grade, in Ohio; she is excellent in every respect far superior to the untrained minds which I have come in contact with for years; of course I pay her larger wage, and am glad to pay it for the service rendered.—E. S. H.

You ask how G. J. does his work? and I can say in a sincerity that we have never had a boy around us whose work was so thoroughly satisfactory in every particular. He can do anything to be done around the house, honest and honorable. He takes a pride in his work; is economical with everything he handles; always courteous and polite, in fact, he is just a splendid boy in every respect. He is a far higher type and has higher ambitions than the average young men of his race to-day. I do not think he has been on the streets; a single time since he has been with us except when he had business. He does not seem to know what it is to loaf around town as the most boys do nowadays. When his work is over he goes straight to his room and takes up his studies, and I feel sure that you can tell from his work in school that he applies himself well.—J. H. B.

#### STEADFAST FAITH BANISHES DOUBT.

There will come times in the experience of almost every Christian when doubts and fears will assail him. Scripture shows that it was so with the most devout and reverent among the prophets and the disciples. David, the man who rejoiced in God and delighted to praise him, had his moments of depression and doubt. His soul was often cast-down and disquieted within him. Yet, David's faith was strong, and after he had been delivered from his distresses a new song of praise was ever in his mouth and his mourning was turned to joy and thanksgiving. Job, also, a man of great patience and uprightness, felt that he had been forsaken of God and cried out in bitterness of spirit. But when his heart, through the influence of the Holy Spirit, was reassured, he repented of his distrust and humbled himself before the Lord. In both Job's and David's extremities of despair it was only the whisper of the adversary which tempted to the belief that God's face was turned away from them. Job listened to the voice of the tempter for a while in his misery, but it did not have the power to separate him entirely from God. Notwithstanding his temporary doubts, his mind was stayed upon him, so we may be assured that it does not always follow because we have doubts that we are denying Christ, or that our love for him is growing cold. It is only when we allow our doubts to make us content to harbor them that we are in danger.—Ex.

The love of Christ is fixed in its objects, free in its communications, unwearied in its exercises, and eternal in its duration; here stands the believer's comfort.



## OUR YOUNGER FRIENDS.

JOHN RUSKIN, in his "Præterita," tells us how, when a boy, he received from his mother a list of Bible chapters which he was obliged to commit to memory, and concerning the value to him of this work of memorizing Scripture he says: "With this list thus earned, she established my soul in life. And truly, though I have picked up the elements of a little further knowledge in mathematics and meteorology and the like in after-life, I owe not a little to many people, this arduous installation of my mind in that property of chapters I count very confidently the most precious and on the whole the essential part of all my education." Among the chapters which Ruskin memorized were the second, third, eighth and twelfth chapters of the Book of Proverbs. We wonder how many mothers have ever taken the trouble to do what the mother of John Ruskin did, and make out a list of Scripture passages for the education of their sons and daughters.

NOT VERY BRAVE.—We saw two boys fighting in the street to-day. It was a distressing sight, for they were not more than ten years old. They doubled up their fists and rushed at each other as if they would knock each other down. They did not hurt each other very much, though they tried hard enough to do this. Their caps flew off and their hair was tousled and their faces—what frightful scowls they did wear! After pounding away at each other for a minute or so they seemed to become shy of the crowd that was gathering about them and then they ran off.

Why did those poor boys fight? Because they got very "mad" at each other, we suppose. But did it do them any good? Not a bit. And did it do them any harm? Yes; much. They gave way to their anger, instead of controlling it. In this they were more like dogs than men. Self-control makes men out of us and self-indulgence lets us down to the brutes. These boys also disgraced themselves in the eyes of all who saw them. They also ran the risk of doing serious harm. When a horse takes the bit in his teeth and runs there is great danger. The Bible says, "An angry man stirreth up strife, and a wrathful man aboundeth in transgression." What a pity that those little boys should be so foolish!

We went on thinking about it. Why did they not control themselves and keep from fighting? Perhaps some bigger boys egged them on. We have known this to be done, and it is disgraceful and contemptible. A boy who is as manly as he is big will try to set a good example to smaller boys and help them to do right things instead of wrong things. Perhaps these boys had heard a lot of talk about bravery and had been told many times that it is cowardly not to fight. Possibly they had parents who encouraged them to fight. We fear that they were not wholly to blame. Our praise is for boys who are brave enough and strong enough to refuse a fight.—S. S. Advocate.

WATCH THE TURNING POINTS.—There are certain hours and certain moments in life that are pivotal, upon which important matters depend, and at which the most momentous interests are decided. For most of the great questions of life are decided in advance. Whether a drop of water shall flow into the Pacific Ocean or the Gulf of Mexico, does not depend upon any action which is taken near the shores of those waters; but it depends upon the turning of a tiny stream away among the Rocky Mountains. Whether a man shall be an ignorant and unnoticed drudge, or an influential and valuable man, may depend not on any struggles or efforts in mature years and active life, but on a little white-headed boy studying his lesson in school, or spending his time in idleness and play. Whether a man shall be a sober, temperate, useful man, or a poor, drunken outcast, may not depend upon the will, the acts, or the determination of the full grown man; but it may depend upon whether he has been brought up to take a sip of cider in his boyhood, or to make use of stimulants and condiments, which vitiate his taste, and make him an easy prey of the men who fatten on the sins and vices of their fellow-men. Whether a woman shall be a strong, healthy, ruddy, vigorous, active, useful and beautiful wife, and mother, and grandmother, and an influential member of society, or whether she shall on the contrary be a weak, feeble, delicate, dyspeptic, consumptive invalid, a burden to herself and her friends, until she speedily sinks into an early grave, depends, perhaps, not on any decision of hers with direct reference to those matters, nor upon the skill of doctors or the desires of friends; but the decision may depend upon whether in early life she seeks to improve upon the form which God has designed for her, and so cramps and confines her vital organs that before she is aware of it her strength is gone, her health is ruined, and she becomes a helpless wreck, wretched, useless, and burdensome to those to whom she might have been a helper and blessing.

It is not to Jerusalem alone that the Saviour says, "O, that thou hadst known, even thou in this thy day, the things that belong to thy peace." There are thousands who do not know, who will not know those things, until it is too late for them to be benefited by the knowledge.

Let those who fear the Lord, who hope in his mercy, and who wait for his salvation, remember that every present hour is an opportunity to be improved or neglected, and that most solemn consequences may hang upon each neglected moment or misimproved opportunity. To-day may be the day for making the decision which shall fix our destiny beyond recall. Let us pray that he who gives us privileges may give us a heart to improve them; lest we mourn at the last when our neglected opportunities shall rise up against us, and when it shall be too late to repair the mischief that our neglect has wrought.—H. L. HASTINGS.

THE CHALLENGE.—A wise man gave a boy in whom he was interested a will-power challenge, a year or two ago, that brought victory in its train. The boy was un-

consciously weak in will, and lacked—or thought he lacked—power of concentration. The challenger took him, and showed him the first of a series of new pictures—those cartoons that develop a funny story—and talked about it, and about the picture that might come next. Till the boy's attention was well on it. Then, suddenly, a problem in mental arithmetic was given him to do, while at the same moment the rest of the pictures were uncovered, just where he could see them if he looked. The challenge was to do the sum and keep his eyes and mind off the pictures until he was through.

At first, the boy simply couldn't do it. He failed again and again. But his mind became roused to win. Each failure only nerveled him to a fresh effort. Soon the defeat became a pitched battle, and then, slowly but surely came victory. Now that same boy, his will developed by practice, can turn away from an interesting distraction and hold his attention fast to a mental problem, in any part of his studies or his life; and because he can do that, his progress is sure.

Do not many Christians need the same challenge, and the same victory, where looking on the things of the world is concerned? Concentration and will power are the secrets of spiritual safety and success. Do they not need developing in most of us to-day?—Forward.

HER PRINCIPLES.—A young girl living in a large city became engaged to a young man who was in business with his father, a very prosperous business, too, but one so closely allied with the wholesale brewing trade that it was practically part of the liquor business. When the girl found this out, she told her lover, to whom she was sincerely attached, that she could not and would not marry him as long as he gained his living in such a trade. He was astounded, for to him the scruple appeared absurd. But she was firm, though it was soon doubly hard for her; for the young man's father was not only amazed, but deeply offended by her position, as he was wealthy, prominent, and, in his own eyes, conducting an honorable and important business. The girl's own family, too, saw little reason for her stand.

Nevertheless, she held to her position, and finally so impressed her lover that he withdrew from his position, incurred his father's anger and went to work at the foot of the ladder. It was hard for him, because he had always had easy work and a good position. But in the hardness lay development. His manliness and ability came out as they never had before. It was necessary to work and wait for half-a-dozen years before they could be married, and even then they had to practice the greatest economy. But in the end, the high character and the happiness of the two were noted among their neighbors, and they prospered exceedingly.

That girl never was anything but a quiet, retiring little woman. She could not have made a speech to save her life. She was, nevertheless, most influential in

the temperance cause, for her husband became a valiant supporter of it, and was able to give experienced advice and assistance in its campaigns. "My wife's principles made a man out of me," was his fond saying. It was true. Principles make influence—influence that holds; and this true story is only one example of it.—*Forward.*

#### SECLUSION.

There have been holy men who hid themselves

Deep in the woody wilderness, and gave

Their lives to thought and prayer;

And there have been holy men,

Who deem'd it were not well to pass life thus.

—W. C. BRYANT.

#### The Two Sides of Christianity.

Christianity has a Godward and a manward side. The teachings of Jesus deal with man's relation to God and man's relation to his fellow-men. The Church has not over-emphasized the former side, but it has under-emphasized the latter. Jesus never separates the two, for He always bases man's service of man on his sense of God. But He does actually give fully as much space to instruction in human relationships as to exhortation to pray. The Sermon on the Mount is the constitution of a social city on the earth, based on the rule of God, and evidently just as much a part of religion in Jesus' mind as the oneness with God portrayed in his last words in the Gospel of St. John. It is both of these things.

What then is Christianity? It is the assurance of the Kingdom of God within one's own heart. How blessed an assurance this is, only he knows who has had great sins forgiven and at last knows peace. How potent an influence it is can be seen in the noble army of heroes who have dared all things with that kingdom within their hearts. Christianity is the life made sweet and pure and clean by the indwelling of the Spirit of God. It is the ordering of the renovated mind and reinforced will according to the revealed law of God and in oneness with his will. It is to walk with God in a great consciousness of his nearness. It is also to talk with Him. Jesus laid great stress on prayer that there might be no hesitation in this walk with God. For one can talk to Him, pouring out his soul, and one can also hear Him talk. God and man talking to each other; that is Christianity. It is also the approach toward life through Christ. It is looking upon one's life, its meaning, its purpose, its nature and its destiny through Christ's eyes. It is "to have the mind of Christ" toward the great problem of existence. It is to live by a great faith, a faith that behind the material is the spiritual, transcending it and using it; a faith that the human soul can triumph over all the ills of life and come at last through storm and flood and glorious victory; a faith in the immortality of the human soul because it is born of God. It is a great truth that sets men free, and experience of a power that transforms the individual into the likeness of his Lord.

This is the great Gospel the Church has grandly proclaimed through the ages. How bravely, how grandly, the millions of pure, transfigured souls bear witness. As Professor Seely in "Ecce Homo" remarks, there

has probably not been a town in any Christian country since the time of Christ that has not had at least one saint dwelling in it. That in itself is vindication enough of the Divine power inherent in the faith and to the faithfulness of the Church's proclamation of her Gospel. But now the Church is beginning to realize that there is a half of Christ's Gospel which she has somewhat neglected in her superb enthusiasm for the establishment of right relations between the individual and God. She is beginning to feel that Christianity is also as vitally concerned with relationships of men to men; that Jesus gave laws for a society to be established on the earth; that He was concerned with justice and mercy being made the laws of State and city. In fact, the Church is coming to see that half of Christianity is concerned with the practice among men of the law of love and the redemption of society as well as the man who is a part of it. With this growing conception of the Gospel a new enthusiasm of humanity is taking possession of the Church and she is beginning to realize the neglected side of her Master's dream.

What is Christianity? It is the making of a clean city where God's little children shall have healthy streets to play in, healthy houses to live in, healthy food and sufficient of it to eat, playgrounds where they may freely leap and laugh and shout according to the spirit of joy God has put in them. It is the effective protest against the slavery of little children in mines and shops and factories, the dwarfing and degrading of little beings God made for air and sunlight and fields, with brooks and birds. It is the cleaning of the city from oppression of the weak and ignorant by the boss and grafter. It is not only saving one man from drink, but Christianity is the wiping out of the whole accursed traffic, which makes it impossible for some men to live temperate lives, so steeped are they in its ever-present fumes, which grasps little children in a grip that like disease becomes sometimes beyond natural remedy. It is the purging of the city of the politicians who fatten upon its vice and shame and who mislead the poor under the guise of friendship and grow rich upon their poverty. It is the establishing of a juster distribution of the products of industry and the realizing of brotherhood and co-operation in business more and more till in the market as in the home *otherness* will be as common a motive of acquirement of property as selfishness. Christianity is the abolishment of poverty from the city. In Christ's day there will be no workingman who need lack food, never a little child who need go to school with hunger gnawing in its impoverished frame. Christianity is the overturning of all business which provides not healthy, airy, light shops for children of God to work in. Christianity is going to insist on the brotherhood of nations as well as men. It is going to insist that nations obey the Sermon on the Mount as well as individuals. There is no longer one ethic for the individual and another for the group. Nations must forgive and act with large charity toward each other as do saved individuals. They must get together in their quarrels, and as Christian men lay aside

irons and guns and force and in the large to eras and in the all-embracing spirit of it Gospel adjust their difficulties in his name.

In short, the other half of Christianity the bringing of man and man into oneness the first half brings God and man. It to build the city of God on the earth for the child of God to live in. It is to Christianize the environment while it saves the man it. It is to clean the gutters as well as lie one here and there out of them. It is to bring the Kingdom of God on the earth; that those who have it in their hearts shall find congenial homes and those who have not in their hearts shall be drawn to through the surpassing excellence of the Christian society in which they live and the Church's passion to make for them happy homes, just treatment, a city beautiful, ar to wipe all tears from their eyes now on the earth.—*Ex.*

THE heart knoweth its own bitterness God knows it, too; and though a stranger can not intermeddle with its joy, he whose temple and dwelling place is the soul that loves him, is no stranger, but the soul most intimate and only friend.—R. W. DAL.

#### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK (Twelfth Month 20 to 25th):

Philadelphia, Western District, Fourth-day, Twelfth

Month 22nd, at 10:30 A. M., and 7:30 P. M.

Frankford, Fourth-day, Twelfth Month 22nd,

7-45 P. M.

Mt. Air, Fourth-day, Twelfth Month 22nd, at 10 A.

Mercersburg, Fifth-day, Twelfth Month 23rd,

10 A. M.

Haverford, Fifth-day, Twelfth Month 23rd, at 7 P. M.

NOTICE reaches us that a wealthy Presbyterian woman who died recently (perhaps in Pittsburg), bequeathed thirteen dollars to the [John S.] Fowlk Orphanage in Egypt.

At the forty-first Semi-Annual Meeting of Collet Park Association of Friends, San José, California, held Eleventh Month 6th, 1906.

Our absent members, who have been closely associated with us in the past, now in New York, South Africa, China and the Hawaiian Islands, and other around us who are unable to be present, were affectionately remembered, with a desire that they might be made sharers in the refreshment of spirit enjoyed in the silence of a waiting worship, and in the uplifting message of Gospel ministry with which we were favored. For this sketch is written, by direction of the members.

The day without was ideal. The ground was new carpeted with yellow leaves, and overhead was one "The sweet, calm days in golden haze, that 'Melt down the amber sky.'"

It was fitting that the first utterance by Lydia Co should be in the words of the nineteenth Psalm: "Thy statutes, O Lord, desire the devout, and the firmament showeth his handiwork." She had heard, the evening before, some songs of old Indian tribes—children of nature—celebrating the beauty of dawn and the blessing of the rain. Are we too far from Nature now to feel (with these primitive people) in the face of her beneficence and beauty, lifted in admiration, bowed in adoration, and stimulated to service? To the Hebrew Psalmist who wrote of the grandeur of the heavens it which was set "a tabernacle for the sun which is as a bulwark coming out of his chamber, rejoicing as a strong man to run a race," the order of nature suggested the perfection of the Moral Law, the testimony of the Statutes, the Feet and the Judgments of the Lord, and finally the inner revelation in conscience, with which the Psalm closes, in a prayer to be "cleansed from secret faults and that the words of the mouth and the meditations of the heart may be acceptable to the Lord."

Augustus T. Murray, in a sermon on the prayer of Lord for his followers. "that they may all be one," our thoughts to dwell upon the unity in one body Christ, which all are brought into who are baptized in his spirit, notwithstanding the many differences in unaltered creeds, and in church relations, and among the various churches, some of whom are even unaware of the Divine companionship which significance to daily lives of obedience to noble acts. It is a large fellowship, and a vital one, with all endeavor to do the will, who will one day "know the doctrine."

It is a oneness that can be felt when we meet together, we meet today, in that worship of the Father which is in spirit and in truth.

In further development of the same theme Joel Bean all the saying that "we learn in differentiation to abide in unity." Apart and alone with God, in the set and by the way, "in the trivial round and common tasks we are taught and trained as individuals, in our companionship with Christ his speaking voice known. Here, in communion with the Father, his is shown. The soul's ascent to vision is by a solitary

But all this training and experience is not to find its minus in individual life. It is in bringing together the experiences in a united service for our fellowmen, a united worship of God, a united offering of prayer, and a united sympathy of praise, as one body in Christ, that the vine purpose is fulfilled. And it is in this conjoined and co-ordinated life alone that the individual can find its ultimate completion. The wilderness affords a beautiful type and illustration of diversity in unity. A vast variety of materials fitted each apart and alone, by a vast variety of workmanship, in the workshops and the ovens, when combined together according to the heavenly pattern, made complete a sanctuary for the Most High—bringing into perfecting place the diverse elements.

This fact suggests great thoughts as to the importance of every single life, and the necessity of discipline by which it is prepared in isolation for a race and part in the universal temple of the Lord—habitation of God through the spirit. Thus the single comes to its completeness *not alone*, but in the unity of the whole. "The heroes of faith in the meritorious of old, "embraced the promises far off," "without us could not be made perfect." Life began the garden ends in the city.

The single life is born into a family, joined to others be socialized, harmonized, organized in mutual relationships, and prepared to do the will of the Father, our children of God, in the higher realm of the spirit, a fellow citizenship with the saints of every nation and generation in the New Jerusalem, the city of God, the goal and center of our best hopes.

After tenderly feeling prayers, with thanksgiving, offered by Prof. Murray and James Bean, the meeting was closed with a very precious covenant.

The President introduced the business to be attended to. The minutes of the last meeting, by the Secretary, were, as usual, a full and vivid record of the proceedings of the day, six months ago. Brief reports were given of the various charities in which our members are engaged, and of the missions in England and Japan, and of the work in California and Indiana, which have for years shared our interest and aid.

A recess followed, during which the company, around the long tables and seated out of doors, enjoyed a happy hour of social mingling.

In the afternoon the program was as follows:

1. The hymn, "I was Repeated in concert.

2. Settlement work in San Francisco—"A day at the tuberculosis Clinic," by Elizabeth M. Sherman, was described in an informing and riveting address upon one of the very beneficent movements of the present age.

3. A sketch of the book, "Light Arising," by Caroline Ketchum, was well presented by Sarah B. Walton, with a brief reference to the life and character of the author, and the reading of illuminating passages from her latest book.

A poem was recited by Helen Vail.

A reverent, silent prayer closed the exercises.

4. The hymn, "The day is passing," by ones who, in the last year, have passed on to the heavenly home, the vacant chairs of Ruth Murray and Hannah Bean were eloquent with memories. It was remarked that their spirits seemed to pervade the meeting. But their Lord is our Lord, and that which most impressed us was the consciousness of his presence and benediction.

5. The hymn, "We have perceived that you are absent and isolation, in every experience of trial and loss and

limitation, we might make you feel some glow of the warmth of fellowship and sympathy with you, into which collectively, and in large measure individually, this meeting has been brought.

"In sinking into some sense of the unity of the spirit for which the Master prays, we have realized that the Father and the Son are in Him who transcends these limitations, and our finite spirits may be merged and strengthened in the Infinite.

My year and our consciousness of this reality grew until, in the words of Rendel Harris, we may be able to say: "Not only in Him we live and move, but in Him we are, and are lost in Him we love and sacrifice." On behalf of the meeting,

AGUSTUS T. MURRAY, *President*.  
ELIZABETH H. SHELLEY, *Secretary*.  
JOEL BEAN, *Committee*.

JOEL BEAN, of San José, California, is about this time sailing for Honolulu. His address for at least two months to come, will be: "Care of Isaac M. Cox, Honolulu, T. H."

EASTERN QUARTERLY MEETING held on the 27th and 28th instants, at Snow Hill, N. C., was a remarkably favored occasion. The profound silence, into which the meeting entered Seventh-day, was broken by supplication from one of their own members. Then followed our ministering Friend from Virginia on the universality of the grace of God. When the earth was in form and void, God moved upon the face of the waters, in like manner the Son of Righteousness moves upon all our fallen race, visiting the heart of every human being, in which no individual is left without having an opportunity of being saved.

Other lively and weighty communications followed. There was such a glow spread over the entire meeting it was difficult to close this precious opportunity to take up the business which was necessary to be transacted. The writer, as well as many others, acknowledged that such outpouring of the spirit, they had never witnessed. Many were broken and contrited to tears. On First-day there were two large, solid meetings, held at the same place, one at 11 a. m., and one at 7 p. m., in which the overshadowing Wing of Ancient Goodness was soon felt to be brooding over the entire assembly. Those who were called to declare the everlasting Gospel preached as those having authority from the Head of the Church. Some uttered a few words which never appeared in print, but each savors remind us of the Spirit of the Lord so broke in on their meetings, that it was remarked that Truth reigned over all opposition. Our Friends Elsha Bye and wife from Iowa, were in acceptable attendance, on their way home, having been at the Yearly Meeting held at Woodland, these being the last to leave the South, of the many dear Friends who were led to visit us this fall from the North and West. There were two, two and a half, and a child, who came thirty miles by private conveyance to attend this Quarterly Meeting. They had never attended a Friends' meeting before. They had never been with other denominational meetings, but in this favored meeting his condition was spoken to; he was convinced of the Truth as held by Friends, and wanted the discipline and extracts of N. C. Yearly Meeting, and other Friends' books. The writer furnished him with a selection of good Tracts.

B. P. B.

GEORGE N. C. Twelfth Month 16th, 1909.

The death of ABRAHAM FISHER occurred last Fifth-day morning at the home of his daughter, in Malvern, Pa., in his eighty-seventh year. He was a member of Cedar Grove Meeting in North Carolina, but spent a considerable part of his declining years with his children at Malvern, Philadelphia. A native of England, and sent to America in care of large operations, first in Buenos Ayres in South America, and later in Washington County, North Carolina, he was found equal to many an emergency and hazard before which an ordinary man would have quailed. His thrilling accounts of dangers and providential preservations, many a listener by the hour. He was a devout believer in the Divine protection, in the faith of which he lived, and was of an approachable, sweet, and entertaining spirit which drew old and young into his edifying company. He stood firm for the testimony of the former mental principles of our religious Society, and knew no fear or compromise in contending for the faith once given to our First Friends.

Westtown Notes.

"EDUCATION for Efficiency among Friends" was the subject of a stirring talk given by Isaac Sharpless to the Westtown audience last Sunday evening.

LYDIA E. MORRIS talked in both the boys' and girls' collections last First-day evening, giving in each a brief but urgent plea for more willingness in social service and mission work, and for an earnestness in school here in preparation for service.

The Union meeting on Fourth-day of the week consisted of a debate on the subject: "Resolved, that the United States Government should own and operate all its steam and electric railroads." The negative side were judged the victors.

Correspondence.

From Ireland—(a letter delivered and was discovered.) Last a line on the first day of the Penny Postage to America. It is nearly sixty years since I sat by Elhu Burritt, the great American blacksmith, on the platform in the Town Hall, Youghall; also in the women's meeting-room, advocating Ocean Penny Postage, and Olive Leaf Societies. I was the first "Hon. Secretary" of the latter in Ireland. I have a great pleasure in the fact that you and your parents gladly welcomed all new ideas for the social and other kinds of improvement of the world. My thoughts are turned to these old times as I lie in bed resting. Eighty in Fourth Month!

THERE must be in this bereavement of meetings a design to bring us all to a closer dependence upon the Lord alone, who can raise up a succession to carry forward his widening and deepening work. There are many signs of a renewing life to cheer our hearts, and strengthen our faith, and brighten our hopes. I find it useful to dwell in thought upon the resources of life and power, and not upon human weakness and failure, and strive to see the work of heaven over the shadows of earth.—JOEL BEAN.

Gathered Notes.

RECTIFYING THE CALENDAR.—The churches of the Greek faith, under the leadership of the Holy Synod of the Russian Church, have adopted a new calendar, which is identical with the Julian calendar which obtains elsewhere in Christendom. These churches have followed the Julian Calendar, which has been in force since the Council of Nicea, and between it and the Gregorian, introduced by Gregory the Great, there is a difference of thirteen days. The Greek Catholic Church, which is thirteen days behind the rest of Christendom in its reckoning, has hitherto been adverse to any change, because by making a sudden change some of the saints would be robbed of some of the veneration which is their due. This would, of course, be unpardonable and merit condign punishment for him who was instrumental in securing the change. A step was taken in this regard by the late Metropolitan M. Yermoloff, and has received the endorsement of the Holy Synod. The saints will not be robbed, and yet the calendar will be changed. The scheme is that next year thirteen days are to end at noon, thus making two days in twenty-four hours. Each of these days can then have two saints instead of one, and by the time the year is over the calendars of East and West will synchronize. Confusion will thus be ended and in a very simple fashion. It is a wonder that this has never been done before.—Episcopal Recorder.

MEN who "boil" their prayers, as liturgists are prone to do, do not have as good a chance for centering the mind) as those who take other non-liturgical services. Where extemporaneous prayer is necessarily slower and in which the pauses give the people an opportunity to take in the meaning of the supplication. The attendance of public worship from the point of view of mind concentration has a great value. The time taken to concentrate the mind is more than made up by the self-possession which ensues.—Episcopal Recorder.

The so-called new theology movement in England is having its own trials. There is division in its ranks. The militant spirit with which this new school of thought started out has manifested itself in the splitting of the ranks of thinkers who were headed by Dr. Campbell, the successor of Joseph Parker at the City Temple, London. When the movement first started, Campbell had no more staunch friends and supporters than Dr. Warschauer and his colleague.

Hugh C. Wallace. These gentlemen have now publicly announced their inability to follow their leader any further. They now see what many have seen from the start, that R. J. Campbell is not only an unsafe, but also an ever-changing leader. Hugh C. Wallace writes to the *British W. Revly* saying that he must in the future "regretfully decline to wear a label whose significance has changed almost out of recognition." He declares that his own type of theology is "Evangelicalism, Unitarianism, Unitarianism, Spiritual and not Spiritualistic, Christ-centric and not Christ-centric, and that I schauer is even more emphatic. He declares that "with a regret far deeper than would ordinarily accompany a confession of having been mistaken, I have to admit to-day that it is our critics who were right." He declares that the "new theology" has run into "a pitfall, a paradox, and concludes by saying: "Let those who have theologized in any way, who may endorse these teachings, come forward and say so; for my own part, I utterly repudiate them as subversive of all that I understand by Christianity—I might go further and say, of all that I understand by religion."—*Episcopal Recorder*.

I AGAIN appeal to you for aid to complete our administration building at White Haven Sanatorium, for poor consumptives. We now have about \$15,000, and we need \$15,000 for the completion of this building. We hope to be able to begin operations in Spring.

You are familiar with the work at White Haven from the reports which have been sent you. Our institution has become a model, and an inspiration for others, and with your generous assistance we hope to be able to do the highest standard attainable in work of this kind.

Very truly yours,

LAWRENCE F. FLICK, M. D., 738 Pine St., Phila.

FARMERS' WEEK, as it is to be held at Pennsylvania State College, Second to Seventh-day, inclusive, Twelfth Month 27th, 1900, to First Month 1st, 1910, is possibly the richest valuable in its great array of subjects treated in one hundred and five lectures and demonstrations, including, one would think, every part of farm life and management.

The difference between the wholesale and retail price of wheat has been found, by the Secretary of Agriculture, to be as follows: In Philadelphia, 20 per cent.; in Boston, 30 per cent.; in Baltimore, 17 per cent.; in Washington, 42 per cent.; in Chicago, 40 per cent.; in Mobile, 64 per cent.; in San Francisco, 30 per cent., and in Seattle, 24 per cent.

ALL the gold in circulation in the world would not yield material enough for the making of gold equal in value to the farm products for the present year. That value is eight billions, seven hundred and sixty millions of dollars.—*Literary Digest*.

"I WILL SING WITH THE SPIRIT."—Dudley Buck, on being shown a religious poem, was so seized with a sense of the Divine presence accompanying it, that he produced fitting music for it, by an inspiration which could not afterwards be reproduced by him. In the singing of it, if ever pastor and people worshipped, says the *W. Revly*, and "if ever human souls confessed and prayed and won forgiveness, it was then and there. We were transported under the power of that music which is sovereign and omnipotent, and that pours itself into the souls of hearers. Then it is that music is neither science nor art, but a spirit which is the breath of the Almighty. Then it is that heaven moves down into the souls of men and eternity begins." I thanked Buck, as others did, for the composition of that music. He proposed to be tried hard to reproduce it, but he never could do it. It was from God. It was the Spirit of God, and like the wind, "we hear the voice thereof, but know not whence it cometh or whither it goeth."

#### SUMMARY OF EVENTS.

UNITED STATES.—The President's message, which was sent to Congress on the 14th inst., is regarded as a business-like communication, with no dramatic recommendations concerning the conduct of financial affairs in this country. It is stated that special messages may be sent later regarding the amendment of the Sherman anti-trust law, the inter-State commerce laws, and the numerous schemes for conservation of natural resources. Also a special message dealing with the situation in Nicaragua. In reference to returns in the treatment of natives of the Congo region in Africa, he says: "The question arising out of the Belgian annexation of the

Independent State of the Congo, which has so long and earnestly preoccupied the attention of this Government and enlisted the sympathy of our best citizens, is still before us in a more hopeful stage. The attitude of the United States toward one of its dependent territories, coupled with a hopeful trust that the good work, responsibly undertaken and zealously performed to the accomplishment of the results so ardently desired, will soon justify the wisdom that inspires them and satisfy the demands of humane sentiment throughout the world, is the increase in conclusion: "It is well to note that in the remarks in the cost of living is not confined to this country, but prevails the world over, and that those who would charge increases in prices to the existing protective tariff must meet the fact that the rise in prices has taken place almost wholly in those products of the factory and farm in respect to which there has been either no increase in the tariff or in many instances a considerable reduction."

The Secretary of the Treasury in his annual report urges retrenchment in the estimates of expenditures for the fiscal year ending in 1911. This is in accord with the President's declared policy of greater economy in administering the affairs of the Government.

James Hill, in a recent address before the National Corn Exposition at Omaha, Neb., said that the time is not far distant when farms as filled with the present, will not produce enough to feed the people of this country. He said: "All that is needed to turn an impending national deficit into a surplus, to support in plenty one hundred and fifty or more persons to the acre in the United States, is the use instead of the abuse of the soil; that knowledge and stations which agricultural schools and experiment stations have already formulated and are daily putting before the people."

The American Ice Co. has been found guilty in the New York State Supreme Court of restricting competition and attempting to create a monopoly of the sale of ice. This company, it is said, supplies eight million customers, and has plants in New York, Baltimore, and Philadelphia, and has absorbed many smaller companies along the Hudson River and in the Maine ice fields. A fine was imposed.

A despatch from Chicago, of the 10th inst., says: "Pupils in the Graham School are undergoing 'cold air' treatment for tuberculosis, under the direction of the principal. The experiment has been in progress for three months. A room containing ninety first-grade pupils was found yesterday with windows wide open and the children studying with their wraps on. 'The children are delighted,' said the principal, 'to breathe pure air all day at school and out, and many more are clamoring to get in.' Pupils who have catarrh, swollen glands have been reduced, and tubercular sinuses have disappeared. Their resistance to disease has been raised and they are much more healthy.'"

It is stated that figures compiled by the State Bureau of Labor and Statistics show that in the last thirteen years the cost of living in New Jersey has increased 57.13 per cent. A bill of provisions such as a frugal small family would require for a week was prepared and prices procured in different parts of the State. It was found that it could be bought cheapest in a village where the total cost was eleven dollars and seventeen cents, and the highest price in a town, where it was fifteen dollars and fifty cents. The unexpected discovery was made that the most expensive cities were the most competition prevailed, and lowest in the rural communities, where there is practically no competition.

A rich oil well, yielding six hundred barrels of oil a day, is reported to have been lately opened in West Virginia, near the cost of Pennsylvania.

FOREIGN.—Premier Asquith in a recent address in London, laid down the policy on which the Liberal Government is appealing to the country. He repeated what had been said by other Ministers—that if the House of Commons were returned to power, the Government would demand the restoration of the power of the House of Lords, and pledged that the Liberal party would grant self-government to Ireland. He also said: "We have at this moment laid upon us a single task—a task which dominates and transcends because it embraces and involves every great and beneficent social and task to which our hearts are set. That foundation the principle of representative government." He said that the Government was unanimous in demanding the absolute control of the finances by the House of Commons, and the maintenance of free trade.

If the Unionists succeed in electing their candidates at the approaching election, it is announced they propose "to establish a general tariff, placing duties on

practically all goods that are not deemed raw material with the object, first, of raising revenue; second, assisting the home producer against foreign competition; third, of giving preference to colonies; fourth, securing better terms for foreign countries, and fifth, protecting employment by encouraging the home producer. The tariff bill is the simplest possible form, not protective in the sense understood in Germany and the United States. It is no intention of having multifarious rates, would throw open the door of parliamentary intrigue. In the bill which was rejected by the House of Commons proposals to tax land and sugar an extent to make the holding and imposts of large estates so costly as to induce the owners to sub-divide and so on in this way to promote an increase in the number of farmers who own their land, and thus encourage agriculture. The Peers are said to own about one-third of the entire area of the country, and have refused to accept what they call "land confiscation" as a means of reform.

King Gustavus of Sweden in order to become acquainted with the actual conditions under which workmen in his dominions live, has lately announced intention of mixing with all classes of laborers, do the same work which they do, that he may learn by experience the hardships as a stevedore he labors in the ports, as a fisherman he spends a day unloading from a vessel, carrying heavy sacks of coal upon his back. It is stated that the industrial situation in Sweden is still quite unsettled, and that thousands of skilled workmen are unemployed.

A despatch from Nairobi, in British East Africa mentions that the American hunting expedition under the ex-President Roosevelt, has collected a large number of animals prepared for preservation 668; large and small mammals and birds.

#### NOTICES.

Richard S. Ashton has been appointed agent for T. Friend in place of John L. Harvey, deceased. Address Plainfield, Hendricks Co., Ind.

WESTTOWN BOARDING-SCHOOL.—The stage will leave trains leaving Broad Street Station, Philadelphia, 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114A.

WM. B. HARVEY, *Sup't.*

MARRIED.—At Friends' Meeting-house, Calf Bentham, Yorkshire, England, the second of Twelfth Month, 1900, STEPHEN R. SMITH (late of Pleasanton, New York) and SARAH H. HALSTEAD, of Lyndhurst, Kentham.

DIED.—On Tenth Month 12th 1900, JOSEPH HOPKINS, in the sixtieth year of his age. In early manhood he was engaged in a mercantile business in the city of Baltimore, but later settled upon a farm in Lancaster County, Pa., where he spent the remainder of his life. Of great simplicity in his habits and a sincere believer in the maintenance of the principles of the Society of Friends in their original purity, he endeavored to live in conformity with the law of God, and to effect the inward life in conformity with the law of Christ. It was his unvarying practice upon First-day and again in the middle of the week, to assemble his family in the home for Divine worship, upon which occasions his voice was frequently raised in exhortation or prayer. Several times in his life he was preserved from what seemed imminent death; to these incidents he always referred with a reverence that was deep and instructive. He suffered much in his last illness, but was enabled to bear it all with patience and Christian fortitude. Often while in pain he would say, "Why should I murmur? my dear Saviour suffered so much for me, and I know He will give me strength to bear this and soon take me to Himself, and I know that He may bless all you, my dear ones, for your kindness and faithfulness, and that you may all feel His presence, which is more precious to all else."

At the residence of Wm. G. Steer, his son-in-law, near Barnesville, Co., Tenth Month 28th, 1900, Wm. PECKIT, aged eighty-two, a well known and respected member of the Society of Friends, and a life-long member of the Society of Friends.

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# THE FRIEND.

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Is "Christmas" the day of salvation? or men is that day? When is the accepted one, or what the day for not hardening our hearts?

AGAIN we have been hearing rumblings of a movement to bring William Penn's remains over to America. His bones could not serve at the City Hall of Philadelphia as a substitute for his spirit. The latter is what which is wanted. Neither his statue above nor his dust beneath can blind our eyes to a spirit and policy in the building between, that is found contrary to the righteous concern of William Penn's pure citizenship. When the Christianity of that citizenship has leavened the whole lump of that people of government, there might be an appropriateness in resting his bones there; but whenever principles and policies of the contrary part might be in dominion there, each colossal tomb would be a colossal violence to his memory. Let us as citizens make the great Hall a worthy representative of Penn in its inward character. Let it become a living deposit of his teachings and life, and then it will show that William Penn being dead yet speaketh." But our slaying of the prophets can never be atoned for by building their sepulchres.

## A Massing Unto Christ.

While a "mass" in an ecclesiastical sense is an assembly said to be dismissed with the words "missa est," yet the meeting is resorted to generally in the understanding that it is a mass in the sense of another word,—a gathering of people. So "Christmas" is popularly thought to be a Christmas in testimony that "to Him shall the gathering of the people be."

Long before Christ's personal appearance

upon earth the gathering of peoples and tribes was in a rejoicing for the turn of the year, when the days were beginning to lengthen and the sun was about having an increasing dominion over the northern zone. They made glad festivals over the coming of the increasing light. When the Christian name came into recognition the long-time festal observance of the season was attached by Rome to that name, and the twenty-fifth of the month being called Christmas. was made use of, for lack of knowing the true date, to represent the date of the birth of Jesus. We care not here to comment on the traditional day as to its bearing any authority save of man, but are attracted by such a word as Christ-mass, to recognize the power of the living Christ to mass the people of this earth together unto his name; noticing as we do an increasing fulfilment of the prophecy, "To Him shall the gathering of the people be."

This was repeated by the Saviour in the days of his flesh when He said, "I, if I be lifted up from the earth, will draw all men unto me." And it is said, "This he spake signifying by what manner of death He should die." This death of his, consummating a lifetime on earth contributing to the same meaning, has spelled love, sacrifice, suffering for mankind's sin, the tasting of the wages of sin for every man, making Himself sin for us though He knew no sin of his own. It is his cross that lights up his birthday.

Imperfect expression though it is, or leavened with the superstition of tribes, the observance of the birth of Jesus is some manner of spelling that in man which gropes for expression, even that yearning which cries, "A Saviour or I die, a Redeemer or I perish forever." Now "there is no other name given under heaven among men whereby they must be saved," but the name of this central Sacrifice of the world's history, which can meet mankind's great want, expressed sometimes in sacrifices of their own devising, and written in letters drawn from many an alphabet of superstition. But He who searches the heart knows the longing they mean, and condescends to their infirmity, that he may meet the repentance of benighted men with such discoveries of his saving light and love as stand for that

Saviour. To his witness in them of Christ the hope of glory men will gather in some groping hope of a pardon. And when He who was dim in the mystery is announced in the history, there is a rejoicing in some to gather unto Him as to no other being given under heaven among men. This yearning is in many so calloused by deliberate sin as to be past feeling, but the attractive power of Christ is still to be detected, by this He promises to gather all nations, and John in his vision testified to a great multitude being "gathered out of every nation, kindred, tongue and people." Even where but two or three are gathered thus spiritually in his name, He is in the midst of them, and they witness a Christ meeting or mass.

## Charity.

How many of us, who consider ourselves charitably inclined, have ever stopped to think how much Charity—real Charity—means? It is not enough that we should "give to Charity," in the literal sense, from our pockets. That is one phase of the virtue. No doubt it is right to give to the physically needy, if we give judiciously; but there is a loftier Charity, with a larger meaning than the mere material one. The virtue in its complete sense should be embodied with that sympathy and love which we should extend to all mankind, even to our enemies, not only to our fellow in class and belief, whose faults and shortcomings we can so easily condone, but also to the man who has spent his life in an environment totally or partially unlike our own.

This latter may have been born of immoral parents, or he may have strayed far from the path of right by reason of ignorance or misfortune. We should try to assist this man who is our brother. We cannot do it by turning our face when we meet him, by spurning nor by reminding him what a low, sinful creature he is. There is a way we can help him, however. First let us remind ourselves that we have Charity for him; that we love him and sympathize with him. We can make this of practical value, if we try to understand how he reached his state; the underlying cause of his moral condition; try to see life from his point of view; diagnose his case, and we probably will understand, in some measure at least, and realize that born as he was, having had the same education and environment as he, we might have been much the same kind of a man. For, though the fact is to be regretted, it is rarely that a man lives a truly Christian life, in spite of the fact that his way is strewn with the rocks of temptation, and his

atmosphere befoiled by the noxious gases of sin.

Try this plan on him, whom you are tempted to despise. Give him your spiritual Charity; as you have the grace to give judiciously, you may be the vessel by which is conveyed to him water from the fountain of life. M. H. S.

### Incidents in the Life of William A. Moffitt.

(Continued from page 187.)

One day, as we were crossing an open field from one piece of timber to another, we saw a man with a gun sitting on the fence, and directly he jumped down from the fence and began to run towards us. We struck a piece of timber as quickly as we could, and we escaped from him; we supposed he was a spy. We met with several similar occurrences, in which we succeeded in getting through all right. We crossed the Potomac River late one evening, which was the line between the North and South, at that place and time. After we crossed it we went a few miles farther and stopped for the night; next morning we started and travelled all that day. When night came again, we stopped at a house and asked if we could stay all night. The man of the house finally concluded we could stay; he was an old man, and belonged to the Dunkard Society; he was very kind and obliging to us. We enquired of him how far we were from a Northern army, and he said we were only nine miles from General Milroy's headquarters at Bloody Run, Pennsylvania. He told us that one of the picket lines was about three hundred yards from his house. We told him we had escaped from the Southern army, and wanted to get through the lines without being taken prisoners by the North side. I told him I did not believe in fighting, and wished to keep away from either army. We wanted to know of him how we could get around the picket lines, and if he thought there would be any chance for us to do it. He told us he did not think we could get around them very well; he said he thought the best way for us to do would be to go up through the picket lines to the general. I told him I was afraid if we tried that way, we would be taken as prisoners during the remainder of the war. He said he would go up with us the next morning, and that he believed he could persuade the general to give us a pass out into the country, as he was well acquainted with the general. We concluded we would do that way, and next morning he walked up with us through the lines to the general. He told the general what we wanted to do; we pleaded with him, and by hard persuasion he concluded to give us a pass, free to go anywhere on the North side. We then bid our old friend and the general farewell, and thanking them very much for their kindness to us, we passed on. We now felt ourselves free and more at liberty to travel publicly; we traveled two days more in a northwest direction; we then came to a little settlement of people who belonged to the Society of Friends; we got there about the fifteenth day of the Sixth Month, 1863. I did not belong to the Society of Friends at that time, but being

of that persuasion, I felt that I would like to stop with them awhile and rest, if I could get an opportunity; so I stopped with a Friend by the name of Samuel Way. I told him I was very much worn out over my trip, and he told me and the man with me that we might stay and be welcome with him until we got rested somewhat. We both stayed with him two or three days, and then I asked him if he had any work that I could do for him. He gave me work to do, and the man with me found work at another place, and after this we drifted apart. I made my home at Samuel Way's for six months, and when he did not have work for me to do, I found work at other places in the settlement; it was in Bedford County, Pennsylvania. While I was there I wrote several open letters to Mary, as they were all that would pass through, and it was seldom they did. I succeeded in getting only one letter to her. I knew she would be uneasy until she heard from me. I did not receive any letters from her while I was in Pennsylvania. While I was there, as well as in other places of my travels, I worried a great deal of the time about her, not knowing how she was getting along; but I trusted that she would be favored with a letter to get along. While I was working at Samuel Way's, I suffered very much from my exposures. I had a very bad gathering in my head, and had a severe attack of the rheumatism, which was caused by taking deep colds. Samuel Way and others treated me with great kindness while I was there, but I felt very lonesome most of the time.

I left Pennsylvania in the latter part of the Eleventh Month, 1863, for Indiana. I bade my friends there farewell and started, and got conveyance to the Alleghany Mountains; I then walked across the mountains to a town called Johnstown, where I took the train for Winchester, Randolph County, Indiana. After I got through, I stopped with one of my aunts about three weeks. I had a great many relatives and friends in that State, and therefore I could pass off my lonesome hours a little better. I visited round considerably in several counties among my relatives and friends. I went to Henry County, Indiana, where I stayed about six months. I made my home with an uncle of mine, and worked around at almost anything I could get to do. I cut about a hundred cords of wood for one man; I worked some of the time on the farm by the month, and in harvest I worked by the day. I left Henry County and went to Hamilton County, Indiana, in the fall of 1864. After I got to Indiana I kept writing open letters to Mary, and finally received one from her. I have no words to relate the great consolation it was to me to hear from my dear companion once more, and that she was well. Not far from this time I had learned that my brother Abel had got wounded in a battle in the Southern army and died, which renewed my troubles and distress. I grieved a great deal about it, and it took me a long while to become reconciled to the loss of my dear brother, knowing that he had been forced into the army against his will, for he tried very hard to keep out of the army; he left a wife and child. During

the fall and winter, while I was in Hamilton County, I cut two hundred cords of wood besides doing some other work.

While I was in Indiana I joined the Society of Friends. In the latter part of the fall of 1864 I took the typhoid fever; I was able to be up for about two or three weeks I thought awhile that I could not recover I got very low, but the doctor finally succeeded in getting the fever broken, and slowly began to gain strength and health. In the first part of the year 1865, M. came through the lines to me in company with some women whose husbands were in Indiana, which was very unexpected to me. She made a sale before she left North Carolina of all our property, except our land, and received Confederate money for it, and when she got to the lines she exchanged it at a heavy discount for Northern money, and then amounted to only about sixty dollars. The trip was a great undertaking for her as the war was still going on. She had to get a pass from Jefferson Davis, the Southern President, before she started, and when she got a pass she started with the other women. They took the train I think at High Point, North Carolina; they went as far as they could on the cars towards Norfolk, Virginia on the coast of the Atlantic Ocean, as that was thought to be the best route at that time. The railroads having been torn in several places by the armies, they had to get other conveyance; sometimes they hired carts; they put their baggage and children in them, and they walked. The kind of conveyance was a two-wheel vehicle, drawn by a horse, mule or ox, which was very common to be seen in those days on the eastern coast. They finally succeeded in getting to Norfolk, where they got in a boat and sailed to Baltimore, and there they took the train for Indiana. When they got through, Mary was very much wearied over her travel. It was about a year and eight months since we had seen each other. We felt very thankful to our Heavenly Father that our lives had been spared, so that we again might be permitted to meet in this lower world, after being tossed here and there by the war. Sometimes it had seemed to us very gloomy whether we would ever be permitted to meet again or not. Our little son was now two years old. I had rented a farm for the coming season before Mary came to me. The man I rented of was to furnish me with everything necessary to farm with, board me, and give me one-third of the grain raised. When she got there he told me she could make her home there, and have her board for what work they would find for her to do. Before crop time, and after Mary had become rested from her trip, she having several relatives in Indiana that she had never seen, we concluded to visit them, and we got on the cars and traveled in different counties visiting. When we were through visiting, we returned to Hamilton County where I had rented that place and then went to work. In the spring of 1865 the war ended. After the war was over my brother Joshua came to me in Indiana from New Orleans. He also had been pressed into the Southern army. He was in a battle on the Gulf of Mexico, after which he was taken

ner by the Northern army, and was prisoner by the Northern army at New and Ship Island until the war was over, which was nine months. He said some of the time he suffered greatly for want of food, as his allowance was small. I was very anxious to meet with him again. In the winter after my crop was made, we received a letter from North Carolina, stating that father was very sick and not expected to live, and that he wanted to see us very much. We being very desirous to see him, started to go as soon as we could, and returned back for North Carolina; but we did not get there before father died. He had been buried three days before we got to him. We greatly regretted not getting to see him. We would have been likely to have got through in time to see him, if it had not been for the railroads being so torn up as they had not been repaired since the war. In the State of Virginia we were obliged to hire wagons some of the time in order to get along, which made the journey very tedious. We were about two weeks traveling through from Indiana to North Carolina.

(To be continued.)

**THE ONE THING NEEDFUL.**—A young minister in a college town was embarrassed by the thought of criticism in his cultivated congregation.

He sought counsel from his father, an able and wise minister, saying:

"Father, I am hampered in my ministrations in the pulpit I am now serving. If I cite anything from geology, there is Professor A., teacher of this science, right before me. If I use an illustration from man mythology, there is Professor B. ready to trip me up for my little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man that teaches that branch. What shall I do?"

The sagacious old man replied:

"Do not be discouraged. Preach the Gospel. They probably know very little that."—*The Christian.*

**TALK TO THE CHILDREN.**—Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents that they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent people. We sometimes see parents who are the life of every company which they enter, dull, uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own household. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, and what unconscious but excellent mental training in lively social argument. Cultivate to the utmost the art of conversation at home.

**DEATH** ejects the Christian from a decaying cottage and carries him to an eternal palace—"a house not made with hands."

### Correspondence of Abi Heald.

(Continued from page 182.)

HANNAH MICKLE TO ABI HEALD.

WOODBURY, Ninth Month 12th, 1874.

*My Very Dear Friend:*—A long time has elapsed since I received thy most welcome letter. I did not think that it would be so long ere I replied thereto; but since then, I have had so many trials to pass through, that for a time I felt incapacitated for writing to anyone. In the Twelfth Month, after thou wast here, I followed my dear father to the grave; after an illness of three days he died, on his seventy-fifth birthday; his illness—pneumonia. I felt his loss most keenly; he was so gentle, mild and pleasant toward all around him, and I believe he has entered into the rest prepared for the righteous. His death was the cause of our breaking up and leaving the farm, Aunt Eunice and I making our home since with Aunt Elizabeth. Six months after we came to Woodbury; my grandmother deceased. She died at nine o'clock, on the ninth day of the Ninth Month, aged ninety years, it being on her birthday. . . . She was my mother's mother. About the same time a dear elderly friend of mine deceased, and a few months later her daughter, who had been like a sister to me, departed this life. She had been a comforter through deep trial, and I felt indeed as though my cup of sorrow ran over. And yet I could not wish them back to earth, if happiness was attained on the other side of the grave. It made me realize most deeply that here we have no continuing city, and that it is better to seek one to come, than to cling too closely to earth; but there have been bitter trials to pass through in yielding up that which was comparable to a right hand or a right eye, and I have felt at times, as a sparrow upon the housetop, alone; but I believe it was best thus to feel, for it caused me to cling closer to the Rock of Ages for protection, which has been afforded in times of sorest trial. Thou told me when we parted, that He would "make hard things easy, and bitter things sweet," and thy words have been verified many times; though sometimes, after hard provings, when I had almost despaired of his appearing for my help; but blessed be his holy name, He is the same to-day as yesterday; and this day I feel that I can say, I have an assurance that He will not leave me nor forsake me, whilst I am faithful unto Him. Oh what should I do without Him now, motherless and fatherless, and dear friends departing one by one, to return no more forever? Dear ———, my second mother, is growing more feeble; she and ———, twin sisters, now past eighty years old. . . . We had dear Ruth S. Abbott and Clarkson Shepherd to dine with us on Quarterly Meeting day. They have both been very kind to me, speaking words of encouragement when most needed. I make my home with Ruth at times when at Salem Quarter. She is a very tender mother in Israel, and her sweet influence is felt by all who are in company with her, and she has been a great comfort to me many times, always so cheerful and pleasant to all around her, and encourager in right things.

I may tell thee that I have worn a plain bonnet, such as young Friends wear, since last Tenth Month. I wore it to Salem Quarter the first time, and when I put it on, I thought, how can I go out before the world making such a change? Surely they will expect a great deal of me; but with a prayer for strength I went, and came back bringing sheaves of peace. Dear Ruth spoke in meeting something on this wise: "I have a message of love for some in the younger walks of life, (that I feel I cannot take away with me), who are bowing their necks to the yoke of Christ, and are not ashamed to acknowledge, by their dress and address, that they love their Saviour; and I desire their encouragement for their faithfulness, and do assure them that they are a comfort to the burden-bearers, and an example to others." After meeting she bade me farewell, and said: "I desire thy encouragement for thy faithfulness." My heart was very full, my dear friend, as thou mayest well believe, in seeing that the dear Lord had condescended to send a message to one so delinquent, as I felt myself to be, and it was a spur to my best feelings to be more faithful in future. Since then my shawls have been bound and hemmed, and an inside kerchief worn; and now when I compare my dress with that worn years ago, I am almost ready to exclaim, "marvelous," yes, it does seem so, and it shows what wonders the Spirit of Truth will work when not hindered, and as great as the change in dress is, just so is the change in feeling. The peace that floweth as a river indeed is mine, in casting a retrospective glance over the few past months of my life, and I wonder how it was so hard to yield to what I felt was required of me. . . . We are all well at present, and dear aunts wish to be remembered with love to thee and thy mother. . . . I am in much love, thy truly affectionate friend, HANNA MICKLE.

CARMEL, Tenth Month 14th, 1874.

*Dear Young Friend:*—I received thy acceptable letter . . . and I do desire truly thy encouragement, that thou hast felt his constraining love to draw thy mind away from the perishing things of this world, seeking for the true riches, that fade not away, that will be of great value. . . . Still draw near unto him, for truly I believe He that began the good work can carry it on to the praise of his ever adorable name. . . . I will endeavor to give thee some account of our late Yearly Meeting; we were a little thoughtful about the entertainment of Friends, yet there was plenty of room and we were comfortably accommodated. The minds of the inhabitants of Mt. Pleasant, seemed to be open to receive Friends, so that all could get boarding; for which favor I hope we were sufficiently thankful to the Father of all our sure mercies; and also for his living presence in our midst, day by day, comforting and strengthening the hands that seemed ready to hang down and the feeble knees that seemed ready to smite together; and in having the company of our Friends from Philadelphia, the Dear Master putting it into the hearts of these to be with us, seems an

evidence that we are not forsaken in our tried situation, by our dear Lord and Master; and I think we had a comfortable meeting. I do feel desirous that the day's work may keep pace with the day. . . . Yes, truly do I sympathize with thee therein, knowing full well what it is; we have to give up all to Him who calls for the sacrifice at our hands. If there is no cross, there will be no crown. Whilst writing it has been brought to my remembrance what early Friends had to pass through to maintain the Doctrines and Testimonies they were called upon to bear before the world; and the sufferings they passed through, and, above all, how they were supported by his living presence, fitting and preparing them for the great and good cause; they stood firmly too amidst all, and I do believe that as a people will have to be more faithful to his Divine commands, let the world say what it will; heed not the world's cold frown, but let it be thy meat and drink to do his holy will, eyeing Him with a single eye steadfastly, and great shall be thy peace therein, remembering He is strength in weakness, riches in poverty, and a very present help in time of need. . . . I believe there are many that are awakened to a sense of their condition, and who are seeking for the good old way, if they will only persevere. I find the enemy is ever busy, none safe only on the watch. . . . Farewell in the Truth as it is in Jesus Christ our Saviour. Be faithful. With love,  
Thy well wishing Friend,

ABE HEALD.

(To be continued.)

We cannot follow a guide who is so far from us that we cannot see him, nor hear his voice, and how can we follow Jesus unless we are near him? How keep our spiritual vision clear unless he be with us to bring light out of darkness? As the branches wither and die separated from the vine, so do we, without Christ. Separated from him, we are cumberers of the ground. Without his abiding presence, we are in imminent danger of being assailed and overcome by our vigilant and powerful enemy. Left to ourselves, we are helpless indeed. But how safe we are if we carry everything to him. And how strong we are if we clasp his hand. In his calm presence how insignificant are the small troubles of every day; and the doubts and questionings which have hitherto perplexed us vanish away; all the crooked and tangled things become straight; all the things which once so wounded and vexed us lose their power over us, and all our restlessness disappears in the presence of Peace itself.—LOUISE HEYWOOD, in *Christian Work*.

We not only want One to be with us, and feel with us in our hours of simple sorrow, we want One to be with us and aid us in our hours of temptation and conflict, weakness and defeat; to be near us, to uphold us, to be the strength of our hearts then, and afterward our portion forever. In all the universe there is but one such. Therefore to Him, our own loving, compassionate Almighty Saviour, let us cling.—*Selected*.

### THE POWER OF PRAYER.

If all the breath we spend in sighs  
Were spent in earnest prayer,  
We then should see few weeping eyes  
And know but little care.  
Alas, when in deserted lands  
No human help appears,  
We turn away from angel hands  
To waste our time in tears.

O music, light and glory lost  
To earthly ears and eyes;  
O love! unquenched by that cold frost  
That on our bosom lies;  
We are up our thankless hearts, reveal  
The wonders near and far,  
And give us grace to know and feel  
How watched, how loved we are.

Then will our darkest hours be bright,  
Our sorrows drowned in song.  
And visions of celestial light  
Are with us all day long.  
And as the sailor, after drear  
And endless months at sea,  
Knows land, though yet unseen, is near  
By winds that seem to be

Sweet breath from lonely myrtle towers  
On lovely southern shores,  
Rare odors from enchanting flowers  
He never saw before;  
So we upon the wings of prayer  
Shall know that heaven is near,  
By fragrant draughts of heavenly air  
That come to meet us here.

This poem was a favorite with our friend, ABRAHAM FISHER, who wrote Twelfth Month 9th, 1900, in his eighti-seventh year.

### A Communication of Samuel Morris in London Yearly Meeting.

During the consideration of the state of Society, Samuel Morris is reported saying: "I have listened with a great deal of interest to the reports which have come up from your Quarterly Meetings, and to the remarks that have been made with reference to them. I think I have been able to understand how, in view of the many and pressing needs of the great masses of the people about you in this land, who are needing help and comfort and lifting up, the hearts of Friends have been opened in large measure towards them. It is not strange, I say, that it is so; it would be strange if it were otherwise. There is so much pressing on you in this land, as well as elsewhere, that it may well call forth the earnest desire of every Christian body, to do what in them lies to help and lift up. I have greatly desired, dear Friends, that in your efforts to meet this need, in whatever way may seem to you most effectual, you may not lose sight of our individuality as a professing Church; that you may not be led into methods and courses in following out this desire, which are somewhat out of harmony with our religious views and testimonies, which seem to belong to other people and which seem to me to savor rather of the arms and weapons of Saul, which David found too heavy for him to compass. He had not proved them. I want us to remember the smooth stones of the brook, and the shepherd's sling, which used in the name of the Lord, found wonderful power in his hand. It seems as if all the principles which underlie our profession, encourage to great simplicity and to great spirituality; to a humble dependence on the Great Head of the Church himself,—his Spirit working and teaching in men's hearts. We have

especially to call them to the witness in their own hearts, and I believe we shall find response there many times when we do look for it. I therefore earnestly desire do not despise or underrate such matter as I believe the religious principles of Society of Friends would lead us into, earnestly desire to put nothing in the way of any right work amongst you. I only wish that there is a danger from certain tendencies which I have perceived since I have been amongst you, which may, more or less, hinder you in the work which I believe the Head of the Church is calling us to as people. We need to get very near to Him and when we are filled with a sense of His love I believe He will fit us for the very important work to which I believe the religious Society of Friends is called.

"I want you further not to be unduly discouraged at any difficulties which may seem to present themselves to adding your number numerically. In the faithful maintenance of our underlying principles and the precious testimonies that have grown out of them, we shall find that our chief strength consists. I trust I shall not be understood as critical; I am only to you as a brother, with nothing of my own to commend myself to you; conscious of many shortcomings and conscious also of the shortcomings of our people everywhere. Rather it seems to me, that one of the best solutions of the shortcomings of our day as a church, is to make the matter a very personal one and bring it home to ourselves; and with the precious testimonies of our people before us to the fullness of blessing which comes from the acceptance of these principles, we shall rather be ready to ask: 'Lord, is it I?'

At another sitting, Samuel Morris wished to express his desire that with all our interest in those about us, and the sympathy we might feel for them, we should by no means underestimate the benefit which he believed it was meant that our religious Society should confer upon the world and the professing church, in proportion as it was faithful in the maintenance of those precious principles which had been given us to uphold and carry out in consistent life and practice. They presented to the world around us a body of Gospel truth which was perhaps as free from admixture with anything purely human as any system of faith ever presented to the world since the coming of the blessed Saviour. If he rightly understood these principles, they were simply such as He presented in his teaching and carried out in his daily life and practice, and this was just what the world and the church was needing.

APPAREL worn for any purpose other than modesty or bodily comfort, and any other article in our possession intended only for the gratification of self and the attraction of the world is by this conference stamped as superfluous.—*Memnonite*.

WHENEVER the consciousness of self rises vividly before you and you become absorbed in your own troubles, cares, rights or wrongs, you at once lose communion with God and a cloud of darkness falls over your spirit.



OUR YOUNGER FRIENDS.

ONLY THE QUESTION OF A COBBLER'S REPLY.—"What in the world do you want to go back to that shop for?" asked one wary tourist of another. "You have your boots and your shoestrings—for pity sakes, do you need anything else, wait till to-morrow when we are downtown."

"No, I can't," was the reply, "for we shall probably never be here again. Did you see how that woman's face lighted up when I mentioned America and how yearningly she looked at me when she spoke of her son's just having gone over? It didn't occur to me at the time, but I am sure now that she is just hungry for some word about the new, strange land from some one who had lived there."

"Don't be so quixotic," exclaimed the cher young woman. "It is only the question of a cobbler's wife, and you can't afford to wear yourself out for her."

"Well, I'm going back," was the firm rejoinder; "you needn't come. Take the car, and I'll join you at the house before long." The speaker returned to the shop, and her companion, after waiting a few moments in vain for a car, followed her. When she entered the door she found her friend discoursing volubly and glowingly of America, and even of the very city where the absent id was, while the cobbler's wife was listening with sparkling eyes.

"You don't know how happy your talk as made me," exclaimed the mother as the travellers rose at last to go. "To know from a real American all about the land where your boy is, and the city where he works—oh, it is worth everything! John isn't much of a hand to describe things, and, besides, he hasn't had time to write anything but a wee bit of a letter since he got there. But now I feel that I can see the country—such a grand country. . . . And you say it's a good company he's working for, and that if he's faithful there's no danger but he'll get on with them well? John is a faithful boy, praise God, if he is my son, and my heart is easier about him than it has been for a week!"

"Well, it was worth while—that mother's pleasure," mused the former objector audibly as the two walked away. "I have learned a lesson, and from this time forth I'm going to take the time and trouble to be kind and considerate, even to people I don't know—the humblest of them."

"Ah, but you will find before long that it is no trouble, but a real joy," was the earnest reply.

True these words are, indeed. Begin without the joy, young people, if need be, but be sure that will come, transforming what you once undertook as "duties" into blessed privileges, augmenting not only your own happiness, but the happiness of all who receive your kindness as well.—*Parish Visitor.*

BORROWING TROUBLE.—It seems that when Carlyle lived in London he had a neighbor possessed of an interesting coop of chickens, whose male member disturbed

Carlyle's slumber by his loud crowing. The owner of the fowls was expostulated with. He replied that there ought not to be any complaint, as "the cock crew but three or four times during the night." "That may be," replied Carlyle, "but if you only knew what I suffer waiting for him to crow." That is our trouble, we think too much of what is going to trouble us, and so worry ourselves into early graves waiting for it to happen.

IT DOESN'T PAY.—My young friend, there are many things in this world it doesn't pay to do.

It doesn't pay to try to pass yourself off for more than you are worth; it tends to depress your market quotation.

It doesn't pay to try to pass yourself without work. You will work harder and get a poorer living than if you did honest work.

It doesn't pay to be a practical joker, unless you can enjoy the joke when you happen to be the victim.

It doesn't pay to rest when you ought to be working; if you do, you are apt to have to work when you ought to be resting.

It doesn't pay to cry over spilt milk; whenever it does it pay to spill the milk.—S. A. STEELE.

SUITABLE GIFTS.—It has been the fashion of late for magazines to publish lists of possible gifts. Here is a list which not only has the merit of being within the reach of the poorest giver, but which may give more real happiness than the most expensive gifts:

*Give Attention.* Not to this list, but to the things that demand attention, and have not been receiving it. I suggest to Lucy that she make it a point to give careful and respectful attention to the lessons which her teacher so carefully prepares. Be interested, and let your interest show itself in a brightened face. You have no idea of how pleased she will be with this gift. I suggest to Anna that she listen when grandmother tells a story about old times. Nothing which money could buy would cheer the heart of the dear old lady quite so much as a little attention.

*Give Carefulness.* Suppose Dick should try to be careful about wiping the mud from his shoes before he comes into the house. Then, there are some of the rest of us who might be a little bit more careful in our daily work. Suppose, when you go into the store to make your small purchases, you have a thought for the tired young man or woman behind the counter. There are a multitude of acceptable gifts that you may bestow by simply being careful.

*Give Encouragement.* There is not a soul with whom you come in contact to whom this gift, in some form, would not be exceedingly acceptable. It is a gift that one need never be afraid will go amiss.

*Give Cheer.* Yes, that is exactly what I mean. There is a delicious and wholesome bit of humor which came into your possession the other day. Suppose that you select some one who seems to be par-

ticularly glum and downhearted, and repeat it to him. Pure, wholesome fun is a delightful thing when taken in moderation; and even the most serious of us ought to furnish our share of it for the world.

*Give Kindness.* Possibly this will mean a different tone of voice from that you have used. It might mean that you will stop to open the door for some one, or pick up a package, or give up a seat on the street car. It will mean that you will give a pleasant look or a kind word to those who serve you in public places. While kindness has its dwelling place in the heart, too many of us give the impulse such little exercise that we forget to be kind.

*Give Love.* The most expensive gifts which have not this accompaniment can bring little satisfaction to those who receive them.

*Give Peace.* The Christian is not merely a peacemaker, he must be a peace giver. That is, he not only carries an atmosphere of peace with him, but it is his to make an effort in behalf of peace. Those of you who have read Whitney's Golden Gossip will remember how one woman brought peace into a neighborhood that was torn by quarrels and dissensions by simply repeating from house to house the kind things which she had heard one person say of another. Let me tell you that there is not a single gift in this list which will leave you poorer after you have bestowed it. On the other hand, it is the sort of giving that will make you rich. Strange, isn't it? But you may depend upon it that it is true.—*The Lookout.*

TRUSTING THE BOY.—A business man sat in his office talking with a friend, when a messenger boy appeared in the doorway. He was so small that his chin hardly came above the edge of the desk, but he had a fine air of self-reliance and an honest-looking pair of blue eyes. The business man smiled and nodded, and the boy smiled and nodded back at him. Without many words, there seemed to be a good understanding between them.

"Remember where the First National Bank is?" asked the man, carefully placing a roll of banknotes between the leaves of a bank-book and snapping a rubber band round the cover.

"Yes, sir," said the boy. "Still in the same place, sir."

"Well, take this over and deposit it for me," and the man handed the boy the bank-book and its contents.

The boy vanished, and the visitor drew a breath of surprise mingled with consternation.

"Do you think that's safe?" he asked.

"Perfectly," answered the other.

"But do you think it's good for the boy?"

"How so?"

"To put temptation in his way like that. Why, you must have trusted him with fully a hundred dollars! That's a pretty big temptation for a small youngster. It would be worse for him to steal it than for you to lose it."

"I have thought of that," said the business man, more soberly, "and some youngsters I wouldn't risk with it. But the way I look

at it is this: The earlier a boy gets used to resisting temptation in this world the better he is able to resist it when he grows older.

"Now this is the kind of a boy who likes to be trusted; appreciates it; hugs it to his bosom; considers himself, in fact, as an essential part of my business.

"The first time I let him deposit money for me it was a case of necessity. My clerks were all out, I couldn't go myself, and yet the money had to be in the bank before closing-time. So I rang up the messenger company, and—"

"You'd never seen the boy before?" interrupted the other.

"If I had I'd never noticed him particularly. Well, in came our friend Johnny—just a plain, honest-appearing youngster in uniform. He looked scared when he saw the roll of bills, and that gave me confidence in him. But he was back in ten minutes, and when he came in it was almost funny to look at him.

"Responsibility had made him grow up, so to speak, in those ten minutes. You see I had trusted him, and he knew it, and he has proved himself worthy. Won his spurs, as it were.

"Now I have an arrangement with the messenger company to send Johnny whenever he's in when I ask for a messenger. And Johnny, unknown to himself, is right on the way to a better job in this office when he gets his engine."

As he spoke the door opened, and Johnny, grinning a dignified grin, appeared with the bank-book.

### Experience of an Anglican Clergyman.

It is very observable that almost all the men who have thus notoriously erred from the way of truth are men of some kind of eminence in natural ability. The errors of such men as Heath, and especially Bishop Colenso, cannot be attributed to any conclusion of mind as to things which differ—their eminent honors at Cambridge forbid our taking that view. Besides, I know from past experience in the same gloomy school, that the possession of very considerable natural acumen does not in the least degree aid a man whose mind is perplexed about the foundations of Bible truth.

As to the objections urged by the above gentlemen to the generally received views of Scripture, and the doctrines which flow so immediately from its simple and spiritual acceptance as the truth of God, they know as well as we do that they are hackneyed and as old as our fallen nature. But then that does not remove them; they cannot receive the simple accounts of Scripture because they have not Divine faith. I remember when I first began to read the Bible (and I thought I was sincerely seeking the truth), I was miserable because I could not believe it; I dared not reject any statement I found there, but I could not fully believe it was true. The Bishop of Natal just expresses what I felt, and the fact that we took exactly the same University honors (in different years, of course), makes me sympathize with him peculiarly. My own history was just this:—I had read and

studied deeply in mathematics, had mastered every fresh subject I entered upon with ease and delight; had become accustomed (as every exact mathematician must do), to investigate and discover fundamental differences between things which seem to the uninitiated one and the same; had seen my way into physical astronomy and the higher parts of Newton's immortal "Principia," and been frequently lost in admiration of his genius till St. Mary's clock warned me that midnight was past three hours ago. I had, in fact (as we say), made myself master of dynamics, and become gradually more and more a believer in the unlimited capabilities of my own mind! This self-conceited idea was only flattered and fostered by eminent success in the Senate House, and by subsequently obtaining a Fellowship at Trinity, and enjoying very considerable popularity as a mathematical lecturer.

It would have spared me any hour of misery in after days had I really felt what I so often said, viz., that the deeper a man went in science, the humbler he ought to be, and the more cautious in pronouncing an independent opinion on a subject he had not investigated or could not thoroughly sift. But, though all this was true, I had yet to learn that this humility in spiritual things is never found in a natural man.

I took orders, and began to preach, and then, like the Bishop among the Zulus, I found out the grand deficit in my theology. I had not the Spirit's teaching myself, and how could I without it speak "in demonstration of the Spirit and of power?"

In vain did I read Chalmers, Paley, Butler, Gausson, etc., and determine that as I had mastered all the other subjects I had grappled with, so I would the Bible, and that I would make myself a believer. I found a poor, ignorant old woman in my parish more than a match for me in Divine things. I was distressed to find that she was often happy in the evident mercy of the Lord to her, and that she found prayer answered, and that all this proved sincere by her blameless and harmless walk amongst her neighbors; whilst I, with all my science and investigation was barren and unprofitable and miserable—an unbeliever in heart, and yet not daring to avow it, partly from the fear of man, but more from a certain inward conviction that all my sceptical difficulties would be crushed and leaped over by the experience of the most illiterate Christian.

I was perfectly ashamed to feel my mind like Voltaire, Volney, or Tom Paine. I could claim no originality for my views; and I found they were no comfort, but a constant source of misery to me.

It may now be asked how I came ever to view Divine truth differently. I desire to ascribe all praise to Him to whom power belongeth; I desire to put my own mouth in the dust and be ashamed, and never open my mouth any more, because of my former unbelief. I cannot describe all I passed through, but I desire with humility and gratitude to say, I was made willing in a day of Christ's power. He melted down my proud heart with His love; He shut my mouth forever from cavilling at any difficulties in the scriptures; and one of the

first things in which the great change appeared was, that whereas beforetime preaching had been misery, now it became my delight to be able to say, without a ho of sceptical or infidel doubts rushing into my mind, "Thus saith the Lord." Oh I argue certain no natural man can see things of God; and I am equally certain he cannot make himself do so. "It was that Lord that exalted Moses and Aaron," saith Samuel; and, "By the grace of God I am what I am," said St. Paul; and so, in modified and humble sense, I can truly say

It used to be a terrible stumbling-block to me to find so many learned men, so many acute men, so many scientific men, infidel. It is not so now; I see that God has said "Not many wise men after the flesh, no many mighty, not many noble;" I see, as plainly as it is possible for me to see anything that no natural man can receive the things of the Spirit of God. Hence I expect to find with this stamp of intellect coming out boldly with their avowals of unbelief in the Scriptures. The only answer I can give to them is:—"God has in mercy taught my words;" and never do I sing those beautiful verses in the well-known hymn, but I see my eyes filling with tears of gratitude to the God of all compassion:

"Jesus sought me when a stranger,  
Wandering from the fold of God."

So it was with me; so it must be with any one of them if ever they are to know the truth in its power, or to receive the love of the truth that they may be saved.

I feel very much for the young of this generation, remembering the conflicts I passed through in consequence of the errors of men of ability.—*Friends' Witness.*

INDISCRIMINATE NEWSPAPER READING.—Well worth careful thought is the paragraph dealing with newspaper reading, which we quote from the recently published autobiography of Sir Henry M. Stanley. The great explorer refers to the moral effect of indiscriminate reading thus: "That which has to be resisted in reading newspapers is the tendency to become too vehement about many things with which really I have no concern. I am excited to scorn and pity, enraged by narratives of petty events of no earthly concern to me, or any friend of mine. I am roused to indignation by ridiculous partisanship, by loose opinions hastily formed without knowledge of the facts. . . . A week of such reading makes me generally indulgent to moral lapses, inclines me to relax in the higher duty I owe to God, my neighbor and myself; in short, many days must elapse before I can look with my own eyes, weigh with my own mind, and be myself again. In Africa, where I am free of newspapers, the mind has scope in which to revolve virtuously content."

These are thoughtful words, and it would be interesting, were it possible, to trace the lawlessness so rampant in our midst to the indiscriminate reading of the newspapers, with their columns crowded too frequently with a recital of wrong-doing often dressed in a semi-humorous garb.—*Episcopal Recorder.*

**GARFIELD'S MINISTER AND BIOGRAPHER.**—**Rett** said: "When James A. Garfield's yet a mere lad a series of religious meetings was held in one of the towns of Cuyahoga County by a minister by no means attractive as an orator and marked by entire sincerity, by good reasoning powers, and by an earnestness in seeking souls from sin to righteousness. The minister attended these meetings for many nights, and after listening to the minister said to him, 'I have been listening to your preaching for some nights, and I know if these things you say are true, it is the duty and the highest interest of every one of respectability, and especially of every young man, to accept that religion and make it to be a man. But, really, I don't know whether this thing is true or not. I can't say that I disbelieve it, but I do not fully and honestly believe it. If I were sure that it was true, I would most gladly give my heart and life.' So, after a long talk, the preacher preached that night on the text, 'What is Truth?' and proceeded to show that, notwithstanding all the various and conflicting opinions in the world, there is one assured and eternal alliance for every human soul in Jesus Christ; that every soul was safe with Jesus; that he never would mislead; that any young man following him his hand and heart and walking in his pathway would not go astray, and that, whatever might be the solution of a thousand insoluble mysteries, at the end of all things the man who loved Jesus Christ and walked after his footsteps, and was realized in spirit and life the pure morals and the sweet piety, was safe, if safety there was in God's universe; safe whatever else might prove unworthy and perish for ever. Young Garfield seized upon it after due reflection, came forward and gave his hand to the minister in pledge of his acceptance of the guidance of the Christ for his life. The boy is father to the man, and that pure honesty and integrity, that fearless spirit to inquire, and that brave surrender of all the charms of sin to conviction of duty and right, went with him from that boyhood throughout his life, crowning him with the honors that were so cheerfully awarded to him from all hearts over his vast land."

**THE SAVAGE SOUTH SEAS.**—In the *National Geographic Magazine* for First Month, 1908, is an article on the South Sea Islands, which contains numerous illustrations taken among the islands of the New Hebrides, a group extending over seven hundred miles. Of the inhabitants of these islands Beatrice Grimshaw says: "He is supposed to be, and is, treacherous, murderous and vindictive. Almost devoid of gratitude, almost bare of natural affection, ready to avenge the smallest slight by a bloody murder, but too cowardly to meet an enemy face to face." The evil faces of the inhabitants in Beatrice Grimshaw's photographs of natives bear witness for the most part to the truth of these words; but there is one picture which shows a startling contrast to the

others taken in the islands. It consists of seven women and girls. They are neatly and modestly clad, and their cheerful and intelligent faces make it difficult to believe that they are of the same race. These girls are from the island of Erromanga. Upon this island, a little over a generation ago, John Williams was killed by cannibals; but others followed him, and gave their lives to the teaching and preaching the Gospel of Christ, and the result of their work is visible in the changed character of these islanders, and in the changed expression of their faces, and this has come about not through any slow period of evolution, but by the regenerating power of the Gospel of Christ in the human heart.

**GOD IS GOOD.**—A minister was placing in the grave the body of a beloved child. After the coffin was laid down and the boards were laid over it, another minister who was attending the funeral turned to the minister and asked him if he had any thing to say to the people. "Yes," said he, and turning toward them he addressed them in the following words: "In my prosperity and your adversity I often told you that God was good. Now my darling boy is taken from me, and as it is the best opportunity I shall ever have, I wish to tell you again that God is good." Thus was uttered a precious testimony to the value of the Christian religion, as was shown by the fact that when those words were spoken there was not a dry eye in the whole assemblage.

**Bodies Bearing the Name of Friends.**

- MONTHLY MEETINGS NEXT WEEK.** (Twelfth Month 26th to 31st):  
 Gwynedd, at Norrisdown, Pa., First-day, Twelfth Month 26th, at 10.30 (after meeting).  
 Chester, Pa., at Media, Second-day, Twelfth Month 27th, at 10 A. M.  
 Philadelphia, Northern District, Third-day, Twelfth Month 28th, at 10.30 A. M.  
 Concord, at Concordville, Pa., Third-day, Twelfth Month 28th, at 9.30 A. M.  
 Woodbury, N. J., Third-day, Twelfth Month 28th, at 10 A. M.  
 Birmingham, at West Chester, Pa., Fourth-day, Twelfth Month 29th, at 10 A. M.  
 Salem, N. J., Fourth-day, Twelfth Month 29th, at 10.30 A. M.  
 Philadelphia, at Fourth and Arch Streets, Fifth-day, Twelfth Month 30th, at 10.30 A. M.  
 Lansdowne, Pa., Fifth-day, Twelfth Month 30th, at 7.45 P. M.  
 Goshen, at Malvern, Pa., Fifth-day, Twelfth Month 30th, at 10 A. M.

**AN IMPORTANT RELIC OF THE TREATY ELM.**—We observed with concern last week the loss of most of the branches of a tree which is the offspring of the William Penn "Treaty Elm" which was blown down at Shackamaxon in the year 1806. Several scions were taken from its base at the time, and one of them which had become rooted as a tree, as is testified by Coleman L. Nicholson, a son of its planter, Lindsey Nicholson, to have been planted in the front part of the Meeting House yard on Twelfth Street, in Philadelphia,—he, it is thought, having been a builder of that house which was erected in 1812. Some, however, remembering how small the tree was at the time, have conjectured it was a grandchild of the Treaty Elm. Direct tradition, however, favors the first account. But in our day it had become a majestic tree, until the heavy wind of Second-day, the 13th, blew large decayed branches into the street. Therefore, for the safety of the passing community during its further decay, most of the top parts are laid aside as relics of the real William Penn Treaty Elm wood. A gavel might appropriately be made of that wood for the Hague Conferences, and perhaps, by way of rebuke, for our government's Indian

Bureau, and if Friends' children would only reverently preserve them, portions might be brought into penholders for Westtown.

It will be remembered that a few weeks ago we reported a renewed agitation in America for the removal of the bones of Benjamin Franklin from the Academy of the City of Philadelphia. The *Times* of 7th ult. reports an investigation, recently conducted, on behalf of the Pennsylvania Society of New York, by Andrew Carnegie, their president, and the Earl of Ranfurly, into the conditions respecting William Penn's grave. Lord Ranfurly who is a descendant of the fifth generation from Penn and a former governor-general of New Zealand, paid a visit to Jordans and reported satisfactorily on what he saw. He wrote: "I consider the spot eminently suited for the last resting place of William Penn, and personally should be very sorry to hear of his remains being removed therefrom." Andrew Carnegie forwarded to the society the letter of a general friend, resident in the district, who, writing independently, verified the statements of Lord Ranfurly, and remarked: "For the Founder of Pennsylvania it is an ideal place, and to move his bones would be a gross sacrilege."—*London Friend*.

The decease of **WILLIAM JACOBS** deserves more than passing notice. He died on the 10th instant aged ninety-five years and three days; a member of Western District Meeting of Philadelphia but a native of central New York State, being associated with the North Friends of the City of New York at their Meeting. He was a relative of Joseph Thomas, M. D., and a collaborer with him in the preparation of "Lippincott's Gazetteer and Biographical Dictionary." In this work he was very painstaking and accurate as his valuable articles on Milton, Cicero, and several others will testify. He had a gift for condensing a book into an enlightening cyclopaedia article. He was a man of an enlightened character, and his work fixed upon him a habit of retirement, and he lived almost as a recluse, so that he was known by but few of his own meeting. It is remembered with respect by some of his old pupils who are still living, having profited by his scholarship in a Friends' school. Those who lived most closely to his life and his character, to the treasures of his learning, which he would hand forth only too rarely, so extreme was his reluctance to be heard in conversation, and to his humility and beautiful simplicity. Many years ago he was accorded the degree of Master of Arts by Harvard College. P. S.—Further notes reserved for next week.

FRIENDS at a distance who have been waiting in vain to read the concerns served before the Conference held in Arch Street Meeting-house, Philadelphia, on 10th and 11th months, are informed that the Proceedings are printed in *The Welfarion* for Twelfth Month, and are copies are on sale at Friends' Book Store, 304 Arch St.

**Correspondence.**

*Dear Editor of THE FRIEND:* I have often thought, why will men labor six days of the week and many seven, simply to gain luxurious comfort and to hoard up that which they very well know they cannot take with them when they take that journey which is all one day nearer to the day, and so swiftly fleeting, by which we receive this to be the case? If so, then will we not decide this day whose servants we are and if the Lord be God, serve Him, and if Paul serve Him, Oh! could we but realize the shortness of our earthly stay and the length of our spiritual journey we surely would not be halting between two opinions, longer would not be halting between two opinions. We would of course all wish to partake some we would prefer as our destination. There would be no question in the minds of any one but that he would want his spiritual abode with the Saviour of the world, who is very loth to lose anyone, and He is ever knocking at the door of our hearts for admittance. Surely we have all heard that temporal blessings do not come down without an earnest effort on our part to partake them. It seems to me if we realized our true condition in this life we could adopt the language: "A new spirit has been breathed a power is revealed," and a meaning shines through to enlighten our dark hearts, which never appeared to us before. Then we could look upon the sacred pages of Holy Writ and get real comfort and instruction in the reading of them. I have often thought what a blessed thing it would be if we could adopt the language of Isaiah in sincerity and truth: "The redeemed of the Lord shall return and come with singing unto Zion and everlasting joy shall come upon their head; they shall obtain gladness, and joy and sorrow and mourning shall flee away." I, even I,

am life that comforteth you. Who art thou that thou shouldst be afraid of man that shall die, and the son of man which shall be made as grass, and forgettest the Lord thy Maker, that hath stretched forth the heavens and laid the foundations of the earth." Oh! I often feel my littleness and unworthiness when I think of his majesty and almighty arm of power; how He went before me, that while I was in prison, pending his death by Herod, how the great iron gate unlocked and swung open to him, so that he walked out into the open street. How many, many times it has made me feel sad when passing around I hear men and boys speak lightly of our great Creator and use his blessed name in vain, which comes only from the force of an idle habit. I have so often been impressed by young men adopting habits of older ones which, if they could only be induced to desist from, what a world of trouble it would save them.

I was once at a small town, and did a little deed for which a man wanted to reward me, and offered me a couple of cigars, and I thanked him; I did not use them. Then he asked me if I chewed tobacco. I answered him, "No." He said to me, "Well, come across the street to the saloon and have a drink;" and I said, "No, I have no use for that, either;" and seeing I was a traveling man, he said, "Well, what do you do anyway, to put in your time—a man like you, traveling around and never drinking?" I answered him, "I said I believed I could solve that mystery in my mind in a few hours. I said to him, if he had never formed the habit of either, he surely would never have wanted them, as they were not essential to maintain life, and asked him if I did not look as though I enjoyed life and health as well as he. So the force of habit has it all, and nothing gained, but much lost.

FRANCIS DEAN,  
WEST BRANCH, IOWA, TWELFTH MONTH 13th, 1900.

As for any work I can do, it now looks as if my real working days are about over. But in the past I have given what I could—not much—but have given my means and self to the Saviour who, with all my shortcomings, I have loved and served. I do not think it strange if I seem cast aside, for the worker must some time reach that humbling situation; but I do not regret having entered the best of service and suffered therein. As the past recedes, and as faith is more demanded, my appreciation of the forgiveness that is ours in Jesus Christ and the hope of the eternal rest through Him, grows stronger and more intense.

W. C. A.

### Westtown Notes.

SCHOOL closes for the winter vacation on the afternoon of the 23rd instant, and re-opens on Second-day afternoon, First Month 3rd, 1901.

ZEBEDEE HAINES was at the School last First-day and spoke in the meeting for worship. Elizabeth S. Smedley attended the mid-week meeting on the previous Fifth-day.

"The First Friends' Meeting in New England, at Sandwich," was the subject of a very interesting address by Alfred C. Garrett on First-day evening last. The facts leading up to the establishing of the meeting and the personality of some of those most influential in the matter were presented so as to make a vivid impression on the hearers.

My Trip to Greenland with Peary in 1897," was Dr. William Sharp's subject last Sixth-day. In addition to the fact that boys were predominant members of this expedition, Dr. Sharp's account of the inhabitants, the animal and vegetable life, the nature of the country, and many points about Arctic exploration, made the lecture and the pictures of unusual interest.

An informal exhibition of the hobby work of the W. C. A. Committee in Shops and Manual Training, was given in the Library on Seventh-day evening. Leather work and brass work predominated, and a great many specimens of good handicraft were to be seen. Stenciling, embroidery, etc., were also in evidence. The leather work was part of the hobby work done under the supervision of the drawing teacher, but the brass work had been conducted by the W. C. A. Committee in Shops and Manual Training, which provided for several lessons by Mildred M. Smith, D. Robert Yarnall, the chairman of this committee. Emma Smedley, Morris E. Leeds, Albert H. Savery, and Henry D. Wood, other members of it, spent the evening at the School, inspecting the exhibits and seeing the results of the various other activities in which the committee has been engaged during the past two years.

### SUMMARY OF EVENTS.

**UNITED STATES.**—The annual report of the United States Life Saving Service states that during the fiscal year there were 1370 marine disasters, involving the lives of 8600 persons, that called the life-saving service into activity. Seventy-two vessels were lost, although only thirty persons lost their lives in consequence. The value of the property involved in these disasters was \$1,370,000, the value of the property lost being \$2,200,000. Of the 1370 vessels, 1000 were damaged, the life-saving service rendered aid to 1310, valued with their cargoes at \$13,316,815.

A despatch of the 14th from Pittsburgh says: "An uncompromising campaign against the United States Steel Corporation was formally declared to-day by the leaders of organized labor throughout the United States and Canada at the close of a momentous two days' conference. The decision to contest, long and hard, against the stand taken by the Steel Trust in its policy of 'open shop,' was reached only after hours of debate. The grievances of organized labor against the steel corporation, as set forth in a resolution, have been forwarded to President Taft and the Congress. Governors of the States, in which the corporation is active, will also receive a copy. The resolution deals principally with the low wages paid the men in the employ of the steel corporation, the hours of work and the general condition of oppression under which the corporation is alleged to hold its employees."

Washington, Dec. 14th says: "The Arbutle Brothers, generally credited with being the largest independent rivals of the American Sugar Refining Company, have acknowledged that from 1898 to 1907 they, too, failed to pay the government all the money due as customs charges on imported sugar. In settlement of all civil claims against them, the Arbutles agreed to Plead Guilty to the Treasury Department, with the concurrence of the Attorney-General, to a settlement of \$895,573. But criminal prosecution of those responsible will in no wise be hampered or conditioned by this acceptance. The government has now received the following voluntary restitutions and fines from importers of raw sugars: The American Sugar Refining Company, \$2,000,000; the American Sugar Refining Company, Importers, \$1,835,000; the Arbutle Brothers, voluntary, \$895,573; recovered, \$2,830,573."

The Supreme Court of Indiana has decided that the county option election law, enacted in 1908, under which sixty-five of the ninety-two counties of Indiana have voted, is constitutional.

A decision has lately been rendered in Illinois that eggs preserved by boracic acid are injurious to health, and their sale prohibited. Dr. Wiley, of the agricultural department, testified that the analysis of the eggs showed that two pounds of boracic acid were used for every one hundred eggs, an amount which he said was harmful to the consumer. These eggs are generally packed in cans, and the boracic acid is to be used by bakers and other manufacturers of foodstuffs.

Prof. Milton Whitney, chief of the United States Bureau of Soils, in his annual report asserts that the soils of the country to-day are yielding more per acre than ever before. In regard to the soil fertility investigations conducted by the bureau during the past fiscal year, the report shows that one hundred thousand square miles of soils were surveyed in the various States. The analysis of several thousand soils revealed the fact that the average content of organic matter in the soils of the United States is 2.06 per cent. for the soil and 0.84 per cent. for the subsoil, the organic content of an acre amounting, therefore, to about forty tons and plant food.

J. T. Rothrock, general secretary of the Penna. Forestry Association, in a recent address said: "I long before the new crop is produced, we will feel the pinch of the timber famine. I cannot too strongly urge upon you the necessity of this organization using all of its influence to have appropriations placed at the disposal of the forestry department, so that we may plant at least twenty million forest seedlings annually. The magnitude of this problem is appalling. We or our children must face it. There is no evading the issue."

The Forest Park Reservation commission states that forest fires in New Jersey last year burned 91,340 acres at a cost to the State of \$1,200,000. In 1908 there were 60,000 acres destroyed, 52,978 acres at a cost of \$54,334. Its report shows that comparatively few fires were caused by brush burning, but that railroads were responsible for one hundred and fifty-one out of a total of six hundred and three, while hunters, berry pickers and automobilists contributed largely to the remainder. The commission pleads for greater fire protection.

Diplomas of merit were lately presented by Secretary of Agriculture at Washington to four men from the States of Mississippi, S. Carolina, Ark. and Virginia for proficiency in agricultural pursuits. The recipients of the awards are among the 12,500 the boys' demonstration work in the South. E. planted one acre of corn and cultivated it under instructions from the Department of Agriculture. C. diploma winner from South Carolina made 124 bushels per acre, 147 bushels were made in Mississippi, bushels in North Carolina and 122 bushels in Virginia. The average was about sixty bushels.

**FOREIGN.**—King Leopold, of Belgium, died at Brussels on the 17th instant, aged about seventy-four years, and is succeeded by Prince Albert, his nephew, who is a diploma winner from South Carolina. Leopold, the founder of the Congo Free State in Western Africa which was recognized and defined by the European powers in 1885, when Leopold was constituted its sovereign of it. It is stated that by his will dated 1889, Leopold bequeathed to Belgium the right annex the Congo State after a period of ten years. His will has caused much bitterness and has resulted in bitter criticism, then in a fierce dispute of wide dimensions and a demand that a concert of European Powers interpose in the alleged interest of humanity. In 1908, Belgium formally assumed control of the State, and since then efforts at reform have been inaugurated, but not carried out in an entirely satisfactory manner.

Dr. Grenfell, who has spent much time in Labrador as a missionary, believes that Labrador may become a large exporter of meat, cereals, etc., in addition to her present exports of fish, Barley, oats and other hardy cereals, he believes, will flourish there, a reindeer imported from Lapland, he expects, will furnish a large quantity of excellent meat for the markets of the world.

It is stated that in Halmstad, Sweden, a manufacturer has started a spinning mill for making yarn out of paper. Such mills already exist in Germany and France. So far the manufacture of rugs and carpets seems to be the best practical use of this new paper yarn. It is said that people in Sweden, especially in the province of Ostergotland, are already making carpets with paper webst.

### NOTICES.

**NOTICE.**—Margaret P. Wickersham has been appointed General Secretary of Friends' Institute. She is in daily attendance at the rooms, No. 20 South Third Street, to further the interests of the Institute and its members. During the absence of any member at liberty for a fair charge, to do clerical work at the rooms in manuscript or on a typewriter, on application by mail or in person.

**WESTTOWN BOARDING SCHOOL.**—The stage will meet trains leaving Broad Street Station in Philadelphia, at 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met when requested. Stage fare, fifteen cents; after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chester, Bell Telephone, 114A.

WM. B. HARVEY, Sup't.

**MARRIED.**—At Friends' Meeting-house, Whitler, Iowa, Eleventh Month 24th, 1900, ARTHUR H. MOTT, of Cedar Rapids, Iowa, son of Richard Mott and Sara W. Mott (the latter deceased), to ISABELLE EMBREE, daughter of Samuel Embree and Mary A. Embree, of Springfield, Iowa.

**DIED.**—At his residence in Atlantic City, N. J., on the twentieth of First Month, 1900, SAMUEL P. LEEDS, in his seventy-third year; a native of Leeds' Point, N. J.; son of Henry and Hannah Pharo Leeds, and a member of Chester Monthly Meeting, N. J.

at her home in Colerain, Ohio, on the twenty-fifth of Tenth Month, 1900, ELLIS G. STEER, wife of Elsha A. Steer, in the fifty-eighth year of her age; she was a member of Shortcreek Monthly and Concord Particular Meetings. Was a consistent member and ever ready to plead for the testimonies of the Society as upheld by early Friends; and being of a sound mind and of good understanding, filled important positions therein to the satisfaction of her friends. She was deprived early in her last sickness of the use of her voice, but reverently believe the language applicable: "Weep not for me, but weep for yourselves and your children."

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## And the Snow.

Imprisoned away from home by a tempest shooting snow that began early the day before, which was called Christmas, we have been willing to see the storm preach the sermon of the day. For verily the living snow seems to-day to be holding public meeting for worship over a wide country, while their homes and window-seats are the people's pews and benches to behold a good providence in the elements discoursing of himself as He asks: "Hast thou entered into the treasures of the snow?"

Many a question on this wise will be asked: "Is not the Master of assemblies likewise Master of the weather, and why has He poured forth a storm at a time when it will frustrate the delivery of thousands of Christmas sermons which have been so carefully prepared? Is He not in sympathy with the flood of sermons or their preparation? or will He choose this time to teach the people Himself by his word which is in the snow, and in 'stormy wind fulfilling his word?' Is there a service in disappointment when the church display is balked, and man is driven inward by a descending baptism, sprinkling and blowing which it listeth and saying: 'To your tents, O Israel!' Is there less communion of worship in retiring inward, than in being diverted outward to something popular and spectacular?" We cannot comfort his methods of good, but can enjoy comfort in the faith that what He places is better for the time than that which He displaces.

We take no liberty in reading of the snow as figuring a baptism of sprinkling of the Word, any more than if it were melted and called rain. For the baptism of the Divine element is the descending of his spiritual word

upon the hearts of men, and his word is life, of which water in vegetation is often a figure. "For as the rain cometh down, AND THE SNOW, from heaven and watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth." Accordingly the descendings of the word of Life upon prepared hearts, being comparable to the rain and snow from heaven, are the baptisms of heaven's own sprinkling, to bring forth the fruit of the Spirit. But the baptism does not consist in the figure which illustrates it.

Else when a kind father this morning dressed three of his little children, from three to seven years old, with thick garments from head to foot, so that they looked like little polar bears when gleefully wallowing in the deep, light snow, he might be said to have baptized them as he tossed them from the porch out into the lawn, where they sank as among feathers, buried as in reputed baptism out of sight. They were indeed baptized into joy of laughter and ruddy complexion, and exhilaration of health. But the baptisms which are according to the flesh are flesh, and only that which is in the Spirit is of the Spirit. Whoso co-operates with the Divine Spirit so as to bring up his children in the nurture and admonition of the Lord, is the Lord's minister in baptizing them into his Name, leaving to Him the choice of means for their purification by his own baptism of fire.

But "so shall his word be," as the sprinkling rain and the snow from heaven; and while the water of life is sent into all growing souls that will receive it (and John saw it as the Spirit proceeding from the Father and the Son), the baptism of fire is also sent for our inward purifying from the dross and reprobate defilements of our being. Not all our sprinklings of the water, however, have to be of the soft kind. The baptisms sometimes may at first touch seem cold, hard, and icy, like snow,—more like scouring than washing, more like chastising than feeding. It is all of the same baptizing mercy. "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." We have visited in the past summer

where peaceable fruits,—very peaceable and very fair,—were stored up in advance abundantly by the last winter's snow. We left our gardens in the east dependent on the summer rains, this year a superficial dependence, and we returned to a scanty crop. But the slopes and valleys of Washington and Oregon had a deeper dependence than the summer rains which had left the mere surface dry. That dependence was the immense storage of last winter's snows which had been piled up in the mountain ridges back in the country and had hardly yet yielded the last of their meltings into the body of the mountain ranges. The everlasting hills were like great sponges still saturated with the water of the winter's snows which was percolating down through the ground beneath towards the Columbia and making a permanent sub-irrigation amongst the roots of orchards and gardens through the season. Where the soul is like a watered garden with those still waters that run deep beneath the long-abiding baptism of the steadfast snow, which we received so coldly at its coming, it keeps drawing water from the springs of salvation, and bears glorious fruits toward heaven. Let the rain be received as the watering word. Not a drop of it should be spared. But our Father be thanked for the storage of snow which abides to sustain the fruitage of the Spirit through the time of drouth.

Such is but one hint of the inspired wisdom manifest in not letting the prophet forget to insert the three words, "AND THE SNOW." But we cannot here make an adequate beginning of "entering into the treasures of the snow."—what beauty appears in the building of every separate snowflake, as the magnifying glass shows it; the providence which He who "giveth snow like wool" shows in making so cold a thing a means of keeping flocks and men warm who may be covered beneath it in freezing weather; its protection of the ground for next year's vegetation; its wiping out of disease-germs from the atmosphere; its exhilaration of the bodies and clearing of the brains of men, so that it is observed that only within latitudes of the snow-line on earth dwells national liberty. Lo, these are a part of the blessings of outward snow, and may it not be the case that we are not altogether wise in wincing with complaint at other chilling baptisms, before we know what they are for—before we see what peaceable fruit of righteousness they train us and enrich us to bear in the peace of God which passeth all understanding.

## Incidents in the Life of William A. Moffitt.

(Concluded from page 195.)

As we were passing through the State of Virginia the country looked very desolate from the effects of the war. We could see many chimneys standing where the houses had been burnt from around them. The fences were nearly all burnt up, scarcely any stock of any kind could be seen. We saw breastworks and battle-fields, and could see towns that were riddled with shot. It seemed to us like traveling through a country of destruction and desolation, and it was distressing to see. On the battle-fields there were men with wagons gathering up the bones and hauling them away, for what purpose we knew not. When we got back to North Carolina we visited among our folks a few weeks, and then went to house-keeping at our home, which we left there. We had to buy a team and all our provisions, and then went to work, expecting at that time to stay there, but before the year was gone I got so dissatisfied I thought I would rather live almost any place else than there. It seemed so lonesome and desolate, I could take no interest in my work, and I felt as though it was not the place for me to live any longer; so I proposed to Mary that we try some other settlement, but she said if we left there we would move to Iowa. Accordingly we commenced making arrangements for it. We tried to sell our place, but did not succeed; we made a sale, and sold what grain, tools and household furniture we had. During the winter we were in North Carolina we buried two infant boys (twins), which was quite a trial to us; but we tried to be reconciled to it the best we could. We left North Carolina in the fall of 1866 for Iowa. We spent the winter in Henry County, Iowa. In the spring, 1867, I started out to rent a place. I wanted to find some one who would furnish me with horses and tools to work with, but did not find such a chance in Henry County, so I went to Warren County, and rented some land of a man by the name of Nathan Craven (I had been acquainted with him in North Carolina). He was to furnish me with everything to work with, and gave me third of all I raised. I got a team of him, and went back to Henry County after my family. We had quite a time getting back, as the ground was thawing and the roads were not worked, for at that time the country was very thinly settled. So we got stuck in the mud several times, and had to have help to get out again. But we got through the twenty-eighth day of Fourth Month, 1867. We had been so long on the road that every one was done sowing wheat, so I was late with mine, but was blessed with a good crop.

In the fall, while we were at this place, we met with another trial. We buried a little infant daughter. In the fall I bought five acres of land with a house on it, and the next spring I bought a team, wagon and some tools to farm with, and we moved on to our little place. I rented some more land in the neighborhood. We got along very well for a few years; then Mary's health began to fail, and finally her mind seemed affected; part of the time she would seem all right, then

again she would not attend to her work, or take much notice of her family or things around her. Now it began to seem that my troubles were increasing to such an extent that they were going to be more than I could bear. I doctored with four or five different doctors, but none gave me much encouragement. I kept her at home for nearly two years after it was first noticed. By that time her mind seemed entirely gone, and the Insane Board pronounced her insane, and she was taken to the asylum at Mt. Pleasant, Iowa, in the fall of 1874. I went in company with her to the asylum, and it seemed to me as though it was harder for me to bear than if I had followed her to her grave, and I believe if it had not been for the help which I received from my Heavenly Father, this great affliction would have been more than I could have endured. I was left with four children, the oldest twelve years old and the other three small, the youngest only thirteen months old. What I was to do I did not know, for I did not have much means at that time. There were a few people who wanted to take the children and adopt them, but I could not endure the thoughts of doing that way; so I found some places where they took them, and I paid for their keep as best I could. I might say here that I had three doctors at one time to consult Mary's case, and tell if they could the cause of her losing her mind, and they decided it was a sudden shock which she had received at some time; and according to what she had said it was in the time of the war, after I was pressed into the Southern army, that she received the shock. After the battle of Gettysburg, in Pennsylvania, it was reported to her that I was either killed in that battle or else taken prisoner, but they thought I was killed, and she told me that immediately after hearing this there was a week of time that was blank to her. Before this she had been coloring some yarn and had left some in the dye stuff, and when she went back to see to it, she found from the condition it was in it had been there longer than she thought for; so she knew by that there had been about a week of time she could not account for.

SAMUEL BOWNAS, in his journal, speaks of "Warning both ministers and elders against party taking and party making, advising them as careful watchmen to guard the flock, as those who must be accountable for their trust; in particular not to dip into differences, the ministers especially, either in the church or private families, but to stand clear, that they might have a place with both parties to advise and counsel, and so they might be of service in reconciling those who were at variance.

I had a concern to caution the ministers, in their travels, not to meddle with differences, so as rashly to say, this is right or that is wrong; but to mind their own service, guarding against receiving any complaints of Friends' unfaithfulness before a meeting, which I had found very hurtful to me; for such information, without a careful watch, may influence the mind to follow it, rather than the true gift."—*Third volume Friends' Library*, page 58.

## Christianity Its Own Witness.

How do we know Christianity is divine? Because it saves men after all else has failed. It saves the hopeless and most degraded. It rescues men from the very jaws of hell. It redeems men universally and eternal. Wherever it has gone, into whatever nation, race, temperament or color, it has redeemed men by the millions. It puts a new set into old bodies. It puts new life into dead hearts. It transfigures ugly souls into angel likenesses. It turns haters into lovers. It turns selfish hearts into springs of perpetual outflowing. It turns destroyers into saviors. It transmutes base natures into golden. It makes earthly men heavenly. It is divine because it everywhere turns the human into the divine. This is its history. This is its present witness. This will go on.

How do we know Christianity is divine? Because everywhere it has gone it has put the heaven of divinity into operation in society and has transfigured civilizations.

(Whatever men may say about other miracles no one could ever deny divine origin and nature to Christianity if it transfigure nations. This is just what it has done. It has been the light of the world, the salt of the earth. It rescued society from decay and moral putrefaction, and then raised it to its present immeasurably higher plane. It has established forever the incalculable worth of the human soul. Because of this it is eradicating slavery. The old slavery of race by race is already gone. It is now delivering men, women and children from industrial and social slavery. It has put woman, always above man spiritually, on an equality with man in the eyes of the world. It is substituting the golden rule for self-interest. It is putting co-operation more and more into the hearts of men who have inherited competition from the old brute order out of which we came. It has substituted justice for tyranny in half the world, and will never stop till it has made even mercy and love, qualities higher than justice, masters of the world. It has built schools, for its truth makes men free. It has built hospitals, for its law is loving-kindness. It is putting service into the foundations of society, and its Founder chose as his chief name "servant," and gave service as the key to the kingdom.

How do we know Christianity is divine? Because it has put new powers and movements and impulses in operation that are today rejuvenating the world. Whatever theory we may come to hold of the person of Jesus Christ, this remains forever true, that wherever he has gone a new idealism has seized the minds of men, a new vision of life and its divine and holy meanings have come to them, a new sense of the nearness of God has filled their souls, a new enthusiasm for humanity has been born, a new order for a happy social order, a new love for the human brother. With his advent has followed always revivals, both of religion and of learning, temperance and all movements for social reform, a thousand organizations to redeem mankind. A religion that can send ten thousand men to die for other men who have no claim upon them, other than being human brothers, is divine.

How do we know Christianity is divine? Because it has produced a literature that glows and glows with the love of God and the brotherhood of man. The fact that the Gospels have reproduced themselves a thousand times in divine poetry, prophecy, hymnology, even in [general literature] incontrovertible evidence of its heavenly origin. Back of Bernard, Dante, Milton, Innyson, Browning and Whittier, back of Augustine, Calvin, Newman, Carlyle, Ruskin, Maurice, Robertson, Bushnell and Phillips Brooks, is Christianity, and their prophetic utterances are testimony that their source was holy. The million Christian books, from John's Gospel to Ian MacLaren's [essays] are every one testimonies of Christianity, which all who read can feel.

How do we know Christianity is divine? Perhaps the best answer for to-day is the type of men it produces. The fact that Christianity produces men we call Christian in the final and unanswerable argument. No one could dispute the driving of the demons into the swine, but he never thought of disputing the fact of Charles Kingsley, his friend and admirer. The best attestation of the divinity of Jesus is that in every age he comes in contact with his life makes saints. The Christ is the ultimate apologetic of the Gospel of Christ, and no smallest hamlet has ever been without one after Christ has walked its streets and Christianity built therein a temple. The religion that can reduce the hundred holy, heroic, sacrificial, dedicated lives, whose names many a child could roll off his tongue, with the million unknown but as holy ones, needs little other attestation to its truth.

One last word should be said. This new apologetic rests on a basis that nothing can ever shake. It belongs to "the things that cannot be shaken." It is a safe place for the world to rest, and for this reason we all are glad that more and more the world is resting its faith in Christianity in these imperishable and unassailable signs. We do not know what is to be the fate of miracle. But Christianity remains. And it remains divine and redemptive, a supreme gift of God, not because of physical signs and wonders, but because of wonders and transformations of the soul.—*Christian Work and Evangelist.*

WHEN a great Grecian artist was fashioning an image for the temple, he was diligently carving the back part of the goddess, and one said to him, "You need not finish that part of the statue, because it is to be built in the wall." He replied, "The gods can see in the wall."

He had a right idea of what is due to God. That part of my religion which no man can see should be as perfect as if it were to be observed by all. The day shall declare it. Everything shall be made known, and published "as upon the house-tops." Therefore see to it that it be fit to be thus made known.

THE message of Jesus Christ to the world does not now have to depend on outward miracle, but lives by its own reality and worth, self-evidencing and self-attesting.

Quaker and Negro Seventy Years Ago.

The ocean greyhounds *Lusitania* and *Mauritania* make their voyages across the Atlantic in almost the same time that four-score years ago was requisite for the passage from Providence or Newport, Rhode Island, through Long Island Sound, to New York. At first only sailing vessels, mostly sloops, were in use for this trip; but in 1823 two steamboats were put in commission—the *Fulton* and the *Connecticut*. The accommodations on these boats were of primitive order; there were seven or eight berths down in the hold, and each passenger provided his own food. The price per ticket was \$9 or \$10, and the average time of the voyage three or four days, and so perilous was the rounding of Point Judith at the eastern end, and the steering of the vessel through the vortex of "Hell Gate" at the entrance of New York harbor on the west, considered, that whoever embarked was felt to be taking his life in his hands. When a minimum rate of sixteen hours for the voyage was attained, it seemed a great step in advance. About 1827, the chartering of a Sound steamer, the *Benjamin Franklin*, provided with staterooms, created quite a sensation.

It would have been in one of the comfortable steamers of this line that in 1838, a certain Friend, then a man in the prime of life, busy, useful, absorbed in the care of a rising family and in the activities of the Church, was returning from New York through the Sound, *via* Newport, to his home in New Bedford. As this Friend passed along the ship's deck, he caught sight of a young negro crouching behind a coil of tarred rope. At that period all Friends, by a tacit understanding, were agents of the "Underground Railroad" on behalf of runaway slaves, and his quick eye took in the situation at a glance. The Quaker was a man of taciturn disposition, ever more given to deeds than words. He went on his way, but presently came back with his hands full of bread and butter sandwiches; these the half-famished stowaway eagerly and thankfully devoured.

On arrival at Newport, the passengers soon filled up the stage coach which was in waiting to carry them to New Bedford, or to other destinations. Two seats up in front, one on either side of the driver, were always considered especially desirable. Our silent Friend took one of these, the other was held vacant till the poor negro stowaway emerged timidly on the dock from the steamer. He was about to inquire his way to New Bedford, at that time considered the paradise of fugitive slaves, expecting to foot his way over there; but just then a cheery voice hailed him, "Friend, there is a seat for thee up here." Thus invited, the black man lost no time in climbing up to the vacant place. Few words passed between the two travellers on the way, but when their destination was reached, a slip of paper containing the address of a respectable old colored citizen in a comfortable home was handed to the stranger, with instructions to go there to lodge, and report for duty next day.

This ex-slave was then just twenty-one. Born on a plantation in Maryland, he had

been hired out as a young lad to work in a shippard in Baltimore. While there he had taught himself to read and write; after awhile he had changed his name, and had set forth and come thus far on his way out of bondage. Through the kind offices of his new benefactor, the young man at once found employment, and for three years he lived in New Bedford, working sometimes as a caulker on the whale ships lying at the wharves, sometimes as the personal attendant of Governor Clifford. The Friend's son Charles, afterwards well-known as an art publisher, instructed him more perfectly in the rudiments of book learning.

After awhile, the negro married happily. In 1841, he attended an Anti-Slavery Convention in Nantucket, where he spoke with such power and eloquence that his services were at once enlisted as a lecturer. In 1845, he went to Great Britain, where he was received with great kindness and spent two successful years. English Friends, as ever mindful of the needs of the oppressed, raised £150, and with this sum purchased his legal freedom, for this was several years before the emancipation. From that time on his course was onward and upward. On coming back to America he settled in Rochester, and published a weekly Abolition paper; in 1871, he became secretary of the San Domingo Association. In 1872, this black man was chosen Presidential elector for the State of New York. In 1876, he became United States Marshal for the District of Columbia; and from 1881 to 1886, he served as a Recorder of Deeds in Washington. From 1889 to 1891, he was Minister to Hayti; and in 1895, full of years and honor, his career ended, he entered into rest.

The negro stowaway on the Sound steamer was Frederick Douglass; his benefactor, the taciturn Friend, was the late William C. Taber, of New Bedford, the father of Augustus Taber, Elizabeth T. King, of Baltimore, Ruth S. Murray, and Marianna T. Ferris, all now deceased, and of Susan, wife of William Thompson, well-known to English Friends, and David S. and John R. Taber, of New York.

With characteristic reticence, William C. Taber seems never to have alluded to this incident, till at one time late in his life one of the members of his family, having heard it casually spoken of by Frederick Douglass in a lecture, reminded him of it. W. C. Taber then confirmed the story. Its earthly record is comparatively immaterial, but sure and sweet float down to us the words of the promise given nineteen centuries ago, "Inasmuch as ye did it unto one of these My Brethren, even these least, ye did it unto Me."—*From the London Friend.* K.

ROARING BRANCH, Pennsylvania, Eighth Month 17th, 1909.

To love the will of God better than one's own will is the essence of Christian discipleship and the deepest condition of growth. As Madame Guyon wrote:

Yield to the Lord with simple heart  
All that thou hast and all thou art;  
Renounce all strength but strength Divine  
And peace shall be forever thine;  
Behold the paths the saints have trod,  
The paths which led them home to God.

### Important Counsel For The Times.

Our forefathers in the truth were, as we believe, remarkably visited with the day-spring from on high; and under the fresh and powerful influences of the Holy Ghost, were enabled to proclaim among men, the purity and spirituality of the Gospel of our Redeemer.

They professed to be instructed in no new truths; they had nothing to add to the faith once delivered to the saints; they cordially acknowledged the Divine authority of the Holy Scriptures; they were deeply versed in the contents of the Sacred Volume; and they openly confessed that whatsoever doctrine or practice is contrary to its declarations must be "accounted and reckoned a delusion of the devil." But it was evidently their especial duty, in the Christian church, to call away their fellow-men from a dependence upon outward forms, to invite their attention to the witness for God in their own bosoms, and to set forth the immediate and perceptible operations of the Holy Spirit.

It was given them to testify that this Divine influence was to be experienced not only in connection with the outward means of religious instruction, but in the striving of the Spirit with a dark and unregenerate world; and in those gracious visitations to the mind of man, which are independent of every external circumstance.

Nothing could be more clear than the testimony which they bore to the eternal divinity of the Son of God, to his coming in the flesh, and to his propitiatory offering, on the cross, for the sins of the whole world; and they rejoiced in the benefits of the Christian revelation, by which these precious truths are made known to mankind. They went forth to preach the Gospel, under a firm conviction that in consequence of this one sacrifice for sin, all men are placed in a capacity of salvation. And they called on their hearers to mind the light of the Spirit of Christ, that they might be thereby convinced of their transgressions, and led to a living faith in that precious blood through which alone we can receive the forgiveness of our sins, and be made partakers of the blessed hope of life everlasting.

We wish to assure our dear friends every where, that we still retain the same unalterable principles, and desire to be enabled, under every variety of circumstance, steadily to uphold them.

While we are anxious that all our members should exercise a daily diligence in the perusal of the sacred volume, we would earnestly invite them to wait and pray for that Divine immediate teaching, which can alone effectually illuminate its pages, and unfold their contents to the eye of the soul. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (I Cor. ii. 11.) As this is our humble endeavor, the various features of Divine truth will be gradually unfolded to the seeking mind. We beseech you, dear friends, carefully to avoid all partial and exclusive views of religion, for these have ever been found to be the nurse of error. The truth as it is in Jesus forms a perfect whole; its parts are not to be contrasted,

much less opposed to each other. They all consist in beautiful harmony; they must be gratefully accepted in their true completeness, and applied with all diligence to their practical purpose. That purpose is the renovation of our fallen nature, and the salvation of our never-dying souls.

How precious is it to remember that in the prosecution of this great object, the humble Christian is strengthened, by the indwelling of the Holy Ghost, for his race of righteousness, and is furnished with an infallible inward guide to true holiness. The pride of his heart is broken down by a power beyond his own; his dispositions are rectified; and now he can listen to that still, small voice of Israel's Shepherd, in the soul, which guides to the practice of every virtue. We beseech you, dear friends, not to rest satisfied with a mere notion of this blessed doctrine, but to apply it, with all watchfulness and diligence, to your daily life and conversation. Thus alone can we escape from the spirit of the world, with all its covetousness and vanity, maintain the true simplicity and integrity of the Christian character, and finally perfect "holiness in the fear of God."

In communicating this information, we wish to remind you, that one important result of the immediate influence of the Spirit, is the distribution of gifts in the church for the edification of the body. The testimony which, as a society, we have long borne to the freedom and spirituality of the Christian ministry, is, we trust, increasingly understood in the world, and never was the steadfast maintenance of it more necessary than at present. Let us never forget that there can be no right appointment to the sacred office, except by the call of our Lord Jesus Christ, nor any true qualification for the exercise of the gift, except by the direct and renewed influences of the Holy Spirit. Let us not fail to bear in mind that these influences are not at our command, and that unless they are distinctly bestowed for the purpose, no offerings, either in preaching or prayer, can ever be rightly made in our assemblies for Divine worship.

We entreat our dear friends not to be weary or ashamed of their public silent waiting upon God. It is a noble testimony to the spirituality of true worship—to our sense of the weakness and ignorance of man, and of the goodness and power of the Almighty. May our dependence, on these occasions, be placed on that gracious Saviour, who promised to be with his disciples when gathered together in his name. (Mat. xviii. 20.) May we be found reverently sitting at his feet; and in the silence of all flesh, may we yet know Him to teach us, who teacheth as never man taught. In order to experience this great blessing, it is absolutely necessary that we should guard against a careless and indolent state of mind, and should maintain that patient and diligent exercise of soul before the Lord, without which our meetings cannot be held in the life and power of Truth.

We would remind our young friends who have received a guarded and religious education amongst us, that they can never be living members of the church of Christ, without baptism. And what is the baptism

which can thus unite them in fellowship with the body? "not the putting away of the filth of the flesh," or the performance of an external rite;—it is "the washing of regeneration and renewing of the Holy Ghost (I Peter, iii. 21.) (Titus, iii. 5.)" Never forget, we beseech you, that vain will the advantages which you have derived from the teaching of your fellow men, unless you are truly born of the Spirit, and become new creatures in Christ Jesus.

While we confess our continued conviction that all the ceremonies of the Jewish law were fulfilled and finished by the death of Christ, and that no shadows, in the worship of God, were instituted by our Lord, or have any place in the Christian dispensation, we feel an earnest desire that we may all be partakers of the true supper of the Lord. Let us ever hold in solemn and thankful remembrance, the one great sacrifice for sin. Let us seek for that living faith, by which we may be enabled to eat the flesh of the Son of man and drink his blood. For, said our blessed Lord, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Thus will our souls be replenished and satisfied, and our strength renewed in the Lord. (Rev. iii. 20.) (John, vi: 53.)

We are solicitous that friends, everywhere, may be encouraged to cultivate a greater depth of religious experience; that they may avoid all evil surmising, all party spirit, all unholiness; that they may be clothed in the meekness and gentleness of Christ, and be abundantly endowed with that precious charity which is the bond of perfectness.

The unity which, as a society, we have long enjoyed, is indeed attended with many advantages, both civil and religious. It is a means of strength, and a source of much happiness; and we would exhort all our members to watch unto prayer, that they may be enabled, by the grace of our Holy Head, to preserve it inviolate.

May "the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."—*The London Epistle of 1835.*

CHRIST died for us. But he did not remain dead. Christ rose from the dead. He lives; he reigns. His living power is near to help us daily and hourly.

"The Lord is risen indeed,  
He is here for your love, for your need—  
Not in the grave, nor the sky,  
But here, where men live and die."

A LAWYER once asked the question, "How can one get rid of so many appeals for money?" "That is easy enough," was the reply: "just stop giving altogether, and in a little while the public will find it out and will let you severely alone as they do many others." "Yes," said the lawyer, "I suppose that is so, but what would be the effect upon me if I should stop giving?" "Why, your soul would grow small just in proportion as your bank account grew large."



Correspondence of Abi Heald.

(Continued from page 196.)  
 WOODSBURY, Twelfth Month 6th, 1874.

My Dear Friend:—My mind being  
 turned toward thee this afternoon . . .  
 I thought to write a few lines. I have  
 thought what a blessing has been conferred  
 on us, that we who are so far separated  
 thus communicate our thoughts, when  
 cannot see each other face to face, the  
 can trace the words expressing our feel-  
 ings, so that we may converse and comfort  
 another without sound of words; and  
 now it occurs to me that it may be con-  
 venient to the communion of our spirits with  
 the Spirit of Truth, that comforts and in-  
 structs without sound of words. We were  
 ordered to attend Salem Quarterly, receiving  
 a letter from Achsah Reeve a few weeks  
 previous, expressing a wish for us to go  
 on on Fourth-day morning and stay with  
 her until Fifth-day, and go to meeting  
 with them. So on our arrival at Salem,  
 carriage was waiting for us, and we were  
 taken to her hospitable mansion, where soon  
 on our arrival we were informed that they  
 had received a letter from John Stokes,  
 stating that he and his wife would be down  
 the boat and for them to meet them, whic  
 which they did. They came before tea, and  
 my dear friend and Sallie Glover and I were the only  
 ones there during the evening and over night.  
 I spent a very interesting evening, J. S.  
 so instructive in conversation, narrating  
 some very interesting visits he had been pay-  
 ing to other meetings, in company with  
 Elizabeth Evans and some others, . . .  
 informed us, among other things, that  
 she came down on the boat, and that  
 she believed he should not have come, if he  
 did not know she was coming, before he got on  
 the boat. I said and why? He replied,  
 "Oh, I don't like to go in crowds, and she  
 has been at our meeting." I saw immediat-  
 e that he felt a weight upon his mind con-  
 cerning her presence amongst us. Soon  
 after the meeting gathered, she appeared in  
 lengthly, rambling supplication, after which  
 Bennington spoke in a very acceptable  
 manner. Immediately after . . .  
 she said she had thought of the same  
 message of Scripture quoted by the dear  
 sister, and went over her words and a great  
 deal more, until I feared she would take up  
 the time and prevent others from relieving  
 their minds; but through favor she sat down  
 time for our dear friend J. S. to give her,  
 well as the rest of us, a lesson. He arose  
 and said, "Blessed are those servants whom their  
 Lord when He cometh shall find watching;  
 and I say unto you, that He shall find  
 himself, and make them to sit down to meat,  
 and shall come forth and serve them. And  
 ye shall come in the second watch, or  
 come in the third watch, and find them so,  
 blessed are those servants." I wish I could  
 tell you all word for word all the message from  
 the Lord. He said we must be certain we were  
 called before we ran, that it was a serious  
 thing to break in upon our solemn assemblies,  
 when met to worship the Lord. He seemed  
 marvelously blessed, a great weight attended  
 his ministry and seemed to quiet down the  
 restless spirit, and a solemn covering over-  
 spread the meeting in a remarkable manner,

tears filled the eyes of many, so that there  
 seemed a great calm after he took his seat,  
 during which Charles Rhoads knelt in  
 supplication in a contrited manner, pleading  
 for a blessing upon those who had turned  
 their feet into the right path. His voice  
 sounded so melodious and solemn that it  
 seemed indeed like incense offered before the  
 throne of God. After his conclusion, the  
 solemnity continued; Clarkson Shepherd  
 concluded the meeting by a few words  
 something on this wise: "Under the solemn  
 covering overspread, we believe it to be a  
 suitable time to close the meeting." The  
 people seemed more quiet and solemn after  
 meeting than I have seen them at times, and  
 I felt feeling that we had been Divinely  
 favored with the presence of the Great  
 Master of Assemblies, that had put under  
 subjection an uneasy spirit, and felt thank-  
 ful therefor. We dined at Casper Thomp-  
 son's with about twenty others, among whom  
 were Charles Rhoads, and John Stokes and  
 wife. John took a seat by me before dinner  
 was served, and remembering how he felt  
 the evening before, I said to him we had  
 a good meeting to-day. He replied I am glad  
 I did not bring anything with me. I an-  
 swered, I believe there was in thy right place.  
 He smiled and sighed as though a great  
 burden was removed. Others coming in,  
 a little cousin of his sat between us, who had  
 met . . . at Baltimore Yearly Meeting.  
 She informed John that she thought . . .  
 — was perfectly lovely to-day. She did  
 not think that either he or she had need to  
 tremble on coming to Salem. Oh how I  
 felt for J. He said, "I have heard her several  
 times," and looked so sad. How much  
 the burden bearers have to bear up under.  
 The state of our Yearly Meeting seems to  
 rest with great weight upon John . . .  
 And, dear friend, these are times that try  
 men's souls, and it is the least we younger  
 ones can do to not press the burden down,  
 if we are not able to lift it with one of our  
 little fingers. Cousin Mary Lord is not  
 much better; cannot sit up but a very little,  
 and then suffers after it. I should not be  
 surprised if she never gets about again.  
 She sees no company, so we have not been to  
 see her. Our family is well as usual, and  
 join in love to thee. Achsah Reeve was well  
 as usual, and seemed to think her visit to  
 Ohio was not long enough. I told her  
 she should not have undertaken to pay  
 such a short one, for the people are so kind,  
 and want strangers to visit them, that it  
 really seems as if they can not get around in  
 so short a time. Well, dear friend, farewell,  
 with much love to thyself and dear husband,  
 I remain thy truly attached friend,

H. MICKLE.

Dear friend, do not forget me in thy  
 approaches to the throne of Grace, for I  
 stand in need of the prayers of the truly  
 concerned for the cause of the Lord Jesus,  
 with so many discouragements and draw-  
 backs. I am almost overcome at times by  
 the enemy. I do not wish to be a burden to  
 thee, but I shall be glad to hear from thee  
 whenever thee feels like writing to me.  
 Aunties wish to be remembered to thy  
 mother.

(To be continued.)

Forgiveness.

What peace there is in that word "For-  
 giveness." It seems to carry away at one sweep  
 the burden of guilt and care which robs life  
 of its brightness and joy. Forgiveness  
 pre-supposes guilt, a wrong done to God or to  
 a fellow man, and so long as a wrong re-  
 mains unconfessed and unforgiven, while  
 the consciousness of it exists, there can be no  
 peace, even though the one wronged does  
 not know that the wrong has been commit-  
 ted. The fact of the wrong rises like an im-  
 palpable barrier which cannot be overcome,  
 preventing the close communion and fellow-  
 ship which has been possible before. The  
 penitence is felt, confession is made, forgive-  
 ness is received, the burden drops, the  
 barriers melt away, the old time fellowship  
 once more is possible, and the soul is filled  
 with peace and joy.

The purely material things of life are not  
 the great essentials of happiness; they are  
 capable of adding wonderfully to the joys of  
 life, but they cannot assure a single happy  
 hour unless there is peace in the heart.  
 Where wrong has been done, forgiveness is  
 the first condition of happiness not be-  
 cause punishment is feared, but because God  
 has written a law in our natures which  
 makes it simply impossible that there be  
 peace without forgiveness, unless conscience  
 be absolutely dead. We feel it in our deal-  
 ings with our friends. We feel it still more  
 in the sweet and precious fellowship of the  
 home. A wrong is done, and every kindly  
 act, every loving word from the one we have  
 wronged, seems like a coal of fire. The  
 loved one is the same, but we are changed.  
 Then we seek forgiveness, and when it is  
 freely granted, joy returns. We can face the  
 world again; there is nothing more to hide.  
 We are reconciled, that is the central thought  
 and we go on with fresh courage for the  
 future. Yet we see that all is not just as it  
 was before. Our act can never be recalled,  
 and all its consequences can not be effaced.  
 Forgiveness does not mean that a miracle is  
 wrought. And we need to learn the lesson,  
 and, as a writer has put it in a popular novel  
 of the day, "repent before the deed is done!"  
 Repentance and forgiveness may bring  
 back friendship and trust, but they cannot  
 change the past, or always, or at once, win  
 back the confidence of the world. They can  
 not undo all the evil that has been done.  
 The wasted fortune, the shattered health,  
 the ruined reputation, the wrong to others,  
 all stand unchanged. These consequences  
 must be borne. Not even God's forgiveness  
 alters that. What is done is to put the one  
 forgiven in the way of gradual winning back  
 what is lost, and making good, as far as  
 possible, the injury of the wrong. But the  
 guilt is remitted, and the peace of true for-  
 giveness fills the heart.—*Lutheran Observer.*

You never get to the end of Christ's  
 words. There is something in them always  
 behind. They pass into proverbs, they  
 pass into laws, they pass into doctrines, they  
 pass into consolations; but they never pass  
 away, and after all the use that is made of  
 them, they are still not exhausted.—DEAN  
 STANLEY.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Paoli, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

When that Land thou wert enthroned of late,  
And they by whom the nation's Laws were made,  
And they who filled its judgment seats obeyed  
Thy mandate, rigid as the will of Fate.  
Fierce men at thy right hand,  
With gesture of command  
Gave forth the word that none might dare gainsay,  
And grave and reverend ones, who loved thee not,  
Sunk from thy presence, and in blank dismay  
Choked down, unuttered the rebellious thought;  
While meaner cowards mingling with thy train,  
Proved from the book of God thy right to reign.

"HISTORY REPEATS ITSELF," and so these lines of the poet Bryant in regard to Slavery have now a remarkable appropriateness as applied to the traffic in intoxicants. Many good people would be better people if they had more faith. Like the "grave and reverend ones" referred to above, they seek to avoid conflict with the evil about them and sometimes "choke down" the righteous spirit that may not be driven into confederation with iniquity. But the best of men and women believe that the God who is ever revealing his power and his purposes in the history of the race is still

"Trampling out the vintage  
Where the grapes of wrath are stored,  
His truth is marching on."

and some glad day the remainder of Bryant's poem will be equally true

Great as thou wert and feared from shore to shore,  
The wrath of Heaven a'erlook thee in thy pride,  
Thy once strong arm hangs nerveless evermore.

BE NOT DECEIVED by the reports sent out by brewers to the effect that the temperance "wave" has reached its height and is now receding. In all this broad land, not a solitary Legislature has passed a law friendly to the liquor interests in the past three years. On the other hand two-thirds of the Legislatures have passed laws decidedly detrimental to the interests of the "wet goods" dealers.—*Keystone Citizen*.

THE ALABAMA SITUATION.—S. Wright gave the convention a very clear statement of the situation in that State. He maintained that the defeat of the amendment was in no way to be construed as a backward step and was not a defeat for prohibition.

The State now has prohibition and is well pleased with it and means to maintain it. This is by legislative enactment. Some of the radical element got in a hurry to put it in the constitution when there was no urgent reason for doing so. But even this would not have defeated the measure. The Jonah of the thing was a second section giving the Legislature practically unlimited power to make laws authorizing the search of private homes for liquor intended for family use. It was this extreme and unnecessary provision that defeated the whole business.

Six former governors and as many present members of congress, as well as both United States senators, were opposed to the amendment solely on account of this last clause. All of these affirmed their determination to

stand by the present prohibition law.—*Keystone Citizen*.

THE LIQUOR POWER is tremendously strong and a most formidable antagonist. It has money—to all intents and purposes, unlimited money. It can spend, when it must, a million, or, if need be, two million or five million dollars, and no individual feels that he has made a serious personal sacrifice. Having money, it owns the salable part, that is to say, a very large part, of the daily and weekly press of the country. It bought some of the great daily papers of Alabama shamelessly and openly. Largely because of its money it controls the politician, the man to whom the people have been accustomed to look for leadership in public affairs. What it did in Alabama it has done in other States, it is doing to-day everywhere where its interests are attacked.

Such an antagonist is formidable in extreme and can be fought successfully only by men who are willing to meet its unholy wealth with the holy wealth of sacrifice, are willing unselfishly to devote themselves and all that they have to the cause as completely as the liquor dealer devotes himself selfishly to his cause.—*National Prohibitionist*.

THE LIQUOR PAPERS are devoting a large amount of space to reflections on the meaning of the Alabama election. But the fun of it is that after they have said and done all they can Alabama is still dry and will remain that way.

THE CHALLENGE OF THE LIQUOR PRESS.—The official organ of the Pennsylvania Liquor Dealers' Association announces that in January it will put out a special edition of 60 to 80 pages of material to combat the local option idea. This matter will be printed by the tons and sent through the mail to farmers, laboring men and others whom the liquor men hope to deceive.

It will deal largely with the economic phases of the question and will consist of a series of skillfully written lies. If ever mortal man tried to make a bad thing look good, a black thing look white, a curse look like a blessing, that will be tried in the special issue of that paper.

And now, shall we temperance folks sit by and allow the people to be fooled by these misrepresentations? The liquor dealers have millions of dollars to use in circulating their falsehoods—millions which they have filched from the pockets of the toilers. There is only one way to meet their campaign of falsehood and that is by putting into the hands of the toilers the literature which will combat and vanquish the falsehood of the liquor people.—*Keystone Citizen*.

BIG DECREASE IN BEER PRODUCTION OF NATION.—Pennsylvania, which, next to New York, is the largest producer of beer in the United States, brewed 500,000 barrels less this year than last, and showed the greatest decrease from the amount brewed in 1908 of any of the States.

Throughout the country, according to figures for the fiscal year ending June 30,

1909, furnished by the United States Brewers' Association, there was a decrease sales, or of production on which tax was paid, of 2,444,183 barrels, from that of the preceding year. This is expressed in percentage of 4.4. In this period there has been a widening of the prohibition movement in some of the States, and in a few of them, which formerly had a proportion of prohibition counties, the whole State is now under prohibition. The general decrease is attributed by the Brewers' Association to industrial conditions, and it is stated that the loss from both State and local prohibition amounts to about 1,000,000 barrels.—*Public Ledger*.

"PUTTING aside the totals of expected increase in liquor production, which did not materialize in the last two years, we find an actual drop in liquor production of 1908 and 1909 from the figures of 1907 of 14,057,322 gallons of whisky and 2,422,614 barrels of beer.—*National Advocate*.

Take cheer, your work is holy,  
God's errands never fail!  
Sweep on through storm and darkness,  
The thunder and the hail.

COMPENSATION FOR PROHIBITION.—"THE Independent" says: "By local option and State law the area of prohibition is rapidly spreading. The saloon business is being made more indisputable, and the brewers and distillers less-admired members of society. They know they are in a risky sort of business like the manufacture of explosives. If they suffer from hostile legislation they have no right to complain; they know the nature of their business, and no public spirit or private generosity on their part can purchase them the privilege to do a public injury and a multitude of private wrongs."

It is clearly inconsistent for a government to license and protect a business, in the progress of which vast sums of money are invested, and then by a reversal of its position enter upon a policy of prohibition and endeavor to destroy the same business; but the mistake is in following the first and not the second line of action. The saloon is at war with mankind. The liquor dealer understands this, or should do so. He is willing to reap a harvest from the suffering and misery of his fellow creatures. He knows the movements that are in progress against the saloon. He knows the efforts constantly being made in favor of prohibition. He knows, or he can easily know, the degree of success attained in this direction. And if he invests his thousands, or millions, in the liquor business, he does it at his own risk. If prohibition destroys his business, he is entitled to nothing. He has been giving the public drunkenness and misery instead of value received. He has too long grown rich through his destructive trade. The government owes him nothing. The people owe him nothing but suppression. He need expect nothing in the way of compensation for his business.—*The Christian Statesman*.

No life is a failure which is lived for God, and all lives are failures which are lived for any other end.—*Selected*.

THE STORY OF THE BIRTH OF JESUS.—No, it does not call it a story. The birth of Jesus is doctrine, a revelation, an incarnation, manifest in the flesh. It is not to be as a story. It may not be stripped of its reatness, its majesty, its mystery, its significance, to suit diminutive minds, or childish thoughts. Nor do the little lies require a story when being taught concerning the Son of God. We do not talk about the sky, or sea, or mountains, or fairy terms; they open their eyes and to take in large objects in language that degrades, but exalts. Be careful, then, the lesson be reduced to a story, true, unimpaired, often-told, dependent on the imagination for interest. Let the wonderful light pour its light into the heart, then the manger will become a gate opening into your own home; Bethlehem a suburb of the twenty city; the little Babe the visible part of the glorious Godhead.

#### The Incarnation of the Son of God.

Jesus was born in Bethlehem of Judaea. His birth of Jesus marks the beginning of manhood. His Godhead antedates all. The eternal Son of God dwelt in the bosom of the Father before time, ere the sun began their course, while the sun, even's ponderous pendulum, had not yet set on its swing, bringing summer with its heat, and winter with its tacks. Ere a star shone, or an angel sang, or a wind blew, when no creature existed, to shed light or to cast a shadow, the Father, Son and Holy Spirit inhabited eternity. There is where we go to find Christ in his first greatness and glory; in the rejoicing of his soul, in contemplating the work of saving sinners. "Then I lay by him, as one brought up with him; I was daily his delight, rejoicing always over him."

The incarnate Son of God is still to be sought and found. In his glorified manhood he dwells in heaven; He sits on the right hand of God the Father; He is clothed with glory. Yet He is the Son of God, possesses all Divine attributes, is almighty, everywhere present, knows all persons and all things. Therefore his presence is to be sought, and found on earth. The wise men sought by his star, and pressed forward till they reached his face. We can see his brightness in the Gospel, in the illuminated heart. Press through the ministrations, the provokes, the ordinary experiences, till you reach Christ, grasp his hand, see his face, hear his voice, and rest in his love.—J. C. FEETERS, in the *Christian Nation*.

THE tourist who goes up the Matterhorn must not tell the guide the route or at implements it is safe to carry. If he does not willing to trust his guide he would rather stay at the base of the mountain; for he will come many an emergency in which nothing but that guide's steady brain and stout arm will lie between him and certain destruction. My brother climbers, before you lie the rugged uphill of selfishness and of duty. At the summit are heaven's flashing glories. Can you grasp a hold on the loving hand of your Guide and say even on the dizzyest places, "I will not let go?"—CUYLER.

The brightest jewel that is set, O woman, in thy coronet.

And, wanting but this single one,  
Thy other virtues then become  
A world of stars without a sun—  
Or cease to be.

—JOSIAH W. LEEDS.

A SINGLE word is often the pivot on which infinite and eternal issues turn.—A. B. SIMPSON.

#### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK (First Month 3-8, 1910):  
Kennett, at Kennett Square, Pa., Third-day, First Month 4th at 10 A. M.  
Chesterfield, at Trenton, N. J., Third-day, First Month 4th at 10 A. M.  
Chester, N. J., at Moorestown Third-day, First Month 4th at 10 A. M.  
Bradford, at Gatesville, Pa., Fourth-day, First Month 4th at 10 A. M.  
New Garden, at West Grove, Pa., Fourth-day, First Month 5th at 10 A. M.  
Upper Springfield, at Mansfield, N. J., Fourth-day, First Month 5th at 10 A. M.  
Haddonfield, N. J., Fourth-day, First Month 5th at 10 A. M.  
Wilmington, Del., Fourth-day, First Month 6th at 10 A. M.  
Uxhlan, at Downingtown, Pa., Fifth-day, First Month 6th at 10 A. M.  
London Grove, Pa., Fifth-day, First Month 6th at 10 A. M.  
Burlington, N. J., Fifth-day, First Month 6th at 10 A. M.  
Evesham, at Mt. Laurel, N. J., Fifth-day, First Month 6th at 10 A. M.  
Falls, at Fallstown, Pa., Fifth-day, First Month 6th at 10 A. M.  
Upper Evesham, at Medford, N. J., Seventh-day, First Month 8th at 10 A. M.

OUR mention of WILLIAM JACOBS who had deceased at the age of ninety-five, was left unfinished last week for lack of space. The following testimonial was given of him by Dr. Joseph Thomas in 1870, who had largely employed him in the preparation of Lippincott's *Biographical Dictionary*: "To William Jacobs, our most constant collaborator in some of the most important articles, among which may be mentioned those on Cæsar, Milton, Lafayette, Alexander Hamilton and Napoleon III."

A friend now living remembers his certificate of removal from a New York Monthly Meeting of the larger body being received some fifty-five years ago by Philadelphia Monthly Meeting at Arch Street, when William Jacobs arose and protested against a certificate for him from such a body being recognized or received for his preferred affiliations were with the Poplar Ridge Friends. This is shown as an example of his scrupulous accuracy in matters of truth.

We hear that arrangements are being made for a supper for all men members of Philadelphia Yearly Meeting to be held on First Month 12th, at 6:30 P. M., at Twelfth Street Meeting House. The invitation is to be made by David G. Alsop, C. Watter Borton, Walter W. Haviland, Thomas C. Potts, Francis R. Taylor and Asa S. Wing. The purpose of the meeting is to consider whether we are doing our best to meet our responsibilities to the world outside. Alfred C. Garrett, Davis H. Forsythe and Isaac Sharpless are expected to be among the speakers. As regards meetings to be inquired of each other, is each one doing his best to inquire within?

#### Correspondence.

FROM A NON-MEMBER TO A MEMBER.—I have been conscious for some time back of the temptation of which thou hast written—to be taken up with the

example of others, who have not the same light, and consequently not the same responsibility.—but when I have been permitted to get down before the Lord in the silence of all flesh, this snare of the Fowler has been discovered. I feel that the few as — have reached a crisis where they must either become living witnesses or formalists. They have been brought to a measure of stillness from religious activity; are they now going to let God have that same stillness in their thoughts and deeds, and all flesh in their desire after the truth? I have commenced to teach them in the stillness and so become his peculiar treasure? I believe there are some who will; I know there are some who won't. The Lord is able to polish his own jewels, we must leave them with Him. For every one person I knew two years ago, with whom I felt unity in their desire after the truth. I now know ten precious people who are forsaking the orthodox forms and ceremonies and seeking the Lord, if by any means they might find Him in reality, and He is being found of them. I believe the dawn of the day prophesied by some of the Friends early last century is already breaking.

Remember my Christian affection to all my dear friends when thou art among them. For Zion's sake shall we not hold our peace? I feel as if I could be in my face and pray night and day for the people.

#### Gathered Notes.

DAVID C. HUGHES, the father of Governor Hughes, passed away last week at the age of seventy-seven. David Hughes was ordained to the Baptist ministry in 1850. He had strict ideas of mental discipline and is said to have made his son promise never to read a work of fiction till he had completed his education—a promise that the future Governor kept.

DR. EDWARD L. ZAMENHOFF, originator of Esperanto, celebrated his fiftieth birthday last week. Dr. Zamenhoff was born in Bialystok, in Russia. His mother was a fellow-townswoman were Russians, Poles, Germans, Lithuanians and Jews, each race speaking its own language. An international language became one of the boy's dreams, and by the time that the young Jew graduated from the gymnasium in 1878 he had the language pretty completely worked out. But it did not receive a practical trial until he was at the University of Warsaw. He refrained from giving it to the world until after he had graduated from the university in 1884. Then for two years he searched in vain for a publisher until on June 2, 1887, he succeeded in publishing at his own expense a text-book in Russian, Polish, German and French. A year later he brought out a text-book in English.

AN interesting spectacle to the observer is the battle now which is waged in the present time between "individual religion" and "institutional religion." Fifty years ago not even a declaration of war was issued. People to-day claim the right to flunk for themselves. The spirit of democracy rebels against the authoritative teaching of any church. The "thus says the Lord" can no longer be used by a preacher. "Institutional religion" of the future is not alone democratic but anarchic in its essence. It may be a most desirable state of affairs when every person will be allowed to formulate his own creed and to establish his own relationship to the universe and to society. But such a religion, however desirable, cannot create a church, an institution in which the individual must yield obedience to some head, no matter by what name that may be known. As the Hellenic priests defended themselves and their gods behind the walls of their temples when the enthusiastic supporters of a new creed laid siege to them, thus the vested interests of the church, or as it may be more properly called, "institutional religion," is fighting for our days its arch-enemy, "individual democratic religion."—*New York Times*.

TO COUNTERACT SKEPTICISM.—An educational and religious movement of national scope and importance has been inaugurated by the Bible League of New York City, its president, and Henry Otis Dwight is vice-president, and of which a score and more of the church leaders, clerical and lay, of national or international reputation, representing the various evangelical denominations, are directors and officers. The object is to furnish an agency that shall completely counteract the widespread teaching of infidelity in many leading

American colleges, and in divinity schools, which are spreading agnosticism, pantheism and materialism.

We are frequently inclined to feel that society is sinking into a state of hopeless degeneracy, after reading the morning papers. The paper seems nothing but a record of crime, violence, casualties and forgeries. Sometimes, however, on closer examination of this same paper, we find our mood changing. We have experienced this mood this day on which we are writing. After looking at the striking headlines, under which crime and divorce are at length pictured, we say to ourselves: "How many encouraging and good things are recorded today." We went through the paper carefully. It was the morning issue of one of the great New York journals; not to our surprise, for we had often tried the experiment before, we found the paper full of good things—more good things on the whole than bad. We would recommend this way of reading the paper. Go through it carefully to see how many hopeful things, heroic acts, sacrificial deeds, are recorded; what fine things said; you may often find them in the insignificant corners, with no head-lines. This is because the *bad is news*, while the good is so common it is not news. The bad is dramatic and unusual and striking and calls for headlines. Murder and divorce are said to be the order of the day. Divorce and marriage are the general. It is just because the good is not exceptional that it does not have the big headlines. If the good act was as uncommon as the bad act, it would have the headline. So you may have to search for the good. You will be surprised to find how much there is in the paper. For it is recorded, even if inconspicuously.—*Christian Work.*

At a dinner of the Ethical Social League in New York City last week Rabbi Samuel Schulman, of Temple Beth-El, speaking on the message of the Hebrew prophets, called attention to the most recent concrete illustration of the manifestation of the spirit of protection above the spirit of mercy and justice for which the prophets pleaded. A group of philanthropists, both Hebrew and Christian, were agitated by the impossibility of those children who have either contracted tuberculosis or are threatened with it, of being able to either get well or keep immune from it in the homes where their parents have to live on the East Side, and a plan to build a house which should not be called a sanatorium, but a home for the century, a sanatorium is for sick people. But this time, however, the children who were not infected by tuberculosis, but who might be kept from it while others had it at home. It is a very unique and beautiful charity, and in the new spirit of the age prevention better than cure. The night plans for a handsome structure were being made when the all-important question of location had to be settled. The place had to be near New York City, and finally the committee decided upon a spot near Lakewood, New Jersey. There the winters are balmy; the air is clear, yet soft; the sun shines warmly on the level, sandy plains; the pine trees make sheltered walks full of healing odors. It seemed the ideal spot. At the moment the committee broached the plan all Lakewood was up in arms. The rich cottagers protested, the hotel keepers arose in *outrage*, the citizens were as indignant as if an insult had been offered to the town. The burden of the argument was no fear of the disease, but the arms. As the United States is not a Christian, but he whose first thought is what opportunity there is to serve some of God's children, his is the mind of Christ.—*Frederick W. Cook.*

Prof. HOWARTH, keeper of the Ashmolean Museum of Oxford University, has been lecturing in Philadelphia on "Recent Researches among the Ancient Hittites." "The ancient Hittites," he said, "were the connecting link between the Greek and the Babylonian civilizations. At the height of their power about 1700 B. C., and occupying the northwestern part of what is now known as the Minor. They have been frequently mentioned in the Bible, but little was known about them until Prof. Van der Stroom, made his excavations in Cappadocia in 1890. It has been definitely established that they possessed a civilization equal to the Greeks. Most of the ancient Syrian art works have a decided Hittite influence."

## SUMMARY OF EVENTS.

UNITED STATES.—A snow storm began in the neighborhood of Philadelphia on the 25th instant, continuing nearly twenty-four hours, during which at least six hundred feet of snow was falling almost all lines of travel. It was accompanied by a strong wind from the northwest. The storm prevailed over a large area from Kansas to the New England coast. In the neighborhood of Boston it caused exceedingly high waves, injuring property, it is estimated, to the extent of two million dollars.

A recent despatch from Washington says: "Nearly one-half of the exports from the United States go to British territory, and nearly one-third of its imports come from British territory. Nearly \$1,000,000,000, according to the Bureau of Statistics, was the value during the ten months of the present year of the trade between the United States and the British Empire, including in this term the United Kingdom, Canada, India and its other colonies and dependencies in various parts of the world."

Efforts have long been made by the Lehigh Coal and Navigation Company to prevent the spread of the fire at the burning Summit Hill mine to an adjacent body of coal estimated to contain four hundred million tons. A recent success has been achieved by the Dravo Construction Company, of Scranton, which has just entered a contract for extinguishing the fire, has completed its work. The company was engaged for a year putting a solid concrete wall, fifteen feet thick, down deep into the earth below the fire. It is thought that the work is done satisfactorily and that the fire has been conquered."

The Steel Corporation has issued a notice that it is preparing to distribute a bonus to the officers and employees of the corporation and subsidiary corporations in accordance with its annual practice. The amount is determined by the annual earnings. The sum distributed for 1909 amounts to a little over 300 million dollars. The annual distribution among Steel Corporation is regarded as a reward for efficiency. The policy in question has been to encourage its employees to invest in it. The corporation stated that 210,000 shares, valued at over \$17,000,000, is held by them. The bonus to be distributed this year is partly in cash and partly in the stock of the company.

The annual report of the Postmaster-General shows a large increase in postal service. The Postmaster-General says: "Recent improvements have shown that the two great sources of loss to the postal revenue, the second-class mail matter and rural delivery. The loss on second-class mail matter has been increasing for many years until it now amounts to \$64,000,000. The loss from rural delivery, a service begun hardly a dozen years ago, has, through unprecedented growth, reaches as high as \$28,000,000. In these two items alone the postal service now suffers an annual loss of more than half the entire national deficit of the fiscal year. Since the opening of the administration the Postmaster-General and his assistants have adopted measures in conformity with the President's policy of retrenchment, and these measures are being put into effect with substantial results." Suggestions are made in the report of means which the public could facilitate the work of the Post-Office Department. Among them are these: "The equipment of every residence with a private mail box in cities having carrier service; posting heavy mailings of a return or acknowledgment stamp; the prompt notification of postmasters of all changes of address; and the exercise of care in the proper addressing of all mail matter."

A report is forwarded from Mauch Chunk, Pa., that a rich vein of anthracite coal has been discovered about five miles from that place, on the east side of the Lehigh River. The coal represents the most pure and best quality, and is the first vein of anthracite found on the east side of the Lehigh River.

A battleship, called the *Utah*, has lately been constructed in the yards of the New York Shipbuilding Company, at Camden, N. J., which is said to be the largest ever launched. The report of the immigration commission, submitted to the United States Senate, very severely arranges the conditions in the steerage of the great transatlantic vessels and points out that there is crying need of immediate legislation to correct these evils. The commission had its own detectives, men and women, at work and they have shipped as ordinary immigrants so as to learn the real state of affairs on the ships. The women detectives report that the women and girl immigrants throughout the voyage are subjected to the grossest insults on the part of the employees of the steamship companies. The recommendation is earnest-

ly made that a law be passed putting government officers, men and women, on vessels carrying third class passengers, the expense to be borne by the steamship companies.

FOREIGN.—A new method of distributing the franchise is proposed in Saxony, based on the principle that the greater a citizen's interests are the more influence he should have in the government. Thus there are classes of voters established. This new law gives ordinary male citizens of twenty-five years or over three hundred and eighty days in a year, own a certain amount of land, or are merchants, teachers, etc., two votes; the third class, those having an income of five hundred and twenty-five dollars, or owning land, or are professional men, have three votes; and highest class, such as those who have incomes or property above the third limit, have four votes. It is stated that results so far have shown having four votes each practically control the election.

A despatch from Paris of the 24th says: "All south west Europe was swept by destructive storms & floods to-day. In southwest France forests were devastated, buildings were demolished and communication was interrupted. Belgium suffered heavily and wind and floods were being forced to do damage. Madrid reported the most disastrous damages, eleven persons, it is reported, lost their lives. The rivers of Portugal were raging torrents from an extraordinary rainfall. Although the material damage caused was no loss of life has been reported."

In view of the fact that Dr. Frederick A. Goddard is competent to judge that a many persons have claims to have discovered the North Pole were not founded, he consented to submit the papers containing his notes, etc., to the inspection and judgment of the University of Copenhagen. This body has rendered its verdict, the result of careful scrutiny of the records submitted, is that the "proofs" contain nothing whatever to warrant a claim to the Pole had been at the Pole. The formal statement in regard to it is as follows: "The documents handed the university for examination do not contain observations or information which can be regarded as proof that Dr. Cook reached the North Pole on his recent expedition. Since the expedition has been rendered a feeling of indignation has been expressed by the general public. It is held attempt to deceive the public by Dr. F. A. Goddard. His location is now known."

The execution of two Americans in Nicaragua under circumstances not believed to be justifiable by the United States Government, has caused the United States to demand reparation, and also to despatch a vessel to that country to investigate the possibility of being called to account for his actions and the upbringing of many of his subjects. President Zelaya has renounced his office and fled from the country. His successor, Dr. José Madriz, is not regarded as a suitable person to recognize as the responsible ruler of Nicaragua by the United States Government. Fighting has taken place between his followers and the forces of the revolutionary army. An official despatch from Managua shows that considerable hostility is being displayed against the American consulate there by Zelaya's followers. Petty annoyances, such as abusive language and daily threats, are of constant occurrence, and have increased up to the time has been attempted. It is stated that a week or two ago, consuls and officials have conducted a reign of terror. Property has been confiscated, fathers and sons imprisoned, and wives and daughters dragged off to prison or cruelly injured.

## NOTICES.

NOTICE.—Margaret P. Wickersham has been appointed General Secretary of Friends' Institute. She is in daily attendance at the rooms, No. 20 South Twelfth Street, to further the interests of the Institute and its members. During her spare time she is at liberty for a fair charge, to do clerical work at the rooms in manuscript or on a typewriter, on application by mail or in person.

WESTTOWN HOARING SCHOOL.—The stage will meet the trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:20 A. M., 2:50 and 4:32 P. M. Other trains will be met when requested. Stage fare, fifteen cents; after 7 P. M., twenty-five cents each way.

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## The Personality of the Meeting.

It is difficult for us in the city of Penn. whose standard of "Quakerism" is of the William Penn order, not to feel that the doctrine has become lost, or else was never found, in those neighborhoods from whom visitors come to us as strangers and we ask: "What have you for a Friends' Meeting in your town or city?" And the artless answer comes forth as follows: "Oh, he's a Quaker! We all like him very much. The meeting is one meant well enough, but he couldn't stay. Members kept leaving the meeting for smarter speakers in other churches, but they are coming back to our meeting now. It's just fine!"

Such meetings learn to lose their identity with the one man. He who "supplies" the meeting, supplies the "worship," and if this is not entertainment so as to hold their attention on him, the hearers fail to supply their own personality will the gathering of the people be.

But where a pastor is chosen to be the nucleus of the meeting, being its nucleus, that the whole meeting expects to hang together on him and his puttings forth, what comes of *worship* all this time? For *worship* is the subjection of the individual self,—each one for himself—to the Father of spirits, the prostration of the soul before God directly. Such surrender of spirit to the Father of all right spiritual conditions may be owned and met by Him in the inspirations of praise, of supplications, of prophetic or ritual utterance; and the whole flock thus gathered together under the one Pastor and Bishop of souls may rejoice together in the harmony of each one's spiritual gifts or the sharing of communion possible under the covering of Divine and living silences. All

this worship in spirit and in truth is driven away, when superseded by the artificial gatherings and presentments of one man, or one choir, whether maintained as a religious functionary, or self-moved under our free system. Worship is endangered or dispelled by all simply man-made offerings, whether man-paid or voluntary.

Our true meetings for true worship have no monopoly set over them but that of Christ himself and immediately. They know not the name of a man, as if they were Dr. Abbott's or Dr. James's or Pastor Crawford's meetings or churches, so held that the personality of the pastor is practically the meeting, and none can be held without him. But we meet to meet *with Christ* as the one head of the church everywhere, whose rule for meetings for worship unto all generations is sublime in its simplicity, saying: "Where two or three are gathered together in my Name there am I in the midst of them."

We are met together unto Him for our one Pastor in the exercise of worship. So that when ours is a true Friends' meeting and any one asks us about it we can truly use the word "He" as representing it. For He only, and no human pastor, has the right to be practically our meeting, and our meeting-place, and Head over all things to our Meeting, and Him to whom the gathering of the people shall be. In a sound meeting Christianity will take the place of personality.

In a chapter characterizing such as are "sensual, having not the Spirit," an apostle places those who are "having men's persons in admiration because of advantage."

If other monopolies of Christ's prerogative of conducting his own meetings are instituted, as substitutes for his Spirit, He may for a season forbear to impute sin unto them, for a *blindness* in this respect which has happened unto Israel; to whom he said: "If ye were blind ye should not have sinned." But what excuse has the Society of Friends, of all others, for any such blindness? If the city of Penn, not wholly guiltless of dalliance with this dire apostasy of looking unto man for what it would call worship, should also lose its sight, "it would be more tolerable in the judgment," whether of history or of heaven, for other lapsed churches under our or other names, than for the demoralized Quakerism of that city.

## Learning Not Inconsistent with the Gospel.

An anecdote on our page one hundred and ninety-five represented a young minister as embarrassed while preaching in the presence of several college professors of his town, whose learning was so superior. But his father told him to preach the Gospel, for they "probably knew very little of that."

The father knew his neighbors better than we do, and so might have just grounds of making that imputation. But if it was applied to learned men generally, that for that reason they knew little of the Gospel, we judge the charge to be too sweeping. Though human learning, distinctions, wealth, success, and worldly advantages are strong competitors with the Gospel for men's homage, yet many do overcome all these and place the Gospel first in their observance. And especially a religious Society which is distinguished by a Robert Barclay, a William Penn, a Thomas Ellwood, a Thomas Story, and many other distinguished scholars, would not join in the charge that such worthies must know very little of the Gospel.

Though the father's arraignment of the wise and prudent, that they probably knew little of Gospel experience, would not be for every case just; yet his rebuke to his son's attitude was just, and our attention was drawn rather to that. We were willing to stigmatize the modern nervousness of ministers lest their lecturing principle should not outshine their Gospel preaching; and the teaching and information appetite should not be sufficiently catered to in a sermon, and met more than half way, in preference to the spiritual needs of men.

THERE is no praise like a heart-song. Wherefore the apostle tells the Ephesians just what he had told the Colossians, that they must not merely sing, but "make melody in their hearts to the Lord." This signifies the music of the soul; and the original word means to play on a stringed instrument. And the most wonderful of all instruments is the harp of the human heart. What a multitude of chords it contains! How many strings can be struck there! What marvelous melodies can be invoked! Perhaps a large part of that celestial music that John describes in his account of heaven was in the harmony of innumerable glorified souls rejoicing before the throne of God.—T. L. CUYLER.

### Some Fruits of Faithfulness.

This is a day when much is being said and written about the upbuilding of our beloved Society, and ways and means to this end are being discussed on all sides. Theoretical expressions and intellectual interpretations seem to abound. We hear much about modern and improved methods, but little about the power of the cross and the denial of self. William Penn wrote of his coadjutors, "They were changed men themselves before they went about to change others, . . . and they knew the power and work of God." Stephen Crisp says, "You are witnesses in how great simplicity and plainness of speech we have preached the word of God among you, from the day the Lord sent us forth to this day. . . . The great doctrine of the Gospel was and is REGENERATION, without which there is no entrance into the Kingdom of Heaven." It is refreshing to witness a simple and child-like obedience to the Lord's leadings, and it is encouraging to observe the powerful and widespread influence exerted by those whose lives are really "hid with Christ in God."

This sketch has been prepared by an eyewitness whose feet were providentially turned toward the neighborhood mentioned herein some months ago, with the hope that the following circumstances may strengthen the faith of those who read them, and that all of us may be afresh incited to obey more fully the whisperings of the "Still Small Voice." It would be proper to say that the subjects of this sketch have no knowledge of its publication.

About thirty-three years ago a Baptist minister and his wife stationed in a small community in the State of Maine, and laboring among their flock to the best of their ability, were gradually awakened to the spirituality of Christ's teachings. To each the awakening came through different channels. To the husband the instrumentality used was a pious Swedish neighbor, who had read "Barclay's Apology," and had been convinced of the principles there set forth, but who was not in membership with any religious body, owing to his inability to find anyone in that part of the country who lived up to such principles. But he told our Baptist friend of these spiritual views, and getting him a copy of the Apology, asked him to read it and see if these things were not so. As the latter read and pondered in the fear of the Lord, on these doctrines, to him so new and strange, his mind became enlightened and prepared to accept, one by one, the principles of Friends, until he was finally in accord with all but the subjects of baptism and communion.

In the meantime, his wife, who was a woman of deep spirituality, without books or any other human instrumentality, was being shown by the Spirit, not only the truth of these principles embraced by her husband, but was enabled so clearly to set forth to him the great difference between John's baptism and that of the Holy Spirit, and how the bread and wine differed from the true communion between the soul and its Maker, that she was able fully to satisfy his mind on these two points, to him so hard to compass.

They had been sweetly united in the service of the Lord, and had known his leadings step by step throughout their married life. They had labored together in the love of the Gospel, preaching and practicing the faith of their ancestors. They had the love and confidence of their flock, and the esteem of the community about them. They had been coveting earnestly the best gifts, and now a more excellent way had been shown them.

In his pastoral work, the wife was a valuable helpmate to this Baptist preacher. Genial, sympathetic, and zealous for her Lord, she had thrown her energies and talents into the discharge of the duties which fell to a pastor's wife. Moreover she had known experimentally something of the immediate revelation of the Holy Spirit to her soul, and she had known what it was to go to the Lord for direction, even in the little things of daily life. A gifted voice, trained to song, had been dedicated to the Lord early in life, and one of her treasured earthly possessions was a small organ, the only one in the community. Her practice was to gather the children of the neighborhood on Seventh-day afternoons, and train them to sing hymns of praise unto the Lord. But when the Spirit began to call these two into greater fullness of light, when they were turned from shadowy forms to the Life-giving Power, a voice was sounded in her ear, "Be still, and know that I am God," and the query came forcibly to her, "If God wants me to be still and let Him speak to me, how can I hear his voice when I am singing?"

And now the heavenly vision having been manifested to these honest souls, the time of proving followed. Would they confer with flesh and blood; with their associates and friends? They had seen the pearl of great price; they knew the piece of ground where-in it lay. Would they sell all that they had in order to obtain it? Would they become as strangers and aliens, in order that they might walk in the Light, which was so clearly revealed to them?

They sat down and counted the cost. They were not disobedient to the heavenly vision. They were willing to become as fools for Christ's sake, and suffer loss of outward gain, if these were the conditions of abiding in his light and life.

In a few days the husband was to go to a conference, and at its conclusion perform the baptismal rite on one of his personal friends, who had made this request. He went to the conference, and near the conclusion of it instead of preparing to immerse the candidate, he arose and announced his change of views on this and other subjects, and asked that his name, with those of his family, be taken off the church register. His wife, having been shown very clearly that her growth and peace lay in obedience to her convictions, closed the organ in their home, and soon disposed of it, feeling that she could no longer take any part in that which had once been her joy and pleasure.

Officers of the conference, members of the church, and even the children pleaded with him and his wife to reconsider their strange step, and to come back into the way which their ancestors had trodden for generations

before them. Especially was she urged to continue her songs of praise for the good of the church.

But far in the deep there are billows  
That never shall break on the beach;  
And [they had] heard songs in the silence  
That never shall float into speech;  
And [they had] had dreams in the valley  
Too lofty for language to reach.

When it became apparent that they were fixed in their purpose, and that even the way they had chosen should be cherished, so would they worship the God of their fathers; persuasion and argument the part of their friends gave way to denunciation and ostracism. Poor in the world's goods, their means of living gone, little mouths to be fed, while their friends were looking at them with bewildered understanding, this ex-pastor and his wife sorely felt the need of greater than human help in this hour of proving. But He who sees the fall of a sparrow, was preparing a place of abode and a field of service for trusting children. To the rugged hills of West Virginia, where there is but little to attract those who desire the comforts and luxuries of life, this family now found their faces turned.

"In the sweat of thy brow shalt thou bread," is a literal language to the settler in this country. Nature has here bountifully provided for the needs of mankind, but holds such provisions with a tight grasp, and if one would subsist he must do so by hard work, whether it be by clearing and tilling the hillsides, often so steep that it seems more nearly to approach the vertical than the horizontal, or whether it be removing the rich deposits of coal and of minerals awaiting the pick and drill of the miner. In a cozy spot near the top of one of these "hills," about two miles from a large city, and overlooking a beautiful "hollow," our friends built them a snuggest home, which has been added to as circumstances would permit, until now a comfortable home and an improving farm show the fruit of their labor. But the fruit of their labor is not alone in this material showing; it is so the writer would scarcely have taken his pen to depict it.

(To be continued.)

KEEPING A BRAVE HEART.—Beware of letting your care degenerate into anxiety and unrest; tossed as you are amid the winds and waves of sundry troubles, keep your eyes fixed on the Lord, and say, "Oh, my God, I look to Thee alone; be Thou my guide, my pilot;" and then be comforted. When the storm is gained, who will heed the toil at the storm? And we shall steer safe through every storm, so long as our heart is right, our intention fervent, our courage steadfast, and our trust fixed on God. At times we are somewhat stunned by the tempest, never fear; let us take breath, and go on afresh. Do not be disconcerted by the fits of vexation and uneasiness which are sometimes produced by the multiplicity of your domestic worries. No, indeed, these are but opportunities of strengthening yourself in the loving, forbearing grace which our dear Lord sets before us.—*Parisi-Visitor.*

TRACTS FROM A FARM JOURNAL KEPT BY SAMUEL MORRIS WHILE STUDYING AGRICULTURE AT CALEB COPE'S.

*Ninth Month 2nd, 1846.*—"I was waked this morning rather untimely (as I thought at a moment) by Caleb, as he entered my room before four o'clock, lamp in hand, to rouse me for market. And none too early, as I got off at last while the eastern sky was threatening that we would be among the best, and forewarned us of the no great distance of his sunny majesty. We were not long in making ready our merchandise at the stall, and I really felt rather tickled than overawed, as I stood in my novel station of market-man behind our bench, and spoke to right boldly when asked a price. It took us so far back to the little markets at which my children used to deal and sell our goods among some convenient bushes at home long ago, and it seemed for awhile half play again; and when I became at last waked up to the reality of my position, by Caleb leaving me for several hours to manage for myself, I couldn't but be tickled by the string of queer, and comely, and ugly faces that were constantly parading before me, in such that I sometimes laughed outright; though I did endeavor to command my sibles before my customers, and in spite of all these sources of ticklement around me, did contrive to clear well nigh three dollars during Caleb's absence, which is reckoned a fair return for the articles we took. So such or my first stroke at marketing.

*Eighth.*—Returned yesterday from a visit to Haverford, where we had spent part of two days, and although with every familiar spot was linked some association of the school-boy, the whole seemed rather shaded with more than common melancholy at the thought that Master Daniel (B. Smith) and his wife were on the point of leaving it forever, after twenty years of their useful lives had been devoted to its service. Though frequently there since the close of the school, their presence seemed to be a connecting link with the past, and one almost felt at school again, notwithstanding your lonely tread through the large vacant rooms. I could not but think that this winter's wind would moan like very desolation round those walls which have rung many a wintry night, with my laugh and shout, and the long entries will sound more hollow than ever, as some chance step may pass along them. And indeed it is little wonder that the wife of the man, who talks of staying in the house for the coming season, is scarcely willing to share the solitude with her husband.

The grounds are in good order, the vines wining beautifully upon the walls, and the trees have grown vigorously this summer; but all seems to be wasting away, while scarce a sound of life is to be heard "in bounds." It made my heart sick, and I could have cordially greeted even stranger faces, that we might chat over school-boy hours together. Yet, as a visit, it was a pleasant one, for the persons whom we found boarding at the house were all of refined manners or polished education, forming a very agreeable circle.

(Allusion is made to a period of Haver-

ford history, when it ceased to be a school, and two years later was opened as a college.)

*Tenth Month 7th.*—My birthday! but I should have forgotten its arrival, had not our kin-folk from home come over to remind me of it. Sister mounted, and behind her, father, C. H. and Lydia Spencer, drove up in the "rockaway." Father's beautifully neat book labels (book-plates) were only forerunners to birthday gifts of lamp, book and clock; all handsome of their kind; and the dear friends left the table strewn over with these pretty talismans of remembrance.

*Thirteenth.*—Election day, a day longed for by the farmer for weeks past; and hoped for and feared for by the anxious candidates. The former is enjoying the comforting thoughts of grain timely sown, with dreams of young and healthy crops sprouting quickly in his fields, leaving the politician to his visions of fame and Congress. For the latter, the rain has been unpropitious, yet all must hail it as the terminus of a long and hurtful drought.

*Sixteenth.*—Last evening finished "Fremont's Narrative;" a work which general readers in our own country should take up, valuable as another step in civilizing the far West, and will probably be of importance in the future movements of the Government, with regard to that vast unsettled region of our Republic. As a work it is characteristic, introducing you at once to a man of strong mind, sound judgment, persevering against difficulties, and a writer plain, familiar in his style; thus bringing himself and his reader at once face to face. Withal strong, good sense added to a freedom from embellishment, which his judgment taught him was out of place in forming a report. I am half sorry to part with him at last, he is such good company.

*Twenty-third.*—To-day thrown upon my own resources; Hannah Cope gone to market, Caleb to Bradford. I commenced setting up my stove, which, after much ado, I accomplished by noon; matters about the place and a rabbit trap brought me to evening, and I am by my cosy fire and my new birthday lamp, as happy, in feeling, as a purring cat. No cares, for I've fed the horses and the cows. Nor am I lonely though alone; a hundred themes are ready at my call, and I may draw my friends in fancy to my side with a wish, ponder over the changes of the past, while "the living present," with its sacred duties, would curb the wanderer within safe limits.

*Eleventh Month 6th.*—A trip to Westtown, and we left brother at the School for the winter, quite comfortably fixed, according to Westtown notions, when it is considered that he got into the best chamber and found a good closet upstairs with a good cupboard in the gallery, the three things which are supposed to constitute the *summum bonum* of a student.

Brought with me to the farm the "Expedition of James Brooke to Borneo." I find it quite original, being the journal of a man, whom benevolence prompted to visit this island, the interior of which has been scarcely known to Europeans.

*Twelfth Month 18th.*—I am tired, for we've

been thrashing and cleaning wheat ever since breakfast. The new machine works well, yet our labor was of little profit for out of two hundred and fifty sheaves we cleaned six bushels of grain, not including four bushels of cheat, cockle and dirt.

*Christmas Day.*—Cleaned twenty bushels of oats in the afternoon; a beef was killed, the meat ready at sundown for cutting up. Thus has Christmas come and gone for us; may it have closed as happily upon all my friends.

Finished the "Borneo Expedition." Could Brooke or a succession of Brookes continue the good work of reformation and instruction, we might hope that these distant lands might be awakened to the light of Christianity. But unless justice shall be shown to the Aborigines, is there not a danger that the rightful owners of these regions will be hunted down and trampled upon by a race boasting of their liberty?

*First Month 4th, 1847.*—I must find room for at least a hint of the day I spent at Haverford. Many an anxious eye, no doubt, had taken a glimpse at the sky before retiring for the previous night, and when the morning dawned almost cloudless, felt certain that they were entering upon a day of pleasure as pure and bright. Oh! it did my heart good to see that crowd of boys once more before the house, shirt sleeves and all ready for a game. Nor was I long in joining them, and greeting here a face and there a face once so familiar, and then rushing once more into the noble game; and then we shouted and pushed and fought away, heedless of self and everything else but the ball, as no game was played upon that lawn before.

There were boys whose names had been handed down through the different races of students, covered with the fame gained in heats upon that same field years ago. Many had lost the careless swing of the school-boy, and were stifled, alas, with the starch and trimmings of city life.

Again we were all at dinner, three long tables were spread in the old dining-room as in the palmist days of Haverford, the good-natured chat went round, now and then a burst of laughter would break out (for how could we help it?). Scattered along the tables were groups of old chums giving vent to emotions which a good joke would raise; more lively because almost forgotten. Dinner over, we made ready for an intellectual feast. The members of the Loganian Society met, the several periods of its history represented those who had risen to school-boy distinction, with its growing prosperity, and seen it in its golden age fostered by such patrons as Hartshorne, and Lawrence, and Bowne; and again those who strove to rally its dying powers, yet in vain, and finally, had seen it sink with the Institution in the meagre hope that with it it would rise once more. Thus we met, not like entire strangers, for the names of Murray and Serrill and Fisher were associated with all we had learned to admire in the literary age of Haverford.

An address from one of our best orators closed the meeting; his heart seemed as full as mine, one moment we were clapping our

hands and roaring with laughter, and the next he would lead us with those cunning tricks of a good spokesman, to a graver train of thought among cherished recollections, the more dear the older we grow.

But the bell has rung as a signal for the return of the cars, which, of course, cleared off the greater part of the company. The rooms once more rang with the lonely tread, no game upon the lawn, no shout to be heard in bounds. I geared up my horse and left Haverford once more to silence and desolation.

### John Bartram's Directions for Splitting Rocks.

John Bartram, the earliest native American botanist, and the founder of the first Botanical Garden on this continent (still resorted to by excursionists as a pleasure park on the banks of the Schuylkill southwest of Philadelphia), was born in 1699, and educated as a member of the Society of Friends, continuing till 1758 in that connection. From "Darlington's Memorials of John Bartram and Humphrey Marshall" we extract, by recommendation of a Friend, a letter from Bartram to his friend Jared Eliot, explaining his method of rock-splitting, which may, perhaps, still be useful:

"I told thee that I had been informed that the grindstones and millstones were split with wooden pegs, drove in, but I did not say that those rocks about thy house could be split after that manner; but that I could split them, and had been used to split rocks, to make steps, door-sills, and large window-cases all of stone,—and pig-troughs and water-troughs. I have split rocks seventeen feet long, and built four houses of hewn stone split out of the rock with my own hands.

"My method is, to bore the rock about six inches deep, having drawn a line from one end to the other, in which I bore holes about a foot asunder, more or less, according to the freeness of the rock; if it be three or four or five feet thick, ten, twelve, or sixteen inches deep. The holes should be an inch and a quarter diameter, if the rock be two feet thick; but if it be five or six feet thick, the holes should be an inch and three-quarters diameter. There must be provided twice as many iron wedges as holes; and one-half of them must be made full as long as the hole is deep, and made round at one end, just fit to drop into the hole; the other half may be made a little longer, and thicker one way, and blunt-pointed. All the holes must have their wedges drove together, one after another, gently, that they may strain all alike. You may hear by their ringing, when they strain well. Then, with the sharp end of the sledge, strike hard on the rock, in the line between every wedge, which will crack the rock; then drive the wedges again. It generally opens in a few minutes after the wedges are drove tight. Then, with an iron bar, or long levers, raise them up, and lay the two pieces flat, and bore and split them in what shape and dimensions you please. If the rock is anything free, you may split them as true, almost, as sawn timber; and by this method you may split almost any rock, for you may add what power you please, by boring holes deeper and closer together."

### Friends and Ministry.

Prophesying under the old covenant was a matter of immediate revelation by the Holy Spirit, and there is every reason to believe from the Scriptures that prophesying under the new is also to be under the immediate inspiration of the same Spirit. This is the position the Society of Friends has taken for two centuries, and consequently can own no minister that has not been called to the work by the Spirit of Christ, nor any ministry that has not its origin in his anointing.

This does not necessarily imply that the only time a minister may receive a revelation is when he is actually on his feet in a meeting or face to face with opportunity. He may receive his message weeks before the opportunity comes. The *time* matters nothing, the fact of the necessity of such inspiration is what the Society has insisted upon. The message must have its *origin* in God, and not in man's will, that is the essential feature.

It should be noted, however, that the term "prophesying" was never used in either Old or New Testament for merely teaching and explaining the Scriptures. There have been those who have failed to realize the distinction that exists between Preaching and Teaching. "Apt to teach" was a qualification not specially for a minister but for the presbyter, the elder or overseer.

If the call to the Ministry be from the Holy Spirit and from Him alone, then the selection of the minister must also be by Him. The Church cannot select the minister. God will make the selection when He sees one to whom He can entrust the talent.

Only He who has called the minister can appoint the minister to his special service. Who but Himself will know what "measure of the gift of Christ" (Eph. iv: 7) He has given his servant? Who but He can tell whether it be for the upbuilding of believers, for the ingathering of the heathen and the formation of new churches, or for work in the slums of our great cities? "I went up by revelation," says Paul in Gal. ii: 2. The minister is not, however, to rest upon his own judgment, for as in the passage of Acts quoted above, the Spirit of God will reveal his will to the Church as well as to the individual, if both the church and individual are ready and fit to receive it. Compare Acts xxii: 17 with ix: 30. It is a principle carefully guarded by the Society of Friends that the Church is to expect as clear and direct leading in such a matter as the individual minister; and long years of experience have proved that such guidance is never withheld when the gathered church is in a condition to receive it. From this arises our practice of granting a "minute" to those whom we feel are appointed by the Master to some special service—the "letter of commendation" of the Early Church.

It has been our custom to "record" or "acknowledge" the gift of ministry bestowed on any by the Holy Spirit. This is not an appointment nor a setting aside of any to a special course of life. It is the grateful acknowledgment by the church that the Lord has been pleased to grant the brother or sister such a gift, and the church accepts this as from the hand of the Lord. It is not to be done hastily, but remembering the

Apostle's injunction, "Lay hands suddenly on no man," and knowing that inducement encouragement has tended to produce unsound ministry in some places, Friends generally are advised to wait until "the fruits afford sufficient evidence of the qualifications for so important a service." This "recording" is a mark of the unity of the church with the ministry of an individual and recognition that God has bestowed "charism" on that individual, and an encouragement to him or to her not to neglect the gift of God that has evidently been received. Such an acknowledging carries with it no emolument or pecuniary advantage, or does it mean that the persons who receive it cease to earn their daily bread heretofore.

The preparation of the minister is a grave and a grave subject, and one that must be second to none if the ministry of church is to be powerful and successful.

Naturally, the first preparation is that of Regeneration. There can be no true metamorphosis of the body and certainly no minister who does not know this all-important experience.

There is a wide-spread notion that literary attainment is an essential to the minister, but we have only to remember that a Paul a Peter found equal place in apostolic service to enable us to discard the idea. Humble learning, however, is by no means undervalued in the Society of Friends. On the contrary, ever since the days when George Fox advised the setting up of schools for instructing boys and girls "in whatsoever they were civil and useful in the creation," Friends have ever been most anxious that their members should have every advantage of education that would fit them for varied service in the world.

But, in regard to any special preparation by man of the minister, the following extract from our Book of Discipline will show the attitude taken by the Society:

"May all be diligent in the use of the means by which a growth in the gift may be promoted; private retirement before God in meditation upon Holy Scripture, and prayer for ability to declare with clearness the simple Gospel of Salvation. . . . Such cultivation of spiritual gifts is in no way incompatible with a full and implicit reliance on the immediate guidance of the Holy Spirit. But to subject any to a course of teaching, as a necessary preparation for the ministry, is in our apprehension to interfere with that work of the Holy Spirit which our Lord carries forward in the hearts of those whom He calls to preach his Gospel to all people, or to minister to the conditions of their life."

The acknowledging of the minister is not intended to give him undue precedence in our meetings nor does it mean that he is to be expected to speak there. The burden of the ministry of the meetings must rest upon all, and since all are equally responsible, there is any course of special preparation our members should share in it. It is realized on all hands to-day that we need more cultivated ministry, but this applies to all our members and not only to those who have been recorded. Those who, like Aquila and Priscilla, are able to teach the way of



not more perfectly, will receive the warmest welcome in a meeting where all are keenly alive to their needs and responsibilities. There is an old saying that perhaps sums up the feeling that many have concerning the preparation of the minister, "Fill the barrel to the top and you may tap it where and when you please."

Brief mention must be made here of the duties of the elder, as the office has a close connection with that of the minister. Elders, it may be remarked, were appointed by the Apostles or the Church (see Acts iv: 6; Titus i: 5, etc). From what we can gather, chiefly from the pastoral epistles, their duties were almost entirely those of government; they were not necessarily to be preachers, though they should be "apt to teach." Friends have rightly attached great importance to this office, and, in the spirit of Rom. Cor. xv: 32, have made the elders those who control the ministry in our meetings. In the words of an able writer, the duties of the elders are "to watch over the ministry; to guard against the encroachments of unwise and unauthorized doctrine; to encourage the feeble and the diffident, and to restrain the forward and the hasty among the Lord's servants."

From the meeting of the Elders most first come the proposal to record a minister.

As already stated the recording of a minister carries with it no pecuniary remuneration. His services are given unto the Lord, and of Him shall he receive his praise.

Friends' well-known principles in this matter are not opposed to the minister of the Gospel being supported by the church during those periods when his time is exclusively devoted to his special service; but their protest is against any application of this rule beyond its true limits, which they hold to be serious both to the individual concerned and to the cause of Christianity as a whole. As it is well said in our Book of Discipline, "We consider the gift of the ministry to be so pure and sacred a nature, that no payment should be made for its exercise, and that it ought not to be undertaken for pecuniary remuneration."—E. A. ANNETT, *Friends' Witness*.

We complain of the slow, dull life we are forced to lead, of our humble sphere of action, of our low position in the scale of society, of our having no room to make ourselves known, of our wasted energies, of our years of patience. So do we say that we have no Father who is directing our life; so do we say that God has forgotten us; so do we boldly judge what life is best for us; and so by our complaining do we lose the peace and profit of the quiet years. O men of little faith! Because you are not sent out into your labor, do you think God has ceased to remember you? Because you are forced to be outwardly inactive, do you think you, also, may not be, in your years of quiet, "about your Father's business"? . . . is a period given to us in which to mature ourselves for the work which God will give us to do.—STOPFORD A. BROOKE.

ONE act does not make a habit. But it takes for a habit.

## OUR YOUNGER FRIENDS.

AND A LITTLE CHILD SHALL LEAD THEM.—When the beautiful army of the "drys" marched and countermarched in Munice Seventh-day afternoon, a group of men, quickly identified by their general appearance and remarks as being "wet" sympathizers, stood on the curb in the business section and laughed and scoffed at the procession. It was a silly affair to them, and they had no interest in the hundreds of innocent faces, pure and sweet, which peeped out from the myriads of flags and banners.

Suddenly one of the group started, and said, "Why, there's my little boy in there. Yes, that's him." The man looked more intently, and then, in a voice heard by many, added: "And there's my little girl, too. They're both in there." And the people near the man followed his directions and saw a chubby little lad carrying a sign, reading, "Vote for me, papa." The little fellow held the stick to which the placard was tacked in one hand, and with the other he clasped the hand of his sister.

The father stood and gazed at the children, who did not see him, for a full minute. The crowd watched him intently, feeling he was about to make a great resolution in life, and he did. Without further word to his companions, he sprang through the lines, ran up to the children, and greeted them. The boy smiled and said, "O, sister, here's papa," and she smiled too. The man reached down and, picking up the little miss, who was having a hard time of it keeping pace with the procession as she waved a small flag with her free hand, perched her safely in one of his strong arms, and marched away with the great moving army of law and order. The crowd watched, bewildered. Silent they kept their eyes pinned to the flag which the tot waved triumphantly as far as they could see it.—Munice, Indiana, Star.

SPEAKING FACES.—"I didn't say a single word," said Annie Barton to her mother, who was reproving her for her unamiable temper.

"I know you didn't, Annie; but your face talked."

What volutes your faces say! Some speak love and kindness, some of anger and hatred, others of pride and rebellion, and others still of selfishness. We can't help our faces talking; but we can make them say pleasant things.—Selected.

RUTH'S REVENGE.—There goes Hazel Summers to school now," said Ruth Bowers. "I knew she wouldn't stop for me after acting as she did yesterday."

"You must not accuse her of putting those ink spots on your new dress," argued Ruth's mother, "unless you know positively that she did it."

"She denied it," answered Ruth, "but Kitty Marsden declared that she saw her put her pencil in an ink bottle and touch the end of it to my dress sleeve. I know she did it, and she will find out that I know how to repay folks for their unkindness."

"Well, quiet your feelings," urged Mrs. Bowers, "and hurry along to school. It will take you fifteen minutes to walk the half mile, and it is now quarter to nine o'clock."

Ruth slipped into her cloak, and, taking up her books, hurried to the door. She almost ran down the path to the highway. When she had gotten into the main thoroughfare and had come over the first hill, she came in sight of the mill pond in the valley below. She heard a cry of distress, and on coming nearer she recognized the head of Hazel Summers projecting from a hole in the ice. She was struggling to climb from the cold water, but her hands kept slipping from the edges of the ice.

It happened that some of the boys of the neighborhood had cut a hole in the thick ice about four feet square from which to get water for home use. The previous night a thin covering of ice had frozen over the hole. While Hazel Summers was skating along she had slipped into this hole and the thin ice broke beneath her weight.

As soon as Ruth saw her schoolmate struggling for liberty she ran to her assistance, forgetting the ill feeling she had been harboring in her heart. While trying to pull Hazel from the water she slipped into the hole herself. Fortunately, she was taller than Hazel and her feet struck the ground. Without thinking of her own safety, she helped Hazel in her scramble for freedom. In a moment she was safe on the firm ice, then Ruth began her own struggle for release. Hazel threw her end of her long yarn scarf, and with this aid she was able to crawl out of the hole to safety.

When she stood on her feet Hazel seized her and throwing her arms about her neck showered kisses on her red cheeks and begged her pardon for the way she had treated her the day before.—W. D. NEALE.

God bless the cheerful person—man, woman or child, old or young, illiterate or educated, handsome or homely. What the sun is to nature, what God is to the stricken heart, are cheerful persons in the house and by the wayside. They go unobtrusively, unconsciously, about their mission, happiness beaming from their faces. We love to sit near them. We love the nature of their eye, the tone of their voices. Little children find them out quickly amid the densest crowd, and passing by the knitted brow and compressed lip, glide near, laying a confiding hand on their knee and lift their clear, young eyes to those loving faces.—Parish Visitor.

The man who marks the first day of the week only by rising later and going to bed earlier than usual; only by being lazier and limper and more unkempt than usual; only by slouching about in his shabbiest attire, or by sinking into the depths of an easy-chair, and hiding a stubby beard behind that religious non-conductor, a sensational newspaper, loses the best chance he will have in all the seven days to rise in the estimation of his own best self.—Parish Visitor.

### Science and Industry.

In a sermon of Gypsy Smith's, from the text, "For I must be about my Father's business," those who heard can never forget the uplift which he gave to domestic drudgery as he said: "When the tired fishermen, wearied and disappointed, came on shore, they found their breakfast cooking for them. And who was preparing it? He who was present when the foundations of the earth were laid; He who painted the rainbow and set the sun in the heavens; He was preparing the morning meal for those tired fishermen."

**PLANTS HAVE SIGHT.**—*The Presbyterian* surprises us with the following: "The interest aroused by the contention made by Francis Darwin in his presidential address before the British Association at Dublin, that plants remember and can develop habits, was increased by a paper read by Prof. Harold Wagner, the botanist. He declared that plants possess an organism corresponding to the brain in animals, and further demonstrated that they have eyes with which they can see, and see well. He showed that the outer skins of many leaves are, in fact, lenses, very much like the eyes of many insects, and quite as capable of forming clear images of surrounding objects. This is the case with most leaves, but especially in the case of those that grow in the shade. These lenses are so good and focus the light that falls on them so carefully that photographs can be taken by means of them. Prof. Wagner has taken a great many such photographs, and he showed some of the more remarkable. These included reproductions of a photograph of Darwin, in which the features are distinct and unmistakable, as well as direct photographs of landscapes and people. Even colored photographs were exhibited, and, like the rest, they are remarkably clearly defined. Not only do these plant eyes see well, but the rays of light which by means of them are focused on the interior of the leaf are carried to the brain of the plant and affect its subsequent movements. It has long been known that the leaves of plants move so that they can get a maximum of light. It is now suggested how this movement is made possible, and the process is almost identical with the movements in the case of animals. A close analysis of the eyes of plants, moreover, proves them highly-developed organs."

At the recent session of the National Conservation Commission at Washington one of the authorities declared that there are from seventy-five to eighty million acres of swamp lands in the United States which can be reclaimed at a profit, and that two-fifths of our country is arid and in need of irrigation.

The French Ministry of Posts and Telegraphs has supplemented the existing special letter delivery system in France with what are termed "letter telegrams." This new system provides that letters may be

telegraphed between any two points in France at night at a cost of one-fifth of a cent a word, and that they will be delivered the next morning.

### Converting a Bull Dog.

Ensign Maggie Patterson, the devoted young woman, who is in command of the Salvation Army forces in this city, and who has already planned to carry a determined and unceasing crusade into the very heart of the district where sin in its ugliest forms holds forth, since becoming connected with the work several years ago, has had many adventures, but of all her experiences, perhaps her encounter with the ferocious bulldog of an unfriendly barman was the strangest and at the same time the most unusual.

Maggie Patterson tells the story to-day with a certain feeling of satisfaction and gratification, as the dog was the means of softening his master's heart somewhat, but she also recalls with the suggestion of a shudder the feeling of horror that for a moment possessed her, when she met for the first time the ferocious brute, whose record as a "chewer-up" was a long one.

"It was a lesson in faith to me," an adventure I had with a terrible dog," Maggie Patterson began, "and from that lesson I learned that God is ever present to protect his own, even in the face of the greatest danger.

"I was in Petersburg, Va., and every Saturday I would visit saloons selling *War Cry's*, and endeavoring to get a chance to speak to unsaved men. In some of the bar-rooms I was tolerated, in others I was sneered at and insulted, but there was one man who would order me out in the most abusive terms every time I set foot in his place.

"I didn't mind the abuse. I was doing my work, and I was not afraid, and even when the saloonkeeper told me as he ordered me out, that if I dared to come in his place again he would pitch me bodily into the street, I only smiled and replied to him: 'God bless you, brother!'

"The following week I went into the saloons as usual, and late in the afternoon visited the bar-room of the man who had threatened me. He came from behind the counter in a towering rage as soon as I had entered, and cried out with an oath that he was going to keep his word and throw me out.

"Before I could leave the saloon the man seized me by the shoulders, rushed me to the door and gave me such a push that I was hurled across the sidewalk, and fell sprawling in the street, my *War Cry's* scattering in every direction. I was badly jolted, and regaining my feet with difficulty, saw the saloonkeeper standing in his door red with anger, and shaking his big fist at me.

"Now you'll keep out of here, won't you?" he cried, and I answered: 'No, sir, I'll be around next Saturday again; yours is a public place. I am on the King's work, and I'm coming back.'

"The man half-smiled at this and said: 'You come back here, if you dare; I swear

I'll never lay hand on you again, but I'll a bulldog that I'll turn loose on you, he'll tear you to pieces. I don't want here, and if you come you come at your peril.'

"His threat rang in my ears all the way and when Saturday came around again must confess I felt a little worried; I was determined to go to that bar-room, tried to get one of the soldiers to go with me, but she wouldn't hear to it, and that she was always afraid of dogs, was especially opposed to going near a bull terrier.

"I approached the bar-room at my usual time, and when I stepped into the door heard the proprietor whistle. There was a rush of pattering feet on the sanded floor of the adjoining cardroom, and into the saloon rushed a full-grown terrier, and, rected by his master's 'Sick her, boy!' darted towards me.

"I felt myself in deadly peril, and in moment prayed to the Lord to protect me. Through my mind flashed my thoughts, and I recalled how Daniel, who cast to the savage beasts, was saved by God, God saved Daniel, and that same God the power to save me, and fear left me suddenly as it had come.

"The dog reached me, and I held out my hand coaxingly to him, snapped my fingers and said soothingly: 'Good boy, lay down good boy!' I love animals and genera dogs and cats and other domestic beasts take to me, and I was not greatly surprised to see the bull terrier evince a friendliness when I had spoken to him.

"To the consternation of the saloonkeeper the terrier fawned on me instead of tearing me, and as I patted the great dog's head calling him 'Good boy,' the while, licked my hand affectionately.

"I felt supremely happy in the moment feeling that God had shown His power to protect me, and I looked at the barman smilingly and said: 'I guess you'll send a lion against me when I come again, won't you?'

"The man called his dog off and smiled himself in a half-friendly fashion. 'No, won't send a lion against you, or a bear either,' he remarked. 'You win the victory and you can come in here whenever you like, sell your papers, and convert my customers, too, if you can.' I was overjoyed and left the place really feeling that I had won a victory.

"The saloonkeeper meant what he had said, and the following Saturday, when called at his place, he received me courteously, bought two of my papers himself and induced several of his customers, also to buy them.

"I had opportunity then to talk to the proprietor himself, and many of his customers, and I feel that I interested them in the message of God. I was always treated respectfully, too, and whenever I would enter the place the bulldog would whine in the backyard until he was unleased and then he would rush in to see me.

"Yes, I have had many trying moments but none were so thrilling as those which made up time while I stood fronting the

average, snarling terrier."—*New Orleans Picayune*.  
[... very similar recital of the subduing of a ulu set on her in a saloon, can be told by most of our members now living near Philadelphia.—Ed.]

**Religion to be Safeguarded at Home.**

The times are becoming more and more anxious for the future homes of God's people. Skepticism and infidelity are permeating more and more the ranks of Christian workers. The great schools of the age are beds of free thought so-called. The authority of the Bible is being impugned in every citadel of learning where its truth is expected to be secure. Many of the universities, whose influence is so wide and so potent as next to the Bible to be almost all-powerful to shape the thought of the age, are no longer willing to submit to the authority of the book which for ages has been supreme in the councils of churchmen and laymen, the higher law by which all moral questions are to be tested. These schools are teaching our boys and girls to disobey their Christian parents, to refuse to follow the moral law as embodied in the Ten Commandments and to set up the higher law of scientific discovery by which all things are to be tested. Thus the home training given by mothers and by women teachers in the schools, Sabbath and secular, is being set aside as out of date and unreliable.

The university is the source of supply of teachers for other colleges and schools and for ministers of the Gospel and public officials, scientific men and business men, and is moulding the sentiments of the children of wealth and literature and refinement.

It is undeniable, therefore, that the faith in Jesus Christ of the future generation will be greatly imperilled.

What has this to do with the Woman's department? What can women do to counteract this almost omnipotent influence of the university and other schools? Mothers have the young mind in their hands in its earliest and most pliable stages. They can give more special attention to the religious instruction of their children, which is generally conceded to be much neglected even in Christian homes. Since the introduction of maintenance of Sabbath Schools, or they mostly are called, "Sunday" Schools, others have not felt that such careful training at home is needed as in former times when there were no Sabbath Schools. But here is an old saying that "what is everybody's business is nobody's business." This applies to the religious training of children. The Sabbath School is no substitute for the home, but it is supported as a help to the home in the religious instruction of children. If depended on as a substitute for the home training it will be a failure and not a real help. Just here lies the great danger to the children who are now in school. They are much neglected at home in religious training and they do not get it and cannot get it, in the nature of the case, from the Sabbath School teacher who only sees the child for one-half hour one day in a week. It is absurd to think that in that

half hour the child can learn all that it needs to know on religious questions and true morals.

In addition to this, many of the teachers in Sabbath Schools are young and have little knowledge of the real principles of religion themselves. They are not capable of taking full charge of the religious education of any one even if they had the time given them for the purpose.

Those who are most with the children have the best opportunity of building up their religious character and fortifying them against the unbelief and errors which they are compelled to meet with in the work of the world. This is the proper work of the mother and those who have charge of the home management.—*United Presbyterian H. Miss.*

There are people who would not steal a pin, would not hurt a house fly, would not take a spoonful of intoxicating liquor for a beverage, but who think nothing of robbing a man of his good name, sticking the knife of scandal into a neighbor's back, and passing around a bottle of libelous drink about an absent human brother. Here is a vice to which good people are addicted. "Thou shalt not bear false witness against thy neighbor" deserves a place among the mottoes that hang on walls of societies, at street corners and in homes and hearts.

**AN ADVANTAGE OF DISTINCTIVENESS.**—A writer in the *Home Herald* says: "Sometimes I think it would be a lot easier if we Christians had had some sort of uniform like the Salvation Army, which would set us off from all the world as a peculiar and special people. It's easier to be good when you know that everyone expects you to be, knows it when you aren't. A Salvation Army uniform would look so much out of place at a saloon or a cheap theater that everyone would notice it and comment on the fact. We Christian soldiers, if we were all dressed alike, would have no trouble in keeping always in the straight path. But we have no distinguishing mark; we are just like other people in our look and dress, and so the temptation comes to be like them in our action, too, to carry water on both shoulders, taking the benefits of Christian citizenship when we are among Christians, and being 'all things' when we are in different company. We haven't the uniform, but we have the name. To me it is far more sacred than anything else possibly could be. As we would shrink from any action which would soil our country's uniform or its flag—the symbols of the government of man—should we not dread a thousand times more to smirch his name, that badge of our citizenship in the Kingdom of Heaven?"

**Bodies Bearing the Name of Friends.**

Our sympathies are affected for the family of the late E. THOMAS SMITH, of Merola, near Woodland, N. C., who, on the night of the 21st ult., lost by fire their plantation home. The loss was complete. His widow, Louisa B., and the two young boys, Oscar P. and Harvey G. Snipes, managed to escape unhurt, but their wearing apparel, along with the provisions and furniture, was destroyed.

**Correspondence.**

A PECULIAR FRIEND, PECULIARLY GOOD.—I knew the Friend (whose poem is enclosed) in my younger years, and if he is living now he is a very old man. He was certainly very peculiar in his ways. He dressed very plainly and many made light of him. When he stood up to speak in meeting, he would often stand for some time before he would say anything; and I saw him rise to his feet in a meeting that was appointed by a traveling minister, and he stood so long that an elder, who sat at the head of the meeting, went to him and put his hand on his shoulder, and then he sat down without uttering a word. I think in those days we needed reproof, for often there was too much speaking without the Life. He was never acknowledged as a minister that I know of, yet I believed he was divinely called. He visited at my house many times, and was a farmer by occupation. I was on a journey and stopped over night at his place, and asked him why he built a house with so many bed-rooms in it, when he replied that he might "entertain travellers" who did not wish or think it right to lodge at hotels. He was a man of a very tender spirit and upright and just in all his ways, and truly was not of this world.

**Gathered Notes.**

THE LEISURE OF EASY MEN.—These are days of big things in the financial world. The public was amazed by the announcement of the taking over of the Western Union Telegraph Company by the Bell Telephone Company and the organization of a billion dollar trust, overreaching even the figures of the steel trust. Then came the news that J. P. Morgan had bought out the Equitable Life, on a journey well stopped over getting together under Morgan management of the New York and Equitable Life Insurance Associations, six New York City national banks and seven trust companies, aggregating resources officially printed amounting to \$1,884,422,548. And yet this financial Colossus eats and sleeps, and plays golf, and goes to church and social life, and leisure, or recreation and travel. We have noticed that it is the men who do scarcely a day's work in a week that complain of being so busy that they don't know whether they are "about or horse-back."—*The Christian Nation.*

IMAGINATION IN WRITING HISTORY.—Professor Hart lately delivered a criticism before the American Historical Association, saying in part:

"The pressing danger of the Republic, it is said, is inaccuracy; the schoolboy does not know how to add nor the graduate student in history to tell a story truly. We know that the daily press has little regard for truthfulness, because every evening paper is constantly convicting every morning rival of falsehood. The records of Congress are full of speeches that were never spoken and omit much of the raciness of actual debate."

The names of the men composing a jury in the days of the Puritans read like a joke, but it is an actual jury, duly recorded in the court records of the time of Cromwell. The names of these twelve men are as follows: Accepted Trevor, Faint-not Hewet, Make Peace Heaton, God Reward Smart, Standfast-on-High Stringer, Kill-sin Pimple, Fe Faithful John, Fight-the-good-Fight Faith White, More Fruit Fowler, Hope-for Bending, Fly Debate Roberts and Return Spelman.

FROM NEW ENGLAND comes the news that thirty-four lives have been lost and many injuries received during the hunting season just terminated. Two of those injured will be blind, and several will be maimed for life.

FOR SIMPLICITY IN RELIGION.—The following plea for simplicity in religious services and organization is sent us by a Friend, says the *Intelligencer*, who clips it from the *Chicago Record-Herald*:

"Bishop J. H. Vincent, at the Methodist preachers' meeting recently, asked his hearers to give up the theatrical displays in the church and return to the simple services such as the Quakers used years ago. 'Too much symbolism weakens faith,' he said. 'Our congregations come as milliners' and tailors' dummies rather than modestly garbed, as they should be. Flowers, music, incense, and other things of the latter class are innovations. Rather than that let us have good, forceful sermons and less of the nonsensical displays.'"

The real issue between parties, both in Great Britain and Germany, is a pocket issue. Great deficits caused by vast and unwarranted naval and army expenditures have necessitated new taxes. Around the question of

who shall pay the taxes the battle rages. There will be no right settlement of the matter involved until the nations shall get rid of the middle-headed idea that the best way to insure international peace is to get ready for international war.—*Philadelphia Record*.

**UNIVERSITY EXTENSION LECTURES.**—It is seldom that the University Extension Society has provided Philadelphia with such an attractive program of lectures as is offered in its Winter Announcement just issued. The list of lecturers includes such well-known names as Henry van Dyke, F. Hopkinson Smith, Hugo Munsterberg, John Gower Powys, Richard Burton, William Norman Guthrie, Ian C. Hannah and many others. Professor Burton, the well-known Oxford lecturer, whose courses have aroused much interest here in recent years, arrives this week from England to continue his courses for the Society. Dr. Ian C. Hannah, of Trinity College, Cambridge University, will also reach Philadelphia this week to resume his lectures.

The announcement of the work to be done in Philadelphia is of special interest. The winter season will be opened by Dr. van Dyke, on Second-day evening, First Month 3rd, when he will give the first of his course of lectures on "The Spirit of America" in Witherspoon Hall. These lectures were given by Dr. van Dyke at the Sorbonne last year and aroused deep interest in the city. Included in the course are the following: First Month 3rd, "Self-Reliance and the Republic"; First Month 17th, "Self-Development and Education"; Second Month 1st, "Self-Expression and Literature." Dr. van Dyke is followed on Sixth-day evening, First Month 7th, in Witherspoon Hall, by F. Hopkinson Smith who gives the first of his series on "Impressionism and Realism in Art and Literature." John Gower Powys will give two courses in the Witherspoon room, by six lectures on "Ancient and Modern Philosophy—Relation to Life" and "Modern Masters of Literature." On Seventh-day, First Month 15th, Dr. Hannah will commence a course of six lectures on "The History of the English School of Thought in the West," the author of "A History of Eastern Religions and Sects" and courses at the Witherspoon Centre are six lectures by Dr. S. C. Schmucker, Professor of Biological Sciences at the West Chester State Normal School, on the "Life of Animals." Beginning Second Month 23rd; three lectures by William Norman Guthrie, Professor of General Literature at the University of Toronto, on "Great Modern Novelists," beginning Third Month 13th, Hugo Munsterberg, the well-known Professor of Psychology and Director of the Psychological Laboratory at Harvard University, will lecture on "Psychotherapy" on Second-day evening, First Month 24th. Professor Burton, of the University of Minnesota, Ex-Gov. Robert B. Glenn, of North Carolina, Professor L. M. Smith, of Oxford University, Sara Yorke Stevenson and many others will speak in the Witherspoon series.

With the opening of the Winter University Extension work in Philadelphia, there will be a general resumption of work at the many outside centres, which include the Lakeland Extension Centre, in the Westtown, Glenside and nearly all the other centres, as well as many more distant places. There will appear also at the Pierce School, Dr. Robert Ellis Thompson, who will deliver two courses on "Political Economy," beginning First Month 7th, and on "English Literature," beginning Second Month 18th.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—Among the subjects to be considered by the present Congress is that of the preservation and the proper development of the natural resources of the country. It is explained that "the real problem to be solved is how far to disperse the public lands containing water power sites, coal and phosphate." Such lands have been withdrawn from entry under the general land laws, but they cannot be held indefinitely, and there is no specific law governing their sale or lease. It is stated that the coal lands must be developed; that the coal lands that the resources must be taken over by private capital, and yet there must be a check in the way to safeguard against monopoly. These are the intricacies with which Congress will have to deal.

Figures compiled by Bradstreet's on the basis of the 1910 figures of ninety-six articles entering into general consumption, and admitted to duty at the rate of cost of living. The man who has made the most in the wholesale prices a pound of each of fifty-nine commodities, which are daily consumed or purchased by the people, would have had to pay \$1,217.77 on Seventh Month 1st, 1916; \$6,793.33 on Third Month 1st, 1917, and \$7,226.00 on Seventh Month 1st, 1919. Secretary Wilson,

of the Department of the Interior, is reported in a recent Government publication to have reached the retail price of the retail price averages something like thirty-eight per cent. greater than the wholesale price. In England the Consumers' League has been organized expressly to keep down prices. These combinations of consumers decide what, as a general body, they will buy, and to a large extent what they will pay. They will succeed, which enable them to supply themselves with commodities without the profits of the middlemen and the combinations. In some instances they have carried this idea so far as to manufacture shoes.

According to recent census returns there are five hundred and eighty-two persons out of every ten thousand of population arrested and lodged in jail each year. These figures, which are based on an investigation of conditions in the hundred and fifty-eight of the largest cities of the United States during 1907, show also that thirty-five per cent. of all arrests are made for drunkenness.

In a recent meeting of Scientists in Boston, it was stated that the discovery of a systematic error of about one degree in the passage of vessels across the Atlantic was the principal result of the first crossing of the magnetic surveying ship *Carnegie*. The discovery of the error was made in a voyage of England. The general effect on transatlantic vessels is to throw them to the northward of their course. One of the peculiarities of the error is that it turns the vessel's head always to the westward, whether bound east or west.

The laws recently passed in Pennsylvania regulating the labor of minors, went into effect on the 1st of 1919. These laws prohibit the employment of any one under fourteen years in industrial establishments or coal mines in the State, and provide that persons between fourteen and sixteen may be employed only when they are provided with certificates setting forth their age and the fact that they are to be employed intelligently. No one under eighteen may be employed in certain occupations deemed hazardous.

According to Secretary Joseph Kalbfus, of the State Game Commission, five hundred bears were killed in the mountain regions of Pennsylvania since Tenth Month 1st of the season, now closed, was opened. This is the largest number in ten years.

It is announced that Yorkers, N. Y., is to have women on the police force. These new members will not wear uniforms and their work will consist in canvassing the poor sections for cases of sickness and inspecting the premises to see if they are in a sanitary condition.

**The American Agriculturist** is reported to have ascertained by careful investigation that nearly one million new farms have been created in the United States during the past ten years, and that there are now nearly three times as many farms as in 1870, and that a great increase has taken place in the value of farm lands and live stock and farm buildings in this period.

Governor Fort of New Jersey, in a recent address before the New Jersey Teachers' Association, deplored the abandonment of the time-honored custom of reading the Bible in the schools of the State. "I am one of those," he said, "who believe it was a mistake to open up even the schools the reading of the Bible at that time—I would have the children to read only on account of the morality it teaches, but because of the English prose it contains."

According to estimates made by N. B. Kelly, supervisor of the census for this district, the census of 1910 will show that Philadelphia's population is 1,600,000, or an increase of 1,000,000 in the last decade. The census of 1900 placed the population of this city at 1,275,000.

The director of physical training in the New York public schools has sent out a general notice to the teachers ordering them to keep the temperature in the school rooms at sixty-eight degrees. The English school keeps the temperature down to sixty degrees. The physical director says that the reason for this is that the scholars will do better work at the lower temperature. The cooler the air in the school room, the purer it will be.

FORBES.—Great interest is taken in England in the advantage which a recent parliament soon to be held. The German have been earnestly shown by some of the speakers, one of whom recently said: "Let us free ourselves from the delusion that a nation grows richer by buying up its own borders what it is perfectly able to produce for itself. Foreign trade is a blessing, where with the excess of the production we buy things which we need and cannot ourselves produce. It is not a blessing where, in the blind worship of im-

mediate and often only temporary cheapness, we our own basic industries to be undermined."

It is stated that a portion of the old wall which Romans built around London in the fourth or fifth century has just been discovered in digging for impurities on Newgate Street. It is five feet long, two feet high and eight feet thick. It is the mortar is peculiarly hard sort used by the Romans in their work.

A despatch from London of the 27th ult., says: "While residents of New York are shivering and shivering, Londoners are discarding overcoats and in clothing by winter in temperature."

In a recent trial of a flying machine in Juvisy, France, Delagrage in a monoplane covered a distance of hundred and twenty-four miles in two hours, two minutes, making an average speed of 48.9 mile hour.

The Japanese Government is desirous of making new treaty with the United States, and has sent a new Japanese ambassador, Baron Uchida, to Washington empowered to negotiate it. The clause in the present treaty allowing the exclusion of Japanese day schools for white children, is particularly distasteful to Japan. It is stated that as things now stand, Japan is the only country to this country has almost a monopoly of affairs in the United States. It is the Government insisting that only such laborers as had passed from their Government could be admitted. That provision was partially successful, but a further agreement in 1908 shutting out undesirable immigrants brought the annual immigration of Japanese below one million of Japanese annually returning to their country.

#### RECEIPTS.

Received from Joseph Hobson, Agt. Ireland, £4.10 being 10s each for Edward Bell, Alfred Brayshaw, John Douglas, Jr., John Huggard, Charles Elock, J. Green, Frances Green, N. M. Haughton and J. W. Swain, Jr., all for vol. 83.

#### NOTICES.

**NOTICE.**—A meeting of the Yearly Meeting School Teachers will be held at Friends' Select School Building, No. 140 N. Sixth Street, Philadelphia, on Seven-day, First Month 8th, at 9 A. M.

At eleven o'clock Dr. Emily Noble, of New York City, will speak on "The House we Live in." Dr. Nol is the founder of a crusade for better being, development, and the prevention of tuberculosis in children. Her work is internationally recognized. This is the most important educational movement of the twentieth century.

All interested parents, teachers and friends are cordially invited to hear Dr. Noble.

ANNA WALTON.

**WESTTOWN BOARDING SCHOOL.**—The stage will be trains leaving Broad Street Station, Philadelphia, at 6.02 and 6.52 a. m.; 2.50 and 4.32 p. m. Other trains will be met when required at Springville Station after 7 p. m., twenty-five cents each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114 A. WM. B. HARVEY, Sup't.

**DIED.**—At the residence of her son, in Cedar Rapid Iowa, Tenth Month 17th, 1919, FRANCES T. JACKSON, who was the founder of the monthly of Springville Monthly and Particular Meeting of Friends, Iowa.

at her home near Wabash, Indiana, Eighth Month 23rd, 1900, POLLY JONES EVANS, wife of John Evans and daughter of Richard and Hannah Jones. She was seventy-nine years, two months and twenty-five days of age. She was a member of the Springville Society of Friends, but owing to years of isolation from the Society she loved, during these years she endeavored to affiliate with a meeting of the large body held at Wabash, Indiana, until recently, when she and her husband by request became members of the West Chester Monthly Meeting, held at Jericho, near Winchester, Indiana.

—at Haverford, at the home of her son-in-law, Isaac Sharples, on the ninth of Tenth month, 1909, ANNA A. COPE, widow of Paschal Cope, in the seventy-sixth year of her age. Though for many years an invalid and frequently called to endure intense suffering, her kindly interest and sympathy embraced all around her and was a help to many in times of discouragement, and her constant faith in her Heavenly Father was an inspiration to those who lived near her.

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# THE FRIEND.

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## Agencies for Truth.

We feel more like pleading for a suspension of judgment on the claim of Dr. Cook as he went within discovering distance of North Pole, than like condemning him as a falsifier. Even if he deceived himself, or became disqualified by hardships and sufferings to judge aright, a verdict is due to him that he is guilty of deceiving others. We leave with the righteous Judge of all the earth the decision as to which is the preferable state of mind in which either of the two explorers came home. We find relief in the words of the *scopical Recorder*:

That Dr. Cook did with his time after he left the far north for the farther north and conditions of great danger and intense suffering, we are unable to determine, and it is not a ridiculous inference to conclude that with one hope on his mind amid such conditions his mind may have given way and what he hoped for became to his ordered mind an accomplished fact. We would far rather believe that he is "deluded" than that he is the great liar which some of us almost eager to believe he is.

We note with pleasure the discovery, appearing in this episode, that truth is the center around which the mind of the world of humanity must revolve if it expects peace, and that there are departments in which truth is held as indispensable. It is requiring to see the demand for truth so strictly insisted upon in the geographical and scientific world where every approach to a false inaccuracy is indignantly stamped upon. Yet we have to deplore that in the religious and the social world a much more erroneous sense of truth is tolerated by some sides, and by others even confused with truth. George Fox stands out as the most prominent figure in the modern church to correct errors from truth in the speech and

practices of society, and the winking at or fostering of pious mendacities supposed to be useful in worship or profession. The exaltation of "the Witness for Truth in the heart of man" was the grand master-stroke levelling to the ground in principle all "that loveth and maketh a lie." So there came in a new name amongst the Societies of Christendom: "The Friends of Truth." And their testimonies and reminders for truth and the word of its inward witness have had a protesting service against much in speech and practice that has not its foundation in truth.

More deeply vital than the physical truths are those spiritual discoveries and leadings, as experience is able to bear them, which men, women and children are called upon week after week to assert as their own individual findings and condition in vocally declaring that great word, "I believe" thus and so in God and Christ and eternal matters, and then some can go away from such stupendous statements into society or business or personal tempers and do as no experimental believer in Christ could consent to do. A learned society, it appears, would withdraw its diploma from a false professor of having attained to a certain state or discovery, but would leave the church to its own course in its department of truth. But behold, the Head over all things to his church desires "truth in the inward parts, and in the hidden part would have us know wisdom." There is a likelihood of manufacturing hypocrisy by forms of ecclesiastical machinery to which all are expected to conform; while on the contrary He who is Spirit seeks worshippers who shall perform their exercises in nothing less than truth, as well as in spirit.

And especially in forms representing a state of praise, or announced for "singing to the praise of God," the mechanical sounding forth of words untrue to the person or party seems to us especially blatant. Whatever recital is called for by the minister, it is not called for by God who is Spirit, except to be delivered *in truth*. Is the singer's condition a sinner's condition? How can he "sing to the praise of God" the professions of a condition in which he has spiritually no part nor lot? It is sometimes said, "It is as bad to sing a lie as to tell a lie." And yet

churches will hire immoral persons to do it. And though they would doubtless prefer employees that would "sing with the Spirit and with the understanding also," (and doubtless there are instances when a worshipper is so inspired), yet it is on the whole inevitable that we cannot admit the stated, systematic singing without having to expect it to be the artificial,—a performance of a man-made exercise in the very fact of its being artistic and professional. As an acquaintance of ours sometimes puts it, "if we introduce presumed spiritual songs into our public meetings, it is the artificial that we shall get." While we might say that our other vocal offerings are also liable to the same risk, yet that can not so readily be done as where words and tones have been committed to memory to be voiced in concert. Public prayer in the Spirit, and prophesying often indeed contain inspirationally their heartfelt melody, such as cannot be accused of being a manufactured product. But tones among us that are a creature of habit, must be classed as a human product.

Nay, it is not the "Friends of Truth" who could, in the infancy of criminals now in prison or in society, have declared, after the application of water upon them, "Since this child is now regenerated;" it is not our devotees of truth who could take those same unrighteous characters now, on either cheap or dear outward terms, irrespective of true change of heart, and say, "Thy sins are forgiven thee," and not then without the inspeaking witness of Divine authority; neither is it such truthmen who can, in publicly offering prayer or praise on behalf of an indifferent congregation say, "We adore Thee!" or who can call on them to sing it whose heart is far from Him.

It is this general sense of unreality in stated public worship that much discredits it and causes it instinctively to be deserted by many men who, whatever their lack of profession for themselves, yet respect the evidence of truth in others. In so sacred a service as religion they want genuineness. They do not find themselves fed without it. Truths may inform them, but necessary as they are, will not feed them, but the Truth will, and they want the witness of it in their hearts to be met. In the standard for wor-

ship which our religious Society stands for and should represent, there is less to dissipate the movings of inward reality, than there is under standards where expression is compulsory and mechanical. There are times when for souls' sakes even this may be reinforced by the holy anointing, though the proceedings are not held dependent on that.

But our upholding the superior claims of a worship that is in truth and in spirit, becomes much discredited amongst the churches by the poor success which many of our members, the supposed exponents of such worship, consent to make of it, being at ease in Zion, or members by tradition and not of the sanctuary. If our members as a unit truly waited upon God in the worship which He seeks, it would cause a revolution in public worship far beyond our borders.

### An Honorable Restitution.

A case was reported to us last week which deserves honorable mention for its honesty, and we could hope not to say for its rarity.

In the year 1847, an appropriation from a school fund was made for six months' board and tuition of a boy at Westtown School. After reaching manhood, he married out of the Society, for which offence he was disowned. He prospered in business, and a short time ago sent the present treasurer of the fund a check to cover the appropriation made for his benefit so many years ago, with interest, the latter amount being twice that of the principal. In his letter he said he had always entertained a kinder feeling toward the Society, and enclosed the check with a hope that it would be of benefit to some worthy boy or girl.

The check was suitably acknowledged in a letter signed by all of the present Trustees of the fund. There are many men and women living to-day who owe their education wholly or in part to the liberality of the estimable Friends who subscribed to these school funds. If those who have prospered in business would follow the example of this former Westtown boy, such substantial recognition of assistance could doubtless be used to advantage at the present time. The income of our funds is less than it was then, while the cost of board and tuition have more than doubled.

Several cases are known which are the reverse of the honorable one just recited. Young persons have been induced to join our religious Society with the motive of getting free board and tuition at Westtown, or at least the course of tuition at a Friends' School. Sooner or later, after the object has been accomplished, we hear of their leaving the Society of Friends which educated them under the prospect that they were to be Friends. This cannot wisely be complained of if they become honestly convinced of a duty to join another religious persuasion; but the same honesty, if sound, is believed, would convince them of the duty of refunding the cost of the education to the school whose purpose they had disappointed. Some do think of this duty, but if it occurs to others they show no signs of it.

Indeed a school like Westtown, which gives to all its children their board and tuition below cost, leaves ample room in

each case, for rich and poor beneficiaries alike, to refund the balance of cost when of pecuniary ability to do so. This would be following the honorable example of the occasion of these remarks.

### The Work of a Sincere Minister.

The strong, manly body of men who, during the seven days of the week, bring messages of hope to the hopeless, love to the loveless and rebuke to the erring; who are ever attempting to rekindle the flickering fires of honest determination in human breasts—the men, in brief, who have sacrificed all possibility of worldly position and financial emolument, who stand always and ever at the battle front of civilization engaged in mortal combat against every known form of crime, evil and sin (and presenting the only cure for it), surely such a body of men are entitled to respectful consideration.

Like a mighty conqueror, Jesus Christ has been marching down the ages. Every year for the 1,900 years since his resurrection has the triumph of his cause increased. As Richter says: "Christ has lifted empires off their hinges and turned the streams of history into new channels." Emerson notes: "The name of Christ is plowed into the world." Even does the radical Renan admit: "His life has been made a cornerstone to the building of our race." The circles of his influence are ever widening and expressing themselves in new guise. The crested waves of his truth—spiritual morality—are becoming mightier each generation. The mental sky of the twentieth century is luminant with softening lights from the person of Christ. But we pause to ask, by whom, from the human point of view, has this work been done? How have such prodigious miracles been wrought? From whence cometh these civic, commercial, philanthropic and moral awakenings? And we learn to our astonishment that in the main the woodsmen who have cut away the old forests of superstition and dead wood of pagan ignorance have been the humble, obscure "missionaries of the cross." They have carried the Bible in one hand and the spelling book in the other into every city, town and hamlet of the civilized world; and as two windows opening truthward, they left the church and school. Through these windows, or eyes, a part of mankind has looked upon God and profited, hence our twentieth century. In truth, the true pioneers of truth, the real master builders in our new civilization, have been the ministers of Christ!

God bless them in their sorrows, trials, poverty, discouragements, joys and victories. Never were they more in earnest than now, and never were they more needed to give true spiritual balance to the present moral awakenings, which all good men are praying may soon shatter the new manifestations of human greed and inhumanity to man, peculiar to our new complex social organization.—*Christian Work and Evangelist.*

A FROWN wrinkles the frowner, not the one frowned upon.

### Some Fruits of Faithfulness.

(Continued from page 210.)

Let us look for a moment at the physical and social conditions about them. A considerable farm land has been cleared the city, and is now used for agricultural and dairy purposes, much of this hill, try farther back from the towns is thickly wooded, and a walk of a mile in almost any direction brings one to a mouth of a "hollow." Taking the rough stonewashed road which closely skirts little stream, one frequently comes up clearing of an acre or two, devoted to growth of corn and some of the hard vegetables, or the rank tobacco plant. It may be a one or two-roomed house, either of logs or of unplanned boards. floors are the rule, a shelf or two will all the dishes to be seen, and the furniture generally consists of one or two bed table, cook stove, and a chair or two, lieu of the latter, the trunk of a tree set off in sections about the height of a chair makes a convenient substitute. Sometimes a bureau or a rocking chair may be a part of the furnishing, or possibly a clock be ticking away, giving a more definite of the time than may be gained from position of the sun. On pegs driving the wall, a gun or rifle has its resting place.

The man of such a house as this occasionally get a few days work from some more prosperous farmer or landholder near the town or city. He may get several weeks work clearing off timber or brush. At other times he may work in his truck or tobacco patch, and eke out a small sum by selling the products of his labor. The wife, a woman, generally shows in her face the sult of hard work and little to do with, the lively little flock of barefooted children seem to be very free from care, as they p through the open doorway at the visit or shyly come forward as mother calls them to be introduced.

With but little nourishing food, a supply from none too safely guarded stores and ignorant of the primary laws of hygiene and sanitation, it is not surprising that sickness and fevers should be frequent, notwithstanding the healthy climate.

The district schoolhouse, of which there now seems to be a number proportionate to the settlers, is almost the only public place of assembly, and naturally serves, not only as a center of instruction for the youth, but for political and school board meetings. First-day schools, and religious gatherings when the latter are held. Here occasionally a circuit preacher of the Baptist, Methodist or "Christian" faith may hold a meeting which most of the surrounding population who are church-goers attend; such meetings are not held with regularity or frequency.

On the First-day of the week, little companies of children and some of the adults will assemble here for "Sunday School" and sometimes under the leadership of an interested worker from a larger center, perhaps led by one of their own number will sing a few hymns and go over the lesson leaf provided for the occasion.

One hot First-day afternoon as a little

company of Friends approached such a school-house, with the object of holding a Friends' Meeting, upon the conclusion of school "services," it was touching to the men to observe through the open door a young man clad in blue checked shirt, with a coat, vest, collar or tie, standing before the children and addressing them to the credit of his ability. Later on, when our meeting was gathering, this superintendent tenderly picked up a sleeping babe from the cradle on which it laid, and held it in his arms throughout the period of silent waiting. The two or three little tots less than six years old snuggled up to his side. For him to come to a "meeting," meant that he must hug his little ones with him, and though his voice had reached him but two hours before, to meeting they came from their home more than a mile away.

Generally there is no difficulty in obtaining the use of a school-house for "meeting" purposes, but permission must be had from the trustees, and when notice is given, even only a short time before the hour appointed, a goodly little company will assemble. And though the outward appearance of such an assembly may be largely unimpressive with the primitive life about them, yet we may rejoice that the clothing of our spirit is often that of true hunger and thirst for righteousness, and that many in such assemblies who were attending a Friends' Meeting for the first time, settled down into quietness that was profound in its character.

Clearly does memory bring to view such a gathering in a little log chapel (one of the very few in this vicinity) situated on the edge of a woods. The hour was eight P. M., and as this family or that one approached the place of assembly, a number were carrying their lamps or lanterns, for generally there is no other means of lighting the house, and here the people must needs bring their lamps with them. The lesson of the ten virgins is thus brought before one's view, and how as then, some of the lamps burned brightly while others were low and dim, and two at least smoked and flickered miserably, because they had no chimneys. The little building had a seating capacity of about seventy-five, and the seats were soon filled by those living within a radius of two or three miles. After Friends' manner of worship had been briefly explained, and all present invited to join with us in waiting upon our Father in heaven, the company was brought into a silence that was remarkable. Thus while Nature's dew was falling without, the spiritual dew that seemed as if of heavenly distillation was descending upon hearts in that assembly, and as they were baptized together, the Lord was pleased to give messages of love, of encouragement and of admonition, through different channels and by different witnesses.

It will thus be seen that where there has been a growth in religious life among these people, it has not come through abundant opportunities to attend a place of worship. There is nevertheless, on the part of not a few, an earnest zeal and desire for religious life that can only come from true hunger after righteousness. Let notice of a meeting

be given, and old and young of both sexes will walk several miles to be there.

Go into some of these humble homes, and one will often find a tenderness of spirit and a depth of religious experience that is alike surprising and comforting. How refreshing it is to see the tear-drop glisten when the things of the Kingdom are alluded to; and to hear the fountain overflow at times when the Holy Spirit constrains to the sweet office of vocal prayer.

Such in brief are the conditions, physical, social and spiritual, as seen by the writer during a recent visit to this "hill country," and while undoubtedly there has been an improvement in moral standards and some amelioration of the hardships of life, such in the main were the conditions of the outlying country when the subjects of this sketch took up their abode on the edge of it thirty-three years ago.

Coming here almost entirely as strangers in a strange land, realizing that the struggle of life would be a hard one, and that to establish and maintain their home would require the putting forth of every honest effort, what was the attitude of these who were Friends in belief if not in name?

They temporarily made their home with the family of a relative, and when the latter removed to another neighborhood, they still occupied the same house until their own dwelling was built and ready for habitation. Almost two hundred miles from the nearest community of those with whom they could hold religious fellowship, and themselves not in membership, they realized that the light which had recently been shed on their pathway was given to them as a precious standard to uphold, and they felt in no way excused from testifying to those about them what their convictions were.

Adopting the use of the scriptural language and declining the compliments and fashions of the world, they testified by their daily life and appearance that their hearts were set on Heaven and heavenly things. In alluding to this period when they were still the guests of their relatives, and were at the same time struggling under the crucifying power of the cross which had been laid upon them, one of the family said, "When we came here from Maine we had no Friends' books or papers, and only enough of the Spirit to show us our sins and the accompanying fire to consume them; no individual to whom we could speak and be understood on spiritual things. We took up the plain language while living in the same house with our relative. This was a *cross indeed*. When the *Heavens were truly above the earth*, 'thou' and 'thee' and 'thine' were easy pronouns to utter. But when we were too deeply engaged in the things of earth, out would come the Babylonish 'you.' But we persevered and never looked back, for it separated us from the world and worldly professors. We spoke a different language from them; the language of our HEAVENLY FATHER AND ELDER BROTHER, and it drew us nearer to them." Allusion was also made to the consuming of the old man and the forming of the New Man within. "None but those who have passed through the *Regeneration* can understand what we suffered at

this time." They felt the need of a Friends' Meeting, and the nearest one was two hundred miles away. Did they give up as impracticable that for which their souls were longing? Did they put aside the precious privilege which was theirs to enjoy, because there were not others of their persuasion to join with them? No indeed, but rather they illustrated in a very practical way their faith in the leadings of Him who was calling them into a closer walk and fuller communion. If they had no Friends' Meeting to attend, the promise was as fresh then as the day when it was uttered, "Where two or three are gathered together in my name, there am I in the midst of them," and straightway a Friends' Meeting was established and for twenty-seven years has been held with commendable regularity, twice each week in the main room of that house. True it is that often there were not more than the literal two or three, but having realized the fulfillment of this promise to those who wait upon Him, this family were not slow in asking others to come, "taste and see that the Lord is good." Neighbors were made welcome, and as they have joined in this waiting worship the little company has often been baptized together into one spirit, as with one accord their eyes and expectation have been turned unto God. Souls that are weary of the form and ceremony, and are hungering after the things of the Kingdom, have turned into this little meeting, and there found the Bread for which they were hungering; and there are a number in that locality who can attest to the spirituality of worship, and who thoroughly appreciate the privilege of attending a Friends' Meeting.

Honest seekers after truth have frequently visited this home, and under the Divine blessing have been helped by the inspired counsel of this family and by their practical religion, to see the difference between the shadow and the substance, between that which serveth God and that which serveth Him not; and as these have faithfully walked in the measure of light given to them, they too have received more and more. One great, big man came there seven years ago under conviction, and having had some Divine openings, but not yet able to see things in the right light, he came querying within himself and wrestling with his convictions, seeking rest and finding little if any, and complained that he could not see things clearly. "No, and thou never will see them clearly through a cloud of tobacco smoke," was the quick but kindly reply of his counsellor. "Poor man, he liked his pipe, and when I said that it hurt him, but I had to do it," said my narrator, "and when he gave up his tobacco, as he did some months later, he came to see some things very clearly, which he could not see before." Thus this tiller of the soil whose living was literally made by the sweat of his brow, and whose home, as the writer saw it, contained but few of the comforts and none of the luxuries of life, gave up what was perhaps his only indulgence, "counting all things but loss, for the excellency of the knowledge of Christ Jesus his Lord."

(To be continued.)

**THE INEVITABLE TENDENCY.**—When one begins to indulge in doubt as to whether the Bible be a divinely authorized book, the inevitable tendency is to cause that one to hesitate to accept certain statements, appearing to be truthful, as verily truthful. The doubting, if not promptly checked, will rapidly continue, and ere long the doubter will find himself questioning statements which he never before had any disposition to cavil at.

The habit of doubting is very soon formed, especially by those who are not well grounded in the true faith, and who have a natural proneness to doubt. The doubting one first rejects some accounts which do not appear to be of much importance; then he soon finds it easier to doubt the certainty of recorded facts and truths which he had formerly regarded as being vitally essential.

As he reads the Bible he says to himself that a certain statement may be true, or it may not be true. He says that what had once seemed to him as being a declaration from God, may not, after all, be such, but rather the opinion of a mere man, and not at all trustworthy. I say that this is the inevitable tendency in one who gets started in the habit of doubting Bible statements, commands, and doctrines. In many cases this practice of doubting has been occasioned by the pernicious teachings of liberal theologians and skeptical preachers.

There is a tremendous drift to-day in this direction, and it is affecting many young people in the land. If they read the Bible at all, it is in a questioning, doubting spirit; and whenever this is done, the reading cannot be of any large value to the reader. It is as true of adult people as it is of young people.

Now, it is utterly impossible for anyone to obtain from the Bible any large measure of real benefit, if he read and study it in a doubting mood.

There must be a fully open mind and receptive heart in the one who would so read the Bible as to have God speak to him through it. The whole desire of the heart should be to let God speak from the Holy Book; then great light and liberty will come.—*Christian Instructor.*

ONE lady while acknowledging God's goodness to her and hers, told of a rebuke for her lack of faith received from her Chinaman as she responded to his call one foggy, gloomy morning recently. "Good morning, John," was her kindly greeting. "This is a bad day," John looked up and replied cheerfully—"Oh no, not velly bad day. God makee day. You know God?" She acknowledged her humiliation for her short-sightedness. We may each learn a lesson from this "heathen Chinese"—surely not heathen now—and pause to ask ourselves the question, is the time coming when these gems for the Master's crown, won from the depths of heathenism by our means and missionaries, will have to come to America to teach us to see God in works of nature and of Providence, as well as in his works of grace.—*Christian Instructor.*

## An Address to the Young Members of Our Religious Society.

*Approved by the Meeting for Sufferings of Kansas Yearly Meeting, Tenth Month 25th, 1909.*

DEAR YOUNG FRIENDS:—In a measure of that love, which reaches over land and sea, I feel to address you with prayers for your establishment, and preservation in the ever blessed and unchangeable Truth.

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen; . . . nor the fierce lion passed by it."

It is the "path of the just, which is as the shining light, that shineth more and more unto the perfect day." Our Saviour said of Himself: "I am the Way, the Truth and the Life: no man cometh unto the Father, but by Me." And as there is but one Saviour, so there is but one Way to the kingdom of heaven, which is by humble obedience to the light of Christ in our hearts.

"There is one, even Jesus Christ, who can speak to your condition." "Who by the inward revelation of his power, can and will, as we are obedient, and as far as is needful for us in the way and work of salvation, unfold from time to time the mysterious operations of his redeeming love and power." "If any man will do his will, he shall know of the doctrine." "Flesh and blood hath not revealed it unto thee, but our Father who is in heaven."

Robert Barclay says: "It is the inward Master that teacheth; it is Christ that teacheth; it is inspiration that teacheth. Where this inspiration and unison is wanting, it is vain that words from without are beaten in."

William Penn advised his children to make it their practice to read a chapter from the Bible each morning and evening, in the silence of all flesh, with the mind turned inward to the Lord for Him to open the spiritual meaning of the Divine Truths therein contained.

The same worthy predecessor also said: "Oh! you young convinced ones, two snares lie near your door; one of them is liberty and another is imagination."

By imagination he means, that by not humbly waiting for the teaching of the Holy Spirit, some imagine it is right for them to do some things when it is not.

By liberty is meant that lukewarm, indifferent spirit, which has led many through the absorbing cares of business to "neglect the opportunities for daily devotion and for Divine worship, thus opening the floodgates of worldliness to the eminent danger of making shipwreck of faith and of a good conscience."

"I beseech you, therefore, brethren," says the apostle, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

"If we thus unreservedly submit to the turnings and overturnings of our Heavenly

Father's hand, we will grow in grace, come to know an establishment in the Truth in which we will feel required to maintain all our principles and testimonies in the ancient purity and simplicity, even to the peculiarities in dress and address. Unhappily subjects Samuel Fothergill says: "who have entered into fellowship with through the baptism of Christ, the true entrance, have not from imitation, from clear conviction, found this complicity their indispensable duty."

In thus following implicitly our Divine Master in small as well as great things, shall be the happy recipients of that peace which passeth all understanding, in the enjoyment of which we shall evince to the world about us that love which reaches even our enemies.

A dear friend once wrote to me: "I am glad that thou hast felt to take to thyself those testimonies which Friends have always had to uphold; and according to my little measure I desire thy faithfulness. There are times of trial through which every child of God must pass, but He, who was with the Hebrews in the fiery furnace, will uphold and strengthen all that put their trust in Him. The fire burns only the stubble, but the wind blows only the chaff. I have to record in my own experience many instances of unfaithfulness, and I sincerely hope that thou wilt not know many such things, though doubtless they are permitted for some good. May we be willing to lay aside our hopes, our friendships, and our worldly goods, upon his altar and become as little children, following where the good Master leads us and leaving the consequences to Him."

"And as faithfulness is abode in, as they end approaches, such shall doubtless, in their measure, be able to say with the great apostle: 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.'"

HENRY SALONIS HARVEY.

GALENA, KANSAS.

PHILLIPS BROOKS has put the resurrection lesson in these words:

"You are called on to give up a luxury, and you do it. The little piece of comfortable living is quietly buried away underground. But that is not the last of it. The small indulgence which would have made your bodily life easier for a day or two, or a year or two, undergoes some strange alteration in its burial, and comes out a spiritual quality that blesses and enriches your soul forever and ever.

"You surrender some ambition that had exercised a proud power over you, in whose train and shadow you had hoped to live with something of its glory cast on you. You send that down into its grave, and that too will not rest there.

"You surrender a dear friend, at the call of death, and out of his grave the real power of friendship rises stronger and more eternal into your life."



**FORESHADOWED.**

he hands are such dear hands;  
 hey are so full; they turn at our demands  
 o often; they reach out  
 /th trials scarcely thought about,  
 o many times; they do  
 o many things for me, for you—  
 /their fond wills mistake,  
 /e may well bend, not break.

hey are such fond frail lips,  
 hat speak to us! Pray if love strips  
 me of discretion many times,  
 r if they speak too slow or quick, such crimes  
 Ve may pass by; for we may see  
 Jays not far off, when those small words shall be  
 feld not as slow, or quick, or out of place, but dear,  
 because the lips are no more here.

They are such dear familiar feet that go  
 Along the path with ours—feet fast or slow,  
 And trying to keep pace. If they mistake  
 r tread upon some flower that we would take  
 Upon our breast, or bruise some red,  
 But just nod our hope until it bleed,  
 We may be mute;  
 Not turning quickly to impute  
 Grave fault; for they and we  
 Have such a little way to go—can be  
 Together such a little while along the way—  
 We will be patient while we may.

So many little faults we find;  
 We see them! for not blind  
 Is love. We see them, but if you and I  
 Perhaps remember them some by and by,  
 They will not be  
 Faults then—grave faults—to you and me,  
 But just odd ways, mistakes, or even less,  
 Remembrances to bless.

Days change so many things—yes, hours;  
 We see so differently in suns and showers,—  
 Mistaken words to-night  
 May be so cherished by to-morrow's light,  
 We may be patient, for we know  
 There's such a little way to go.

Selection.

FOR THE FRIEND.

**Letter from Fairhope, Alabama.**

I wish to call the attention of Friends who may contemplate the change from a more or less rigorous climate to a more mild one, to what inviting features Fairhope, of Baldwin County, Alabama, may have; and it may also be of interest to recite some of the unique features of the place, as the owners claim it to be "a town with a purpose."

I wish to state first, that I have no land selling scheme in mind in doing so; in fact, there is little incentive for any one to encourage others to come here, only as they have the good of the whole community at heart; or, as I am free to confess might be our case, that we might enjoy the companionship of our friends.

As the land in this vicinity is mostly held in trust by a corporation, which leases it to individuals on long terms, the individual agreeing to pay the annual rental value of the land, exclusive of all improvements thereon, thus equalizing the varying advantages of location and natural qualities of different tracts; or, in other words, they are to pay for the natural value, and the location value which the community creates.

On the other hand the "Colony Corporation" agrees to pay all State and county tax on improvements and other personal property, which a lessee may hold on the land, (except moneys and credits), and the balance of the rent fund is spent for the benefit

of the community in schools, library, roads, water-system, wharf, etc., no part of it is used even to increase the fund for the purchase of more land, of which the Colony now owns something over four thousand acres. The fund for the purchase of the land has been contributed to by philanthropists throughout the world, for the purpose of demonstrating through the appropriation of ground rents, what the government might, and they believe ought, to do, through taxation, for the prevention of speculation in the things of nature, and the freeing from taxation of all that the individual produces by his labor.

The town, of about five hundred inhabitants, and the agricultural lands adjoining, lie on the eastern shore of Mobile Bay, on an elevated plateau, which is said to be (according to government survey), the highest land lying in proximity to salt water, between New Jersey and Mexico; being the south end of the water-shed of which the Alleghany Mountains form a part. The business part of the town lies one-half mile from the bay, and one hundred and twenty feet above it; much of the residence part being beautifully situated on the slope between. While the soil lacks some elements of fertility, it responds well to fertilizers, and lies well for farming purposes, are few. Water is unusually pure, being filtered through eighty to one hundred feet of sandy clay. The location is conceded by all to be very healthful, and there is an increasing number of health and climate seekers visiting the place, in both winter and summer.

The land in its natural state was covered mostly with the long-leaved pine, though on the lower lands there are many other varieties of trees, such as live oak, yupon, magnolia, gum, umbrella tree, etc. The principal fruits are figs, oranges, Japanese persimmon, kumquat, grape-fruit, pomegranates, mulberries, strawberries, dewberries, and others.

Besides the regular public school (for the use of which a new six thousand dollar cement block building is in course of construction), the Colony maintains a college, free to all who live on Colony land, called the "College for Organic Education." The avowed purpose of the founders was to promote a "sound, accomplished body, an intelligent, sympathetic mind, and a reverent spirit." One feature which particularly pleases us as Friends, is that the children are taught to answer not by saying "Yes, sir," or "No ma'am," but plain "yes" and "no." There are five teachers employed in the different departments, among which are kindergarten, domestic science, manual training and others. The Colony also supports a free library of more than four thousand volumes, which offers, I believe, an unusually good opportunity to place Friends' books where they would be read. We intend to place some there, but there will be room for more. The people here are mostly from the Northern States, and in fact from all over the United States and different parts of Europe; and, as a rule, are persons of intelligence and culture, and I think would appreciate Friends' literature. Besides a few

whom we knew were connected with Friends, there have been no less than nine different individuals who have spoken with us, who have been attracted to us by our Friendly dress, or appearance, and have told us they were raised's Friends, or had been educated in Friends' schools.

We feel much interested in our surroundings, and also cherish the importance of maintaining the principles of our Society, and we can hardly refrain from offering the suggestion to those Friends who may anticipate a change of home for climatic or other reasons, to "come over and help us."

MARION SMITH.

FAIRHOPE, Alabama, Twelfth Month 24, 1909.

FOR THE FRIEND.

**An Exhortation to Faithfulness.**

Having felt for some time that it would be best for me, in my small measure, to write a few lines by way of encouragement to all who are cast down, I would exhort you, oh dear friends, do not give way to discouragement, but keep your eyes single unto the Lord, and be enabled to say with the Apostle Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."

If we are always faithful and obedient in everything that we believe our Heavenly Father requires of us, we shall realize hard things to become easy and a way made for us where there seemeth to be no way.

In our every-day life, while our hands are busily employed in service at home or for others, if we keep our hearts turned unto our dear Redeemer, with the thought that whatsoever we do, we will do it heartily as unto the Lord and not unto man, I believe we will be blessed in so doing. It is only the faithful and obedient ones that will receive the crown at the end of the race. If we are not willing to bear the cross we must not expect to wear the crown. Our Saviour said: "Whosoever doth not bear his cross, and come after Me, cannot be My disciple."

Oh! why need any of us become discouraged, when the way has become so plain, that wayfaring men, though fools, shall not err therein.

We must not expect to go through this life without trials and temptations; but if we live as we should, I believe we shall be given strength to overcome them all, and say with some of old: "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

Hoping these lines may encourage some poor, tired one, is the prayer of one who desires the everlasting welfare of all.

A. A. STRATTON.

PASADENA, California, Twelfth Month 1909.

WHILST in Amsterdam in 1821, Thomas Shillitoe says: On our way a young man, an Englishman, pressed us to turn into his shop, recommending me to see the palace and gallery of fine paintings, to which he told me I might have easy access. Finding he was a high professor, I gave him to understand what had been my motives for leaving my home to visit the continent, adding that

spending my time in such a way as he advised would ill become me, who professed to be sent on such an embassy. He manifested great surprise that I should object to gratify myself in what he called an innocent way, and attempted by strength of argument to persuade me there could not possibly be any impropriety in my indulging my curiosity in such things, but I being strengthened to support the reasons I had advanced, and to point out the vanity and folly of all such things, he quietly yielded. A relation of the young man standing by, in a few pertinent expressions, confirmed the truth of what I had advanced, and after my making a few more observations, he parted from us affectionately. — *Third volume Friends' Library.*

### Correspondence of Abi Heald.

(Continued from page 205.)

Third Month 14, 1875.

*Dear Children:*—It has been long since I thus addressed you, feeling so little ability, yet in nowise have you been forgotten by me. I feel desirous for your preservation in the Truth, believing that there are trials and tribulations we all have to pass through, in order for our refinement, that we may become useful in our religious Society and neighborhood and family; that we may do the little that is required at our hands, entering joyfully into work, working whilst it is day, though there may seem to be darkness around. Remember Him who said: "Let there be light;" and there was light. So it is even the same to this day. All those who put their trust in Him, He will in nowise cast off. How encouraging is the language: "Greater is he that is in you, than he that is in the world. In the world ye shall have tribulation, but in me peace. Be of good cheer, I have overcome the world." Yes, dear children, all those who put their trust and confidence in the Lord, He will arise for their help. Give not out, but double your diligence in order to obtain the prize. Hear O Israel, the Lord thy God is one Lord, and thou art commanded to love the Lord thy God with all thy might, with all thy strength and with all thy soul; and if we love Him above everything else, He will manifest Himself unto us, even coming into our hearts if we open the door thereof. How precious, coming in and supping with us and we with Him. Yes, there is encouragement still for you, even through all your afflictions. Has He not been near with his presence, sustaining and comforting you? There is no other way but to abide faithful to the end of the race, for it is those that hold out faithful to the end, that shall receive the blessing. And I believe the language has arisen for your encouragement: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee; O Israel, fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." As He cared for Jacob, so even will He care for us in the

present day. We had Ellwood Dean at our Quarterly Meeting and at our Monthly Meeting also; yet I think he did not feel entirely relieved. At our last Monthly Meeting I obtained a minute to visit Springfield Monthly Meeting and Marlborough, and had two meetings from amongst Friends. Oh the weighty responsibility that rested upon me, no language can tell, that of appointing meetings, especially amongst other people. Yet I was favored with the presence of the great I Am (and unto Him belongeth the praise), and to return with the reward of peace. This day has brought my dear Frances very near to my best feelings, with desires that the rest of our children may be favored to make such a peaceful close. Yet, dear son, we have our trials; . . . yet we still look forward to better days. O that it may come in our time if right so. I feel very desirous of doubling our diligence, and having our lamp trimmed and burning, and that the watch may be maintained through all. Give my love to your dear parents and their family. I often think of them and hope they will be rewarded for their care over you. With the salutation of love, I bid you farewell. Yes, farewell. It seems as though the time does not open with clearness for us to move to Iowa. When it does, we can give all up cheerfully, though we have a good home and comfortably fixed. I do not feel ready yet.

First Month 28th, 1873.

*Dear Children:*—We received a letter from you some time since, and think it time to answer it, for it is always pleasant to hear from our dear children, and it was truly comforting to hear that you had a good Monthly Meeting, and I hope you will be enabled so to walk as to be accounted worthy to have a seat in the assemblies of those that are endeavoring to walk in the strait and narrow way. And verily do I believe the good Master will bless all your honest endeavors, though they be ever so feeble. He that careth for the sparrows, and feedeth the young ravens when they cry, will, when we secretly put up our petitions unto Him, deign to look down and have pity on us; therefore, the language seems to be this morning: "Trust and believe in Him, for He it is that can do great things for us." Often is my mind turned toward you with living desires, that the hands that are ready to hang down, and the feeble knees, may be strengthened to go on in the good old way, and that there may be more of an earnest cry and enquiry after the ancient paths at the present day, turning inward and there waiting in stillness before the Most High, that our spiritual strength may be renewed; that we may be more and more a spiritually-minded people; that the gathering Arm may be over us, as it is stretched out still, I believe, to preserve and protect his children. Then when we are in deep distress we can turn unto Him in full faith. And how does He arise with healing in his wings, comforting the poor, weary, tried and tribulated mind. Oh how comforting it is to remember the goodness of our dear Lord, that fitted and prepared thy dear brother for a heavenly mansion. I can do no less than ascribe glory

and honor to his ever adorable Name, w alone is worthy, worthy forever and ev saith my soul. There is no cause of grief his account, but rather of rejoicing, altho a trial to part with a dear son. Yet there nothing comparable . . . straying fr the Father's house, and I still hope he will be a meeting, where there will be a way of turning either to the right hand to the left, but that his Holy Presence n perfect the work in . . . Oh how joy ful would it be to us to see all our dear so walking in the Truth as it is in Jesus. . .

Second-day evening. We are in usu health, and I hope this may find you enjoying the same great blessing, for I do esteer it as such. Next Seventh-day week will b Quarterly Meeting. It seems as though comes very soon. Time is passing away A few more fleeting days, and we all sha be numbered with the silent dead. There i nothing in this world worth striving for, bu to prepare for a better. And if we neve meet again in this world, let us strive to b prepared to meet in heaven. I cannot tel when we will move to Iowa until the dea Master gives us leave to go. I wish in al things to move in the ordering of Besi Wisdom. May I get in the low valley, that I may be enabled to know what is required. I believe if it is right for us to move, there will be a way made for us; there seems to be no liberty for us to leave here as yet. I hope to be resigned either to go or stay. It is no matter where we are, if only in the right place.

From your truly loving mother,

ABI HEALD.

ABI HEALD TO H. MICKLE.

EAST CARMEL, SIXTH MONTH 27th, 1875.

*My Dear Young Friend:*—As procrastination is the thief of time, thus has it passed away; and every day brings us nearer the grave. Then how necessary it is to be in readiness at the call of the solemn messenger, that happiness may be our portion. This is First-day afternoon, and how sadly did a covering come over my spirit; yet on turning my thoughts inward, it came forcibly to my remembrance, my absent friend to take up the pen. . . . Those affliction dispensations are meted out for some wise purpose in order for our refinement, no doubt; and to Him and Him alone, be the praise ascribed saith my soul. It seems like a long time in our poor Society, yet let the watch be kept faithfully, ever by day and by night. Oh that the precious youth may be visited by the dear Master, that they, too, as well as those who are in the middle walks of life, may feel his presence to be near them, and with the mind turned inward, then be enabled to hear the pleadings of his holy voice, saying: "This is the way, walk thou therein;" yes how precious is the silence that thus surrounds me at the present. Oh that it may continue, and go down to my dear children and all the precious youth everywhere; that the Day Spring from on high may descend as heavenly dew, resting as the dew upon the tender grass, that there may be a gathering unto the true Shepherd, that sleepeth not by day nor by night, and whose arm is stretched out still,

...cting and preserving the humble little  
 even as in the hollow of his holy hand.  
 I have I had to remember the many  
 nities that have gone before us, we trust  
 their happy homes? I feel like  
 or wanderer in the earth; yet I believe  
 his constrictings that induced me to  
 that part of the land, though nothing  
 a speck or a mite, and of no importance;  
 great were my exercises, known only to  
 who called to the work, and  
 I feel the necessity of going down into  
 every bottom of Jordan, in order for a  
 variation which is necessary. There are,  
 I believe, a goodly number in that Yearly  
 ting who have to go mourning on their  
 because of the deficiencies still amongst  
 n. Oh! may these still hold on their way,  
 be found, even as were some formerly,  
 iding weeping between the porch and the  
 r, saying spare thy people oh Lord, and  
 not thy heritage to reproach."  
 winter I went to a neighboring meeting  
 wo; and had two from amongst Friends;  
 y were truly exercising ones, yet favored  
 return with the reward of peace: for which  
 or praises are to be rendered forever and  
 rmore saith my soul. I often  
 nk of meeting, and desire that Friends  
 rywhere may be on the watch, making  
 ight steps for their feet. In that love  
 ikh knows no bounds, I bid thee an  
 affectionate farewell. From thy attached  
 end,

ABI HEALD.

(To be continued.)

**NO ESCAPE FROM DUTY.**—A sense of duty  
 rises us ever. It is omnipresent, like the  
 sky. If we take to ourselves the wings of  
 a morning and dwell in the uttermost  
 parts of the sea, duty performed or duty  
 elated is still with us, for our happiness  
 our misery. If we say the darkness shall  
 ver us, in the darkness as in the light our  
 obligations are yet with us. We cannot  
 scape their power nor fly from their pres-  
 ce. They are with us in this life, will be  
 with us at its close; and in that scene of in-  
 conceivable solemnity which lies yet farther  
 ward, we shall still find ourselves sur-  
 rounded by the consciousness of duty,  
 pain us wherever it has been violated and  
 to console us so far as God may have given  
 grace to perform it.—DANIEL WEBSTER.

**Bodies Bearing the Name of Friends.**

**MONTHLY MEETINGS NEXT WEEK** (First Month 17th  
 to 22nd):  
 Philadelphia, Western District, Fourth-day, First  
 Month 19th, at 10.30 A. M. and 7.30 P. M.  
 Muncy, Pa., Fourth-day, First Month 19th, at 10  
 A. M.  
 Haverford, Pa., Fifth-day, First Month 20th, at  
 7.30 P. M.

JOSEPH ELKINTON, with wife and daughter, is gone  
 on a visit of some two weeks, near George Abbott's  
 place in Orlando, Florida. Also George Abbott him-  
 self.

BETWEEN the numbers named Friends that have  
 been added in the past year by virtue of their principles,  
 and the numbers added by dropping the principles, the  
 total does not yet reach one hundred thousand.

WE have received from the London Friends' Tract  
 Association, a copy of No. 13 of "Friends, Ancient and

Modern," giving a vivid and interesting account of  
 WILLIAM WILSON, in an illustrated pamphlet of forty  
 pages. An active and devoted life which ended in 1609  
 at the age of fifty-two years, given up to the welfare  
 of oppressed and benighted peoples in foreign parts,  
 and marked by remarkable labors and dangers, is here  
 given as a memorial of one whom English Friends were  
 very sad to have to part with.

The preceding twelve treatises on "Friends Ancient  
 and Modern," are now ready in one volume of 480 pages,  
 at 15 Devonshire Street, Bishopsgate Without, London,  
 E. C.; 38 cents.

"Friends and Worship" is a tract of the same Asso-  
 ciation, written by Edward A. Annett, and meeting  
 our approval sufficiently to present the main part of  
 it in our columns last week.

A SUBSCRIBER in Iowa in enclosing a remittance,  
 informs us as follows:

"The latest sensation is the *whirling* exercise as a  
 part of worship in the body called The Friends' Church  
 at this place. During a late revival here it was prac-  
 ticed."

Beware of innovations, though they appear small  
 and insignificant in the beginning, they may lead to  
 wider strides and gradually greater deviations gain  
 foothold.

"The pastor and the revivalist who conducted the  
 meetings both exercised the whistling part."

**Westtown Notes.**

SCHOOL reopened on First Month 3rd, 1910, with an  
 enrollment of two hundred and thirty-four.

RHYTHMIC BREATHING was the subject of the lecture  
 given on Sixth-day evening, First Month 7th, by Dr.  
 Emily Noble, of New York.

The Literary Union elected officers at its meeting  
 on First Month 4th, as follows: President, Mrs. W.  
 R. Cawd; Vice-president, Alfred W. Elkinton; Secretary,  
 Anna E. Lippincott; Treasurer, Sarah Balderston, and  
 Curator, Richard C. Brown. The entertainment of the  
 evening consisted of talks about trips abroad by Emly  
 C. Smedley, and Wm. Bacon Evans, and some interest-  
 ing pictures were shown.

KARROLL T. Browns talked to the boys last First-day  
 evening on the "Advantages of a Young Friend." The  
 girls were divided into several groups, to each of which  
 a teacher read or talked, the girls were to cut out a  
 ice nine inches thick, being cut on the ice pond and  
 stored for summer use. One cutting of ice of this  
 thickness practically fills the ice house.

WORK on the playshed had to be discontinued on  
 account of the severe weather, but is now going on  
 again and the building will probably be completed  
 shortly.

THERE is good sledding and reasonably good skating  
 at Westtown, a combination not always to be had.  
 Sledding is not confined to the Track, but the crust on  
 Walnut Hill and other places offers much opportunity  
 for the sport.

**Gathered Notes.**

It has been announced that the St. Petersburg pub-  
 lisher of Tolstoy's work, "The Kingdom of God is  
 Within You," has been sentenced to a year's imprison-  
 ment in a fortress.

AGNES C. SALMOND, of Marsh, Turkey, writes to  
 Emily C. Smedley in response to what some of our  
 Friends have sent for the orphaned and widowed  
 Armenians:

"Words fail me to thank you for your generous gifts,  
 but the Master still sits over the Treasury and knows  
 the gifts we bring of money, time, brain and soul.  
 I know that you wish with me that out of all this sor-  
 row great spiritual blessing may come. I want all  
 these children who are being helped to come to Jesus  
 and be his lambs. I am sure that you join with us in  
 earnest prayer that it may become in a very real sense  
 Christ's own land, and that out of all this blood, fire  
 and famine, people may come to acknowledge Him  
 King of kings; this is what we need most.

I regret to say that we have so much of the present  
 suffering because of the expensiveness of food. At the  
 time of the last massacre everything was cheap,  
 but now the cost of everything is three times greater.  
 "I feel altogether so unworthy to be made a medium  
 of other people's gifts for the poor, but at the same  
 time I am unspeakably happy to be able to

assist here on the spot and just where the need is so  
 very great. Oh, if you could hear these of these women  
 pray for you and tell the Lord about you and ask Him  
 to repay you, I think you would rejoice also that He  
 had made it possible for you to give. They often say:  
 'What should we have done if those distant friends had  
 not helped us?' They must have died and some are  
 dying for there are villages distant from us who have  
 no pastors and no Christian teachers this year. They  
 were cut down and the people are left helpless. May  
 God bless you, is the prayer of yours sincerely,  
 "AGNES C. SALMOND."

A BOOK recently circulated among the Chinese says:  
 "What can we expect from our children when their  
 mothers have their feet bound, their minds are dark,  
 they cannot read or write? If the fathers are away  
 from home, the children, in most cases, can learn noth-  
 ing from their mothers, who ought to be able to exert  
 the greatest influence on their young minds." Further  
 on it says: "Look at the foreign ladies; they can walk  
 and quickly, they are strong, they can read books and  
 preach on them, can heal sickness, while our women  
 can do none of these things. Let us wake up, and see  
 that to our daughters' feet are not bound and that  
 schools are started in which our daughters can be  
 taught."

Of late there have been wonderful changes for women  
 in the old empire, says a Christian missionary, and the  
 woman are rising to the occasion and responding to  
 their opportunities. Some time ago the daughter of an  
 official in the province of Len Chuan died, and just  
 before her death she asked her father to allow her to  
 give all her property for the opening of a school for  
 girls. Later a "Mrs. Wu," a very well educated lady  
 of a fine old family, came into a large property on the  
 death of her mother and this she turned over entirely  
 for girls' schools.

THE Year-Book of the Methodist Church, just issued  
 gives a total membership to that body of 3,442,631, a  
 net gain of 63,947 members.

SCRIPTURE selections bound in calico covers strike  
 the imagination as somewhat out of the ordinary; but  
 it has made a practical Bible text-book for the Eskimo  
 of St. Lawrence Island. Forty-six portions of Scrip-  
 ture, five hymns, the Lord's Prayer, the Doxology, Grace  
 before meat, all in the native dialect—the first  
 of this language that has ever appeared in print—have  
 been translated with the help of some of the young men,  
 struck off on the mimeograph, and distributed among  
 the people.—*Home Mission Monthly*.

THE French submarine *Cygone* performed a remarkable  
 life-saving feat during a recent storm, as reported  
 from Toulon. The boat was practicing diving in the  
 open sea when the commander saw a large fishing boat  
 suddenly overwhelmed and sink. The submarine  
 immediately dived right under the fishing craft,  
 which the masthead alone was above the water. The  
 valves were operated quickly, and the boat rose to  
 the surface, lifting 110 tons and holding it above the  
 water long enough to take off the crew.

To count the coins and securities in the United States  
 Treasury, it has taken a committee of four persons,  
 supervising from thirty to forty counting machines,  
 almost two months. Upon the retirement of Charles  
 H. Treat as Treasurer, it became necessary for a count-  
 ing of the contents of the vaults to be made, and the  
 incoming Treasurer, Lee McClung, to give a receipt  
 for the valuables. Lee McClung gave to C. H. Treat  
 a receipt for \$1,259,001,756.37, the exact contents of  
 the Treasury. Not a cent was found to be missing from  
 Uncle Sam's pocketbook. It was the quickest count-  
 ever made by the Treasury, and was absolutely neces-  
 sary before C. H. Treat could be relieved of the respon-  
 sibilities of the office. The count included 156,521,317  
 silver dollar pieces.—*The Presbyterian*.

It costs each person in the United States only one  
 dollar and sixty-five cents a year to go to bed early and  
 sleep sweetly, but with a sense of security born of the knowl-  
 edge that if his house starts to burn, an army of fire  
 ladders will hustle around and put out the fire. The  
 Census Bureau, which discovered the above fact, as  
 the result of an investigation of the Fire Department  
 and fire losses of the city of New York, and fifty-eight  
 other cities in the country, feels that there is, there-  
 fore, no cause for insomnia on that score. In Berlin  
 it costs only twenty-six cents a year to sleep easy; in  
 London, nineteen cents, and in Milan, seventeen cents.

This difference is because the building restrictions in Europe are greater than in this country, and that there are more fireproof buildings. During 1907, the one hundred and fifty-eight largest American cities lost more than \$48,000,000 in their fires, covered by insurance amounting to \$42,000,000. It costs these cities about \$3,800,000 a year to maintain their paid fire departments.—Jd.

Dr. GEORGE A. WILDA, of Frederick, Montgomery County, Pa., sacrificed his life for the sake of a sick child, which was near death in a crowded hotel, ten miles off from the outside world by snowdrifts. He received a call at midnight, to go to a residence two miles from his home. The night was bitterly cold, and the roads in some places almost impassable. Thinking only of the sick child in the lone farmhouse, he ordered his driver, Harry Rambo, to hitch the sleigh, and to drive. The trip was made all right, and the child's suffering relieved. Then the return trip was started. About half a mile from the farmhouse, the horse floundered in a snowdrift. The two men worked half an hour before the animal was extricated. Suddenly Dr. Wilda leaned against his horse and moaned. Without a word or even an exclamation, he sank in the snow unconscious. It is supposed that his collapse was due to an attack of heart disease brought on by the exertion and aggravated by the cold.—Jd.

GLADSTONE's laurels are still so green that it is hard to think of him as one of the centennarians of 1909, though he was born over a hundred years ago. His personality is still vivid in the minds of thousands of Englishmen. In those young people who grew up on his great estate at Hawarden he took a fatherly interest. One of them remembers that the boys and girls of his tenantry were required to learn the following characterization of drunkenness:

Drunkenness expels reason,  
Drowns the memory,  
Distempers the body,  
Defaces beauty,  
Diminishes strength,  
Inflames the blood,  
Causes internal and external and incurable wounds;  
It is a witch to the senses,  
A devil to the soul,  
A thief to the purse,  
A beggar's companion,  
A wife's woe and children's sorrow.  
It makes man become a beast and self-murderer.  
He drinks to others' good health,  
And robs himself of his own.—Selected.

#### SUMMARY OF EVENTS.

UNITED STATES.—Five justices of the new Customs Court have been selected by the President for confirmation by the Senate. It is stated that the Customs Court is designed to have sole jurisdiction in cases arising from the interpretation of the tariff law. It will rank on a par with the Federal Circuit Courts and tariff cases will be brought directly before it on appeals from the appraisers. An appeal from this Court's decisions will go to the Supreme Court of the United States.

A resolution has lately been passed by the House of Representatives "That the Secretary of the Department of Agriculture be directed to report to this House upon his judgment the public health is affected by the storage of meat, fish, poultry, game, butter, eggs, and other food products. Whether the accumulation of such food products on storage as indicated tends to render them unfit for food, and whether, to preserve the public health, it is advisable to limit by law the time such products may be stored on storage, and if so, what the time limitation for such with the respect to the separate food products should be."

President Taft has sent a message to Congress in regard to the control of interstate commerce and the supervision of trusts. He says: "It is the duty and purpose of the Executive to direct an investigation by the Government into all industrial companies, in which there is reasonable ground for suspicion."

It is reported from Washington that on 10th Month 18th, 1909, with a view of making international arbitration judicial in fact as well as in theory, Secretary Knox addressed a circular note to the Powers pro-viding for the jurisdiction of the international prize court, authorized by the Hague Peace Conference, to be extended so as to make it a court of arbitration justice. The international prize court was to be composed of fifteen judges, eight of whom were to be chosen

from the larger maritime countries—Germany, Austria-Hungary, France, Great Britain, Italy, Japan and the United States, and were to serve six years. The other judges were to be chosen from the remaining nations, and were to sit for a longer or shorter period, as determined by the maritime standing of their respective countries. No responses to this proposal appear to have yet been received.

Dr. W. H. Tolman, director of the Museum of Safety and Sanitation in New York, has lately made an address in this city in which he said: "Fire losses in America for the four years had amounted to four and a half billions of dollars. This country's record was from five to seven times greater than that of Europe. It was urged upon Americans the adoption of every possible safeguard to life and limb, and demanded greater attention to fireproof construction.

The Pennsylvania Railroad Company, in the interests of scientific farming, has undertaken, through its division freight agents, the dissemination of agricultural information. Co-operating with the State College of Agriculture, the company has prepared booklets, which are to be sent to farmers throughout this State. A booklet on the cultivation of alfalfa and another on the use of lime on land have been prepared for distribution. The Pennsylvania Railroad has taken this step to increase the traffic in agricultural products originating on its lines.

Two thousand Japanese cherry trees, the gift of the corporation of Tokio to the wife of President Taft and the city of Washington, have arrived. It is said as soon as the weather is favorable these trees will be set along the drive in Potomac Park. The trees represent a gift with a number of different kinds of bloom. A few of the trees will be planted in the White House grounds and in public parks.

A company was lately incorporated in Dover, Del., called The Delaware Apple Company, who propose to plant twenty-five hundred acres of land in Sussex Co., Del., with apple trees, and subsequently to develop large sections of land in the same county into apple-growing tracts.

Columbia University, of New York, has purchased a farm in the Hudson River valley upon which will be placed students who would learn the chemistry, the physics, the economics, the markets, and the various features of farm production. These students are to spend their summers, beginning with the plowing machine and ending with the harvesting, upon the farm, and their winter months in the laboratories of Columbia University. From experiments which have been carried near New York city, it is believed, that within a radius of sixty miles from that city, there are opportunities for production, which, if availed of, would make it possible to put into the New York markets many of the food products required for household use; to do this at a reasonable profit to the producer, and say with a very greatly reduced cost to the consumer.

A despatch from Harrisburg, of the 5th instanter, says: "Health Commissioner Dixon was authorized to-day by the Advisory Board of the State Department of Health to institute a system of medical inspection of public schools in the rural districts throughout Pennsylvania. The board has also decided to put hook-worm, pellagra and infantile paralysis, as the chief of diseases to be reported to the health authorities by physicians and ruled that no public general should be held for a person dying of measles or whooping cough until the house has been disinfecting." This, it is explained, is to be done under the supervision of the department's medical inspectors in each county, and will include approximately four hundred rural children. Doctor Dixon emphasized particularly the point that the examination will be done in such a manner as to not in any way conflict with family physicians. Medical inspectors will also instruct teachers how to detect children with these diseases in their incipency, so that children may be kept from school before the disease has infected other pupils and thereby prevented its spread.

A gift has lately been made to the State of New York by the widow of Edward Harriman, of a tract of about ten thousand acres of land and also of one million dollars for the extension of what is known as the Palisades Park. This tract has the remarkable cliffs along the lower Hudson. A number of million dollars have also contributed more than a million and a half dollars to aid in this public service, and efforts are to be made to increase the gift so as to include twenty-five thousand acres.

A new double track steel bridge across the Susquehanna River at Havre-de-Grace, built by the Philadelphia division of the Baltimore and Ohio Railroad, has

lately been opened for traffic. It was constructed at a cost of more than two million dollars, and is one of the most imposing structures of its kind in the country. It is slightly more than a mile in length and the sea is one hundred feet above the river.

A late despatch says: "Storm warnings are being flashed along the coast and to ships at sea through an arrangement between the telegraph companies and the naval wireless station at Newport. Immediately after a warning of bad weather is sent to the telegraph companies by the United States Weather Bureau Government wireless operator at Newport is notified a moment later the warning to mariners goes through the air. As the wireless operator of each station of the warning he sends it further out to hundreds of miles off the coast vessels pick up message.

FOREIGN.—The struggle in England in anticipation of the elections to be held during this month, has attended with great disorders in different places. Storm of protest has been aroused against the act of the peers in connection with the rejection by the House of Lords of the Budget, which has caused much mud and excited feeling.

Hubert Latham has lately made, in France, a film in an aeroplane which, it is stated, exceeds all previous records attained by an heavier than air machine, has ascended thirty-six hundred feet.

Secretary Knox has submitted to Russia, Japan and Great Britain, Germany and France a proposition for the neutralization of the Manchurian railways held by Russia and Japan through the sale by the countries of their roads to the Chinese Government that Government to raise the necessary funds for great international syndicate to be composed of capitalists of all the countries interested. Secretary Knox has also requested upon broad principles, why both Russia and Japan have not acknowledged and put out the right of the other countries that have joined the acceptance of the principles of Chinese integrity, equal opportunity to share in the financial responsibilities as well.

Provisional President Estrada has issued a proclamation to the people of Nicaragua outlining the platform on which he intends to govern. In this proclamation he expresses the desire "to foster peace." It is his expressed purpose to do away with standing army and to maintain a small police force, secure individual good order. The proclamation began with the declaration that the triumph of peace was the only way regarded as accomplished, "to turn the sword into a plow, and the rifle into a plow and tools for the cultivation of our fields, exploitation of our mines, the construction of railroads. With the assistance of the patriots of Nicaragua, peace at home and abroad will be maintained, and we will be able to forego the armed peace, confident that our peace, just and equitable demeanor will always eliminate the dangers of war and disorder."

#### NOTICES.

NOTICE.—Bradford Monthly Meeting, in the Second Month next, will be held at Coatesville, Pa., instead of Marshall.

B. P. COOPER.

Clark of the Monthly Meeting.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, 6:48 and 8:20 a. m.; 2:50 and 4:32 p. m. Other trains will be met when requested. Stage fare, fifteen cents after 7 p. m., twenty-five cents each way.

To reach the School by telegraph, wire West Chestel Bell Telephone, 114A. Wm. B. HARVEY, Supt.

DIED.—At her home in Winona, Ohio, on the twelfth third of Eleventh Month, 1909, NANCY C. LAMBOR wife of Lemuel T. Lamborn, in the sixty-eighth year of her age; she was a member of New Garden Monthly Meeting. When asked: "If this should be her last self, whether she was willing to go?" she replied: "Yes." She was one who would be greatly missed if ever many good and kind deeds, which she had been gathered "with the just of all generations." "Inasmuch as ye have done it unto one of these, ye have done it unto Me."

—at his home in Brantford, Ontario, Canada, on the eighth of Eleventh Month, 1909, EDWIN F. SCHOLEY in the eighty-seventh year of his age; a member of Norwich Monthly Meeting of Friends, Canada.

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## Deferred Rewards.

Even straws can show "which way the wind blows," and so the care of a blessing evidence often seems confirmed in simple facts. For instance, the wife of a wage-earner had died leaving children without a taker in his poverty of means. Therefore they had to be dispersed to institutions and families that would take any of them in. The mother of a Friend's large household had one of the girls and added her own family, and brought her up in the same kindness, in the way she should go. Three or four years that kind mother, in years for a blessing upon her children, was an away. Near forty years after, when the daughter who had seemed the most kind that little girl, had reached the limit of endurance in her own household cares, a woman called upon her who had lately died and out that she was living and where. It was found to have been that very little whom the Friend mother had befriended. The reminiscences of old times in the home of their childhood were very precious. After a year had parted the impression grew clearer and clearer to the visited housekeeper that the woman had been preserved and sent to her for her relief. Word was sent to her and she came back only too glad to be reunited to the interests of a member of her home of many years ago. And there she remains with all the thankfulness and faithfulness of one whose home had been lost, and was found. The grateful satisfaction is mutual. We see in this that the departing mother is working for the future interests of her children when she little suspected it. That is the address which she was bestowing upon an orphaned waif, to mother her, was becoming a mother up for a forty years' investment, and return upon one of her own children after

many days. If one good deed is kept rolling up into a great providence for our own interests even after we have departed this life, can we doubt of that course to be going on with every good word and work that is prompted by the Spirit of the Master? The end of one good seed rightly planted is not a tree but a forest, if its providential possibilities go on; and not a forest but a city of buildings or supplies for a nation's industries. And if a deed of self-sacrifice develops into an earthly inheritance for children, how much better shall be the spiritual inheritance of the just, when in God to whom their spirits return? "Verily there is a reward for the righteous, verily He is a God that judgeth in the earth."

In being reminded that "every man shall be rewarded according as his work shall be," we are not declaring salvation as earned by good works of our own, since it is "not of works, but of grace," through our Saviour's works. Neither are we saved *without* good works, "which God has ordained that we should walk in them." Obedience is a condition of growing grace and of growing in grace, but not the purchase-money of the possession which is purchased by an offering diviner than our own works,—a salvation under which our rewards shall be according to them.

No good work done in his prompting ever escapes our Heavenly Father's memorandum, but though the returns seem at times long delayed, they are kept in store only till the right time comes,—a time when they would do most good. Even the sending of his Son, in the flesh, among men was reserved until the fullness of the time came in. All our rewards are surely stored until the time when they can be most surely bestowed; and though He tarry long, the long patience of waiting for Him is itself a reward. "Be patient, therefore, brethren until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

CHURCH EXTENSION VS. THE SPREAD OF OUR PRINCIPLES.—No reports of the "spread of Quakerism" give us any cheer, when, on further reading of them we find they mean

"the spread of the *body*." Quakerism is a *spirit* and not an aggregation of numbers. It is a spirit which means subjection to the Divine spirit and moving accordingly. It is possible that the same meeting should in the same year witness a diminution of membership, and an enlargement of its Quakerism, by an increase of the authority of the in-speaking Word in those that are left. Where the body decides for the Spirit of Christ in resolving: "He must increase, and I must decrease;" there is the beginning of an increase of its Quakerism, though it makes a decrease of numbers.

Often the Quakerism of meetings is left to come to nought in order that the increase of members who are not Friends may flock in. Then, after the cancelling of Quakerism, claims are published of the spread of it.

But we expect great things of Quakerism, even though the name should perish from the earth. That which cannot be shaken in these earthquake times shall remain as the religion of the future. Primitive Christianity revived, even the religion of the Spirit, is making progress to be the religion of the future on earth. Names may vanish, when Christ is all. Quakerism, though its name may be gone, cannot vanish, but as a spirit will be in its ultimate ascendancy when the spirit of Christ is in dominion "from sea to sea, and from the river to the ends of the earth."

OUR present life is not an end, but a means to an end. Childhood is but a preparation for manhood and womanhood. If we set up an infantile standard of life, and seek to bring all the years of childhood and youth into subjection to it, we fail to reach the true life. Now, the whole of our earthly existence is but the infancy, the dawn of a life meant to expand and ripen into eternal blessedness. We are here to be educated for eternal life. Whatever of present enjoyment or advantage would interfere with our education for heaven, must be surrendered, and whatever loss of friends or fortune or earthly honor or pleasure may be necessary to maintain our Christian integrity must be accepted. What seems to be gain in the monetary advantages of wrongdoing will prove an eternal loss; and what seems to be loss in adhering to the right will be an everlasting gain.

ISAAC ERRETT.

ADVERSITY does not take from us our true friends; it only disperses those who pretended to be such.—*California Voice*.

## Some Fruits of Faithfulness.

(Continued from page 219.)

Little wonder then, that this man's growth in spiritual things has been marked. As the scales fell from his eyes he saw the insufficiency of water and of the sacramental rites, and realized the necessity of a spiritual baptism and a soul-satisfying communion; he saw the dangers and weaknesses of a professional ministry, and realized the efficacy and beauty of one that is exercised under the Anointing, in the love of the Gospel, without money or price. Unlearned in text books, and ignorant as the world counts wisdom; he learned in the school of Christ, and became wise in the things of the Kingdom. Mark his testimony recently given to the writer:

"I feel the sweet peace of the Holy One. Oh how sweet it is to commune with Christ, to sup with Him and He with me. I am so glad I am learning to thank the good Lord more and more for his loving kindness to me. I sometimes let business draw me away to the earth too much, and it brings a numbness. This day has been a happy day for me. While my body feels tired, my spirit has peace; thank the Lord for it. I want to tell you what has helped me so much religiously. Fox's Journal and Penington's writings have been more help to me than any other books I ever read. But oh how thankful I feel that I am learning to listen to the voice of the Lord. This, oh this is more precious than books. How I have mourned in spirit for the Society of Friends, when I think of what they once were and where they are now. I am unlearned and ignorant, and I feel it; but the dear Lord has been pleased to bring me up out of the mire and the clay, and I feel that my feet are on the Rock."

Naturally enough, people who differed so from those around them, as did this family, would often have to give a reason for the hope that was within them, and they were not exempt from the danger so often besetting Christian people of different denominations,—that of getting into argument. But when we are in the spirit of Christ we are safeguarded from controversy. One honest and sincere man of the Baptist persuasion, would sometimes argue with our ex-pastor on the subject of baptism. While they were thus engaged one First-day, the wife of the latter turned to her husband and addressing him by name, said "Thou knowest thou wast never convinced by argument, but by the Spirit." The two men ceased, and never argued any more.

But the righteousness of this family consisted not alone in faith and profession. It was also full of faithful works and real possession. The word "inasmuch" had a very practical meaning to them. They had little of this world's goods; there were others about them who had less. They knew something of the infirmities of the flesh; there were others near them who suffered more, and knew less how to alleviate such sufferings. They had known what it was to pass through conflict and sorrow; and by the grace of God they were being prepared to minister to others who were in similar condition. "I was a stranger, and ye took me in: I was sick and ye visited

me: I was in prison, and ye came unto me," were not theoretical laws to be carried out when convenient, and laid aside when they became inconvenient; they were the practical lessons of a loving Saviour, and were to be fulfilled.

Before her marriage our friend had been an enthusiastic school teacher, and coming here into a country where schools were few and far between, soon after their settlement a family school was started in their home, the privileges of which were extended to a number of the neighbors' children. Here gathered day by day a company of little ones, who received instruction in the elementary and some of the succeeding branches of school work, and also practical lessons on the formation of character. But not alone in these branches were their youthful minds trained, for this teacher lived to magnify her Master's name, and many were the opportunities presented to lead the little ones to Him, both by precept and by example. Thus while the outward ear was being trained to receive the instruction given for the needs and development of the mind, the inward ear was being trained and encouraged to listen for the "Still Small Voice" which speaks as never man spoke. In the constraining love of the Saviour, both husband and wife have visited a number of the families in the neighborhood, and as the Bread of Life has been broken unto them, they have handed it forth unto these hungry ones.

Literature of any kind was exceedingly scarce in this part of the world, and the people had little or no money to spend for it. Here then was an excellent opportunity to pass on what they had. Their books have been loaned to eager borrowers. Tracts and other helpful literature are handed out, and gladly read by the people of this neighborhood. A copy of THE FRIEND goes regularly to this family, and is often carried to other homes within a radius of several miles, and selections from its pages are read to the families visited. In referring to this publication, one member of the family said, "You who have Friends to mingle with and with whom you have fellowship, know not what a Friend that paper has been to me in my isolation."

And likewise the talented ability of this wife and mother to nurse the sick and soothe their pains, was not wrapped in a napkin and laid aside, nor selfishly reserved for her own home and family; but when the call for help came from her mountain neighbors, she would respond, and be it in summer or winter, in rain or shine, by day or night, she would leave her little flock in the care of her husband and her Heavenly Father, and tramp for miles over these rugged hills to aid the sick or to care for a new born life. And while with her hands she ministered to the needs of the body, her eye was ever set on Him who had called her to be his witness, to see if He would have her minister to the needs of souls. And how often such precious opportunities would be given and accepted to speak a word for Him. How often the things of the physical life would form a text for a little sermon on the spiritual life, its

needs and its growth. How often would little seed of the Kingdom be dropped prepared soil, and bring forth, in a few degrees, fruit to the Master's glory. Often would a heart that was weary heavy laden, not only with the care of duties of life, but even more so with a of its own sin, be reached by the ministrations of one who felt herself called to preach the unsearchable riches of Christ, and to invite all to come unto and find rest.

The blessing to the community of ministrations as these was a frequently recurring thought to the writer during those days he recently spent in their when in company with one or more members of this interesting family, he was privileged to visit a number of these "mountain people, and attend a series of Friends' Meetings appointed for their benefit.

With the object of visiting some of "people," this mother and her guest situated about one hot summer morning, and following the winding road for half a mile struck off into a mountain path lead down into a hollow. So steep is the hill and so rough is the footing, that one needs to calculate well the place of the next step, and be ready to grasp at the heavy grip of underbrush to help retard the often voluntary progress downward. A descent of a few hundred feet, and we come upon a typical home, built of rough boards containing two rooms, the larger serving as kitchen and living-room, the smaller as a room. Here but the week before a young son had been taken from them by "fever," and as these two mothers, heartfelt greetings, clasped each other in loving embrace, there was an evident sense of fellowship between them, for each tasted of this bitter cup. After a sympathetic and helpful conversation, a period of silence followed, and gave opportunity for such vocal ministrations as seemed called for whilst tears of contrited hearts mingled together under a blessed overshadowing of Divine Love. Then bidding one another farewell, with one of the little barefooted lads as an escort, we take another path through the woods where solitude is supreme, save for the note of a bird or the distant tinkle of a cow bell. Presently reach a clearing, and ascending the side of the garden path, come to the home of an old couple who, with an adopted daughter, eighteen, live in a three-roomed house the top of the hill.

A rough porch on the front of the house made a good drying spot for the green beans to be prepared for winter use, and a stable close by served as quarters for the cows possessed by them. Entering the doorway, we find the one rocking chair in the room occupied by a man of seventy, who is so intently reading, that he has not noticed our approach. Here the "good Samaritan" receives the same hearty "joyous welcome that seems uniformly awaited her in all the homes she has visited, and we soon are chatting away pleasantly. The whir of a sewing machine in the next room ceases, and the young woman enters

Month 20, 1910.

circle with an almost frightened look  
face, as she sees a stranger in the com-

selection of tracts offered to the old man  
easily accepted with the remark that  
will be read before nightfall, for he is a  
er, and enjoys the perusal of THE  
to when opportunity offers for him to  
it. After conversing on various mat-  
he turned to one of the subjects of this  
th and said, "Well Auntie, I have been  
ing and thinking about your way of  
trip, and I believe you are right, for as  
I thought it out, I see that in the silence  
e talk to God." It was then remarked

*in the silence God can speak to us, and*  
we know of the true Communion being  
lished between the soul and its Maker,  
but which there can be no real happiness.  
e this conversation was going on, the  
way was darkened by the stalwart form  
neighbor, a bare-footed woodsman of  
physique, who observing from his  
the approach of the visitors, had come  
le who they were. He was soon followed  
his wife and two children. What  
tered it if there were but four chairs in  
room? There were two beds and a  
k, and there were seats enough for all,  
and in that humble little habitation  
e was the spirit of the Lord, and where  
spirit of the Lord is, there is liberty,  
the bare boards of that uncarpeted floor,  
ere were bent in the approach to the throne  
race, and hearts were tendered together  
the Heavenly treasures were sought, and  
souls' salvation through a loving Saviour  
aded for. As the visitors arose and bade  
aged friend farewell, the hope was ex-  
essed that if it were not in the providence  
God for us to meet again on earth, that we  
ght be united around his throne in  
iven. Slowly but earnestly his reply  
ne, "That is what I am trying to live for;  
is all that I have to live for."

Invitation was extended to the neighbor  
d his wife to attend a meeting for worship,  
anged for within the next two hours, in a  
ool-house about two miles distant. He  
mply expressed his intention of being  
ere, but the wife, while having the desire to  
felt the burden of a washtub full of  
othes, and seemed to hesitate. A few  
ords of encouragement soon decided her,  
d before we had gone a half mile they over-  
ok us.

The Lord has his witnesses, often where we  
st expect them; but we were scarcely  
epared to find in this stalwart son of the  
oods, a man who knew what it was to hear  
nd obey the secret intimations of the Spirit.  
is we walked along, he reverted to the con-  
sation in the home we had just left, and  
id he would like to tell us of an occasion  
hen he had heard the voice of God speak to  
im. He was working ten or twelve miles  
rom home, and late one afternoon as he sat  
his boarding place, he felt a strong im-  
ination that he must go home at once. He  
new of nothing requiring his presence there  
nd he tried to reason the feeling away, but  
could not, so believing that his action must  
be prompt, he started at once. After going  
some distance he came to a much swollen  
stream which was crossed by a narrow

foot bridge. While he was yet some distance  
away he saw a woman start across the  
planking, but when near the middle of the  
stream she slipped and fell into the rapid  
current, which tossed and buffeted her in a  
perilous way. Plunging in after her, he was  
instrumental in saving her life. When he  
had struggled to shore with his burden and  
had gotten her safely out of the stream, he  
told her in his plain outspoken way, that if  
she had any greater duty to perform, than  
to get down on her knees and offer thanks for  
her life, he wanted to know what that duty  
was.

(To be concluded.)

### The Samaritan in Ahead of the Churchman.

The *Washington Post* gives an account of  
an incident that should teach a lesson to us  
all. "A few nights ago, a well-known  
temperance advocate of North Adams, Mass.,  
slipped on the ice and broke both legs. The  
pain was excruciating, and he rolled on the  
sidewalk and appealed to the passers-by for  
help. Many a woman walking past the  
helpless man made a detour, and, as fre-  
quently happens, simply murmured, 'Drunk-  
en beast!' Many of them undoubtedly were  
temperance advocates themselves, believed  
in charity, helpfulness and brotherly love,  
but they turned up their noses and passed  
by. After a few minutes, during which the  
temperance advocate groaned and rolled on  
the cold pavement, the town drunkard came  
along. 'Hello,' said he, 'looks as though  
you were up against it,' and the town  
drunkard carried the temperance advocate  
to the house of the nearest doctor."

The *Post* philosophizes upon this as an  
illustration of the fact that life is full of  
ironies that "sometimes level the rich with  
the poor, the brilliant with the blockhead,  
the youth with old age, the powerful with  
the impotent."

Relating this incident, the *New York  
Christian Advocate* adds: The parable of the  
Good Samaritan should cause every person  
seeing an individual helpless to turn aside  
to ascertain whether his helplessness is  
caused by drunkenness, sickness, or accident.  
In a city where casualties occur by the  
thousands every year, it is only necessary in  
cases of drunkenness to notify a policeman,  
and if the wretched drunkard is in a danger-  
ous position, to assist in removing him into a  
safe place; or, if a man is sick, to ring for a  
doctor. In the country and in small towns,  
or on the highway, a large proportion of  
traveling people are ready to assist; but a  
large minority will pass by in the spirit of  
the automobilists who knock down old men  
in the street and put on all speed to get away.  
There are many good Samaritans, but also  
many into whose heads or hearts never enters  
any thought of "putting themselves out to  
help the unfortunate."

How poor are all hereditary honors.  
Those poor possessions from another's deeds.  
Unless our own just virtues form our title,  
And give a title to our fond assumptions.

—SHIRLEY.

How ugly do our failings look to us in the  
persons of others.—WILLIAM PENN.

### Correspondence of Abi Heald.

(Continued from page 225.)

Woodbury, Eighth Month 20th, 1875.

*My Very Dear Friend:*—Thou waited quite  
long enough before answering my last, but  
doubtless it was right, although during thy  
silence I was undergoing deep heart trials,  
and in such a manner that I believe no earth-  
ly heart could have comforted, and to such  
I could not go. But I did so desire a few  
lines from my dear friend, far away in the  
flesh, yet so near in spirit. And when they  
did come how they comforted me, inasmuch  
as I understood how my Heavenly Father  
had made known unto thee, and given thee  
to feel the tried state that my mind had  
been plunged into, which none could know,  
unless revealed by the Searcher of hearts.  
And if his mighty arm had not been stretched  
out for my support, I fear I should have  
given out by the way. I also believe these  
trials of the flesh are permitted to try my  
allegiance to a merciful God, from whom  
I strayed far away so long; oh that He  
may continue to stand beside me and  
strengthen me to bear all, unto his everlast-  
ing praise, until He shall be pleased to say:  
"It is enough." I attended all the sittings  
of the Yearly Meeting, and we were signally  
favored by the overshadowing of his holy  
wing during all the sittings. Dear Hanna  
Stratton greatly favored amongst us. Her  
labors were very satisfactory in her several ap-  
pearings. At Salem Quarter, was very satis-  
factory indeed. They were not at our meet-  
ing, but took tea with us; and after tea had  
a sitting with us, and her message of love  
was very acceptable. I do not desire to  
look too much to instrumental encourage-  
ment, yet the company of the Lord's dedi-  
cated little ones lies very near my best  
feelings. Last Fifth-day was our Quarterly  
Meeting, held at Woodbury, and we were  
favored to have the company of some of the  
faithful to entertain. Achsah Reeve dined  
with us on Fourth-day, and we had eight to  
take tea with us, among whom were Clark-  
son Shepherd and wife, and dear Ruth  
Abbott and husband. We passed a very  
instructive and pleasant evening. Ruth and  
her husband and son stayed with us over  
night. . . . Dear Ruth Abbott is a very  
interesting Friend and acceptable minister.  
I frequently find a comfortable abiding place  
in their hospitable mansion when at Salem  
Quarter. She is so willing to be spent to  
make all comfortable around her. Two of  
her sons wear plain coats; she has . . .  
which must be a great trial to her tender  
heart, yet she always seems so cheerful, so  
hopeful. We had a most excellent, old-  
fashioned Quarterly Meeting. . . . Samuel  
Morris, Clarkson Shepherd, Ruth Abbott,  
Richard Esterbrook, spoke. All seemed to  
have the same concern. Richard Esterbrook  
and Ann Eliza Bacon, appeared in supplica-  
tion. The meeting seemed solemnized, and  
I believe a lasting impression was made on  
some present who do not often meet with  
us. I dined at John Stokes' Yearly Meeting  
week. It was the first time I had been in  
his hospitable home, and I enjoyed being  
there very much indeed. His wife took me  
home with her. John said to her, how came  
she to come here? She answered, I invited

her to come home with me of course; said he, well don't thee ever wait for an invitation again, but come whenever thee feels like it. Yes, said his wife, don't wait for an invitation. I did appreciate their kindness very deeply. I feel that I cannot be grateful enough for the many kindnesses extended to such a poor one by such as he. Dear Mary Esterbrook invited me at meeting for worship at Arch Street, to go home with her to take tea. Her husband is one of the true Gospel ministers. They live in Camden. They are English Friends and boarded with John Stokes before they began keeping house. Richard and wife were at our meeting last fall, and called here awhile. I met Mary at Moorestown Quarter a year ago, for the first time, and felt drawn toward her at the first. She is so free and sociable in her manners, and invited me to come and see her then.

. . . yet so cheerful and lovely, no one could help loving her. I did not go home with her, as I should have to cross the river alone, perhaps after dark. I desire to pay them a visit very much, sometime. Richard has a steel pen factory at Camden, said to be the only one in the United States. The last time I was at the book store I bought a box, so will enclose a couple of "Quaker Pens." I like them very much. Richard is a great favorite with the young people, although he speaks very plainly to them.

. . . Last First-day we had a sermon at our meeting from a member of the other Meeting, yet not such in principle. Her father was a second cousin of mine, but I had never met with her until last Seventh-day evening, her aunt, a cousin of ours, and an overseer of our meeting, was here to tea. Her niece came on the train to see her, and not finding her at home, and learning where she was, came here and took tea also. Her dress was quite plain; she wore an inside kerchief and casing bonnet. She seemed very serious all the while she was here. She used to dress quite tasty. Ruth Abbott was telling me about the change she had lately made, and that she had been speaking in meeting. She is a talented young woman, writes beautiful poetry; is one of thirteen teachers in their day school in Baltimore. When I went into meeting I noticed she sat alone, and being a stranger, I invited her to sit with me, three benches higher, and she did so. Soon after taking her seat she commenced weeping, and wept nearly all meeting time, at times shaking the bench. Near the close of the meeting she arose with, God forbid that I should glory, except in the cross of our Lord Jesus Christ, and said that she believed, for her soul's peace, it was her duty to take up the cross in this meeting, and testify of the word she had handled, and to invite others to come taste and see that the Lord is good, and more to the same purpose, ending with, thanks be to God who giveth us the victory through Jesus Christ our Lord. . . . I hope she may be faithful and obedient to her Lord, for I do believe her shield is anointed by the Oil of the Kingdom. And may it be the means of opening the eyes of many, even in our midst, to see that the very thing that they are crying down, is being preached up.

. . . Well, dear friend, I must draw to a

close. I was out to see cousin Mary Lord last First-day; went home with them from meeting. She desired me to give a great deal of love to thyself and mother. Her health is slowly improving, but so weak. She came to the tea table with us; lies down a great deal during the day; is very resigned and sweet. Aunt Eunice and Elizabeth send love to thy mother and thyself. They are in usual health, but growing more feeble. Please give my love to thy mother also. Some of our Woodbury friends are at Salem making a visit, perhaps thee may see some of them. With much love to thyself and husband, I remain thy truly affectionate friend,

HANNA MICKLE.

Woodbury, First Month 28th, 1877.

*My Very Dear Friends*.—More than a year has passed since I last wrote to thee. A year of rejoicing to some as the "Centennial" year; but it has proved to our little meeting to be one of stripping and of sorrow. We have lost in that period five of our members, from amongst those whom we felt were a strength to us, and we feel in a very low place, those of us who are concerned for the right ordering of Society. First was called away, Abraham Rudolph, acting as Overseer, Monthly and Quarterly Meeting Clerk, and Recorder. Soon after him, his daughter Elizabeth. It was indeed a great blow to her dear sisters and friends, almost as much as they could well bear. Then Hanna Leeds was taken, one who sat in the upper gallery. Then Joseph Brown, who sat in the second gallery and was a consistent member. And last of all Carlton P. Stokes, who was the other Overseer on the men's side, and had been acting as Clerk since Abraham's death.

We do, I can assure thee, feel exceedingly stripped, and wonder where a succession is to come from. We have had some very encouraging messages from some of our visiting Friends, but it needs that our faith should be greatly increased to believe to see the increase that seems to be promised to us, for it is not at all visible to the outward eye at this time, although it may be revealed to the truly faithful. We had the company of our dear friend John S. Stokes last First-day week. He spoke very plainly to our young people, saying that he believed there was a renewed visitation extended, and believed that there were some then present who, if they resigned themselves into the holy Hand of our Lord, would be prepared and fitted to fill the vacant places of those who have been taken away, and of those who would ere long be taken, and if we are not to look to you for a succession, to whom are we to look? Must we go out into the highways and the hedges and bring them in? There were many visibly affected by his stirring, feeling address, and I hope that there was a lasting impression made, and that some of the daughters and sons of the departed may be strengthened to take up the cross, despising the shame, and putting their shoulder to the wheel, come up to the help of our poor stripped meeting. Carlton's son George, has been, since his father's death, appointed Monthly Meeting clerk, and we think he will do right well. He has acted as clerk once, and cousin

B. J. Lord says did right well. is the only one of Carlton's sons that w a plain coat. Elizabeth is likely to stay us, the home being left to her.

Stokes just got home from Iowa, in for the funeral. He called here First-week in the afternoon and stayed about hours, and told us of his getting alone Iowa, which was very interesting to I feel a great regard for John. He has I very kind to me, and I hope I shall not forget all the kindness and love that I been manifested to me by the dedic servants of the Lord time and again, regard to the Centennial, there were m of the members of our meeting who vis it several times, and ministers and el were represented there, but I did not feel it was the place for me. I weighed it we my mind again and again, the tempta being very strong, many friends going there being so many things there that I so often desired to see, but there was a ing in my heart that there was much would be out of place for Friends to wit or be present where these things were; then a voice said to me: "That which highly esteemed amongst men, is an abe nation unto the Lord," and what is n thought of amongst them at present? they not coming from all parts of the e to look and behold what great things done by man? Let others do as they be assured it is no place for thee. And I truly say when it was all over that I glad I did not go. I greatly fear there too much exultation at our prosperity, we may have, as we are now having, so troubles to bring us down again. May dear Heavenly Father have mercy upon and not permit another war to visit us our fully. Please give my love to thy hand. I have very often thought of t since I last wrote to thee, and have loo for a letter, but I do not wish to com thee to write to me, for I know that thy t must be very much employed, although is very pleasant to receive letters from th I highly esteem and love for the sake of Truth as it is in Jesus Christ. I have I many discouragements to pass throu many trials, and have felt at times alm ready to give out by the way, but "there one that sticketh closer than a brother" in the right time comes to my relief. May never forsake me in my distresses. W farewell my dearly beloved friend, w much love to thee, in which the family joy remain thy truly attached friend,

HANNA MICKLE  
(To be continued.)

We all know that the American child day has more toys than his father did. I figures of the toy firms bear witness to t fact. Our population has only increased four-fifths since 1880, but the production games and playthings is more than fo times what it was. The moralist is perfect at liberty to add that he doesn't belie nevertheless, that the child of to-day is a happier than his father. But we are will to find the moralist is mistaken.

THE slowness of God is often the safety men.



## Sojournings Abroad.

## TWO QUARTERLY MEETINGS.

had missed five or six English Quarterly Meetings that from the home point of view had seemed to be attractive and profitable outlets of interest to us. Whether some fabled hand of kindly design had been responsible for this, is a matter that does not form the present narration. We were drawn, however, to Cumberland Quarterly Meeting. In the Scripture phrase we are "drawn by the chords of a man." In hearts and firesides, where we knew welcome awaited us, were added to the object of the uplift and communion of a Quakers' Meeting. So out of an ancient hearth home in the West Riding of Yorkshire, where an eleventh generation of Quakers dispensed the old-time hospitality of heart and hand, through cold mists that obscured the sun and crowned the frowning hills past the smoke and grime of Manchester we sped on, in a fast express, to the famed Lake Country. At sunset we were bed down at Keswick to see old Skiddaw glowing in glimmering light, and to feel that had promise of a fine to-morrow for the coming at Cockermouth.

A quiet night's rest in one of the large hotels of the Lake District, almost empty at the end of the Ninth Month, gave acceptance, refreshment and preparation for the coming of the next morning. At eight o'clock next morning, we were in the railway carriage, and in less than an hour were safely in Cockermouth. There is no difficulty in finding the meeting-house. Our first inquiry revealed that, on the second and third resulted as favorably. Evidently Friends in Cumberland had not dimmed their light under a bushel. This led to frequent inquiry of the way or of the history of a place, as one moves about, to bear a word of commendation. Very often, even with apparently unpromising prospects, it yields a fund of knowledge or reveals an integrity of heart and a clever intellect, worth quite as much as the information that is sought.

Forty-three is the meeting hour. The Book of Meetings told us that, but now it was con- sidered by the caretaker, and we had an hour and a half in which to pay our respects to the old Border town. It was not our first visit there, and we had no pressing need to look out Wordsworth's birthplace or even to read our guide book for the points of interest that had faded from memory. We are to be guests for part of a week at one of the Cockermouth Halls, where kind friends await us even now. So we wandered aimlessly down into the town, watched the children with their clattering sabots as they listen on errands, or even inspected the stables of cattle that passed by us, for Cockermouth is a market town.

But what of the Hall where our friends were? I am sure we have it on the right. A memory of a photograph should be trusted, so I proposed we should stop and view our friends an unexpected morning salute. Better counsel, however, prevailed and we passed on to learn before an hour had passed, that our hall was two miles away, and that we had had a narrow escape

from intrusion upon English exclusiveness. The grim walls of the castle were before us; we mounted the hill, but failed to find any evident entrance and turned back. This we reflected upon as a good fortune when later the lid to one of those "horrible stinking dungeons," to use George Fox's phrase, is lifted, and by the light of burning paper we see the kind of place—the very place in fact where seventeenth century Friends languished for the freedom which we now too often carelessly enjoy.

As we hurried into the main street of the town an inviting temperance refreshment place attracted us. In good English style we will have a "stay" before meeting. Some hot milk and brown scones put physical claims at rest, and left the mind and spirit free for the spiritual feast. And so after some warm greetings and introductions enough to put us at ease, we were gathered with Friends under what truly seemed like the "Arm of Ancient Goodness." The quiet was that of worshipping hearts, and when it was broken by an offering of prayer, the lips seemed to have been touched from on high. During the following hour there were three or four "communications." I use the ancient Quaker designation, for so, with possibly one exception, which was a well-intended effort at teaching, they all seemed to be. Two aged Friends from Scotland had the bulk of the service. They had been on the mountain tops, and had seen the vision and they had loving solicitude lest the cares of the world should draw any away. It was ministry of the old style and with weight and clearness and enforced by a directness of feeling that baptized us together in heavenly places. Can the more modern type ever do better than that?

Near the conclusion of an hour the meeting broke up in the usual way without any announcement of the business session to follow. It proved a recess of about five minutes, in which some visitors withdrew and some Friends from a distance found their places. A joint session took up the business and it then appeared that there were less than one hundred Friends present. In the session before dinner, routine matters mostly claimed care, but two or three times these had pause, and one or two of the searching personal Queries were read. The large interests of the whole Society were brought to the meeting in Yearly Meeting minutes, two or three of which were read and responded to by committees who had the subjects of them in hand. Thus active campaigns for Peace, for Temperance and for good instruction in our principles were revealed. The weighty matters formerly, in London Yearly Meeting, committed to the Meeting on Ministry and Oversight were deferred to an afternoon session. At one o'clock adjournment was had for dinner. In a large hall nearby attractive tables had been spread and beefsteak pie vied with cold beef and lamb and ham for ready appetites. A hot vegetable accompanied the cold meat, and this course was followed by an array of the pies and "moulds" and jellies that beautify an English table. As usual close communion in eating unmasked shrinking minds and made friendly intercourse most free.

At 2.30 the session of the Quarterly Meeting was resumed. The secretary of the committee of the Quarterly Meeting on Ministry was at the desk. Minutes of the committee and the reading of the Yearly Meeting's minute on Ministry brought this weighty matter before the meeting with an invitation for each to consider what contribution it might be their duty to make to it. For an hour and a half one and another did express freely what they felt was vital to a helpful ministry. The contributions, however, were very general, so that the clerk confessed the difficulty of embodying them in a minute. The spirit throughout, however, was good and the meeting a helpful one in bringing Friends nearer together and nearer to the confessed source of all true ministry in the anointing presence and power of Jesus Christ. The lack of directness in the meeting was afterwards explained to us as follows: "We are feeling our way. The Yearly Meeting did away with the regularly constituted Meeting on Ministry and Oversight under a sense that it had become too formal and authoritative, but they did not prescribe any definite substitute, except by suggestion, so each Monthly and Quarterly Meeting was left to take up their problems as they might seem led. So far it did not seem that the stage of confusion had been passed." This seemed to us a fair presentation of the case and we questioned whether the final solution would not be the re-establishment of the abandoned meeting of Ministry and Oversight. Later we met this conviction in several unexpected places, but that is another chapter.

Four o'clock in England is an hour of magic power. It will stop railway trains, harvesting in the fields or stone breaking on the roads. It is the hour of afternoon tea. The dinner was an item to be paid for individually, the tea was "provided." It gave a second and even better opportunity for social intercourse than the dinner and in all reverence, I think, it could be said that to some at any rate the Lord was manifest at the breaking of bread. Under a sense of heavenly favor Friends separated, and the two Philadelphians found themselves comfortably seated in an American carriage threading the lanes of Cumberland northward. At nightfall they were guests in a Friend's home, with all of comfort and happiness that this could imply. There, and at the hall above mentioned, more than a week gave a first hand touch with Cumberland Friends and left on our minds a grateful savor of thankfulness that the common heritage of principles on the two sides of the Atlantic continues to produce such a wholesome type of Christianity. Two or three incidents of the week may make short chapters of this narration, but Westmoreland Quarterly Meeting at Kendal was to be the concluding part of the experience grouped in this first chapter.

Kendal is an ancient English town, situated in the vestibule of the Lake District, and in the course of centuries it has become a centre of quiet culture and home making, which distinguishes it in a country of such towns. The ancient "alleys," still well preserved, witness its strenuous struggles with

border raiders. These alleys were narrow entrance ways to the town, which could be easily barred and defended against attack. A short climb to Castle Hill shows the town spread out now on the slopes of the Lake District mountains, and gives one an opportunity to inspect the ruins of the castle where Henry the Eighth's wife (the one that kept her head) was reared. The community of Friends at Kendal have a wide range of interests, but seem more self-contained than some other circles. An ancient but flourishing Friends' School is closely associated with the activities of the Society. One observes this situation in several localities, and the advantage to the schools and to the society of a body of young life acting and reacting upon the adult community was observed to be very admirable.

The bulk of the Westmoreland Quarterly Meeting, as we saw it, were residents of the town, in Cumberland, and they were, in the main, country folk. The Quarterly Meeting proper was preceded by a social evening, in which a varied programme of exercises followed a half hour at tea. The children of the school sat through this entertainment, although it kept them out of bed until ten o'clock. An illustrated lecture on India made some of the pressing problems of that great country clear and appealing. A new type of small farming was advocated for India, and in one place where it had been established great progress was shown by good slides, and much was attributed to a little plow and cultivator known as the "Planet Junior." The morning session of the Quarterly Meeting did not differ materially in the routine business from that at Cocker-mouth. An hour of the time, however, was given to a report on India made by one of a delegation who went out for London Yearly Meeting to study the conditions and needs of the people there. In substance, it was a repetition of the lecture of the evening before. At one o'clock, dinner was "provided" not unlike that at Cocker-mouth, and the afternoon session till tea time was devoted to *Peace*. Several stirring reports and addresses brought the responsibilities of Friends for activity in this work into prominence. The social cup of tea afterward gave a final opportunity for words of friendly greeting and farewell.

Two Quarterly Meetings hardly present data enough for free generalization. Caution is necessary, particularly in an individualistic country like England, in adopting the judgments of others, as well as in forming judgments yourself. The positive view of one Englishman is very quickly matched by an adverse view, quite as positive, of another. Most Americans in their hasty movements hear the expression of one view of a subject only, and carry that home as the decision of the English people. It will not transgress these cautions perhaps to say the two-session Quarterly Meeting has evident advantages. It does away with an element of pressure that is not conducive to sober judgment. The effect, however, in English meetings, apparently has not been to protract the routine business. This business was not slightly passed over in the meetings we attended, but time was afforded in the after-

noon session especially for matters apart from routine, but of great interest and of weighty importance to the whole body. A two-session Quarterly Meeting does not, however, represent the only difference of outward arrangement between London and Philadelphia Yearly Meeting. Week-end Quarterly Meetings are a further expansion of the principle of providing time for the consideration of Society interests in conference or lectures. In most Quarterly Meetings one meeting of the year is usually so arranged. From the point of view merely of educating the membership in our principles, and especially in the available means of making our principles serviceable to the world, this plan has many evident advantages. In addition it brings the membership into personal touch for a longer period and so quickens the circulation of life. It is freely recognized in some quarters that the multiplication of Yearly, Quarterly, and Monthly Meeting interests may so far burden individual Friends as to cripple their usefulness. Much merely routine work, however, is wisely provided for. In one very active Quarterly Meeting a secretary much like the agent of our book committee, carries these duties. Under such a plan one understands how so much work gets done. Thus it was recently announced that in this Quarterly Meeting a pamphlet on "Applied Christianity and War," had been published, an index of Quaker pamphlets and addresses prepared; hints about arranging Settlements, Lecture Schools and Fireside talks given; and Library Leaflets containing classified lists of books suited for Friends' meeting-house libraries printed and circulated. These lines of activity and others, undertaken in right authority, are certainly calculated to make the Quarterly Meeting an instrument for increasing good and to save it from becoming a formal clearing house merely in which routine business is pigeon-holed, or prepared for the Yearly Meeting. The adoption of new lines of work by a Quarterly Meeting could by no means save it from crystallization, unless such an adoption were in pursuance of the growing life of the Spirit.

J. HENRY BARTLETT.

For "THE FRIEND."

### The Incoming Year.

The close of the old year and the entering upon the stage of the new, naturally lends itself to reflection to the thoughtful mind, more particularly when the three-score and ten has been passed, and as there is, as in most cases, the sense of decreasing bodily powers, while at the same time there is the blessing of a clear mental outlook in the higher sense—that sense which the presence and power of God alone can give by the indwelling of the power and Spirit of God.

I have thought of the aged ones, among whom I feel myself to be numbered, although much younger than many in the span of this life to be found both within and without our borders. But it is not to glory in old age as such that I thus write, but rather to magnify the goodness and mercy that has thus far followed us all our journey through. In marking the many mercies from our Heavenly Father's merciful hand, how natural to feel

the heart overflow with gratitude to God for all his goodness. Surely with us there can be no desire to go back in any way from our love and allegiance to the Great God Hand of our God. It does seem to very natural to seek to incite to love and good works even in old age, for surely as near the Heavenly shore the vision will grow bright and brighter, until it is swallowed in perfect and unclouded day. There is anthem to be sung on earth of glory and praise to the unchanging One; its more perfect rendering will be known in the realm of bliss, when we shall know even as we know. The one supreme charge is to keep our ranks in righteousness, then shall we know more fully the unclouded horizon of our soul Godward.

What is more beautiful than the grate soul, who takes hold of God in loving adoration by the secret of an indwelling I that links up into the oneness of his love that makes one in the compassion and goodness of God, and yet with the feeling that fill the lowest place in the Kingdom is the greatest honor that can be conferred upon us. For in all how sensible we are of our unworthiness, and that all is of his abundant goodness. He, our God, alone can clothe with the armor of righteousness on the right hand and on the left.

It is the meek He guides in judgment; it is the meek He teaches of his way; and as we dwell near day by day and drink deeper the fountain of his love and fullness, and come to know more of true humility before Him, we will be drawn more and more into the secret chamber of prayer and supplication unto Him, and will be more perfectly taught by Him how to pray the prayer of acceptance unto Him, which He heareth an answerer, according to his own good pleasure.

To be thus taught of God is one of the greatest blessings to know, while still here as strangers and pilgrims on this earth. For it is impossible here to find that rest of soul other than in his keeping, which He has promised to those who commit their all unto Him, for time and for eternity.

Thus journeying on in hope and in dependence upon God, we find many fresh springs to refresh and cheer us on our way and can invite, as we go along, fellow-travellers to follow on to know the Lord more perfectly, who is still careful of the feeble ones, and upholds the downcast ones. There is bread enough to spare in our Father's house for the hungering ones. His promise is unchanging. "I will never leave thee, I will never forsake thee." How faithless we often are and how mistrustful. It is ourselves we have occasion to mistrust and so thereby to learn a surer confidence in our All-wise and Gracious Caretaker, who slumbereth not nor sleeps.

Each day is a renewed covenant day in drawing near in spirit to God our Father by Christ Jesus, and may be to us a day of renewing of strength. It is our slackness in seeking in submission to his holy will that is the cause of our going, so often halting on our way. He, our God, in mercy hides his face that we may more truly realize our need each day and oftener than the day of our fresh

st Month 20, 1910.

is in Him alone. The upward  
 ing of the inward eye to God, how pres-  
 at all times to know. It is in the  
 y the dew lies long, and the Heavenly  
 sure is known that keeps the Spirit  
 out to God. Truly the eye of man  
 not seen, and the ear unstoppped hath  
 heard the blessing in store for those  
 love and fear God. The secret of the  
 is with those who fear Him; so to learn  
 Him who is the Way, the Truth, the Life,  
 he one great lesson still for old and for  
 ng. It is that secret, narrow path into  
 ch each soul is led by the same Divine  
 and, our unerring Guide and Keeper. To  
 I would commit myself and you all, who  
 willing to learn of Him, even as He is  
 ready to lead in his own highway of  
 ness.

lay the opening year find us each one in  
 renewed endeavor to love more purely  
 to serve more perfectly the One whose  
 it is for time and eternity. I know the  
 of the endeavor will be joyous, for it will  
 ke us more perfectly one with Himself.  
 in them, thou in me, that they may be  
 : in us." What a blessing, what a  
 privilege, what a crowning joy!

CHARLES W. THOMSON.

ALMONY COTTAGE McNab's Brae,  
 Rothsay, Ban. Scotland.

twelfth Month 29th, 1909.

**A Memorial of Long Suffering Patience.**

Although an obituary notice from a relative across  
 continent appears concerning the same Friend, yet  
 comes to present this more extended memorial  
 of a real colleague.

PHERE A. PYLE died at her home in West Grove, Pa.,  
 twenty-eighth of Twelfth Month, 1909, aged nearly  
 enty-one years. She was the daughter of Lambert  
 annah (Lamborn) Pyle, and a member of the  
 rden Monthly Meeting of Friends, New Garden, Pa.  
 In her youth she has been a great sufferer and  
 railed in years, always enduring her afflictions with wonder-  
 patience and resignation to the Divine will.

In her writings which she penciled down at different  
 times and left to her "dear ones," we find much that  
 comforting and assuring. At one time she wrote  
 ur Father above has seen me in suffering and as an invalid  
 my life has been spent in suffering and as an invalid  
 in. The more patiently I receive all, the greater  
 ace and reward will follow." At another time: "I  
 ve just had a severe turn and feel each attack  
 takes me and causes me to feel weary and my  
 eral home; still I am kept from being longed for  
 by some persons; and that my lamp may be  
 y burning ready to enter the pearl gates, is  
 y earnest desire." At another time: "If I should be  
 elled home ere'long, as it seems to me 'I am nearer  
 o-day than I ever was before.' I trust to be all  
 ay and keep my lamp very bright for those who  
 at another time: "I have suffered more of late  
 than my poor body times of comparative relief from  
 uch. Such seasons are joyous to us and truly make  
 e more sweet. No doubt my afflictions are for some  
 use purpose. I trust to be content and enjoy my  
 many blessings. We are mercifully blest and should  
 return thanks every moment, as methinks this far  
 verbalence our trials and afflictions. I think at times  
 when my poor body times of comparative relief from  
 ight be I could not survive many more such seasons,  
 still am kept here; no doubt that is wisdom there-  
 ay I am enabled to fill my duties as far as strength is  
 floured."

She took great interest in the affairs of her dear  
 relatives and friends, and was anxious for their comfort,  
 ngement on the journey through life. Surely her house  
 was in order and all prepared, realizing that death  
 would come sooner or later. She left full and explicit  
 instructions as to her funeral and disposition of her  
 possessions, and was very desirous that her funeral  
 should be conducted in a quiet, becoming manner, with-

out show or undue haste, and that her body be clothed  
 plainly and neatly, and in a way that would look  
 natural to her friends. She further wrote: "Some one  
 I wish in a solemn manner to give my love to all present,  
 and all them to prepare for the close that will come  
 to each one of us, and leave all common  
 care out of mind and dwell upon what is before  
 me."

The many expressions of love and feeling to her  
 relatives and friends for those in trouble and sorrow,  
 and her many acts of charity and kindness to all, and  
 her love in Jesus our Saviour as manifested in all, and  
 as a comforting assurance that she was gathered to  
 her eternal home to rest, peace and joy forevermore.  
 Her death was like one going to sleep so peacefully and  
 quietly she passed away. "Blessed are the dead who  
 die in the Lord."

**Bodies Bearing the Name of Friends.**

MONTHLY MEETINGS NEXT WEEK (FIRST MONTH 24th  
 to 29th):  
 Philadelphia, Northern District, Third-day, First  
 Month 24th, at 10.30 A.M.  
 Frankford Pa., Fourth-day, First Month 26th, at  
 7.45 P.M.  
 Philadelphia at Fourth and Arch Streets, Fifth-day,  
 First Month 26th, at 10.30 A.M.  
 Germantown, Fifth-day, First Month 27th, at 8 P.M.  
 Lansdowne, Pa., Fifth-day, First Month 27th, at  
 7.45 P.M.

We are requested to state that Friends and those  
 interested will meet at the home of George M. and  
 Marian Palmer, 723 Linton Avenue, Newark, N. J.,  
 at 7 P.M., each First-day, to continue for a consideration  
 of the Life of Paul, and afterwards to be gathered in  
 a devotional sitting.

Yesterday evening the 16th the Western District  
 Monthly Meeting of Philadelphia was held as an annual  
 meeting in joint session, to hear and consider all the  
 Queries and their answers, with other annual reports,  
 and to take into view the state of its membership and  
 the promotion of their better welfare.

The supper and conference to which all men members  
 of Philadelphia Yearly Meeting were invited, was held  
 at the Twelfth Street Meeting-house on the evening of the  
 12th inst., with a full attendance in the room. Its  
 purpose seemed to be to incite Friends to an increased  
 willingness to keep their hearts open to the requirements  
 of the Spirit of Christ to relieve suffering humanity and  
 to promote light among the benighted of the earth.  
 It whether to encourage a spirit rather than to name a definite  
 movement, Isaac Sharpless presiding explained the  
 purport of the concern, and was followed by DAVID H.  
 FORSY, who set forth the wide and energetic service  
 of the early Friends in preaching the Gospel, and in  
 the service of the poor in planting meetings in America and  
 in Great Britain. Jonathan E. Rhoads explained very  
 clearly and the attitude of our Yearly Meeting  
 on religious ministry at home and abroad, and its  
 sympathy with all individual efforts believed to be  
 imposed under authority of the Holy Spirit. He  
 characterized Samuel Morris's mission to Japan, in which  
 he himself took part, as that of a missionary to the  
 needs of the people of Porto Rico; another  
 (whose name we have not retained) took Dr. Edward  
 G. Rhoads' place in showing the critical situation  
 of the natives of the Soudan between Mohammedanism  
 on the one side and heathenism on the other. Asa S. Wing  
 feelingly stated what had been aroused on visiting that country.  
 sympathies had been aroused on visiting that country.  
 William B. Anderson, representing the United Presby-  
 terians who have charge of carrying on our Friend  
 John S. Fowler's concern for the blind infants of Egypt,  
 spoke for a ministry of the life upon the gross darkness  
 of the people of India, where he had lately been labor-  
 ing, and that, though intellectually, but spiritual and  
 incultivating the vilest social abominations in  
 their lack of apprehending that God is Love. His  
 teaching was that, as Christ said the Father sent him  
 into the world, so He sent his disciples into the world  
 as witness-bearers of the Truth, and that He was come  
 to the men might have here, and life superabundantly,  
 that men might, that mission we were sent into the world to  
 be his followers, and agents of Life to them that sit  
 in the shadow of death. J. Harvey Borton's exercise was  
 in an exhortation to make his personal concern of not

living into ourselves but in the out-reaching spirit of  
 Christ, practical, by a more whole-hearted dedication  
 of ourselves to his authority when it should witness to  
 one and another, as to the church, to: "Go and teach all  
 nations." We did not gather that he interpreted this  
 last charge of Christ as sufficient marching orders to  
 any and every individual, as it is apprehended some do,  
 thinking that they need no personal revelation of  
 Christ's authority directing them to a mission, since it  
 is in print on for all; but we were prone to think on  
 departing that the exercises of the conference might  
 be found harmonious at the bottom as to the right  
 ground and authority for all religious labor.

Understanding that a stenographic report was provided  
 for we took no notes, and accordingly the tenor  
 of this sketch, which is meant to be fair, may be found  
 imperfect.

CHANGE OF DATE FOR HOLDING PHILADELPHIA  
 QUARTERLY MEETING.—At the Quarterly Meeting held  
 last Eleventh Month, it was decided to change the day  
 for holding Philadelphia Quarterly Meeting from Second  
 to Third-day morning.

This change is "an outgrowth of a concern of the  
 Quarterly Meeting, to more nearly meet the conven-  
 ence of its members, thereby stimulating a more general  
 and prompt attendance."

This notice is sent to the members of Western Dis-  
 trict Monthly Meeting by the Committee on Attention  
 to Members and Attenders, by direction of the Monthly  
 Meeting.

The next Quarterly Meeting will be held at Fourth  
 and Arch Streets, Third-day, Second Month 8th, 1910,  
 at 10 A. M. Luncheon will be served at the conclusion  
 of the business sessions.

ADDITIONAL information of the life of WILLIAM  
 JACKSON, twice noticed lately in our columns, now comes  
 to us from his niece, Matilda Jacobs, living at "Pomted  
 on the Firs," Aurora, N. Y., who writes: "He was born on the  
 twenty-second of Twelfth Month, 1784, so was not  
 ninety-five years old. His mother lived on Philadelphia on  
 Pleasant street home, thirty miles from Philadelphia on  
 Lancaster Pike, I think, and lived there until he was  
 eleven years old when his father removed to central  
 New York. When my uncle became a young man, he  
 returned to Philadelphia, and lived there the rest of  
 his life. When he became a man and people, we invited him  
 to make his home with us, but he said we lived too far  
 from the Equator and he could not endure to live any-  
 where but in his native city [?]."

**Westtown Notes.**

The first Vestime Committee for the winter term was  
 made up of the following Friends: Zebedee Haines,  
 Charles S. Carter, Joel Cadbury, George Ford, Isaac  
 Sharpless, Walter Britton, Mary M. Leeds, Lydia L.  
 Sharpless, Elizabeth S. Smedley, Mary L. Roberts and  
 Elizabeth A. Riche.

EDWARD AYERS of Worcester Mass. gave a very  
 entertaining lecture last Saturday evening on "Our  
 Wild Song of Birds." His descriptions and pictures were  
 indeed the special feature of the lecture was his  
 rendition of the songs of many of our familiar birds,  
 which sounded extraordinarily natural.

On First-day evening last, J. Harvey Borton gave the  
 boys a stirring talk on the kind of young men that are  
 wanted by business houses, and he made a very  
 many points of definite value for the boys to aim at. Mary  
 points of definite value for the boys to aim at. Mary  
 points of definite value for the boys to aim at. Mary  
 points of definite value for the boys to aim at. Mary

**Gathered Notes.**

PRESIDENT LOWELL of Harvard, favors a business  
 education with that of the ordinary college course of  
 letters. He says that a university must work hand in  
 hand with the outside world for the betterment of  
 mankind.

CLERGYMEN of many denominations have resigned  
 for many reasons; but probably never before in the  
 history of the Christian Church has there been a case  
 similar to the one just reported from Philadelphia.  
 A talented and personally popular preacher there has  
 been requested by the officials of his church to step  
 down and out of their particular pulpit because he has  
 preached that many poem sermons. His parishioners  
 liked them and thought them exalting, but the officials

did not. One of his best efforts contained sixty-one stanzas and was dedicated to his wife, whom he declared to be "the best wife ever given to man, a wise comforter, a loving helpmeet and a peerless worker for Christ and his church."

Thus speaks an original thinker: "Worship, indeed, is the perception of the Power which constructs the greatness of the centuries out of the paltriness of the hours. And there is no hour so paltry as that which pretends to be recurring. God who is eternally glorifying some man. Is it not the lingering folly of forgetting God and going just to hear somebody practice in pulpit or orchestra that leads to so very much of disorganized and disorderly method in our modern Protestant worship?"—ROLLIN A. SAWYER.

A CHICAGO woman is writing a little book in order to prove that the servant problem is one of self, rather than of servant, and that the solution is easy. The gospel she is endeavoring to propagate is worthy of attention of every woman who employs domestic help. Here, summarized, are her rules for making a model servant. First, a faithful servant is entitled to consideration; sympathize; treat her as a human being; show her you appreciate her efforts; help her in work she doesn't understand; help her when the work becomes unusually heavy; let her enjoy holidays that the family enjoys; remember the holiday gifts. These rules are based on the law of human kindness, and will help the employer as much as they will the employe. Employers are bound to bring about mutual trust and affection. Domestic service is as honorable as any other form of employment, and is for women often preferable to working long hours amid unsanitary, unwholesome surroundings. And, not infrequently, servants are mentally and morally the superiors of their mistresses. As a general rule, a faithful servant is entitled to consideration—and when she gets it she usually remains, causing less thoughtful neighbors to envy her mistress for possessing such "a jewel of a girl."

THE Filipinos have America to thank for a vast improvement in public health. Vaccination has reduced the number of fatal cases from thousands annually in some districts to practically none. Pruth sanitation under Spanish rule was so poor that the death of one hundred or more out of one thousand prisoners was no uncommon occurrence; but the rate in some of these same prisons is now but sixteen or less. A government ice-plant dispenses coolness and purity of food. And the public health is rapidly spreading an invaluable knowledge of the rules of hygiene which, in this tropical climate, are so essential to life.

#### SUMMARY OF EVENTS.

UNITED STATES.—President Taft has sent a message to Congress on the preservation of the natural resources of the country, in which he recommends the appropriation of thirty million dollars for the development of irrigation projects. In this message he says: "The act which, in the past, has been a public domain, the acre of the homestead has been enlarged from one hundred and sixty to three hundred and twenty acres has resulted most beneficially in the extension of 'dry farming,' and in the demonstration which has been made of the possibility, through a variation in the character and mode of culture, of raising substantial crops without the purchase of a supply of water as has been heretofore thought to be necessary for agriculture. But there are millions of acres of completely arid land in the public domain which, by the establishment of reservoirs for the storing of water and the irrigation of the lands, may be made much more fruitful and productive than the best lands in a climate where the moisture comes from the clouds. No one can visit the far West and the country of arid and semiarid lands without being convinced that this is one of the most important methods of the conservation of our natural resources that the Government has entered upon. It would appear that more than thirty projects have been undertaken and a few of these are likely to be successful because of the reasons just stated. Other reasons, but generally the work which has been done has been well done, and many important engineering problems have been met and solved. The development in electrical appliances for the conversion of the water power into electricity to be transmitted long distances has progressed so far that it is no longer problematical, but it is a certain inference that in the future water power will take the place of natural fuels. In 1866 we had a public domain of 1,055,911,288 acres. We have now

731,354,081 acres, confined largely to the mountain ranges and the arid and semiarid plains. We have, in addition, 368,035,675 acres of land in Alaska."

The New York Central R. R. company has gladly authorized its President, Wm. C. Brown, to buy at least six abandoned farms in New York State, with intent so to utilize them that they would serve as schools of instruction, not mere laboratory schools. The purpose is to take farms over whose exhaustion farmers have been complaining, and by means of the New York Central R. R. to give employment to the farms, but with those who are cultivating them. This campaign of agitation is to go even further. If he is able to do it, business men in the greater cities of New York will be organized into associations to buy abandoned or neglected farms in the vicinity of their cities and treat them, so that in due time they will become model farms, yielding rich and profitable increases each year.

In a recent flight of Louis Paulhan, a French aviator, at Los Angeles, Cal., the unprecedented ascent of 4165 feet was made.

It is stated that since the refusal of the court to grant liquor licenses, in Lewistown, Pa., nearly a year ago, the city has such a steady decrease in crime that the chief of police has resigned to accept another position.

In reference to the flagrant violations of the law respecting the sale of intoxicating liquors in Atlantic City, Governor Fort has recently stated, in his message to the Legislature of New Jersey: "The enforcement of a duty cast upon every public official. Disobedience of the law shows a lack of loyalty to the State. In a republic the laws made by the majority of the people, speaking through the Legislature, must be obeyed by all citizens embraced within the territory to be covered by their operation. One part of the State cannot refuse to obey a law because of local conditions. State-wide laws permit them to do so without producing State-wide disaster. It is the duty of all of the counties of this State to assent to laws that are just, equitable and not notoriously violated, and a direct refusal to enforce them asserted. A community that openly and intentionally violates the law, against the demands of the governor, the instructions of the courts, the notice of the attorney-general and the moral sense of the people of the State, is an open antagonism that is anarchistic in form and effect. It is the duty of the State to assume responsibility for the further continuance of the conditions here described. It can prevent it by a simple statute conferring the power of removal upon either the governor or the courts. It matters not where that power is placed. It is vital to the people of the State that it should be placed somewhere."

An election has lately been held in Boston for the city officials, based upon a new system in which no parties are recognized, but the nominations are made exclusively by "petition," five thousand signatures being required to place a name upon the ballot. The whole municipal authority is vested in a mayor and a council who are to be elected on a general ticket. Their powers are similar to those of the president and the board of a corporation, and the dominating authority of the mayor is great. It is understood that this system is in pursuance of an attempt to take city elections out of the hands of politicians and parties. There are no nominating conventions; no party names, as "Republican." The voter must appear on the new form of ballot, and must sign his name for his support, and do so without any help of that kind. This is what would go a long way toward getting rid of narrow partisanship in city elections.

Fifteen thousand members of the civilized Indian tribes, the Creeks, Choctaws, Chickasaws and Cherokees, have availed in a petition to Congress and the President, asking that they be permitted to join them. They say they are not prepared to exercise such a responsibility and ask that the United States continue to act as their guardian.

FOREIGN.—In the political struggle now going on in Great Britain, the subject of directly taxing the land has awakened great opposition on the part of the landed proprietors, and has brought an unprecedented number of electors to the polls to take part in the elections which are now going on.

A new oil field is reported to have been developed at Topito, twenty-seven miles from Tampico on the Panuca River, in Mexico. One company has lately opened a well producing one thousand barrels a day of high grade oil.

The crop of wheat in Russia lately gathered is reported to have amounted to 789,000,000 bushels, or about 100,000,000 bushels more than has ever been

produced before in that country. It is stated that development of wheat-growing along the line of Siberian railway has been very rapid, and as the consumption is small in proportion to that of the country, it affords the greatest of all sources of supply for the rest of the world.

A late despatch to the *Public Ledger*, of this country from London, says: "Letters from Jerusalem state the proclamation of a constitution in Turkey has thrown open the doors of Palestine to an influx of Jews of all parts of the world. In Jerusalem alone four-fifths of the 100,000 population now belong to the Jewish faith, while in Jaffa, Tiberias, Safed and Haifa the Jews are reckoned by tens of thousands. Almost the whole extensive plain of Esdrasraon has been bought up there. Their prosperous colonies spread from Dan Beersheba, and even farther south, to the outskirts Egypt. The Holy City is essentially a Jewish town, as well as Jerusalem and Commerce, is monopolized by Jews. Hundreds of thousands of pounds are annually from Europe and America, to enable the converts to build homes, hospitals, schools and synagogues. Over one hundred schools already exist in Jerusalem alone, and synagogues are going up everywhere. The value of land has risen fourfold. The modern agricultural implements and methods of the Jewish settler have made the land produce harvest never before dreamed of by the natives."

#### NOTICES.

A FRIENDS' family desires the assistance of a woman Friend as mother's helper or governess where there are three young children. The Editor will receive inquiries.

NOTICE.—A regular meeting of the Friends' Educational Association will be held at 140 North Sixteenth Street, Philadelphia, on Seventh-day, Second Month 5th, 1910, at 2 P. M.

General Subject for Discussion: HEALTH Program.

Scientific Dietetics.—Emma Smedley, Health of School Children from a Parent's Point of View.—Dr. Edward G. Rhoads.

Diets and the Children.—James A. Babbitt. The Daily School Program.—Dr. A. Duncan Yocum. FLORENCE ESTHER TRUBLOD, Secretary.

NOTICE.—Bradford Monthly Meeting, in the Second Month next, will be held at Coatesville, Pa., instead of Marshallton.

B. P. COOPER, Clerk of the Monthly Meeting.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, a 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114-A. WM. B. HARVEY, Sup't.

DEATH.—At his home, near Pennsdale, Pa., on the twenty-fourth of Ninth Month, 1909, THOMAS A. WARDER, aged fifty-three years, eight months and twenty-three days; till the life a member of Muncy Preparative and Monthly Meeting.

—at his home, "Aubury," on the sixth of Eleventh Month, 1909, FRANCIS R. COPE, in the eighty-ninth year of his age; an elder and member of Germantown Monthly Meeting.

—at the place of residence in West Grove, Pa., on the twenty-eighth of Twelfth Month, 1909, EMERSON PYLE, in the seventy-first year of her age; a member of New Garden Monthly Meeting of Friends. It was her lot to have long been a sufferer from a complication of diseases, which for many years had confined her to her room and bed; yet in all this time she was never known to murmur or complain on account of these afflictions, but received them all as coming from the hand of her Heavenly Father, sent in love for her good. She was a true friend and sympathizer to all in affliction, and ever ready to enter into the sorrows of others and to administer consolation by word or pen. She at times expressed a longing to be released from this world; but always contrived to have a desire to have the end of her own, only praying for patience to hold out to the end, which we believe was mercifully granted, and that she has now entered that rest she had so long looked forward to. "Blessed are the pure in heart."

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## Missionaries Must Baptize.

Paul was a missionary, and thanked God that he baptized so few.

"For," he said, "Christ sent me not to baptize, but to preach the Gospel."

In saying this, he refers to water baptism; which Jesus also suffered to be under John, for the time being, a sufficient of the law.

But if Jesus meant the water baptism in what is called "the great commission," then Paul, the eminent first missionary sent by Christ to the heathen or gentiles, eminently disobeyed and denied his commission in refusing to baptize so few, and in declaring in Holy Scripture that Christ did not send him to baptize.

For Christ had said, in that great last charge: "All power (authority) is given unto me in heaven and in earth. Go ye therefore and teach (make disciples of) all nations, baptizing them into the NAME of the Father, and of the Son, and of the Holy Spirit." Matt. xviii: 18-19.

Did the missionary cause of the Gospel begin in with so great a disobedience on the part of its first and most distinguished emissary? Or did "baptize" mean one thing in the old dispensation which ended with the prophet John, and another in the Spiritual Kingdom introduced by Christ? For Christ did distinguish between John's baptism and his own preferred baptism, in these words: "John indeed baptized with water, but ye shall be baptized with the Holy Spirit." And John himself, the last prophet of the old dispensation, looked over into the new and said: "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I. He shall baptize you with the Holy Spirit and with fire." "He must increase. I must decrease."

Accordingly Paul, baptized as he was with the new baptism of the Spirit and of fire, was guilty of no disobedience in neglecting the outward and carnal form as a baptism that he was not sent to perform. And that he kept to his commission is evident in the outward and carnal form as a baptism that he was not sent to perform. And that he kept to his commission is evident in the baptizing effect of his ministry. It baptized those to whom he preached into the Divine Name, or Authority and virtue of the Divine Spirit. It introduced them into Christ so that they put on Christ.

It is this Authority which Christ proclaimed as the ground and warrant of anyone being rightly commissioned to go as an emissary of the Gospel. It is given in the text as the great "therefore" of a disciple's going on a missionary errand. "All authority is given unto me in heaven and on earth. Go ye therefore,"—on an experience of my authority commissioning thee—else thou goest unauthorized no matter what the consent or appointment of a board of men may say. "Ye shall receive power when the Holy Spirit is come upon you; and shall be my witnesses . . . unto the uttermost part of the earth."

Witness-bearers thus designated and authorized by Christ as his emissaries to preach and to teach, are empowered to speak as those having authority to baptize or introduce their hearers into all that the Divine Name stands for,—into the Name or power of the Father, of the Son, and of the Holy Spirit. "And His name through faith in His Name, shall make the man" that is baptized into it "strong;" for he is immersed in a measure of the Divine Spirit and power, which only a baptizing ministry under his authority can minister; baptizing souls into the Name, which is above every name; baptizing into Christ so that He is their garment of salvation. This authority to baptize with the Holy Spirit and the purifying fire, which Christ claimed as the baptism of his own dispensation, is imparted to every sent missionary of his own who has himself been so baptized as to be a spiritual channel of the same to others.

So we say again, that missionaries, to be those of his authority, must baptize into the river of the water of life,—the Holy Spirit proceeding from the Father and the Son,—into whom they themselves are baptized so as to be "able ministers of the new covenant."

## Sojournings Abroad.

A POLITICAL MEETING AND A PEACE MEETING.

The "village green" so far as I know is an English institution, which was never imported to the United States. In New England there are probably reflections of it, but in the home country it stands for a sum of unique privileges growing out of a feudal system and inequalities of land tenure, of which we fortunately know very little. The village green in the twentieth century, however, plays not only an interesting, but a valuable part in English life. Naturally it presents very special advantages for out-of-door meetings. It is neutral ground in a sense in which any hall or meeting-house can not be neutral ground. It belongs to the people, and has the air of freedom for which political parties are constantly pledging themselves. Collected with a company on the Green, one feels some mystical relationship with "moot hills" and the origin of parliaments. Our response therefore to an invitation to a political meeting "on the village green" was most hearty.

At that time (it was still in the Teeth Month) the Lords had not rejected the Budget, but coming events were casting their shadows, and in various directions prospective candidates were showing the quality of before-handness. Young Sir Wilfred Lawson (his youth refers more to his title than to his years, as his father had not been long dead), was expected to stand as Liberal candidate for a district of Cumberland. It was in his interest then that the political meeting would convene. The green adjoined the comfortable home in which we were privileged guests. Attendance would be easy for us. The hour for the meeting (3.30 P. M. on Seventh-day) had arrived, but except in our feelings there seemed to be little visible stir. No one had assembled. Sir Wilfred's motor car had arrived and he had come to pay his respects to the patriarch under whose roof we were, knowing that he was too much crippled with rheumatism to be at the meeting. Sir Wilfred was in a gloomy mood; he felt some mistake had been made in the hour or place of meeting. Some feminine encouragement (not of the suffragette type) and some American cheer were poured out for him, with an assurance that his presence would assemble the people. With this we went to the Green. The motor car had proved a herald. A knot of men stood in readiness. Others could be seen coming, the children and dogs were soon at hand (no one could dispute their rights on the green), and by the time the meeting was organized several more sober-minded women had joined the group. An old miner, bent with years and rheumatism, but known to all for his thrift (having retired from the pit) and

homely virtues, was made chairman. His broad Cumberland put his English quite beyond our understanding, but he was well understood and approved by his neighbors. "Grandfather's Clock" had evidently been a memory gem with him, and he had a clear vision that the time was near when "Tory tyranny" would "stop never to go again." With an instinct of true nobility he introduced Sir Wilfred in a way to put him at ease.

For thirty minutes thereafter the coming candidate put his claims for consideration before those who would be his constituents. In the main they were a mining community, and the shadow of their underground work seemed to mark their countenances with a seriousness that had in it unmistakable signs of solidity of character. The address to which they listened was without oratorical effort, although enlivened with numerous stories after the well known style of the speaker's popular father. It was a very plain statement from one of the privileged class, to hard working miners, of the merits of a government budget which was supposed to be specially burdensome to this same privileged class. Save the duties on beer and tobacco, the working people could hardly be said to be touched by the Budget. Sir Wilfred facetiously said if the Lords were all to go to the poor-house, as the result of the new taxes, he would personally have a very special advantage, as he did not use either beer or tobacco. To the charge that the new bill was Socialistic he said he supposed it was so, but supposed also they all were prepared to be "Christian Socialists." During his address there were frequent calls of "hear, hear," according to English custom, and the patriarchal chairman more than once broke out with a lusty "That's So." This verdict seemed to rest upon the minds of the audience as Sir Wilfred finished. He had made a good impression. He was followed by a political orator of the campaign type, whose gift evidently was to the plain people. His method of presentation was that of taking up the charges of the Tories against the Budget one by one, and making them seem either unreasonable or absurd. After his speech a resolution favorable to Liberalism was presented in a speech and seconded in another. During this formality the publican (proprietor of the public house) had withdrawn and the resolution was unanimously passed. The liquor interest is definitely Tory. The senior Sir Wilfred Lawson hardly had any more pleasing "hit" before his numberless English audiences, than his suggestion after some brewers had been exalted (?) to the peerage that a mistake had been made in one letter. That it was actually the "beverage" that was meant. The political meeting quickly dispersed, but the hour on the green had given themes for discussion at numerous firesides.

The Peace Meeting which we were glad to attend was held in the meeting-house at Crockermouth. Sir Wilfred Lawson took the chair and in a very pleasant speech referred to his hereditary interest in the subject as his father had been known to most of his audience as an "out-and-out" peace man. He made it clear, however

that his interest was vital as well as hereditary. He advocated an active not a passive Peace. Something better than that indicated in a humble cottage where a lone man met the inquiry of a neighbor who called to him to know if it was not dull with his wife away, with the response, "rather dull, but very peaceful." Indeed Sir Wilfred made a practical Christianity the basis of the propaganda for Peace that he believed in.

The speaker of the occasion, introduced by Sir Wilfred Lawson, was Frances Thompson, a well known Friend of Birkenhead. She is a Frances Williard type of woman, with much the same poise and manner. She was speaking in the main to working people, an audience of about one hundred and fifty, and a majority of them women. Her eloquence was of a very appealing kind, but her logic was in keeping with it, sound and convincing. She held the meeting for nearly an hour quite spell-bound. At the end of this time some opportunity for questions was given to small purpose however, the usual English form of resolutions proposed, seconded, and carried, and the meeting adjourned. It was one of those occasions of valuable seed time that only need to be multiplied enough to bring at last the longed for harvest of universal Peace.

J. HENRY BARTLETT.

### The Joy of the Cross.

It is a serious misfortune that the Christian teacher is inclined to dwell rather upon the cost of self-denial than its rewards. It is the province of religion to convert the wilderness into a fruitful field and to make the desert blossom as the rose.

It is quite true that religion requires one to "take up the cross;" but it is none the less true that the cross is a source of joy such as the world cannot give or take from one. And the first element in this joy is freedom from the sting of sin. The well man passing through a hospital where the suffering lie, says to himself, "What a blessed thing is health." "To feel one's life in every limb" is a joy. And to get out from under the burden of sin he bore was to Bunyan's pilgrim as heavenly as to view from Beulah heights the celestial city.

It is a joy of religion to be conscious of strength. Underneath all the passion for athletics is the joy which a strong man knows who strips to run a race. What a joy the soul knows when it has learned to sing, "O my soul, thou hast trodden down strength." The joy of conscious power, the joy of victorious strength, is a part of the joy of life to which Jesus calls us, although the way to it lies by the cross.

And then to crown all is the joy of hope. Always "more to follow." Always brighter skies to come. Always happier fields and larger delights await us. Put these things before the young Christian and not simply the demand for self-denial. Self-denial is the straight gate, but paradise lies behind that gate.—Selected.

THEY are never alone that are accompanied by noble thoughts.—SIDNEY.

For THE FAITH

### Desert Notes.

BY WM. C. ALLEN.

The morning of the day when I left Colorado Springs, I drove out to Palmyra Park, a few miles east of the city. It was a glorious day, and the strong, life-giving air was like crystal and stimulant combined. The view from the Bluffs toward the great mountain chain was grand and inspiring. The nearby rocks were beautiful in their soft tints of various colors, projecting from the glistening patches of recently fallen snow. In the valley at our feet nestled a town. Beyond stood up the big, red rocks of the Garden of the Gods. Behind all, the great mountains reared their heads, crowned with the Peak, over 14,000 feet high. They were, seeming so near and yet so far away, a brilliant nature study in white and purple and sapphire. Regretfully, I left the scene and the tonic of the Colorado atmosphere.

The Pullman that evening was crowded with a miscellaneous assortment of people bound for the South and West. It was amusing to hear some of them talk. Doubtless those who endeavored to create the impression that they were rolling in wealth and social popularity at home, were really of the least account when there. It was refreshing to get hold of a rough-looking little man who quickly informed me that he was in the "cow business" in the southwestern part of the State. Not a few on the train, as we over Colorado, had originally come there because of tubercular or nervous troubles. In spite of medical talk about danger of high altitudes and of too stimulating air, the people, if careful, generally get well. Twenty years' observation has taught me that few who are sent to the more alluringly softer and damp air of the coast or of the South, improve as do those who live in the sharper, yet infinitely more bracing, air of Colorado. Often I have wished that some able specialists could get clearer and less prejudiced—possibly not so professional, yet sensible—ideas about the wonderful differences in the climates of our broad and beautiful West. But to the Pullman.

One good woman not far from me continued her harmless prattle about her family and their riches until long after the lights had been turned low. Opposite me, for an hour after retiring, a man kept up a hacking cough, which was so manifestly a product of imagination that it was a disturbance to all about him. Finally, after one of his efforts, forgetting the proprieties, coughed in imitation of him. The effect was magical. Silence reigned, and before I had recovered from laughing to myself at my temerity, an wondering how the victim would accept my suggestion, a long drawn snore commenced. He had been surprised into forgetting his cough, psychology had done its work, and no more was heard from him the rest of the trip.

The next morning, in New Mexico, great fields of dazzling snow spread all about us like powdered sugar. This gradually disappeared by the time we reached Isleta, in the early afternoon.

Isleta is an Indian Pueblo, about twenty

is south of Albuquerque. As my ticket permitted frequent stop-overs, I decided to visit some of these interesting desert regions. You see this Pueblo about half a day's distance from the railroad—a group of adobe houses, one-story high, and scattered about in generous fashion over the brown, arid soil. In the center lifts the towers of the Roman Catholic place of worship, which is three hundred and fifty years old. How old the Pueblo is no one knows. It has a population of almost one thousand souls.

My friend, Charles Francis Saunders, had kindly told me how to investigate Sleta; after climbing down from the train I marched along the track and then up into the village. The first impression was that of the extreme irregularity of everything—the streets, or lanes, wound about so helplessly that I kept wondering whether I was on the highway, or in somebody's corral or front yard. The houses had narrow doors and windows, and some were ornamented so I can hardly use that word—with simple arches. The gray scene beneath and the blue sky above were relieved by the brilliant colors of the blankets wound about the people—as they lazily carried bundles, or scurried covered in apparent apprehension that I had a camera. C. F. Saunders had written me that my way would be much more open to the Indians if not armed with one, and I found his advice correct. They profess great shyness as to having their pictures taken, although ten cents or more will often overcome their scruples and secure a pose. Photography of the best scenes are often secured by capturing the people as you find them; but as the picturesque colorings cannot be transferred to paper, and as a group is generally quite broken up at sight of the camera, that little accoutrement of the modern traveler is here largely valueless. I did not have mine with me.

First, I called at the Government school for young Indian children. It was presided over by an American woman who evidently was much interested in her work. A kindly reception was granted upon knocking at the door. The children, mostly under ten years of age, had good features, brilliant eyes and coal-black hair. They were kept in good discipline, but were alert for mischief like all youngsters of the world over. The stolid deportment of their elders had not yet seized them. They snapped their fingers and replied to questions with all the vivacity of white children. Examinations were over, and I was proudly shown written work in arithmetic, and writing excellently done, whilst the crayon and pencil drawings were better than most white children of their age would be likely to execute.

Upon asking the way to the home of Alejandro Jiron, whom I wanted to see, his little son was delegated to escort me to his house. The minute youngster was deeply impressed with his commission, and with much dignity piloted me, with the occasional order, "this way," until Alejandro was found at his front door talking to his wife. On introducing myself I was courteously invited inside. My host had the inevitable blanket wrapped about his ordinary American garb.

His good lady was also dressed in her national costume, in a blue suit covered with gaily colored sort of aprons fore and aft, and with plenty of pretty bead necklaces about her neck. Her nether limbs were, as usual, encased in many wrappings of buckskin, and tipped with moccasins. Both had excellent faces,—the man was handsome with a direct gaze and aquiline nose. He is well educated, has commanded an excellent salary in Albuquerque in time past, and now is a farmer.

Our talk was about his efforts to secure, on behalf of his people, their right to some valuable land near Sleta, which includes the only forest land they possess. Some recent incorrect surveys made by government officials, threaten to deprive them of their rights in the matter, although it seems that those rights are well known to be vested in them. Indeed, the land that they contended for was many years ago granted to the tribe by the then king of Spain, and the validity of their title was subsequently confirmed by the United States Government. It is the old story of the Indians being cheated out of their property, and no one being able or willing to defend them. What could I do without any influence at Washington, where, after all, the question must be decided? Could our Friends help them?

These Indians are "Good Indians;" and their high character is proved, inasmuch that, whilst so many of their neighbors, like the Apaches, have fought the encroaching white men and finally been almost exterminated, they, on the other hand, have won the respect of the settlers and still occupy the Pueblo of their ancestors. Their peaceableness has paid them,—"the meek shall inherit the earth." They are industrious and virtuous, and free from many of the diseases so often contracted from the whites by the unfortunate red men. The heads of the families are mostly farmers and own their lands individually, outside the town.

Leaving the pleasant and scrupulously clean interior of my courteous host, I sallied forth to do the town. Seeing some women carrying freshly kneaded loaves of bread on their heads, on boards, I followed them to the oven. It was out-doors, and built of adobe, and was say five feet in diameter. They first raked out the hot coals which were the remnants of a fire that had been burning in the oven in order to heat it. The bottom was carefully scraped, and then the loaves put into the hot oven with a long paddle. The stone door was closed, and in a few hours the primitive process would result in new baked bread.

I purchased of one of the women a silver bracelet, of which the Sleta squaws often wear a number on each wrist. It was prettily decorated and bought not to wear, but as a specimen of the handicraft of the Navajo Indians. The Navajos are great silversmiths and with their simple furnace, a pair of pincers, and a hammer or other simple tools, will produce really beautiful articles of silver.

After these negotiations had been concluded, I met a white man who proved to be the Government physician. He kindly suggested my going with him on a few calls

he was making. At one place, we entered a court where, on the porch, were chatting a young married woman, nineteen years of age, an older woman working a sewing machine, and a middle-aged man carrying a baby on his back,—he and the infant beneath the same red blanket, which was lightly wound around both. At first it looked very comical, but the sight of a paterfamilias or of a grandpa engaged in this useful occupation soon became familiar to me around the village. The men are expected to work for their living,—so it seems in this country!

At another house I recall the dignity with which an old man welcomed us. There seemed a touch of the Spanish graciousness towards guests in these homes. It probably is a result of the influence of Spanish customs which have been so potent in the lives and religion of some of the Pueblo Indians of the Southwest. The young girls were more unconventional and disposed to be merry. Their features were often good and their hands small and well formed, but they age rapidly, and become heavy in build long before their time, according to our ideas about feminine matters.

Inside the thick walls of these Sleta homes there was a certain sort of primitive comfort. The floors were tastefully spread with Navajo rugs,—and Navajo rugs cost money in these days. When there were chairs, their backs were often decorated with little rugs of gay colors. Where chairs were absent, say two sides of a good-sized room would be lined with a low form, and it also would be covered with rugs. Beds or cribs also had them. A curio collector would "grow green with envy." The walls had many little pictures, principally of the Saviour, the Madonna, crucifixes, or other church scenes, for these people are very devout. I left each home with a new idea of the possibilities of Indian life. They have never been objects of my interest before, and I was impressed with the simple, gentle ways of this community.

Like others of their race they are gamblers. Returning to the station I came across a group of about one dozen, sitting in a circle on the ground, wrapped in their blankets, and making jolly over some game unknown to me. A stone in the center, two little sticks to throw upon it, and a circle of smaller stones about the central one completed the outfit. It evidently gave them very much fun.

That night was spent at Albuquerque. The next day I was unable to leave there because of a wreck on the railroad, so was compelled to possess my soul in patience during an additional stay of twenty-four hours. But some amends were made by the fact that the Alvarado Hotel in that place is one of the most comfortable hostleries in the West. The only place of interest in the city is "old town," the old Mexican village. Twenty minutes sufficed to wander around its narrow streets and look at the faint apology for a plaza. I have seen far more interesting old Spanish towns and much more beautiful parks in Porto Rico.

The next day the trains were almost as late again, so that a projected side-trip to the

Petrified Forest was given up in default of not desiring to reach my destination soon after midnight. So I went through on "the limited" to Needles. The train swarmed with all sorts and conditions of men—and women, too—bound for California. They had digested enticing railroad folders and assimilated doctors' instructions, and were hopeful of a land where all is supposed to be dry as to climate, if not in other respects, forgetting that the United States weather bureau reports do show that Los Angeles has a higher mean humidity than Philadelphia. Anyhow they seemed happy. What a pity that the polite people on the Pullmans cannot be put into a separate car, and the impolite ones put into another. Certainly it would be a relief to some of them to be thus segregated, and I think that each would enjoy his own kind more.

(To be concluded.)

### "He is Not a Jew Which is One Outwardly."

The following extract is taken from an account of a dream, said to have been dreamed and related by Samuel Fothergill, and dated "30th of 10th Month, 1762," at which time he was confined to a bed of sickness. In this revelation, for such it evidently was, for I verily believe in accordance with the testimony of the Apostle Paul, that the Spirit doth at times take of the deep things of God; yea, even of hidden mysteries, and reveal them unto such as are able to bear them. Samuel Fothergill says, whilst on this journey through the chambers of hell: "As I looked around, there appeared full in my view a woman Friend, very plainly dressed, whom I remembered well in my early days, and whom I then often took notice of on account of the solidity of her deportment, especially in meeting; I eagerly made up to her and said: 'What, art thou here amongst the miserable, tell me, oh tell me, what brought thee hither?'" She wept and said: "No wrong that I have done between man and man, but unfaithfulness and disobedience to my God, brought me here." I thought I wept bitterly as well as herself, and she looked very sorrowful. I turned to my guide and said: "Let us go."

I do believe that true Friends will maintain our ancient testimonies of "plainness of speech and apparel," but in this relation we have clear evidence that it is not the clothes that makes the Friend, for a wolf might adorn itself with sheep's clothing. I do not write this with the intention of discouraging any from a maintenance of our various testimonies, far from it, for I believe that if they are closely adhered to through faith they will prove as a hedge and as a wall about us. But I would humbly exhort Friends (verily it is with a sense of my own unworthiness that I write this) to examine their hearts and see whether their plainness hath its foundation in pride, form, or whether it be of faith, for it is only with and by faith that our sacrifices are made acceptable unto God. "Though I give my body to be burned, and have not charity, it profiteth me nothing."

In love do I write this, and not as one sitting in judgment. F. C. B.

CANADA.

### OUR YOUNGER FRIENDS.

"BECAUSE SHE WAS A QUAKER."

(An Unusual Case.)

BY MARGARET HUMPHREYVILLE.

When Grandma was a little girl  
With spirits bright and gay.  
She always had to dress the same  
In a frock of plainest gray.  
She wore it every single day,  
And Sunday, mind you, too;  
Never any pink or white,  
Nor red nor even blue.  
Just gray, gray, gray, gray.  
And every place they'd take her  
She had to wear the same plain dress—  
Because she was a Quaker.

When Grandma was a little girl  
She had a plain gray bonnet;  
The queerest little silk affair,  
Without a flower upon it.  
She wore it with a happy smile,  
And never cried, 'tis said,  
Because it was no flower hat  
With roses bright and red.  
Just gray, gray, gray, gray.  
But every place they'd take her,  
Folks said, "That precious little girl!"  
Because she was a Quaker.

When Grandma was a little girl  
Her doll was just plain wood,  
Dressed in a plain gray Quaker gown,  
With a fluted, gray silk hood.  
She took her every place she went;  
And never changed her frock.  
Not even when they went for tea  
Or for a pleasant walk.  
Just gray, gray, gray, gray.  
But Grandma won't forsake her,  
She loves that dear old dollie yet,  
Because she was a Quaker.

From *The Housekeeper*.

EDUCATED PEOPLE.—"Circumstances may deprive one of book learning and schooling, but God never places anyone where he is deprived of the means of education," says a wise observer. Education is a word of much wider meaning than we are commonly inclined to give it, and students along very narrow lines have been inclined to despise as ignorant many persons of much broader education than themselves.

More and more it is coming to be understood, in this age of wider outlook, that observation and experience are fine teachers though they may hold no chair in universities, and the man who has seen and proved may have quite as valuable information to impart as any theories set down in books. Young people are learning that a thought may be deep and an idea worth while, even though its owner expresses it in faulty English. This does not in any wise lessen the value of books and schooling for those who can have them, but it is teaching a new respect for humanity. Life is sterner in its demands, along every line, its requirements are higher than ever before, and he is foolish who does not make use of every advantage within his reach and possess himself of the best tools available. But he is doubly foolish who gives up knowledge as hopeless and advancement as unattainable because of what he cannot have. The possibilities of education for mind and soul lie everywhere along our human way, and educated people—not necessarily scholars—are in all walks of life. Books

and school may be only for the earth, education is eternal.

A HOME MYSTERY.—One of the 1 domestic mysteries which patient fat could never understand is why the average young woman will go to a gymnasium or three times a week and work diligently for hours in a bloomer costume with sorts of queer machines, while at home is too tired to dust the piano. When matter is suggested, the athletic girl always fortified with plenty of scientific data to prove beyond question that home no place to take exercise and that hold drudgery robs physical effort of stimulating and beneficial quality. Confronted with these facts, the patient faintly grumbles incoherently of the "mangled" ways of the world and drops subject.

In a studious and receptive mood have been reading the woman's paper. Wedged in between the recipe for removing freckles on the nose and a treatise on how to manicure with a can opener, we ran across an article that fairly fascinated the eye. Some author braver and more original than all the rest has set at naught the scientific dicta which has been the refuge of the athletic girl to whom domestic chores have had no attraction. The author evolves entirely new scheme or physical exercise, so novel that it deserves the widest publicity. She says with the confidence of final authority that sweeping round the arms. Again, if a young woman will go about over the house picking up things from the floor without bending her knees, will add a lissomeness to her waist line not to be accomplished in any other way. By exercise over the washtub is best of all. This is guaranteed to reduce the hips and add symmetry to the shoulders.

This is a most pleasing and diverting subject of speculation. Perhaps further development of the science of domestic exercise will show that washing dishes gives daintiness to the fingers, peeling potatoes will make the nails pink and lustrous, broiling steak will benefit the complexion, and a vigorous brushing of the father's or husband's clothing each day will be good for the back! There are beautiful possibilities in the scheme, but alas, it has the fatal drawback—*Useful* employment never seems to have an merit from the standpoint of the physical culturist. A boy will pound a punching bag all day, but when he is called on to run the lawn mower he at once verges upon collapse. Strange about athletics.—*Kansas City Journal*.

"It is the student who stands before the house of knowledge modest, patient, single-minded, conscious only of his own poverty and the unpeackable riches within, to whom Wisdom will open her gates." No blustering, conceited person will fare very well in her courts. Humility and patience are the first requisites. The greatest scholars are always the humblest of men.—*Forward*.

CONTENTMENT makes a believer rich, while plenty leaves the sinner poor.



**TEMPERANCE.**

department edited by BENJAMIN F. ITSON, of Paoli, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

"Our doubts are traitors,  
they make us lose the good we oft might win,  
by fearing to attempt."

SOCIETY will have to stop this whiskey issue which is like throwing sand in the workings of a steam engine.—THOMAS A. ITSON.

THE friends of the saloonkeepers denounce their opponents for not treating the liquor business like any other. The best answer to this is that the business is not like any other business, and that the actions of saloonkeepers themselves conclusively prove this to be the case. It tends to reduce criminality in the population at large and law-breaking among the saloonkeepers themselves. When the liquor men are allowed to do as they wish, they are sure to debauch not only the body social, but the body politic also.—THEODORE ROOSEVELT.

THERE is one question upon which for sixteen long years I have kept silent, but I propose to keep silent no longer. The issue has come when the corrupt liquor interest must be driven out of the Democratic party and out of power.

It is the liquor interest that furnished the money to debauch and corrupt your laws, and these laws are used to corrupt and debauch your States. It is time for the Democratic party to unload the liquor interest onto the Republican party.

My father always told me that I might sometimes be in the minority, but I never could afford to be in the wrong. He said that if I was in the minority and right that the majority would soon be with me, while if I was wrong and in the majority I would not be in the minority. Whoever takes the right side takes the side that is going to win, and I think it is high time for the Democratic party to get on the growing edge of this great question.—WILLIAM JENKINS BRYAN, in a speech delivered at Chattanooga, Tenn., Twelfth Month 20th, 1909.

PRESIDENT TAFT in his recent lengthy message to Congress gives consideration to twenty-four distinct issues needing the attention of statesmen, but does not mention the liquor problem. He urges the preservation and protection of the "fur seals in the North Pacific Ocean," but says nothing about the preservation of the home and the protection of our boys from licensed saloons. He appeals for "equality of opportunity" in China, but seems to have forgotten our wives and children made destitute by the operation of the liquor traffic. He would punish "unspeakable barbarities" in Venezuela, but seems to be blind or thoughtless to the daily barbarities at home that might readily be prevented. He urges the "protection of all American citizens in foreign

countries," but says nothing about the fact that is destroying our citizens at home.

He pleads for the "preservation of forests" and natural resources, but has nothing to say about Federal laws that make it impossible to enforce prohibition in territory that has voted favorably to it.

He emphasizes the need of the Panama Canal that will cost, perhaps, \$400,000,000; but makes no mention of an enemy that annually takes from the American people enough money to pay this bill five times over, and which gives nothing of value in return.

HAS CROSSED THE RUBICON.—Never again can Bryan have the support of the Democratic party which was. Never again can Bryan have standing and leadership in the Democratic party which was. There is before him a clearly drawn issue. He must capture the Democratic party for his new idea, making it in effect a Prohibition party, or he must lead his following out of the Democratic party and make for it a new party, or lead it into the Prohibition party—or he must fade from sight in oblivion.

Thirteen years of pretty careful study of Bryan lead us to believe that he recognizes these facts as clearly as anyone can, and that he has a very definite program in his mind. Whatever the course of events shall be, Bryan has crossed swords with the greatest antagonist he ever met, and whatever may have been the mistakes or heresies of his political past, he deserves to-day the sympathy and encouragement of every honest citizen.—National Prohibitionist.

A VALUABLE DOCUMENT.—Let the reader send a letter or postal card to his representative in the U. S. Senate asking for Senate Document, No. 48, of the sixty-first Congress. Without further expense he or she will assist in impressing the senator with the popular interest in the liquor problem, and will obtain a pamphlet concerning The Alcoholic Problem and Its Practical Relations to Life. This is a collection of papers of much interest and value. From one of them we quote the following:

We have in the United States 3,640,000 hard drinkers of alcoholic beverages, of whom 125,000 die annually from the direct effects of alcohol; over 5,000 of these take their own lives. Eighty-five per cent. of the crime, seventy-five per cent. of the pauperism; and fifty per cent. of the insanity in the United States are caused by alcohol. Sixty per cent. of all the imbeciles and epileptics is caused by the hereditary effects of alcohol.

FROM DRY KANSAS.—Cook County, Illinois, alone has more insane patients than the total population of all the charitable, correctional and penal institutions of the State of Kansas. Twenty-one counties of the State sent no convicts to the penitentiary last year; sixteen counties did not have a single person sentenced to any penal or correctional institution. In twenty-eight counties the poor farmers are without inmates, and in eighty-five counties out of the

one hundred and five counties in the State, there are no insane patients.—Secretary Kansas Board of Control of Charitable Institutions.

THE people of the United States are fast reaching the conclusion that the saloon instead of being a business is a monstrous crime against all laws, human and Divine.—Oregon Free Press.

THE workman who looks upon drink as a "luxury" and is led to express himself as unwilling to part with it, is making a most lamentable mistake. Whatever be his grievance against his employer, just or unjust, it is not so much the employer that keeps him and his class poor as the saloon which furnishes this thing that he calls "luxury." The workmen of the country spend for intoxicating liquors every year enough money to keep the working class—if we may speak of them as a class—upon a vastly higher plane of living, to make them, in large degree, independent, and to give them the means of sturdily championing their own rights.

The greater part of all the "depression in business" that creates the "hard times" from which he suffers, the greater part of all those periods of "over-production" about which he hears and which he endures with such distress, are created by the robbery of legitimate trade perpetrated by the liquor traffic. If the money that goes into the till of the gin mill went, as it would otherwise go, into honest business, buying the necessities and the comforts and the real luxuries of life for the people, the natural demand for goods would create perpetual good times, would remove, in large part, the disposition to oppress labor and would end forever the possibility of doing it.

The workman who talks about drink as a "luxury" might just as well talk about being poisoned as a "luxury," being robbed as a "luxury," being snake-bitten as a "luxury." Drink is a damage to him at every point and gives him not a trace of benefit in return. It is the chief reason why true luxuries never come to him.—National Prohibitionist.

AN INCIDENT FROM MODERN LIFE.—In a little town of Berne, Indiana, lives a hero who will not get a Carnegie medal, but he deserves one. His wife deserves a half dozen. His name is Fred Rohrer and he is editor of the village paper.

Berne is a town of 1,500 inhabitants. They are German descent and up until a few years ago regarded the saloon as an absolute necessity. Berne was decidedly wet.

But there came a time when Fred Rohrer conceived the idea of putting out the saloons. By and by that idea got settled down into a solid conviction that the saloons must go. Nor was that conviction explained either in political or economic grounds. Fred is a religious man and it was really a religious conviction.

Acting under the Nicholson remonstrance law he got busy and by hard work got enough names to oust the rummies. Then his troubles began. One night about six

years ago they dynamited his house, blowing out the front part of it.

Soon afterward a saloonkeeper proposed to open up, but the little editor got busy and there was nothing doing in the wet grounds line. Then the would-be saloonkeeper jumped into him in the post office, and only the heroic work of two women saved Rohrer's life. Next time they attacked him it was in his own office and this time the job was to be done by an organized mob. But the town marshal saved his life again. Numerous threats were made against his life, but he ignored them and kept on his way, and the saloons were prevented from coming back to Berne. But the blind tiger appeared. Some folks said the open saloon is better than the blind tiger. Fred said they would not have either. So he made information and led in a raid on the beast. And soon the liquid contents of the beast ran down the sewers and the keeper of the beast was put where the rain would not dampen his ardor.

Now why should we say that Fred's wife ought to have six Carnegie medals? The answer is easy to find. She never got scared. Dynamite, skull and cross-bones, mobs, clubs, guns—well, in fact, nothing scared her. When some of her anxious friends suggested that she had better restrain her husband, lest he might get killed and she be a widow, she very calmly and deliberately said: "I would rather be a widow of a dead hero than the wife of a living coward." Fred says that after that he never had enough nerve to act cowardly.

Last fall Berne voted on the question and went dry four to one. To-day the people of that town are enthusiastic for local option and want to help clean up the whole State.—*Keystone Citizen.*

**WHO HAVE ENDLESS LIFE.**—This endless life is impossible to all except to the Christian. The regeneration of the Holy Spirit alone secures this life. Life in the New Testament means salvation. Salvation is possible only by a new birth. Physical life is harmony with environment. The endless life or salvation is harmony with the spiritual laws of God. This life can begin only when Jesus takes control of the inner purpose and affections of one's heart. This endless life begins when a man becomes a penitent and inquires, "What must I do to be saved?" There can be no endless life of moral character where there has been no beginning of spiritual. None but those who are following Jesus by a moral and spiritual discipleship can ever know either here or hereafter the rapture, the joy and the final triumph of this endless life. Eternal life becomes a present possession at the moment of conversion. Jesus says: "He that findeth me, findeth life." "He that believeth on me, hath everlasting life." This means that he has that life here and now. This endless life begins, therefore, when one becomes a disciple of Jesus. The aim of Jesus as teacher and Saviour was to restore men to fellowship with the Father. If you have this fellowship now, you already have eternal life. So, in this side of the resurrection, in this present life and in this present

moment, the Christian has fellowship with his Father.—W. J. HOWELL.

### Some Fruits of Faithfulness.

(Concluded from page 227.)

We had rejoiced at the readiness with which they had accepted our invitation to the meeting, but did not know that their faithfulness would be the means of bringing still another to the place of worship. As we passed a dwelling, the occupants were told of the meeting to which we were going, and were asked to join us. They would like to go, but the mother had just injured her hand, and could not get it dressed in time, "unless you'll come in and help me. Then I'll go," she said. "Of course we will," said the woodsman's wife, who having left her own earthly cares in the desire for spiritual refreshment, was willing to help others do the same.

So leaving them to come later, we pressed on and were soon overtaken by others of our home circle who were driving to the school-house. Arriving about five minutes after the hour, we found the building open and one lone old woman sitting there, but others soon came in until about thirty-five had gathered, the men and boys on one side, the women on the other. Strong and heavy built men found but little difficulty in accommodating themselves at desks built for children, and sat in the beaming rays of a summer's sun, for window curtains or blinds are not in evidence as a part of the furnishings of these district schools. But when our spirits thirst after the water of life, physical inconveniences have scant consideration, and as that little company settled down into worshipful silence, their souls were lifted above the hardships and deprivations of life and were made to rejoice in the love of the Gospel, and in the wisdom of its provisions.

Meeting over and some tracts handed around, we now take the horse and buggy and press on, for two or three miles farther up the hollow are some homes yet to be visited, and the sun is now more than half way down in its descent. An hour later and we reach a group of "miners' houses," the monotony of the exteriors hardly preparing us for the cozy and attractive room in which we are asked to take seats. The aged mother who lives here with her married daughter, took pleasure in showing us a patch-work quilt she had just completed, and the daughter, an old scholar of our good Samaritan, gave us a hearty welcome. An air of neatness and refinement was everywhere apparent, and we were glad to see a Bible within easy reach on the shelf that served as a mantel-piece. This family are Seventh-day Adventists, and expressed much regret that they had not known of the meeting just held, for this was their day of rest, and gladly they would have spent the hour with us in worship. After a pleasant chat, followed by a period of silence, during which the Divine blessing was vocally sought, and the exchange of some tracts, we start again, this time on foot, for the old log-house of a middle-aged woman, long known to our "visitor" as a person of deep religious experience. The joyous greeting between these two women when they met, was one that bespoke a

fellowship based on something more than the perishing things of this world, and as sat in the open doorway that admit building with its bare board floors a partitions of wood, it seemed that what was lacking in the comforts of this life, it been more than made up by an intimate acquaintance with the Father of spirits.

Little wonder then that the conversation turned to the things of the Kingdom, where our hearts are there will our treasure also be. She spoke of the loss of a son years before, and how by a dream, in which she saw him clothed in heavenly garments her deep sorrow had been turned into sweet joy, that he had been safely gathered home. Without ostentation, but with reverence and tenderness, she spoke of the Lord's gracious dealings with her, and recounted some of the experiences of her Christian life. As the late afternoon sun dropped behind the hilltop, throwing softness over the narrow hollow, in which there was scarce a sound to be heard, save our own voices, this little company was brought into silence before the Lord, and tears of tenderness and contrition were mingled together, the presence of the Comforter was felt to be there, and tongues were touched to offer praise and adoration to Him.

As the twilight glow overspreads the hollow, we can indeed say "Farewell in the Lord," and turn our faces toward home, for we are now some seven or eight miles distant and there is yet one more call that must be made. The rough wagon road and the shallow creek contest the right of way with each other as they lead on to the river, and very often the only way for us to proceed was to ford the stream. Thus in a distance of five miles it would perhaps be safe to say that from sixteen to twenty such crossings were necessary. In the early twilight, with easy slopes on either side of the creek, this did not seem difficult, but as night rapidly drew on and the banks grew steeper, while the stream increased in width and depth, the realization of the possibilities came over at least one occupant of the buggy, and when we finally saw the twinkle of a lamp came to a house, not knowing whose it was we were glad enough to accept the services of a willing lad to pilot us the last quarter of a mile through the woods. With a breath of relief we went through the stream for the last time and soon reached the home we were proposing to visit.

Here lived a widow with a large family of children, her husband having fallen by an assassin's hand within a few feet of his home. As in other homes, so in this one our good Samaritan manifested a warm interest in the temporal affairs of the family, asking about its various members and their welfare, but soon her conversation turned to the all-important part, and as a stream of ministry began to flow from her lips, the oil of the Kingdom was poured in upon the aching wounds, and the bereaved heart was encouraged to extend forgiveness to the wretched perpetrator now serving a life sentence, even as God for Christ's sake hath forgiven us, while He who has promised to be a judge to the widow, and a father to the orphan, was pointed out as the one sure friend.

ing and support, and his blessing was  
forth.

Very in body, from the arduous day's  
work, and with hearts touched by the  
good conditions and sorrows of life that we  
were seen and sympathized with this day,  
we rejoicing in the call to mingle with such  
a hand forth to them the bread of Life as  
as broken to us, we bid our friends fare-  
well and journey on, the better, we may hope,  
to having come in contact with those who,  
while lacking many of the earthly comforts  
which we have been blessed, are rich in  
that loving trust and faithful obedience so  
acceptable to our Father in Heaven. "Tis  
our midnight hour when we retire for  
undisturbed rest and sleep, but the memory of  
such a day spent among the hills is precious  
I reflect upon, and we can appreciate the  
words of the wise man when he said: "He  
that watereth, shall be watered also him-  
self."

As the morrow's sun rose, all Nature  
vibrated in peaceful harmony with the quiet  
first-day morning that was to be our last  
together, for the next day the traveller must  
turn his face toward home, and while leaving  
behind many pleasant acquaintances will  
carry with him precious memories of the  
hill country."

Meantime our thoughts go out toward the  
meeting to be held in our host's home, and  
secret petitions rise that our Father may  
meet with us there. One much crippled man  
had arrived the night before, having driven  
eight miles to be with us. As the hour of  
meeting approached, another stalwart man  
who lived about the same distance came  
foot; then came two lads from the oppo-  
site direction, several miles away; and so  
until about a dozen were gathered to-  
gether to wait upon our Father in Heaven.

It is with a hesitation, due to reverence for  
sacred things, that the writer alludes to this  
meeting, and yet this sketch would scarcely  
be complete without some mention of it.  
As the little gathering dropped into outward  
silence, eyes were turned unto Him who is a  
spirit, and hearts were baptized together  
under the feeling of our own nothingness and  
of the all-sufficiency of Christ our Saviour,  
and we were made to long for that clothing  
of true humility which, from the days of  
Joseph down to the present time, has ever  
been a necessary qualification for God's  
service. As this happy condition was more  
and more realized by the little company of  
worshippers, the Lord was pleased to open  
as it were the very windows of Heaven, and  
pour his spirit upon us till it seemed as  
though there was not room to contain it.  
Hearts were tendered and broken and  
tears of contrition flowed, as under the con-  
straining power of our Father in Heaven  
prayer, praise and testimony were offered by  
various ones, until seven times the silence  
had been broken. So long as the writer has  
memory and spiritual sensibility, just so  
long will he gratefully remember the petition  
there offered by a stalwart man, whose lips  
while not versed in the rules of grammar,  
most surely had been touched by the finger of  
God. A petition so sweet in its simplicity,  
so comprehensive in its scope, so fervent in  
the true spirit of prayer, that all present were

reached and refreshed thereby. Nor will  
memory soon forget the rising of the crippled  
man and the voicing of his concern, so in  
harmony with the exercise of the hour, and  
concluding with the lines:

Oh to be nothing, nothing,  
Only to be at his feet;  
An empty and broken vessel,  
For the Master's use made meet.

Thus were we blessed with spiritual  
blessings, and raised up and made to sit  
together in heavenly places in Christ Jesus,  
to whom be all the honor, praise, and glory.

Next morning before the sun had fairly  
gotten above the hill tops, we have said fare-  
well to our friends and their hospitable home,  
and are speeding away, bearing many  
precious memories of the Lord's goodness to  
his children therewith, and also precious  
evidences that He has not left Him-self with-  
out witnesses for the Truth, and that his  
word shall not return unto Him void.

One would fain query what the result  
might have been, had this family declined to  
walk in the light as it came to them; had  
they felt that the path was too narrow, the  
gate too strait, and the cross too heavy; had  
they felt that in going to this field of service  
they were isolating themselves, and losing  
the opportunity to do great things for the  
Lord. Reflecting on his providence in thus  
leading them among these people, one can  
but marvel at the influence exerted on the  
surrounding country by such lives as these,  
for even unto the second generation is the  
mantle of this loving ministrations falling.

To go into humble cottages and obscure  
cabins, and there hear the names of our  
friends so tenderly spoken; to see the wives  
and mothers of these homes come out to meet  
and embrace this "mother" to them, with  
tears of joy in their eyes; to see parents greet  
with beaming faces this teacher at whose  
side they had learned to lip the sacred  
Name, as well as the elementary lessons; to  
see the hearty welcome accorded her and her  
family, wherever there had been opportunity  
for acquaintance; these were some of the  
outward evidences that they had been  
willing in their measure faithfully to occupy  
the place of Divine appointing, but the  
fullness of the service and the far-reaching  
influence of such lives as these will only be  
known when the great Book of Life is opened  
and from its pages we learn the full meaning  
of that word INASMUCH.

Gathered Notes.

"Are the teachings of Jesus Christ more dominant in  
business, politics, and international affairs than when  
you entered public active life?" "Is it, in your esti-  
mation, an advantage or disadvantage for a public man  
to be known as a professing Christian?" Many an-  
swers to these questions were received by the Plymouth  
League, and without exception they all agreed that the  
teachings of Jesus were more dominant in business and  
politics, and also international affairs. Some of these  
letters have been printed and they make interesting  
reading. Vice-President Sherman not only believes that  
the Spirit of Jesus has become more dominant in public  
relationships, but that in the daily life and personal  
relationships of men it is more evident. Senator  
Dooliver calls attention to the fact that there has been  
great improvements in the morals of our public men  
during his life, and says that many of the habits of the  
public men of the times of Clay and Webster would not  
be tolerated now. Secretary Wilson thinks the great  
progress in the substitution of international arbitration  
for war is a sign of the remarkable advance of the Spirit

of Jesus in the world. And a letter from Woodrow  
Wilson, of Princeton University, reads as follows: "It  
is my clear conviction that Christ's teachings are  
making actual progress in the world. While it is  
probably true that Christianity in its older dogmatic  
forms has less hold upon the people of our own day than  
it had upon those of earlier generations, the real reason  
for this is that the newness of service and personal  
devotion, seems to me to be in our day perhaps more  
widespread and dominant than ever before, and it is  
surely that at bottom which is tending to purify  
our politics and our business and to put international  
affairs upon a permanent footing of peace. It is un-  
questionably an advantage, and a great advantage,  
for a public man to be known as a professing Christian.  
My own feeling with regard to this whole matter is  
one of great and confident hope."

Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK (First Month 31-1  
to Second Month 5th):  
Chester, Pa., at Media. Second-day. First Month 31st,  
at 10 A. M.  
Concord, at Concordville, Pa., Third-day. Second  
Month 1st, at 10:30 A. M.  
Woodbury, N. J., Third-day. Second Month 1st, at  
10:30 A. M.  
Abington, at Horsham, Pa., Fourth-day. Second  
Month 2nd, at 10:15 A. M.  
Birmingham, at West Chester, Pa., Fourth-day,  
Second Month 2nd, at 10 A. M.  
Salem, N. J., Fourth-day. Second Month 2nd, at  
10:30 A. M.  
Goshen, at Malvern, Pa., Fifth-day. Second Month  
3rd, at 10 A. M.

Is the joint Monthly Meeting of the Western District,  
Philadelphia, held last week on the 10th, a letter was  
received from Dr. William W. Cadbury, who left us  
for Canton, China, nearly a year ago in order to do  
medical service among the Chinese in a religious concern.  
He feels confirmed in his conviction that he was rightly  
sent of the Master for that service, and he finds a place  
chiefly in the meeting, and in leading them to accept a  
Spirit besides through the Bible alone. The whole  
letter was very interesting, and drew from the meeting  
a request of one of the members to send to Dr. Cadbury  
a reply on behalf of the meeting.

In remembering the Friend paper, I have often  
thought how much more interesting and helpful it  
would be if it would give more space to God's dealing  
with men of the present day. Present-day things  
are much more concrete and helpful and definite than  
those which happened a generation or more ago, and  
there are just as many wonderful things happening  
to some of our Friends to-day as there were to those  
fifty or two hundred years ago.—J. HARVEY BOBBS,  
in American Friend.

OWING to the scattered condition of London Britain  
Friends, the burning of the dwelling house of one family  
and a serious accident in another family who are mem-  
bers of the meeting, and the impassable condition of the  
roads, New Garden Monthly Meeting has had down  
London Britain Meeting till the first First-day in Fourth  
Month next.

SEPARATIONS.—We have had occasion several times  
to refer to the cause of separations and the cure. We  
wish again to call attention to this matter, although  
at the risk of repetition.

Separations may be prevented if taken in time.  
It is similar to the training of a child which should  
begin with his grandfather. If the cause of separa-  
tion is removed there will be none. After the cause  
has been allowed to work unchecked they may not  
be prevented.

Unsound doctrines or corrupt and sinful practices  
are at the root of all separations. Where these are  
allowed to develop unchecked until the entire body  
of the church is permitted to continue, the corrupting  
prevent a separation is to permit the corrupting  
will soon be diseased. You can not expect that un-  
soundness will not produce its like. If after it has  
developed the church is to be saved it must be by  
separation if the evil element can not be converted.

But how much better to kill the evil while yet in  
its incipency. Generally this can be done and the  
church itself saved. There is no danger of separation  
where this cause is pursued.—*Economic Friend.*

NO. 1412 NAUDAN ST.

HARRISBURG, FIRST MONTH 10th, 1910.

To the Editor of THE FRIEND:—Possibly a few lines reporting progress of our little meeting here might prove acceptable to you at this time, and as a means, it may perhaps lead some who are contemplating a visit with us, to consider the time as being propitious.

Since thy last visit with us we have had no visiting speakers, and only twice have we had any oral messages during our hour for religious worship. Our meetings have been regularly attended, however, in spite of extreme weather conditions, by a very large number of our own and visiting Friends. Such an attendance for our greater Spiritual guidance has been evinced by those associated with us, that it seems to some of us that we are being guided by some unseen Power to greater endeavors.

After a discussion, covering a period of about three months, we have arranged to have a half hour on First-day, after our regular hour for readings or readings of the Bible, together with perhaps a reading and discussion of "Clarkson's Portraiture" of Early Friends, "Dymond's Essays," or "Moral Philosophy," and a reading of the revised Discipline of Philadelphia Friends. We realize that we have undertaken perhaps too much, yet a very definite plan was taken by most of us against establishing any formal or pre-determined form of study and answers such as a regular First-day school might lead us into, and the desire was expressed that if our own or visiting Friends desired to enter into a discussion of the doctrinal matters that would pertain perhaps to our society, they could do so at this time with more freedom than during our regular hour for worship. What pleases the writer to report particularly is the earnest desire expressed by many to know more about our Society as a religious body, the idea being that by ourselves examining the reasons why Friends are doing and have done certain things, we in turn will become strengthened, but perhaps can be of some value in our immediate vicinity.

Our regular Fourth-day evening monthly meetings have decided to take up and read some of the articles printed in the *Westonian* of Twelfth Month, and discuss such as would seem of direct importance to us.

Thy friend,

WALTER G. HEACOCK.

## Westwon Notes.

At the Reading Collections last First-day evening, Charles W. Palmer read to the boys a paper he had prepared on "Higher Athletics," and Annie B. Gidley read to the girls one on "Orderliness," which she had written for them.

DR. J. T. ROBER, of the William Penn High School, in Philadelphia, gave an illustrated lecture on Comets on Sunday evening of last week. Interest in Halleys' comet is growing in this School, and the new comet now visible in the west just after sunset has been seen by a number of the pupils.

The Literary Union is devoting two meetings to a Legislative Assembly, and the first of these, last Fourth-day evening, was quite a successful one. Numerous bills and resolutions were offered, several of which were reported in a lively manner and duly disposed of. For public speaking and for practice in conducting legislative business, an Assembly of this kind furnishes excellent opportunities.

The Weston Elocution Contest is scheduled for the evening of Second Month 10th, and rehearsing is now the order of the day. Nearly seventy of the boys and girls in the upper three classes are taking this opportunity of securing practice in recitation under individual instruction. In addition to Leland Stanford, University, the University of California, Iowa State College, the University of Chicago, Ohio State University, the University of Pennsylvania, Pennsylvania State College, Cornell, Brown, Earlham, as well as at the colleges mentioned above and several others, Weston pupils, along with all others, are required to take examinations for entrance into the University of Brown, and their success in these examinations has been excellent. Theoretically the School does not issue certificates to pupils whose work has not been up to a sufficiently high standard, but practically it has never yet been obliged to refuse to issue such certificate.

## SUMMARY OF EVENTS.

UNITED STATES.—A meeting of the Governors of all the States has lately been held in Washington to discuss the conservation of the resources of the country and other topics; among the latter is how a plan may be adopted to secure uniform laws among the States in regard to divorce. It was agreed that similar meetings be held annually; the next one to be at one of the State capitals.

A despatch from Washington of the 17th says: "State boards of arbitration and mediation from twenty-five States are meeting here at the first international arbitration conference between capital and labor. Some of the governors have sent personal representatives to the conference, and other governors have promised to send representatives." While the object of this first conference is to form a permanent organization, several subjects will be considered. The possibilities of governmental boards in dealing with industrial disputes, to what extent the power of arbitration should rest in official boards, the effects of trade agreements upon industrial efficiency and the need of co-operation and more uniform methods in the work will be taken up.

Two very wealthy men, John R. Walsh, of Chicago, and Charles W. Morse, of New York City, have lately been found guilty of defrauding the public by a dishonest application of funds entrusted to them as officers of banks and have been put in prison for a long term of years. In reference to these and other similar cases, the *Public Ledger*, of this city, has lately said: "What is most impressive in this long procession of millionaires to the penitentiary is the truth it illustrates, that the rich man's violation of his trust will find him out as surely as the poor man's more obscure offense, and that the public justice which measures a man's accountability under the law is no respecter of persons."

A fall of snow occurred in Macon, Ga., on the 21st instant, for the first time in fifteen years. In Tallahassee, Fla., snow fell for a few minutes on the same day, which had not occurred before in the memory of those now living.

The dam across the Shoshone River, in Wyoming, built by the U. S. Government about eight miles from Cody, Wyoming, has been completed. It is stated that this dam is the highest in the world, having a total height from base to parapet of 328.4 feet. It is located in the canyon of the Shoshone River, the walls of which are nearly perpendicular and rising almost two thousand feet above the stream. The dam itself is seventy feet across, on the top it is one hundred and seventy-five feet long, and the bottom is one hundred and eighty feet wide. The dam creates an enormous reservoir, with a surface area of ten square miles and an average depth of seventy feet. Its capacity concretely expressed is 1,488,885,512,000 gallons. The purpose of the dam is to keep the great lands of the Shoshone River and to provide a water supply for the irrigation of more than one hundred thousand acres of land.

A State commission has reported to the Massachusetts Legislature a recommendation that "thrift" be added to the list of subjects which must be taught in all public schools. The teaching of thrift, the commission says, shall be a part of a course of saving, both to the individual and the community, and shall conform to the plan to the pupil the principles of investments and insurance.

In Pittsburg, Cleveland, St. Louis, and several other large cities, an agreement has been signed by many thousands of persons pledging themselves to eat no meat for a least three days in each week. A similar agreement in its price. An Anti-Food Trust, which has lately been organized in Washington, having for its object the existing of at least one million heads of families who will boycott certain commodities when officers of the organization send out word that the price has gone beyond the purchasing power of the people, has stated that the lack of demand will force the seller to put the price down.

FOREIGN.—The three great issues involved in the pending elections in Great Britain have been thus defined: 1. Shall the burden of taxation be shifted so as to rest to a large part of it shall be carried by the landed estates. 2. Shall Great Britain continue her long-established policy of Free Trade? 3. Shall the House of Lords be made to understand that it must not oppose the will of the Commons in questions relating to finance and taxation? To all these questions the Liberal party answers, Yes. To all of them the Conservative-Unionist party answers, No. The latter party favors "tariff reform," which means a large protection; it favors also the supremacy of the Lords, desires a larger navy, and is opposed to putting any more of the tax burden on landed estates. It is stated that the result of the

elections thus far held is so to make the members of the two great parties so nearly equal that for practical purposes it may be considered a tie.

A despatch from Rheims, France, of the 20th, says: "The first of the suits brought by the Public School Teachers' Association against the bishops who signed the letter warning Catholic parents that the teachers in the public schools jeopardized the religious training of their children, came to trial to-day. The defense, headed by Archbishop of Rheims, was present. The attorney for the teachers' association, stated that his clients were not animated by a spirit of vengeance, their sole object being to defend themselves against attacks designed to destroy their authority and cripple the public schools." It is stated that there are about 5,500 pupils in the public or lay schools, and 1,300,000 in church schools.

A despatch from Paris, of the 23rd, mentions great floods have occurred in France, which in 9 places have exceeded all previous records, and are causing very great damage. Several villages have been merged and great destruction in the city of Paris seems imminent. A despatch of the 24th says that 12,000 of the children of the fourth of France is under water.

A recent consular report gives the statistics of the city taken in the Tenth Month last of the population Buenos Ayres. It shows that this city contains 1,870,662 inhabitants, bringing it next in size to Philadelphia in the Western Hemisphere. The rate of growth in the city has been about five and one-half per cent. per annum which is about double the average growth in Philadelphia. The rapid development of the Argentine metropolis is said to be one of the most remarkable significant of recent phenomena.

## NOTICES.

A FRIENDS' family desires the assistance of a woman Friend as mother's helper or governess where there are three young children. The Editor will receive inquiry.

NOTICE.—A regular meeting of the Friends' Educational Association will be held at 140 North Sixteen Street, Philadelphia, on Seventh-day, Second Month 5th, 1910, at 2:20 P. M.

General Subject for Discussion: HEALTH, Program. Scientific Dietics.—Emma Smedley. Health of School Children from a Parent's Point of View.—Edward G. Rhoads. Diet and the Effort.—Mary A. Babbit. The Daily School Program.—Dr. A. Duncan Yocum. FLORENCE ESTHER TRUEBLOND, Secretary.

NOTICE.—Bradford Monthly Meeting, in the Second Month next, will be held at Coatesville, Pa., instead of Marshallton.

B. P. COOPER,

Clerk of the Monthly Meeting.

WESTON BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met when required. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114 A. WM. B. HARVEY, Supt.

DIED.—At her home in Germantown, Pa., on the sixteenth of First Month, 1910, JANE BOUSTEAD, aged ninety-four years; a member of Germantown Monthly Meeting of Friends. A native of Carlisle, England, she came in early childhood to reside in Philadelphia. Endowed with strong intellectual powers, she delighted in the occupation of teaching, and her unswerving devotion to the principles of Friends, together with her keen relish for good literature, made her a valuable companion to her best, her one desired, who she had many warm friends. The decline of her bodily powers witnessed no diminution of her love for reading, even when memory utterly failed to retain what had been read. Daily she conned the pages of her Bible; and each week she watched with eagerness for the coming of THE FRIEND. Through long months of confinement to her bed, her one desired, who she had been at rest, having for years been as a steady ready for garner, into which we reverently believe she has now, through Redeeming Love, been safely gathered. "Behold the eye of the Lord is upon them that fear Him, upon them that hope in his mercy."

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## Sign-Seeking.

o the Omniscent mind the knowledge of the most knowing man on the face of the earth must seem little and defective in comparison with that of Him who knows all things. He can allow for the differences between men in that respect, so narrow as the chasm seem: between the most ignorant and the most learned. So very ignorant are we all before Him, that "He will have compassion on the ignorant and on them that are out of the way," but for the fully ignorant guilt will be added to their disadvantages, and for the unavoidably ignorant, compassion.

Superstition naturally accompanies ignorance, while we who have knowledge are prone to look with contempt on those who deal with religious awe before "stocks and stones and senseless things," as if outward things in themselves had some talismanic tendency to effect spiritual results which only divine grace can minister. Indeed, that is what superstition is,—imputing to things powers which belong to the Divine Spirit only.

We know that we all have knowledge; knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known by Him." The writer was comforted with a little taking in of the Divine compassion on the way to his own meeting last first-day in encountering the long procession of those who had issued forth from their own temple of worship, evidently persuaded they had done God service in observing outward performances, being themselves educated in the material aspect of religious symbolism. Outward touching and being

touched with elements of matter, outward voices and tones, outward rote and ritual, outward odors as of incense, outward decorations, architecture, colorings and shapes for the outward eye, had addressed the several senses of the human body with an esthetic impression so often taken for the incoming of a measure and manifestation of the Holy Spirit. It could be seen in their countenances, toil-hardened though many of the faces had grown, that they had been impressed with a sense of wonderment imparted by mystery. While such appeals are made to the nervous system as are thought to be worship, and "that which is born of the flesh is flesh," and the Friends' worship holds that "that which is born of the Spirit is spirit," and that it shows men "the more excellent way" by waiting on the Lord,—shall we deny that this reverential procession was coming away from its temple devoid of all heaven-descended grace of spiritual worship? Verily "His compassions fail not," to those who think they are doing the best that has been shown them. And one could wish the same reverence had been depicted on the countenances of those who came out on the same day from his Friends' meeting-house. And though it is truly said that an evil and carnally-minded generation "seeketh after a sign,"—even "an outward sign of an inward grace," so as to worship the outward as a substitute for the grace; yet at the same time an ignorant generation, not evil, but wishing to be devout, seeks after the outward signs, hoping that they are instinct with a degree of heavenly life and blessing. And upon these ignorant our Father "will have compassion," and on them that are out of the more excellent way, but are loyal to what they have been made to believe is the will of God. Will He not accept their sincerity? "If there be first a willing mind, it is accepted according to that a man hath, not according to that he hath not."

On the same sidewalk we have met morning by morning on week-days for five years past an aged woman bowed over with the burden of apparently eighty years, winding her way home from early mass, in all weathers, and satisfied with the peace of her God in scrupulously observing his apprehended will by a form of faithfulness in which she most surely believes. A sincere

respect has grown into me for her devoutness, and endeavors are made to show some sign of it on meeting her, though she would rather be let alone by an unholy heretic. This also helps prove her steadfastness, and breeds, not irritation, but esteem for her consistency, though Christlikeness is our one name for Christianity. We can let errors of the head pass where one is determined to keep her heart right with God, though mistaken in judgment. Let us desire some share with God in his compassion on those who seem to us misinformed, and out of our own spiritual way. "She hath done what she could."

Tolerance of those who in ignorance seek after an outward sign rather than the inward witness for Truth in the heart, may well be taught to us by this grand expression of a man's spiritual evolution: "That is not first which is spiritual, but that which is natural; and afterwards that which is spiritual." The inward revelation of Christ has many things to say unto us, but we "cannot bear them now." He had things to say unto us when we were as a child, in our outward sign-seeking, object-lesson kindergarten state. To that state, even for children of larger growth, there are churches which have adapted themselves. Past the object-lesson stage when we have "put off childish things," comes that of a young man,—the stage of hero-worship, and of being swayed by personal example, and of religion centering in a person. Happy for him if that person be Jesus, as when being personally on earth He showed the Father. Afterwards in a still more spiritual degree of Christianity it is open to him to find "Christ in him, the hope of glory." From stage to stage, as we are able to bear it, our spiritual experience develops under faithfulness. He has compassion on us in each stage, knowing what we can best bear then, and reserves the full development of the spiritual life till we can best bear the glory of it in glory. Shall we not allow ourselves like compassion for those that are in their object-lesson stage, seeking after such signs and tokens for good as are consistent with that stage? Use that stage, as the Master would, and be not impatient with it, as a stepping foothold from which to follow on to know the Lord. "That is not first which is spiritual, but that which is

natural,—afterwards that which is spiritual." There are all the Scriptural dispensations still going on among mankind,—and likewise in the individual: that of Adam or nature; the patriarchal or personal; the Law, saying "do this and thou shalt live;" the prophetic, or inspiring and aspiring for what the law could not do; and the Christian or "end of the Law for everyone that believeth" in Christ; and his Love is the fulfilling of the Law, that we may realize "the law of the Spirit of Life in Him" whose order of service is "Live and thou shalt do." For such the sign of Jonas is given, even a part in the first resurrection.

### Preaching Beyond the Message.

The following interesting and instructive narrative concerning some conversation which occurred during Joseph Hoag's visit to this place (Friendsville, Pennsylvania), has rested on my mind, and I send the following copy to THE FRIEND.—J. L., Lorneville, Canada.

Our aged Friend, Joseph Hoag, with his companion, — Batty, in the course of a religious visit, was at my house, and I remember a remark having been made, that there was some danger, even to rightly anointed ministers, of preaching too much; and an instance was related of that valuable Friend, Daniel Haviland, in illustration of this danger, as follows: Daniel having felt a concern to attend a neighboring meeting, took his daughter, the late Hannah Wanzer with him, who was then a child about nine years of age. In this meeting he was largely engaged in the ministry, and apparently to his own satisfaction; but on their way home, he observed that his child seemed deeply and sorrowfully affected, and as she sighed heavily, and shed many tears, Daniel asked her what affected her so much. She looked up into his face, and said, "Oh, father, I do fear thee preached too much this morning!" Her father in surprise, exclaimed, "Why, Hannah, what dost thou mean?" To which the child replied, "I was very much comforted with what thou told us in the first part of thy discourse; my heart went along with thee, and I seemed to know what thee was going to say, and I was very glad I went to meeting with thee; but when thou changed the subject, I could not go with thee,—my heart became dark and sad, and the more thee preached the more sad I felt, and my mind became so troubled that I could not help weeping, and could scarcely keep my seat on the bench. And oh! father, it does seem to me that thee ought to have stopped when thee got through that first subject." Daniel rode on in silence, beside the sorrowing child, for a long time, and then laying his hand on the little girl's head, he said, "My daughter, flesh and blood hath not revealed this unto thee, but my Father which is in heaven! I am favored to see that I missed my Guide, and that I ought to have stopped where thou pointed out.—(Pages 332, 333), *Journal of Joseph Hoag, Revised Edition, 1909.*

### An Expert's View of Christiansburg Industrial Institute.

In the spring of 1909 a suggestion was made by some members of the Board of the Friends' Freedmen's Association that it might be well for a man, competent to judge of conditions and suggest for their betterment, to visit the Christiansburg Industrial Institute and its vicinity and learn of the influence of the school in the community, the character of work done, and of conditions existing in the school itself. W. T. B. Williams, General Field Agent under the John Slater Fund, was selected to do the work. His visit was made later in the year, and the results embodied in a report so enlightening as to the school's work and influence, its needs and deficiencies, that it was thought advisable for extracts therefrom to appear in these columns.

To quote from the report:

"The Christiansburg Institute is favorably situated to serve a large local territory. Being in the Valley section it is cut off from the great portion of the State to the east. But the school has practically all of the Valley to itself. There is not a boarding school of importance to the north of it, till Storor College at Harper's Ferry, West Virginia is reached; nor are there any in the Valley to the southward within the borders of the State. The Valley of Virginia is rich and prosperous, and in a number of other ways is more progressive than other sections of the State. In all this the colored people share to a certain extent."

After some statistics showing that the colored people are less numerous in this general region than in some others, he continues:

"This comparative scarcity of the colored people, however, usually works to their advantage, in this part of the State at least. They more readily find a place among the whites, and the strained relations between the races that obtain in so many places rarely obtain in this section. Colored men engage in practically all the common pursuits. Colored mechanics are not rare. Colored blacksmiths, carpenters and bricklayers are frequently met. They are said to make a good living. In the towns colored men run little stores and conduct other business. Both white and colored men, of high and low degree, assured me that there was no feeling against a colored man's following any trade or calling for which he was qualified. Indeed both a white banker and a college president urged that the Christiansburg Institute should teach trades to the boys. However, farming is the chief industry of this section. A great many cattle are also raised. But comparatively little land is in the hands of the colored people outside of the towns.

"To teach the importance of farming and to lead the colored people to acquire land and enter upon this calling in greater numbers is an urgent duty in this section.

"In the neighborhood of Christiansburg, I met a large number of the colored people at their churches and in their homes. In the religious life of the community the Christiansburg Institute has played an important

part. The influence of the founder school is still vitally operative. And there scarcely a home that has not been reached by the school at some time. Nearly all of the older people can read and write, and there is scarcely any aspect of the home that does not reflect the training given by the school. Some of the homes I visited were wretched, but most of them were comfortable and neat, and some were largely well appointed. Dr. Janney, a white physician of the town, declared that there was an unusual amount of sickness among the colored people. He said, however, that those people influenced by the school lived more hygienically than the more ignorant ones, and that they were better able to follow directions in cases of illness. The influence of these comparatively good homes in the majority of cases and of the religious training of the school seems to have been fruitful of considerable integrity. One banker assured me that he had been lending money to colored people thereabout for twenty years, and that not a single one had failed to meet his obligations. He assured me, too, that a number of colored men had good bank accounts.

"Of the public schools of Montgomery and Pulaski Counties I saw five, including a portion of the Christiansburg Institute, fully supported by public funds. All of the schools were in good buildings. Two two rooms each, one had three rooms, the others were one room schools. With one exception they were all very well taught. Indeed they were quite out of the ordinary country schools in Virginia. In all cases I found that the enrollment and average attendance of the colored children were pretty good. From the figures given me by the county superintendent, I find that a larger proportion of the colored children than of the whites is enrolled in the schools of Montgomery County. Out of a total colored school population of 909 in 1909, there were enrolled 700 children in the schools or 77 per cent.; of the 4,359 white children of school age only 3,182 were enrolled, or nearly 73 per cent. This condition of affairs in the colored schools is due, said the county superintendent, to the efforts of Principal Long of the Christiansburg Institute, who goes about among the people making addresses on education and urging the parents to send their children to school. In short the county superintendent told me that — Long was doing more for the colored schools than he himself was doing. Nevertheless only two of the four hundred colored teachers of Montgomery County were graduates of the Christiansburg Institute. The superintendent of schools said that it was due to the fact that graduates of the school could make more money by working the year round at industrial pursuits taught at the school.

"I found from a fairly wide inquiry among the colored people that they are alive to the importance of Christiansburg Institute in their midst, and that for the most part they are keenly appreciative of the efforts of the principal of the school. From a number of the leading business and professional men among the whites of the community,

ed, I think, that the school is a welcome tuition. One of them went so far as to say that the school is not only good for the colored people but for the whites as well. In 1871 I discovered nothing of the opposition I dislike that many colored schools in various localities have to contend against. In meeting the needs of the colored people and winning the esteem of the white citizens at it, the school seems to be serving its humanity well."

allow then some practical suggestions as to the readjustment of departments, in the case of which he says:

"I would like to suggest that the school is in need of more room for the accommodation of students and teachers. The present dormitory is too small, and besides it is poorly arranged for the use of boys, girls and teachers. A girl in passing from her room to the dining-room, kitchen or chapel is exposed to the risk of coming almost to face with half-dressed boys in their corridors. And in these crowded boys' quarters two young married couples are compelled to live with no escape from the constant noise and presence of the boys. For them and the unmarried teachers there is no parlor or reception room where they might enjoy a little privacy or where they might meet their friends away from the presence of the students.

"Recreation for teachers is next to impossible within doors. These conditions throughout the year are too wearing upon the teachers; and the crowding together of boys and girls into so small a building is hardly suggestive of better conditions than those from which the students have come. That no evil has come from it must be the result of the most constant and untiring vigilance. The necessity for such ought not to obtain.

"This whole building is badly in need of renovation. The condition of the walls and ceilings is such that good housekeeping on the part of students can hardly be expected. And in cold weather the building is so poorly heated that teachers at least find the use of stoves in their rooms a necessity. The dining-room is frequently so cold that teachers are compelled to wear wraps at their meals. This room is heated only indirectly.

"The course of study is elementary, because elementary work is what the students need. But in the main the instruction is carried on with commendable thoroughness and simplicity. There is nevertheless an unfortunate lack in the continuity of service of the part of teachers. Nearly the whole corps has changed here within the last two years.

"This seems to be due in large measure to the low salaries paid. The teachers are drawn away to other schools by better wages. It will rarely be found possible to keep good teachers in such schools on salaries of from \$30 to \$40 per month, especially as they must pay board and travelling expenses out of it as is the case, I think, at this school.

"In many ways, however, the general effectiveness of this school is marked. Its reality, simplicity, earnestness and lack of artificiality are exceedingly attractive. It is trying hard to remedy the actual needs of the locality. Some of its success in that

direction I have indicated above. It carries the same spirit into the work with the students."

Democratic Christianity.

[The *Intelligencer* for Twelfth Month 4th, 1900, contains the following portion of William Dean Howell's Essay on Thomas Ellwood, written in 1877.]

It is the great merit of Quakerism that it divided the essential democracy of Christianity in an age when democracy was so unknown in Church or State as hardly to have a name, and asserted the equality of all human spirits. The principle which influenced George Fox to refuse *bat-honor* and remain covered in every presence and to give the plain *thee* and *thou* to each person, no matter what station, may not have been the revelation he thought it, but it had the living truth in it and it must yet rule the world. [Some Quakers had their] own follies and excesses, but Quakerism swept more nonsense out of the heads and hearts that received it than the rest of the world has yet begun to be rid of, or is like to be for some ages to come. A man put off with his useless buttons, all idle and foolish conventions and recognized himself as the equal of other men; he spoke the simple truth, and he worshipped honest labor by toiling at any trade without a sense of dishonor. Because we are so gloomily declaring our belief in the dignity of labor, we fancy ourselves in advance of the Quakers of two hundred and fifty years ago; but the democrats among us who would not think it sorrow and shame to be forced to work for their bread with their hands are far fewer than the sect who discovered democratic Christianity. Thomas Ellwood was by birth a gentleman, yet when he was in prison with many other Quakers he was glad to learn the art of tailoring from one of his brother secretaries, and he labored diligently at it as long as he remained there, "spending those leisure hours with innocency and pleasure, which want of business would have made tedious."

All impulses, good or bad, exhaust themselves, and Quakerism *seems* now in its last days, but [as above declared, its principle "must yet rule the world," and] those who love to believe that we shall some time dwell in peace and unity, through a sense of their essential equality, cannot read the history of that belief without renewed courage. It will be well for them, too, if they can perceive that democracy only becomes vital when it is a religion as well as a policy.—WILLIAM DEAN HOWELLS.

OH! how it becomes us to realize that the sermon is not a formal address prepared during the week and delivered on Sunday to a social organization, but is a message from God, meant to arouse men to the consciousness of sin, the need of Christ as a spiritual deliverer, and to immediate action in accepting Him as "the Way, the Truth, and the Life."—H. S. HOFFMAN.

NEVER cease praying, watching, and striving against Satan, until his head is bruised under your feet.

Sojournings Abroad.

STRAMONGATE SCHOOL, KENDAL.

"During the past ten years the Boys' School has steadily grown in numbers from thirteen to one hundred." Such an announcement as this in advertising print naturally puts an old schoolmaster on the scent of something interesting, and when it is supplemented by the information that the School is more than a hundred years old it becomes altogether clear that there has been a revived life quite likely to be instructive, if the cause of the revival can be discovered. In nearly a week in Kendal free opportunity for investigation was given, although the spirit of the School was so manifest from the beginning that investigation was hardly a necessity for understanding the situation.

Our first introduction to the School was in the Kendal meeting. The one hundred boys had the forms in the front of the meeting-house. Their countenances and demeanor showed that they were live boys, but under a restraint that was something better than compulsion or outward supervision. They seemed to enter into the spirit of the meeting. During the hour or more there were testimonies and a prayer exactly as though the children were not there, or more properly, exactly as though the children had a normal part in what went on, without any effort to "talk down" to them, or to make it appear that in spiritual matters there is a great gulf between youth and adult life. Unless we were mistaken the spirit of worship was as active at those front forms as at the sides or in the galleries. In the early evening (it was First-day) the boys were again in their seats at the meeting-house. About a half hour was devoted to reading, reminding us of the "First-day morning collection" at Westtown, after which nearly a half hour of "solid silence" made the spirit of worship again seem general.

Our second introduction to the School was at the hands of a pupil—a boy under such normal conditions that it was easy for the thought of his heart to become the word of his mouth. What a perennial spring a boy's heart is! Pure water flows out of it, but it bubbles and sparkles as it flows! The spirit of fun is as deep-seated now as in the spring-time of the world! One often hears that the spirit of a School is to be tested by the quality of the pupils' loyalty. Be it so. Here then in the Stramongate boy is a quality of loyalty worth noting. The boy believes in his School with all his heart, but he has been made to do so without believing ill of other schools—without depreciating them. With numerous opportunities for observation there seems ground enough to justify the general statement that this is characteristic of English School loyalty. The bitterness one too often meets in this matter at home is lacking.

School tasks, school pleasures, school punishments make an epitome of a boy's estimate of his school life. First, as to the *tasks*. We find him taking pride in them, honoring the "awfully clever" boy, calculating how he can improve his own standard, and we feel his own case is hopeful, but beyond that we feel that the school spirit

is right. Stramontage is well to the fore in this line of testimony. Secondly, as to pleasures. School pleasures in England are very much matters of the roster. Two half days are devoted to compulsory play. It is a national tradition and has a momentous effect on national character. Compulsory play, however, under some conditions develops serious limitations. If not resisted it is "undergone" in a spirit that elevates it very little above punishment. We sought in vain for any such feeling in English school boys. They enter into their games with a heartiness of enjoyment that makes false stimulus unthought of. A whole school would much more enjoy freedom for general play, than an opportunity for a picked eleven to make an exhibition for spectators. Not that the match game is ignored. The enthusiasm for it is marked in school life, but the victory or defeat is not so exploited afterward as to make the match game the primary object of sport. The primary object is healthful pleasure and recreation. There is something very wholesome and natural in this feeling that school-men on our side will do well to study more closely.

Finally, as to punishments. The traditional system in England is that of "having marks" and "doing lines." Our boy witness is loyal to the system when questioned categorically, but his ordinary talk shows that down in the bottom of his mind there are lurking doubts as to the fixed relationship between a given offence and a hundred lines. Fortunately for our pre-conceived judgment on the subject he lets us understand that at Stramontage the principle of William Penn, "prevent, not punish," is the foundation of their daily practice. But we have detained our boy witness too long. He likes a home dinner and some interrogation by strangers, but joins his fellows with a zest that tells volumes in his favor and in theirs.

Our next point of view of Stramontage is that of a Master. Not a master at his desk and in his official garments (the Masters actually teach in cap and gown), but the master at supper, that late evening meal, where reserve and official life are thrown aside. Of late years a new type of school-master has become more frequent amongst Friends in England. We shall speak mostly of the type, but any such general knowledge as we may have has come from acquaintance with individuals. This new schoolmaster there is mostly a man with a university degree. The old type was a well educated man, but his education was apt to be desultory and not the outcome of a regulated and conscious process. He made a fine ideal for his scholars, but often failed to show them any clear process by which they could attain the ideal. Now a university man may be in exactly the same position—indeed, too often is only there, but the new type of which we are speaking and of which we met numerous examples, has had added to his scholarship and university life a special training, generally in connection with some good practical experience. The result is at once distinct and distinguished. Under such a process we have an expert—a professional, calculated, as is a physician or a lawyer, to deal with his problem scientifically. One of the most im-

mediate gains of this training is external. The old-time pedagogical manner is gone. Our new type of teacher is clothed in the atmosphere of a learner. He can no longer be accused of dogmatic assertion. He knows no law for the development of every child, having learned so well that no two children are alike. He will seek the law for each child if he can win the child's help in the search. It may not be far wrong to express this change in a formula somewhat like this. Our new schoolmaster does not regard himself as the proprietor of a body of knowledge which he is prepared to dispense to willing minds, but he does feel that he knows something of the process of growth—of education, and that it is his high privilege to get boys and girls willing—nay, eager to acquire this process.

Unless we mistook it this is the master's point of view at Stramontage, but without indulging in observations too flattering to one school, we may safely say that it represents the new movement in education amongst Friends in Great Britain. There has been much activity in a decade in rebuilding and in new equipment, but the force of the effort (radiating in good part from the Central Education Committee) has been to see school staffs that represent these modern ideas of teaching.

But you will say we have not yet seen the school at all. The boys in meeting, boys as free visitors where they are at home, and masters "off duty" do not make a school. Meet the head-master with us then, by appointment, and spend the afternoon if you will in a careful inspection of the three houses and the large hall. There is a mingling of the new and the old in building and equipment that is quite instructive. One marvels at good results with poor tools, but in education, as in matters more mechanical, one does not have to see far to believe that the good tool counts. The idea of Mark Hopkins at one end of a log and Garfield at the other, to make a college, is a good illustration (if trite) of an important truth. Its emphasis in English schools has been noted under what is said above about masters. In English terms it is the Arnold idea of education as distinguished from the Thring idea. Our head master at Stramontage confesses himself a disciple of Thring, with great reverence of course for Arnold. In other words he is an educationist as well as a schoolmaster. Now the educationist believes in proper equipment, in system, in method, indeed in every resource and every device that will further education, directly or indirectly. So the old school-house shows marks of transformation. Wherever possible the newer ideas of convenience are grafted upon the old stem. A hundred years, however, have made great changes in school equipment, and some faults of the past are pretty well fastened in brick and mortar. So we see class rooms not well lighted, work rooms in out of the way places, laboratories that are little better than make-shifts, indeed some bed rooms arranged for two boys, although this is now generally conceded as the worst of all plans. To all these defects, however, the head master is keenly alive and free to divulge plans for improvement. We may turn from the gymnasium as meagre and the bathing

accommodations as forbidding, but the ping rooms and fields are inviting and welcoming while the boys play foot-ball—the sociation game. The hall adjoining "School House" is an Adult School building, but large assembly room is of great value to School for lectures and public essay meetings were not wanting of its active use.

Now we turn into the girls' School, that is written above seems to be in masculine gender, but Stramontage is a school for girls as well as boys. At present the two schools are distinct and the indications of coming co-education not advanced beyond the theoretic stage. As is customary where separate education is approved, the boys' school has been the first to be brought up—the girls' only just now claiming attention. New and enlarged quarters have been taken in an attractive situation, Kendal, and money has been spent freely making two adjoining mansions into modern school buildings. Well-lighted dining rooms, with modern furniture, a beautiful dining hall, laboratories for domestic science including laundry work, all attest a modern spirit. The sleeping rooms are furnished for three or four girls and privacy for each assured by a happy arrangement of window muslin curtains. Touches of the beautiful here and there make the home spirit dominant, and we expect to read that the four six boarders of 1909 have soon grown into fifty. Something like sixty day scholars are now on roll, and give mass and momentum to the present girls' school. All that is said about the training of masters above, has been quite as fully realized for women in Great Britain, although their special training is not perhaps as frequently preceded by the college degree, as is the case with men.

"Dalton House" is the concluding feature of Stramontage for us to see. Like a good wine at the Canaan feast it has been kept till the end. The modern effort in boarding school life has been to make institutional buildings and methods as homelike as possible. In "Dalton House" reverse process was required. Originally a very commodious and beautiful private residence, set in worthy surroundings on the edge of Kendal, the architect's problem was to modify it for school purposes. We need hardly give details in such a case, every like problem would be individual. Enough to say that it would be hard to imagine how twenty to thirty boys could be more admirably housed for a maximum of comfort and care in their school life. The head master's quarters form the centre of this arrangement and make the home influence that irradiates the whole. It does one thing more. It fixes the standard of living at "School House" and in the girls' school. And by standard of living, much more is meant than physical requirements. The schoolmaster's favorite term for this "much more" is *atmosphere*. Let us conclude then by saying that as we drank tea about the hearth of "Dalton House" we felt the wholesomeness of this atmosphere saw how it gave the pupils at once an energy of purpose and a refinement of manner calculated to count for much in future character.

J. H. BARTLETT.



OUR YOUNGER FRIENDS.

NE THING AT A TIME.—“Early in life,” writes a gentleman who had spent many years in the service of God and his fellow-men, “I learned from a very simple incident a wholesome lesson, and one which has since been of incalculable benefit to me.

When I was between twelve and fourteen years old, my father broke up a new field near his farm, and planted it with potatoes; and when the plants were two or three inches high he sent me to hoe it. The ground of that piece was hard to till; it was matted with grass roots and sprinkled with stones. I hoed the first row, and then stepped to take a general look at the task before me. Grass as high as the potatoes was everywhere, and looking at the whole from any point it seemed to be a solid mass. I had the work to do all alone, and as I stood staring at the broad reach of weedy ground, I felt a good mind not to try to do anything further with it.

“Just at that minute I happened to look down at the hill nearest my feet. The grass didn’t seem quite as thick there, and I said to myself, ‘I can hoe this one well enough.’

“When it was done another thought came to help me: I shan’t have to hoe but one lot at a time, at any rate.”

“And so I went to the next and the next, and here I stopped again to look over the field. That gave another thought, too. I could hoe every hill as I came to it; it was by looking away off to all the hills that I made the whole seem impossibly.

“I won’t look at it,” I said; and I pulled my hat over my eyes so I could see nothing at the spot where my hoe had to dig.

“In the course of time I had gone over the whole field, looking only at the hill in hand, and my work was done.

“I learned a lesson tugging away at those grass roots which I never forgot. It is as to look right down to the one thing to be done now, and not hinder and discourage myself by looking off to the things that haven’t come to me. I’ve been working ever since that summer at the hill nearest my feet, and I have always found it the easiest way to get a hard task accomplished, as it is the true way to prepare a field for the harvest.”

THE LESSON OF DOING WITHOUT.—The lying sin of the day is dishonesty. One earns so much of it in public life; but it is odd to say there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this lying had any true foundations in any early desire for any desirable things, there would be more hope of amendment. But when one comes to see what things ill-gotten gains are spent upon, the outlook is sad one. Dress, display, amusement, costly things bought just because they are costly; wealth won evilly, merely that it may be wasted foolishly—these are the signs of a man which is not a pleasant time to contemplate. If a man loves any one thing,

say rare books or pictures, or objects of art of any kind, or music, or science, so well that for the sake of the one thing in which he would be rich, he is willing to be poor in everything else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because, like pampered children, they must needs to cry for whatsoever they see just out of their reach, for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs.

And the beginning of self-discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever cannot be fitly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasure. To get whatever it craves as soon as it asks for it, is the worst training a child can have.—*Dominion Presbyterian.*

AMUSING THE KITTY.—“What are you doing, Harold?” asked a lady of a small boy whom she discovered lying on the floor with his legs beneath the sofa, kicking violently. In a far corner on the other side of the sofa crouched the family cat, looking with apprehension at the vigorous pair of heels that were searching out her hiding place.

“Oh, I’m just amusing the kitty,” replied Harold, going on with his sport. That the kitten did not find it amusing had not occurred to him, nor do many of us look at our pleasures from the reverse side. The test to be applied to fun of any kind is the question, “Is it fun for everybody concerned?”

The principle has a wide application. Fourth-of-July racket in the neighborhood of an invalid’s room, the killing of harmless animals not needed for food, the teasing of small children, the visiting of shows that amuse the spectators but degrade the actors, are all condemned in the light of this question. So is the reckless romping of children who know that mother will have to wash and mend the clothing that they are too heedless to take any care of themselves. Where mother already has her hands full of household matters a selfish child can add heavily to her burdens in this manner.

Let us have all the fun that we can, but let us not be thoughtless about it. A little moderation, a little consideration for others, will not mar our own happiness.—*Forward.*

A SURVEY STORY.—Over half a century ago, a young Canadian college student was appointed to survey a rocky, barren tract of land belonging to the government in Nova Scotia. The land was apparently of no value whatever, and there was no likelihood that his measurements would ever be tested. It was obscure routine work of the most drudging kind. But the student happened to be a conscientious young Christian, and he put his Christianity into

his job of surveying. Forty years later, so the story is told, gold was discovered in that tract, and as the “leads” was vertical, claims and fortunes depended upon the accuracy of that early survey. It was tested, and the result spoke for itself, for the Halifax mining companies soon found that the finest surveyors could not pick a single flaw in the work done forty years before. Nobody in Canada was surprised at that, either, for everybody knew the young student by that time for his splendid achievements. He had become Sir William Dawson, of the McGill University, laden with honors won by scholarship and administrative ability. The quality thus exhibited in his first job had marked all the rest of his career.

Obscure places in life are often testing places and starting points. If the young man had shirked the survey, he would never have gone on to be the great man of forty years later. Life is pretty much of a piece—either thoroughly and strongly woven, or poor and sleazy and full of flawed threads. To do one’s best in out-of-the-way jobs and prominent positions alike is the mark of true success; and each obscure duty builds up the foundations of honor and usefulness, and makes life, in every nook of it, worth living.—*Id.*

TRUTH PLEASANT AND IMPORTANT.—Speak up for the truth. There is nothing more important than truth, as we all know. It shows men the way to go to reach success in all their undertakings. It is generally easy to do things when you know how. The little boy may puzzle his brains over a sum in arithmetic all day and then fail unless he knows how to work it. As soon as he knows the truth it becomes easy. It is our duty to be always showing people how to do things. That is what our Bibles are for, and what our preaching is for, and what our churches are built for, and what our books and papers are printed for, to show people everywhere the right way to do things with true results.

The truth has a wonderful power in the world over its affairs. The men who have the ability to discover and tell the truth always are the ones who rule the world. They are the ones whose light makes things plain. One may be in great perplexity and trouble till some one tells him the truth of things and explains the truth of how to extricate himself from his difficulties.

This is why some people are more appreciated in society than others, they always bring something for the information of others. They are like burning lamps, they shine in the ignorance and error around them by the constant and happy presentation of some truths, great or small, which give delight. For truth is always gladdening to any who can really see it in all its bearings.—*Christian Instructor.*

A PASSIONATE temper renders a man unfit for service; deprives him of all his reason; robs him of all that is great or noble in his nature; it makes him unfit for conversation; destroys friendship; changes justice into cruelty; and turns all order into confusion.—*Select Miscellany.*

## Bodies Bearing the Name of Friends.

MONTHLY AND QUARTERLY MEETINGS NEXT WEEK (Second Month 7th to 12th):

- Kennett, Kennett Square, Pa., Third-day, Second Month 8th, at 10 A. M.  
 Chesterfield, at Trenton, N. J., Third-day, Second Month 8th, at 10 A. M.  
 Chester, N. J., at Moorestown, Third-day, Second Month 8th, at 9-30 A. M.  
 Coatesville, at Coatesville, Pa., Fourth-day, Second Month 9th, at 10 A. M.  
 New Garden, at West Grove, Pa., Fourth-day, Second Month 9th, at 10 A. M.  
 Upper Springfield, at Mansfield, N. J., Fourth-day, Second Month 9th, at 10 A. M.  
 Haddonfield, N. J., Fourth-day, Second Month 9th, at 10 A. M.  
 Wilmington, Del., Fifth-day, Second Month 10th, at 10 A. M.  
 Uwchlan, at Downingtown, Pa., Fifth-day, Second Month 10th, at 10 A. M.  
 London Grove, Pa., Fifth-day, Second Month 10th, at 10 A. M.  
 Burlington, N. J., Fifth-day, Second Month 10th, at 10 A. M.  
 Falls, at Fallington, N. J., Fifth-day, Second Month 10th, at 10 A. M.  
 Evesham, at Mt. Laurel, N. J., Fifth-day, Second Month 10th, at 10 A. M.  
 Upper Evesham, at Medford, N. J., Seventh-day, Second Month 12th, at 10 A. M.  
 Philadelphia Quarterly Meeting, Third-day, Second Month 8th, at 10 A. M.—Fourth and Arch Streets. Ampleton Quarterly Meeting, at Germantown, Fifth-day, Second Month 10th, at 10 A. M.

Our Friend, William C. Allen, has sent us his very telling pamphlet on "Real War, as seen in South Africa, 1890-1900, Third Edition." The narratives appeared in well known English and American newspapers during the winter named. "They are culled from the private correspondence of soldiers in the field, or from despatches that have escaped the government censorship. They help to reveal the side of war which its advocates generally disguise or know little about. They are typical incidents of the many which history proves have been inevitably associated with human strife." "Does not arbitration offer a far more rational and Christlike method of settling differences?" The pamphlet will send you a free distribution to anyone sending him a few cents for postage. Address William C. Allen, Redlands, California.

We have had a group of fifteen to twenty at George Abbott's home (at Orlando, Florida) on First-days. We remain here until Second Month 12th.

Cyrus Linton died last First-day, A. M., about two o'clock. So his widow (a cousin of Elizabeth Abbott's) and two children were at G. A.'s, and the meeting was in measure a funeral service.

First Month 25th, 1910.

JOSEPH ELKINTON.

The Annual Meeting of the Friends' Historical Society was held at Friends' Institute, 20 South Twelfth Street, on Seventh-day, First Month 20th, 1910.

A special loan exhibit of antique and historic articles was open for inspection, and proved to be a most interesting feature. Short papers descriptive of various articles in the exhibit were read. Voluntary contributions were provided for members and invited guests. After enjoying a tea party, the exhibit was read. Voluntary contributions are therefore invited from all interested Friends, to such extent as may be convenient. The Treasurer is Mary S. Allen, 24 West Street, Media, Pa.

The following is placed as an Introduction to the recently published biography of Joseph Bevan Braithwaite, chiefly written, it is believed, by his daughter, Anna B. Thomas, of Baltimore; being the tribute of the Friends' High School, which was characterized him in the pages of the *London Friend*.

"An Evangelical and a mystic; a theologian who was turned to Quakership by the study of Hooker's *Ecclesiastical Polity*; a treasure-house of Patristic lore reared

outside the limits of that which is called the Catholic Church; an eloquent preacher with a halting tongue; a learned and ingenious lawyer with the heart of a little child; I believe one might add, a Jacobite Tory, all whose sympathies for many years were given to the Liberal Party in politics; these are some of the paradoxes in his mental history which made him so intensely interesting a study in character to all his slightly younger contemporaries."

J. HENRY BARTLETT and his wife, of Philadelphia, have been visiting this country, says the *British Friend*, and attending meetings in different localities. [At present they are in Italy.] The former has handed us a copy of the Annual Report of the Institute for Colored Youth at Cheyney, Pa., which is under the care of H. H. Wood. It shows a successful year's work, and mentions the opening of the autumn session with a full enrollment of over fifty students. These come from many of the Eastern and Southern States. An earnest endeavor is made to equip them as thoroughly as possible for useful careers. The erection of the Carnegie Library building has added to the usefulness of the Institution.

FRIENDS OF DARLINGTON MONTHLY MEETING, which includes South Durham and North Yorkshire, have hit upon a novel and excellent way of making their peace principles known. They recently took half a page of the *North-Eastern Daily Gazette* and inserted, as an advertisement, on several consecutive days, a well-worded statement of the Christian position as Friends understand it, with the heading "The Best Way to Secure Peace is to Prepare for Peace." They also obtained a sympathetic leading article and other notes calling attention to the advertisement, which has no doubt been widely read in consequence. Probably the money was well spent, and we hope that others will take the hint.—*British Friend*.

Most of the children of our Friend, Jonathan E. Rhoads, were favored to meet with him in Wilmington on Fourth-day the 26th on the occasion of his eightieth birthday.

At the desire of many to be informed of the contents of Dr. William W. Cadbury's letter, we give a copy of it as follows:

UNIVERSITY MEDICAL SCHOOL, Canton, China.  
 To the Monthly Meeting of Friends of Philadelphia for the Western District.

My Beloved Friends—When this letter reaches Philadelphia, about one year will have passed since I laid before you my concern to labor in this great city of Canton. Your words of encouragement and approbation of my undertaking have been of great comfort to me many times since.

Now as I write, it is First-day afternoon, and I have been sitting alone in silent worship of our Father. At such times my mind reverts to the sweet hours of worship which I have often shared with you in Twelfth Street Meeting House. It is a great comfort to realize that you continue to meet together, week after week, though I am not at all with you.

My work here has proved even to be more interesting than I had anticipated, and my colleagues are very congenial. It was rather a surprise to me to find that very few of the missionaries here believe in the incapacity of God to reach the minds and hearts of the heathen, except through reading the Scriptures. On the other hand all the converts at the college, with which I am associated, and many others of the missionaries here share with me the belief that Christ can reveal Himself in the hearts of men without the medium of the Bible. Although this is true in some cases, yet I realize more than ever before the great power and vitality of the Holy Spirit as recorded in the New Testament, and the great call to those of us who have heard His message to carry it abroad to the many who still sit in "darkness and the shadow of death."

The ordinances are seldom emphasized in the mission churches and in our teaching at the college the transforming influence of Christ's Holy Spirit in the hearts and minds of men is the first and main theme. I have had interesting conversations with the foremen here about Friends' views and several have been much impressed with them.

I wish you to know that as time goes on I feel more and more assured that my coming to Canton was of great moral leading, and that if I remain faithful to Him, He will lead me to the dawn of the coming of His kingdom in this great empire. The many of our Chinese friends show an earnest desire to know the Truth, and it is

a very great joy to tell them of Christ and the life which He brings into the soul.

Pray for me that I may remain faithful to the Truth, committed to me, and I can assure you that my own prayer and desire for you is that our Heavenly Father may care for and preserve you both individually as a congregation of his followers. We are all laboring for the coming of his kingdom upon earth and here in America or China, we may feel the bond of fellowship which I remain always giving.

With love, I remain your friend,  
 Wm. W. CADBURY.

Twelfth Month 12th, 1909.

## Correspondence.

FOR THE FRIENDS.

WINONA, O., First Month 22nd, 1910.

On the last night of the old year, I dreamed that was day-time, and on looking to the western sky, I an airship coming smoothly along in a southwesterly direction. As it came nearer it was enveloped in black smoke. All at once it began to go more slowly; then,—oh, awful to relate,—fell nearly straight to ground. Oh, how sudden death's summons to us in life!

As I stood meditating on the meaning of this scene, it seemed as though a voice from the high Holy One said: "The scene of the airship, laden v people thou seest, is comparable to those who *soaring above the witness for Truth in their souls?*"

Oh, brethren and sisters, it has been hard for me write this warning, but I must obey. Oh, that we all be willing to come and humble ourselves as in their dust before Him, even our great example Jesus, Christ so that our cry will be: "Back to Christ." He can cleanse us and lead us and enable us to be faithful people our forefathers were; as new-born babes desiring the sincere milk of the Word that we in grow thereby; eyes that we may see His stature, to strong men and strong women in Christ Jesus, even the fullness of the stature of Christ.

Lovingly your friend,

E. B. BRANTINGHAM

A CONGREGATIONALIST FRIEND IN MASSACHUSETTS.

Dear Friends, I have been in the appreciation of this family, but of others to whom I write FRIEND ON. I have been moved almost to write you some account of my experience in receiving and practicing the principles that characterize the Friends, then think it would be tiresome to the busy publisher. With slight contact with the Friends and their literature, I came to feel with the wrong methods and views of the ecclesiastical bodies with which I outwardly identified—Methodist, Episcopal, Presbyterian—and mostly Congregational. Very early I discarded the title "Rev."—then, refused to preach for salary or administer baptism or the Supper or exhort to be observed as obligations; rejecting the usual church practices. I was helped much by you, too solemn to be performed steadily as a necessary part of public worship; insisting not only in the liberty of speak, but the liberty to be silent. You may wonder how I could get along with such views in my congregations. Very well. The Spirit to whom we looked for guidance, brought us all in harmony and a happy accord. I have been in the ministry ever since, and of them looked on with grave disapproval, in which "our" church prospered in the highest sense. I believe the equality of men and women in all the methods of our work and worship, insisting radically upon tolerance, and all the moralities. My stand for peace during the late war with Spain and after, aroused some clamor on the outside. I was helped much by you from your book store, which I bought in quantity and distributed liberally among the people. My most serious trouble has come from refusal to engage in long sermons or take the judicial oath. In such trials I longed for some Quaker to stand by my side. But the Unseen Hand was enough. I could write at length, but for brevity I will use the plain language, but the heart of you and my associations seem now to prevent me. I have written enough to explain why you all are such comfort to me, and why I think you have a great message to the world. Yes, you will follow the guidance of the Spirit into all truth. You will not compromise nor be afraid. Ever your friend truly,  
 January 23rd, 1910.

## Westtown Notes.

ZEBEDEE AND ANNA P. HAINES, Hannah P. Morris and Jane B. Haines are at Westtown over First-day

see Haines and Hannah P. Morris both spoke in respect for worship.

MR. B. HAINES, of Cheltenham, Pa., gave a library to the girls last Seventh-day evening on the arms of the Pennsylvania School of Horticulture women.

**FACE AND ARBITRATION FOR BEGINNERS.**—This was the title of the School lecture last week, and Dr. William Hill presented the subject in an interesting way. Pictures of the leading members of the Hague Conference, with brief sketches of their work and their results, were also appreciated.

MR. H. FOSTYRE read to the boys last First-day evening a very interesting account of the late John M. Hill, and Anna Moore Cadbury gave the girls an inspiring address on "The Ideal Woman."

**Gathered Notes.**

We do not want to preach in the midst of ritualism, the Gospel is petrified by outward forms. We want to preach with too much wealth of erudition and elaborateness of finish in human skill, and so slight of the simplicity of Christ. We may preach, like John, like Basil and Chrysostom, filled in spirit with equal grandeur, with intense energy, with natural simplicity, and redeeming our churches from ritualism and lift them out of selfish display. We are the authority, the unction and the power that will be the virtue and the inspiration of the word of God in men's hearts; get into their thoughts, into their hearts, into the organ of Christian faith, that the people may hear the music of the Spirit, not to preach the novelties which teem in the paper to catch the caprices of the fickle multitude. We are to make the unrighteous Felix tremble, and see the glory and triumph of the risen Christ take the place of the unknown gods of Athens.—THOMAS HAY.

It may prove to be a very important outcome of the Adana massacre is the appeal of a number of Armenians to the Holy Synod in St. Petersburg to be served in the Russian Orthodox Church. The Russians answered the appeal in the affirmative, and the Holy Synod in St. Petersburg has been started already. A number of Armenian-speaking Russian priests are on their way to Adana and other towns in Glicia to take charge of the work of converting the Armenians to the Russian Church.

SOME years ago Dr. George Dana Boardman founded the University of Pennsylvania on Christian Ethics. The lecturer this year was Dr. Norman Abbott, a noted Congregational minister and the author of the *Outlook magazine*, well known as a leading Unitarian. He tried to show the students that various uses which have been commended by the Christian people of all ages—harmless and even useful—like the theatre, the billiard table, card playing, wearing of jewelry, etc. Why not? Viewed from the standpoint of Dr. Abbott who denies the divinity of Christ and the authority of the Scriptures and holds that each man is his own authority in religious matters, these things are certainly not inconsistent.

Is it not hypocrisy for one who sees no significance in a phrase, "discerning the Lord's body till he come," often used by ministers, and who feels no special reverence for what is called the Lord's Supper, to partake of it even if a member of the Church? The answer of a friend of mine is, "No, but he cannot institute any part of religion." "I think that if the Lord's Supper," answers Frederic Lynch, "meant absolutely nothing to me I would remain away from the table." And then he goes on to tell what it is to him as a symbol.

**YOUNG STUDENTS OF GREEK.**—The Greeks seem to be really coming to a familiar knowledge of their own classical literature. A writer in the *London Nation* tells us of "a class of girls of thirteen or fourteen in a seacoast town, busied, while the world beyond its walls is seething with revolution, in construing the *Odyssey*." In a certain wayside inn commercial travellers delight their clients by reciting long passages from the "Odyssey." The Greeks, though keenly commercial, are "none the less anxious that boys destined to become clerks or storekeepers should spend years in acquiring a knowledge of the classics." The civic blood injected into the Greek nation by the middle Ages makes them a different people physically

from the light-haired Greeks of Homer's time, but enough study of the old literature should produce pure descendants of the Greek mind.—*The Christian Work and Evangelist*.

In 1905, at Lien Chou, China, a mob set upon the resident missionaries. One of the number, Dr. Eleanor Chesnut, was escaping safely, but returned to share the peril of the others. After a time she was caught by the mob and taken to a large tree. There she saw a boy in the crowd who had an ugly gash in his head. Tearing off a portion of her dress, she bound up his wound. Almost immediately she was brutally killed. Her death under such circumstances profoundly stirred the church at home, so that like other martyrs, she accomplished more by her death than by her life of self-forgetful service.

St. AGNES was of Quaker descent. And she showed it. Her adorning consisted of "the incommunicable apparel of a meek and quiet spirit." To come into her company was like coming from the wrangling mart of the crowded city into the stillness of a cathedral. Her repose of spirit suggested the figure of a deep, placid river.

Those who did not know her past history regarded her as fortunate in being endowed with such an even temperament. The fact is that she had a long and hard struggle before bringing the contrary elements in her nature into harmony. In the first place, she had "to pass through a good deal of torture in getting used to her body," and still more, in getting used to her conduct. But her wayward will, and bringing it under control. But her wayward will, and bringing it under control. But her wayward will, and bringing it under control. But the adjustment of that which was within to that which was without, that nothing seemed to ruffle her peace or destroy her equilibrium.—J. M. CAMPBELL.

The new tariff advances the price of Bibles by fifteen per cent. Doubtless on the theory that they are luxuries. In Twelfth Month the New York Bible Society broke its record for the number of volumes of Scripture distributed, placing 16,350 volumes in more than thirty languages.

The Young Turks have not yet done full justice at Adana. There is no doubt of that fact. Mustafa Paşa, the man chiefly responsible for the massacre, was condemned to three months' imprisonment only, and Djivead Bey, the governor of Adana, was only punished by being prohibited from holding public office for six years. The money which he made in the massacres is enough to last him the vagaries of the world. The agitators and responsible parties of the massacres have been let go free, while a few Armenians, who took arms to protect their lives and the honor of their women have been condemned to death. As a protest, the Armenian Patriarch has resigned, and the council of the Armenian Church appointed a commission composed of lay and clerical members, to negotiate with the government. The fact is that in case no satisfaction is given to the Armenians the council will resign, all the Armenian churches in the empire will close, and other peaceful demonstrations be made. There is considerable talk of wholesale emigration to America.

The year that has just closed has been remarkable for large benefactions to the late John S. Kennedy, of New York, to benevolences \$26,450,000. John D. Rockefeller has given \$12,852,000 during the past year, and Andrew Carnegie has given \$6,950,500. Of this total, a little over one-third has gone to educational purposes. The public press has during the last seventeen years recorded benefactions which reach the enormous total of \$1,600,150,000.

To-day there are fifteen hundred churches in Korea, with over two hundred thousand members. There are over twelve thousand pupils in Christian schools. Bible study is a passion. One church has held Bible exercises every evening for two years. In one city a Bible Institute, held for ten days, was attended by one twelve hundred students, coming in from all the country. There are no "rice Christians." The churches are self-supporting. One of them took a collection for the support of a home missionary, but enough was received to send three, and they were sent. In some respects this seems to be the most remarkable movement of recent days in any mission land.

THE SUPERIOR MANLINESS OF UNWALRIKE TRIBES.—Those simple primitive people, of whom the hills and

jungles of India afford examples, are unwarlike, and have been able, in their mountains or their swamps, to escape aggression by later conquering races. With remarkable uniformity, these tribes are found to be manly, independent and self-respecting, having escaped the servility needed by the elements of a fighting machine. They are found to be humane and sensitive to loss of life, honest in dealing and alive to the sacredness of property, chaste and domestic in habits, monogamous, treating women with honor, and children with care and reverence. There is no sacred duty of blood revenge, but a strong tendency to forgiveness of injuries, and a hatred of private violence. Honesty and veracity are assumed to be universal. Society is courteous and hospitable, and the power to assist others is what is chiefly valued in the possession of wealth. There is a great body of evidence to support these statements.—J. W. GRAYSON, in the *London Friend*.

The Howard Association of England sends us its report for 1909, entitled "Crime of the Empire and its Treatment"—a pamphlet of seventy-six pages, consisting of selections from the latest official reports of the various Probation Departments of the British Empire. As showing one striking fact for enlightening facts concerning improved methods of dealing with crime, will find much to interest him in these reports. The Howard Institution deserves well of the British Empire. It has already accomplished the abolition of Cellular Isolation; the disappearing of the Treadmill, the Creak, and Shot Drill; and the prohibition of any effect the Probation on the establishment of Children's Courts, and Preventive Detention for habitual and confirmed criminals.

As showing what a failure the usual imprisonments are towards reforming their prisoners, we were struck with the report that in Scotland during the year 1909 had been convicted, each of whom had been sentenced more than fifty times, previous to their being sentenced more than twenty times, and 3,500 had been sentenced more than ten times each.

GENERAL BOOTH, of the Salvation Army, lately gave an address in London, England. He told the people that the Army now comprised branches in fifty-four different countries and colonies, and spoke of the separate missions of the Army in the different languages used, and they had about one hundred thousand trained speakers. They are not often identified with Quakers, yet this great Army knows nothing of "sacraments," and wine and water and bread are never used in their organization. Who shall say that Quaker Principles are not alive?—H. T. MILLER.

The question of the ethics of journalism is being discussed in many directions at just this time. It came to the front in New York a few weeks ago, when a dramatic critic was dismissed from one of the great dailies for telling the truth about the plays he reviewed. Certain theatres threatened to withdraw their advertisements if the critic continued to refer to them, and he was not to criticise these plays. He would not be about them and was dismissed, although recognized as one of the best dramatic critics in New York. The New York weekly *Life* had the same experience ten years ago, certain theatres threatened to withdraw all advertisements and even to refuse admittance to the critic, and he continued to speak plainly about vulgar and indecent plays. But in this case the paper stood by the critic, instead of yielding to the demands of the theatres. It is an interesting bit of contemporary ethical news to know that, while *Life* lost something the first two years, it greatly prospered afterward, for everyone knows now that he can refer to just the truth he writes in the plays in New York, while no one would ever think of turning to the columns of the great daily referred to above for dramatic criticism any more.

At a large business man's lunch at the Hotel Plaza, Senator Burton, of Ohio, made a most convincing speech on the absolute waste of practically all the money the United States has expended in the war. He said that he was surprised many present by the figures he gave, showing how practically two-thirds of all the money spent by the United States was going into war expenses, while we had not an enemy in the world, and, furthermore, the one thing every nation in the world desired more than anything else was the friendship of the United States. He said that the United States went further to-day than that of any nation given over to militarism, and that we ought to be on guard against the attempt to turn this nation into a military power and waste the billions needed elsewhere.

**RESOLUTIONS PROTESTING AGAINST INCREASE IN SECOND-CLASS POSTAL RATES.**—At a mass meeting held in this city on Monday, August 12th, 1918, resolutions were passed protesting against the proposed increase in second-class rates, held on First Month 20th, 1919. At Chicago, the following resolutions were unanimously adopted:

*Whereas*, An advance in rates would cause incalculable injury to every branch of the publishing and printing trades, and would thereby throw thousands of employees out of employment in the various branches of this industry, representing newspapers, trade journals, publishers, printers, type foundries, paper makers, engravers, ink manufacturers, press builders, machinery manufacturers, etc., having annually an output of \$100,000,000 in Chicago alone, and that any employer who has to pay more than a few cents any deficit whatever to the revenues of the Government, therefore be it

*Resolved*, By the united actions of the allied interests of the entire publishing and printing trades of Chicago, that we hereby register an emphatic protest against any movement of declaration coming from any source, which may have for its purpose an advance in second-class postal rates, the effect of which would be to seriously cripple the industry everywhere and greatly hamper every industrial development fostered through the instrumentality of publishing and printing.

*Resolved*, That request be made for suspension of all action in order to give opportunity to submit argument.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—A bill for the establishment of postal savings banks has been reported to the Senate.

A meeting of the National Civic Federation has lately been held in Washington, made up of prominent representatives of capital, labor and the general public, for the purpose of discussing and protesting against import and instituting an educational campaign looking to the solution of the problems relating to social and industrial progress. The resolutions adopted call on the States to enact uniform laws governing water power, court procedure, forestry, workmen's compensation, employers' liability, child labor, traffic in opium, narcotic and habit-forming drugs, prohibition of wills, transferences and conveyances, insurance code, vital statistics, medical practice, taxation, municipal accounts, certified public accountants, and mining laws, nineteen in all.

United States District Judge, Charles E. Hough, who in the indictment which charged that *the World* had libeled Theodore Roosevelt and others in connection with the Panama canal purchase. Judge Hough, in throwing the case out of court, held that the indictment was not authorized by the statute upon which it rests. The substance of his ruling is that the United States government has no jurisdiction in libel actions which are covered by the laws of the States.

Statistics of the number and value of farm animals have been published, showing that notwithstanding the increased use of automobiles, horses had not decreased in numbers or value. The number of horses was 21,049,000, at \$108.19 a head, with a total value of \$2,276,363,000, as compared with the previous year, when the number was 21,049,000, at an average price \$105.64 a head and the total value \$1,974,052,000. Milch cows numbered 21,801,000, the average price \$35.70, and the total value \$780,308,000, as compared with the previous year, when the number was 21,720,000, the average price \$32.36 and the total value \$702,945,000.

According to Dr. Franklin White, an expert on dietetics, a workman can easily live on twenty cents a day, avoiding the use of meat. He says, "It is not only possible to live on twenty cents a day, but to do it would result in better health. People are complaining of the high cost of food, but it seems as if we should meet the really cheap food, in a table d'hôte, for example, which costs three cents a pound. A third of a pound, or one cent's worth, of cornmeal will make a large quantity of mush, probably more than the average appetite demands. With oleomargarine and cheap syrup, it makes a satisfying, nourishing meal. Two cents' worth of syrup would give the same elements. If you want the really cheap food, make a meal, the entire cost of which would be about 4 cents."

Prof. H. A. Surface, the State Economic Zoologist, has made arrangements for public meetings in which are to be shown scientific methods of tree and fruit culture in Pennsylvania. Thirty inspectors have been sent to Ohio to give a practical instruction on orchards which have been granted, and their duties for these orchards. In these orchards there are said to be 50,000 fruit trees.

Secretary Wilson of the Department of Agriculture in a public address has lately stated of the results of an investigation begun several months ago into the cause of the high prices of food. He said, "We found that the profits of the retailers ranged in fifty cities from about seventeen per cent., the lowest, to more than sixty per cent., the highest. Some cities, notably New York, show a much smaller difference. For instance, the profit in Philadelphia for the retailers is satisfied also with twenty per cent., but in Washington the people want forty-two per cent. and get it." At another time Secretary Wilson pointed out "that the fundamental difficulty was that the people are leaving the farms to such an extent that there is not enough remaining to produce the food of the increasing number of the boys and girls of the farm, he asserted, are being lured away to the city, to the factories and to the mines, and to too great an extent the agricultural resources of the country are being neglected. He said he was convinced that the combinations of retailers, wholesalers and the like were responsible in great measure for the keeping up of prices and that the same influence would be sufficient to control the prices of products brought from other countries, even though the tariff were removed."

In consequence of the movement made to do without meat, the price of it has fallen considerably in many places, as is also the case with some other articles.

According to a bulletin of the Committee on Congestion of Population in New York, more than 200,000 residents of the city have died of preventable diseases in the years between 1898 and 1908. Counting each person's life as valued at \$2000, it was estimated there was lost \$400,000,000, or one-half of the city's debts in the same period, were 7,609,341 one-eighth of them caused by consumption. The committee advocates better housing conditions and a scientific plan for a better distribution of the population.

**FOREIGN.**—The elections in Great Britain indicate that a nearly equal number of Liberals and of Unionists have been chosen. There are yet some elections to take place, which it is expected will result in a further narrowing of the relative strength of the two great parties. The position of the government is believed to be one of great uncertainty; although it is probable that the Liberals will be in control with a much reduced majority. Both parties are said to favor a reform in the House of Lords.

Reports from Paris represent the damage done in the city as appalling. They state, in Paris the floods are sparing neither the rich nor the poor. The waters are insidiously invading the compactly built area on either side of the Seine, undermining the residences and public buildings. The whole marvelous underground architecture of the city, which is honey-combed with labyrinth, is filling up with water, causing the sewers to burst and the streets to cave in. All the streets in one arrondissement in the southeastern section are running rivers. On the twenty-seventh instant it was stated that already the damage is estimated by Premier Briand and the Minister of Finance at \$200,000,000, one-fifth of the war indemnity paid by Germany to France. The catastrophe promises to exceed the limits of a national disaster and become international. The death roll also is growing at a frightful rate, and when the epidemic, which now appears inevitable, breaks out, it will run into the thousands. Already scarlet fever has appeared among the refugees at Ivry. On the twenty-ninth instant, it was reported that cholera was inundated from the Seine, which must not be confounded with the overflow in the back streets from burst sewers and subterranean rivers, covers about nine square miles, or one-quarter of the city. Telegraphic communication between Paris and London has been almost stopped, and a part of the city's public conveyance from one part of the city to another has been almost impossible. On the 30th the waters of the Seine had begun to recede, and the most imminent peril was over; yet in many places in the country outside of Paris but little improvement was noticeable. In Paris hundreds were reported to be without food or shelter and all the streets were filled with the dead and dying, especially in the flooded territory, bringing succor to the distressed and distributing provisions by boats to the thousands of victims surrounded by water, who refused to quit their homes.

Both Russia and Japan have declined to accede to the proposal of the United States in reference to the railway. The Russian Foreign Minister, Baron Gorchakov, in a statement to the Japanese Diet on the 27th ult., said, "The United States Government recently

proposed a plan regarding the neutralization of the Chinese railways. The imperial Government, in view of the important Japanese interests involved, and considering that the proposal came from a friendly friend with which the empire was on terms of close intimacy submitted the question to the most careful examination. While determined to adhere scrupulously to the principle of the open door and equal opportunity, it should be recognized that the realization of the proposed plan would involve radical changes in the conditions in Manchuria, which were established by the treaties of Portsmouth and Peking. The change must be attended by serious consequences. In the region affected by the South Manchurian Railway, numerous undertakings have been promoted in the belief that the railway would bring about the realization of the plan. The imperial Government, in possession of the facts, has announced its inability to consent to the proposal, and that the United States will appreciate our position, and that the other Powers will equally recognize the justice of Japan's attitude."

#### NOTICES.

**NOTICE.**—A missionary working among the Mo Indians, near Nessonville, California, would like to see some necessary agricultural implements to assist in teaching some of the poorer men farming. He raised on a farm and is qualified for their help in direction. I believe that money so given will be spent. Feeling that some readers of THE FRIEND would like to participate in this work I offered to try and raise \$100 for this purpose. Any money sent to will be forwarded to our missionary friend.

WM. C. ALLEN.

Wissahickon Inn,  
Redlands, Ca.

First Month 19th, 1919.

A FRIENDS' family desires the assistance of a woman friend as mother's helper or governess where there are three young children. The Editor will receive inquiries.

**NOTICE.**—A regular meeting of the Friends' Educational Association will be held at 1:40 North Sixth Street, Philadelphia, on Seventh-day, Second Month 5th, 1919, at 2 P. M.

General Subject for Discussion: HEALTH Program.

Scientific Dietetics—Emma Smedley.  
Health of School Children from a Parent's Point of View—Dr. Edward G. Rhoads.  
Diet and the Efficient Life—Dr. James A. Babbitt.  
The Daily School Program—Dr. Daniel C. Yocum.  
FLORENCE ESTHER TRUEBLOOD,  
Secretary

**NOTICE.**—Bradford Monthly Meeting, in the Second Month next, will be held at Coatesville, Pa., instead of Marshallton.

B. P. COOPER,

Clerk of the Monthly Meeting.

**WESTTOWN BOARDING SCHOOL.**—The stage will meet trains leaving Broad Street Station, Philadelphia, 6:48 and 8:20 A. M., 2:50 and 4:32 P. M. Other trains will be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chestnut Bell Telephone, 114A. WM. B. HARVEY, Sup't.

**DIED.**—At his home near Le Grand, Iowa, on the tenth day of Twelfth Month, 1909, THORÉ O. SAWYER aged nearly ninety-two years. He was born in Strågen, Norway, and emigrated to this country in 1845, was convinced of the principles of Friends before coming to this country, and was a member of Strågen Monthly Meeting of Friends at the time of his death. He was at his home in Whittier, Iowa, the fifth day of First Month, 1910, RICHARD PATTEN, in the seventh ninth year of his age; a beloved member of Springfield Monthly and Particular Meeting, and a life-long member of the Society of Friends, whose principles he was most attached to. He suffered much through prolonged illness, but was enabled to bear it all with patience and Christian fortitude. He said repeatedly that he saw nothing in his way, and believed that it would be well with him in the end, thus leaving his family and friends, the comforting assurance that his soul was going to those mansions prepared for the redeemed of all generations.

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## "Our Message."

VOLTAIRE'S OBSERVATION ON FRIENDS:  
S:—"I cannot divine what will be the  
of the Quaker religion in America, but  
ee that it is dying day by day in London  
(1789). In every country the dominant  
igion, when it does not persecute, in the  
ig run swallows up the rest. The Quakers  
not be members of Parliament or hold  
y office, because it would be necessary  
take the oath, and they will not swear.  
ey needs must gain their living by trade;  
eir children, made rich by the industry of  
eir parents, wish to play, to enjoy honors,  
uttons, and ruffles, they are ashamed of  
ing called Quakers, and turn Protestants  
be in the fashion."—Quoted by T. EDMUND  
ARVEY in *Journal of Friends' Historical  
ociety, London.*

There is no evidence that the *Friends'*  
*Quarterly Examiner* is having any reference  
to the above sayings of Voltaire, when in  
the same month (Fourth, 1909) its editor  
writes the following, neither had we seen  
aid following sentiment in the *Examiner*  
when writing week before last (on page 225,  
lo. 29) on the immortality of Quakerism,  
whatever may become of its present Society:  
"We may be 'a dying sect,'" says our able  
contemporary, "but we are not the heavers  
f a dying message. Our message lies in the  
very vanguard of human progress. When  
we have vanished it will remain. It is more  
adaptable, more elastic, and possesses more  
of the spiritual germ-plasm of the future,  
han perhaps any other living message of  
the age. And what can Quakers do in the  
present situation? The great answer is that  
they can be themselves—in every town and  
village where they live, in every institution  
to which they belong, they can stand for  
their message."

"But what is the message of Quakerism?"  
some will ask,—a message which would show  
the reason for its denomination's separate  
existence?

Of late, titles to articles and lectures on  
"Our Message" seem not infrequent,—ex-  
planations too numerous for us to read.  
But when we have looked at the gist of  
them, they have generally appeared as  
philosophical or sentimental attempts to  
ignore the true spring of the message, and  
wipe out its distinctiveness as compared with  
the aim of churches generally. Their main  
concern or voice to the world we might com-  
mend, but why say anything about the mes-  
sage of Quakerism if it is the same with  
theirs? There were no need of the Society  
of Friends, if some heraldings of its message  
were all there is of it.

We have not, as a people, been so selfish  
as to hold tightly any monopoly of our dis-  
tinctive message, but have labored from the  
first to share it with all people or to convince  
them that they already, if they will heed it,  
share its universality with us. Our message  
from the beginning of its publication until  
now has been no new one. Not Friends, but  
the offence of the cross, the universal oppo-  
sitions of the flesh to the Spirit, have conspired  
to hide the message out of view, and to  
treat it, whenever re-announced, as an in-  
truder. But it is as old as the Word that  
was in the Beginning, and was re-iterated  
by "holy men of old who spake as they were  
moved by the Holy Spirit;" and when that  
word had come down to George Fox it took  
this language: "There is one, even Christ  
Jesus, that can speak to thy condition." And  
the substance of Fox's and of Friends' mes-  
sage ever since is found wrapped up in that  
revelation to his seeking soul. Christ, the  
Word of God from the beginning, was then  
revealed—to George Fox and recognized by  
his sympathizers, as the speaking Word  
of Life. "In Him was Life, and the Life  
was the light of men." In many forms is  
that principle of the immediate Divine  
speaking to the hearts of individual men  
presented in the Scriptures, and in every  
form ignored by church systems with which  
it competes,—and ignored also of course by  
the spirit of worldliness. But the Scriptures  
do not keep that message hid in a corner.  
They give it a variety of expression: "As

many as are led by the Spirit of God, they  
are sons of God." "A measure and mani-  
festation of the Spirit of God, is given to  
every man for his profiting." "There is a  
spirit in man and the inspiration of the  
Almighty has given them an understanding,"  
and many other similar reminders of the  
spirit of revelation in the knowledge of  
Christ the Word afford the strong substance  
of the message to mind the inward Light  
of Life and of Redeeming Love, speaking to  
our condition first as sinners, then as so  
pardoned as to love to mind his Light,  
inspirations and revelations. "To-day, if  
we shall hear his voice, harden not your  
hearts" by disobeying it. We commend the  
marvellous fulness of that condensed mes-  
sage, "Mind the Light," where its fulness is  
allowed free course in our spiritual life, as  
well in our intellect and in our bodies "which  
are his."

In a Friends' meeting held by invitation  
in a Baptist meeting-house in North Caro-  
lina last autumn, one Friend was exercised  
to declare, as the editorials alluded to have  
done, that "the religion of the Spirit will  
be the religion of the future." The Friend  
who followed him said: "That is true. But  
it is true also that the religion of the Spirit  
was the religion of the past, in early Chris-  
tianity." And Friends have never labored  
for any message newer than "Primitive  
Christianity Revived." Others have de-  
clared the theory of the influence of the  
Holy Spirit correctly, but Friends' dis-  
tinctive emphasis is on the witness and  
the practice of it. Applications of the truth  
of it follow, that are too inconvenient for  
worldly professors. "If by the Spirit we  
live, by the Spirit let us also walk," is the  
message through the apostle which expresses  
ours. This charge would keep men on the  
daily and momentary watch of their steps,  
spiritual, mental, and outward.

The authentic message of Quakerism as  
put forth by its preachers consists in the  
hearkening to the perceptible Divine voice to  
obey it,—conformity to the immediate and  
perceptible influence and communication of  
the Divine Spirit speaking to the heart of  
man." This is Quakerism, and has been for  
generations its message. The peculiar stand  
of Friends is on the word "perceptible"  
(which a belief in the witness of the Spirit

makes unavoidable) and the word "immediate," which strikes at priestcraft and all go-betweens but the "One Mediator." But there may be intermediate *instruments* and *ministries*, so far as they are actuated by that one and same Spirit.

The message to "walk in the light as He is in the light" is robbed of its essential fruit, if we do not carry it on to its intended consequence in showing us our secret sin in that light and leading us to the promised experience of "the blood of Jesus Christ his Son cleansing us from all sin." His leadings in the Spirit will show us the meanings of those words. It is not deemed by us good service to "Mind the Light" or "walk in it," if we mean to stop short of the express end of its leading.

Now all the tenets and practices of our religious Society, whether unconventional and peculiar or not, arose as discoveries of the inward light of pure Truth, as Friends were convinced the Spirit applied its dictates to the conscience. Some fashions and phrases were seen not to have their foundation in Truth, and so must be dropped in obedience to the immediate Witness for Truth in the heart. This principle to which men may re-awaken in the future, would revolutionize human society. Friends dared not speak exhortation as the Word of God in public worship except as the Word of God spoke to them; and not because it was true, but because He spoke to them to declare it. And so they insisted on a ministry to be exercised straight from Him. A ministry thus waiting on God must necessitate a waiting worship. And the inward voice communing with many in that worship must, in order to be heard, require a cessation of human voices until rightly called forth. The explanation of every other distinctive observance of the Society must be found in their convictions of the importings of the Divine speaking Word. That is the principle of Quakerism. The principle is good, the interpretation may sometimes be imperfect; but it can never be perfected by abandoning the principle, or discarding the message. God must work in us to *do*, and to *will*.

Nothing but the Life of our fundamental message will perfect the Society, or raise up emissaries of its mission. Let us go back to it. In other words, let us go forward in Him as He comes to lead us.

ENTIRE resignation to God's will is one of the holiest and happiest frames we can be in on this side of heaven.

SATAN's great aim is to keep you from Christ, or lead you from Christ; the Spirit's work is to lead you to Him, and keep you near Him: "He shall glorify me."

"Whatsoever ye ask of the Father in My Name He will give it you." John xvi: 23.

With thee dimmed eyes and aching heart  
O'er burdened with life's care,  
I sought the altar of my God  
At twilight's hour of prayer.  
I seemed to see the *mirra* priest  
Who bade some glad bring;  
And I, of every child the least,  
I had no offering.

No lamb the first born of the flock,  
No turtle dove so pure,  
How could I turn away and still  
In his heavy heart and eye  
I wanted not alone that strength  
That God has ne'er denied,  
I longed to plead that those I loved  
Be drawn unto His side.

And as I would have turned away  
In deep soul poverty,  
One who came past the mitted priest  
Laid His kind hand on me,  
And as I lifted up my eyes  
To look toward Heaven again,  
I saw bright written on His brow  
"The Lamb for sinners slain."

He gave me then His helping hand,  
I heard Heaven's praises ring.  
As angel voices sweetly sang,  
"Christ is thy offering."  
I laid my burden at His feet,  
My heavy load of care,  
The cross that I in human strength  
Was far too weak to bear.

A cup of living water then  
Unto my lips He bore,  
And bread of life He gave to me  
From His abundant store.  
And gently came His holy voice  
In music sweet to me:  
"Ask what thou wilt, ask in My name,  
And God will give it thee."

Through the lone ether's depth of blue,  
In the still evening air,  
Past each bright star gleam in its course,  
Sped on my feeble prayer.  
It seemed a disconnected strain  
At times o'er fraught with woe,  
Sometimes a burst of tears would fall,  
The prayer seemed faint and low.

But when it reached the altar's side,  
He who was watching there,  
Took into His own holy hand,  
My poor and feeble prayer.  
He wrote His own dear name on it,  
*Finished each broken word,*  
And all to sweetest music set  
He bore it to the Lord.

And then with angel hosts around  
Whose harps and voices blent  
To make His glorious praises ring  
'E'en to our firmament;  
'Mid all that sweet, deep harmony  
That filled the high courts there,  
God listened with an ear attent  
Unto that feeble prayer.

He listened to each little word,  
He heard but *Jesu's name!*  
Then downward to my waiting heart  
The faithful answer came,  
And with it came a joy untold,  
Which thought it seemed to be  
A glimpse of the eternal joy  
He has in store for me.

THERE is no religion in making thyself miserable; God loves to make poor sinners happy; in the Old Testament, He bids thee delight thyself in the Lord; and promises the desires of thy heart. In the New, He says, "Rejoice in the Lord alway."

To Those That are Alive in Christ Je  
Every Name, and Everywhere.

*Beloved in the Lord*—Read Ezekiel chapter, prayerfully pondering its be upon the condition of things among peoples of the world to-day, and your regard to them. The strife bet Capital and Labor—the Dreadnought a child of fear and unbelief, that is let our rulers to try and enslave our conscription—the injustice of what is a "White Australia," combined with untruthfulness, selfishness, and lustful of human nature, so sadly visible every threaten to undermine the foundation society, and call loudly for clear vigorous testimony and possibly for a on your part. A few faithful men women have spoken and cleared their souls in the matter, among whom Count N. Tolstoi appears prominent. To w can the afflicted people look, if not to

The professing Churches generally tar with the clear commands of Jesus Christ given briefly in the "Sermon on the Mount" and emphasized in all his teachings, as by his life, death, and resurrection. Not these unfaithful in his Covenant, teing false notions of patriotism which w lead to the injury of our fellow-creat and the increase of the people's burd besides enhancing the probabilities of catastrophes they foolishly think to av "Do men gather grapes of thorns, or of thistles?" God is able to preserv nation as easily as an individual, and t who honestly seek to know his will, and do it, He will never forsake. Por prayerfully the solemn warning at the c of the "Sermon on the Mount" (Mattl vii chap., 24 to 27 verses), for unless God mercy checks the present folly of our rul and awakens the professing churches their responsibilities and duties, unt troubles are in store for many thousands.

For you, dear friends, who are fut under every name in Christendom, gat closer in spirit to our living Head, Ch Jesus, look more to Him and less to earth leaders; feed on Him, the "Living Bread drink deeply of the "Living Water," alone can give,—for He, the Great Hi Priest of our profession, is very near e one of us to save, and sanctify, and ble He is Himself the Gift and the Giver. M we all recognize more and more fully c position and privileges in Him (See I. Joh 5-20), and rise in his strength to fulfil mission in the world to-day. So, your j will be great in his salvation, and many w rejoice through your faithful labors.

Your friend and brother in Him,  
JOSEPH J. NEAVE.

CHAISWOOD, N. S. W., Twelfth Month, 1909.

"He that hath an ear let him hear wh the Spirit saith unto the Churches."

God directs the path of his faithful servants. They may go there and see to be very much at random, but there a guiding Hand, not simply a principle or purpose, but a guiding Hand which lead them.

**Eldership.**

[The following summary of one Monthly Meeting's consideration of the Ministry and Eldership in England contains some views often expressed among us. We extract a contribution from *The London Friend*.]

The Society of Friends has more need of Eldership than most other churches. These churches prepare their ministers by a regular course of instruction, and make provision for them during their lives. We depend upon the impulses which reach the minister, who is supporting himself in some way, and has no definite duties to perform at a stated time. [The services of other churches] are conducted by men specially trained and set apart, or at least approved by the governing body, and appointed to each particular service. We expose our meetings to any one, member or non-member, who wishes to speak in them. [Others] have written creeds or declarations of faith by which to measure the preacher's orthodoxy. We have only general expressions and spiritual impressions by which to judge him.

There are several kinds of vocal ministry: the care and oversight of the Eldership, of teaching, of exposition, of experience, of warning, and comfort. Beyond these, and ranked by Paul as far above them, is the gift of prophecy, of speaking "in the life," and this is the first qualification of the complete Elder to know it. It is indefinable in words, but clearly recognizable by those with spiritual understanding. It is distinct from other qualities of preaching,—eloquence, learning, Scriptural knowledge, religious experience. It is found in young and old, rich and poor, men and women. It varies greatly in different individuals, and in the same individuals at different times. It may be a guidance so gentle as to be almost imperceptible by the speaker or his audience, or may be an impulse strong enough to master the personality through which it speaks, surprising him as well as his hearers in its expressions beyond his ordinary capacity, and may be accompanied by physical effects,—trembling, tears, or contortions.\*

The Elders should know something of the preacher's point of view, his temptations, his limitations. The nervousness and fear with which he obeys the first insistent call pass away. [Some] preachers enjoy preaching, and instead of waiting for the right impulse, as at first, the preacher is tempted to begin with little or no call, hoping the power may come . . . while he is speaking. Or he may feel that as no one else speaks, he ought to take the burden on himself. If he has the true prophetic gift, he knows the wheat from the chaff well enough. It is the difficult task of the Elder to know it, too, and to use his influence in persuading the minister to beware of the latter. Because this has been done in the past with too heavy a hand, sowing up the wheat with the tares, the productive function of the Elder has been obscured by the repressive. It is not enough to advise the preacher to await the moving of the Spirit before speaking. The true

Elder is able to assist him in the cultivation of his gift; for like all gifts it may be improved by care and attention. To do this the Elder must himself understand something of the gift. The gift spoken of by Paul is the utterance of messages from the Holy Spirit by those susceptible of its influence, and it is assumed that Friends speaking "in the life" are so inspired.

The appointment of Elders with power to restrain the minister's utterances, and the submission by a minister of his concern for service away from home to the judgment of the Meeting, are acknowledgments that the inspiration may be less than is assumed. The Apostle John's warning "not to believe every spirit, but to prove them, whether they are of God, because many false prophets are gone out into the world," may be taken to apply to deliberate impostors. Experience, however, proves that many, believing themselves divinely inspired, have been rightly judged to be deluded; and it was no small part of George Fox's burden to preserve infant Quakerism from genuinely misguided enthusiasts. Modern psychology agrees with the apostle's teaching. Hypnotism and thought transference account for some things,—messages, passages of Scripture, etc. occurring simultaneously to more than one person, the thoughts of one answered by another and so on—formerly referred to higher influences. The investigations of the Psychological Research Society and the personal experience of many thousands of investigators are making it plain that communications can reach us from non-material regions through souls capable of transmitting them, and that these messages are of all kinds, from widely differing sources. They vary from the loftiest spiritual teaching, to trivial, misleading, degrading, and worse.

Therefore that a preacher is sensitive to messages from without does not in itself insure the quality of the message. That depends in the first place upon the spiritual condition of the person through whom it comes. Those living in real communion with the Spirit of Christ, whose thoughts, desires, and actions are pure, and holy, who live in an atmosphere of prayer, and humble obedient dependence upon a Divine Guide, are protected from evil influences, being filled with good. It depends in part upon the condition of the meeting in which his gift is exercised. If that is what it should be, the minister is greatly helped. If it has discordant, un-Christlike elements in it, every minister is sensible of their evil effects. It is one of the duties of the Elder to [be concerned] that the minister is surrounded with an atmosphere of prayer, of expectation, of faith, of sacrificial love, and so helped not only to speak in meeting, but to live a truly Christian life out of it. This needs the assistance of the whole congregation, which the Elder will endeavor to obtain.

Friends used to be encouraged to suspend their own volition, so as to speak in a state bordering upon trance. We rather fear such a condition now, preferring the minister should keep control over himself and his message, no matter how strongly he may be moved. We look rather for the illumina-

tion of his whole nature, body, mind, and spirit, by the Divine inshining. The better the man, the better the result. The Elder therefore will do what he can to widen and deepen the minister's spiritual faculties, encouraging and assisting him to secure the best interpretation of the Scriptures, . . . the surest knowledge of the world he lives in, and the companionship of others more spiritually minded than himself. And the Elder will do this wisely, bearing in mind that a small gift, genuine as far as it goes, may be torn to pieces in trying to stretch it too far.

Since the gift of prophecy is a delicate one, easily deranged and choked, might not an Elder, finding the gift in a young member, rightly persuade him to order his outward affairs so as to afford his gift the best possible opportunity of expanding to its full maturity? John Woolman turning his back on a successful worldly career that he might be at liberty to go when and where the Spirit led him, did what many others have done before and since. It is easy to be so caught in the wheels of modern commerce as to make it hard to escape from them. It is easy to embark upon a scale of expenditure which can only be maintained by unremitting attention to business, and from which it is hard to turn back. An Elder might point out to those whose path is yet to choose, the penalty of one road, the reward of the other. He would impress upon the minister the sacred trust and responsibility of his gift, given not for his personal enjoyment, unexpressable as is the joy of the messenger of the Gospel, still less for his advancement in the Church or in the world. It is a gift to be used for others, to be consecrated to God, and to be accounted for hereafter.

It would appear that the office of Elder, so far from being a perfunctory one, requires ceaseless thought, observation, and prayer.

**Bad Habits.**

I believe that a bad habit can be broken, if the individual wants to be free from it seriously enough. I have been the victim of bad habits more than once. Often I have said to myself that I would stop doing so and so, but the trouble was I did not mean it; I deceived myself, of all people.

How different was the time which at length came, when I honestly and truly desired to stop doing a certain thing habitually! I found that what I really wanted to do; I prayed for strength to do and got it. This reminds one strongly of the poet's definition:—

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire,  
That trembles in the breast."

It is so, I believe, with any bad habit to which we may be chained by our imagination; for once we realize that our bodies are but material manifestations of what we are spiritually, that those bodies should be our servants, not our masters, and that our passions, which are physical attributes, should be under like control, we have opened

\*It would be interesting to know if all ministers are unconscious, as some are, of slight physical symptoms accompanying a true call.

up to us a vista of which we were hitherto unaware.

How miserable and sordid our bodily failings appear in the light of a realization of our Divine origin or our oneness with God, and of the wonderful possibilities open to us, if we but stretch forth our hands. Take courage, brother, why art thou cast down, on account of failure to live up to thy ideals? Desire greatly and sincerely, draw from the Divine source that portion of wisdom and will-power which thou needest; it is at thy disposal, for did not the Christ promise it? Rise above the plane where the imaginary whims of the body are manifest; govern thy body, do not be controlled by it. M. H. S.

#### Desert Notes.

(Concluded from page 236.)

The scenery across Arizona is very weird. Those endless, arid, gray plains! Those mountains of purple and opal! Those strange flat-topped hills, and the distant peaks! The nearby huts, at intervals, from the doors of which peep black-eyed, slovenly creatures—the old Mexican race that came here centuries ago! At times the great painted rocks fairly glow in fantastic forms and tints, under the blue sky and golden sunlight.

Four hours after reaching Needles I became socially established in the town—also a judge at a baby show! It all happened on this wise: A request was sent to the hotel to secure two men, strangers in town and consequently unprejudiced, as judges at the baby show held that afternoon by the Methodist church. The hotel clerk called on me to officiate. A new vista of usefulness opened before me. During travels in many lands I had privately judged many things, all the distance from stewed prunes to doctrine; but here was a chance publicly to exercise the prerogatives of a judge on my fellow humans. Not fearing the possible displeasure of disappointed and outraged mammas, I accepted the commission and soon was *en route* to the hall where many babies, and expectant admirers of them, were waiting. The three judges flattered themselves that they did their work without fear or favor, and four prizes were awarded to successful little ones. I, in turn, valued meeting with some of our dear Methodist friends, whose Christian fellowship and friendship it was pleasant unexpectedly to participate in, in this isolated town of the desert.

And Needles is in the heart of the desert. It lies close down to the Colorado River, here a turbid, muddy stream, that flows between sandy banks to the Gulf of California. Arid Arizona extends to the eastward, and the bald and barren Mojave desert to the west. It is a railroad and mining town of about twenty-five hundred people. Close by the station is the Santa Fé Railroad hotel, a large building completely equipped for fastidious travelers. Needles is fearfully hot in summer, and seldom cool in winter; but this great hostelry is planned to meet the most tropical conditions.

There are several thousand Indians, principally Mojavas, who make their headquarters at Needles. Some are fairly well off, as laboring men go—others are very

poor. They were sometime back largely employed in the railroad shops as oilers, helpers, etc., at wages of not less than one dollar and fifty cents per day. But when one of their people died, they used to drop work to attend the cremation, so that the superintendent has gradually substituted for most of them Japs, who are perfectly regular in the performance of their duties. One of the failings of the Indian character is that he cannot endure restraint. Others of these poor people farm, in scattered groups, for a good many miles up and down the river. But they lack knowledge, and are often too poor to buy the implements necessary to use in order to compete with the white men. A. C. Edger, the Presbyterian missionary amongst them, who was originally a farmer, tells me that if he can get fifty dollars to apply to the purchase of a plow, harness and other simple outfit, he will instruct them as to how they can more readily cultivate their little patches of ground. Will some of my readers send me this sum or even more, to help attain this desirable end? Can it be sent soon?

The Mojave women are a poor, dirty, squalid lot, as one sees them around town. They come down to the station, when the long trains go through, to sell the bead-work made in their little cabins. They use only the best imported beads for this purpose, and their work is often extraordinarily beautiful in design and harmony of color. As they stand with outstretched hands alongside of the luxurious trains they make a pathetic picture. Short, squat, unhand-some, generally very dirty, with bright black eyes, and coarse jet-black hair hanging over their faces, they form a strange contrast to the militant pale-faces who have suppressed them in the land of their fathers.

When calling at the Presbyterian mission, a young squaw came in to have her baby treated for ear trouble. The girl, as all the others, was painted with streaks of blue across her forehead and down her face and chin. The infant was strapped to a wooden frame about three feet long, and wrapped up to the smothering point. In order to expose its face, a hood was taken off that end of the frame, and there was revealed to view—well, not a beauty as yet. The good wife of the mission proceeded to warm some water on the kitchen stove and get the remedies together, before exercising her skill on the wailing child. The simple labors of love performed by missionaries, often applied amidst scenes of degradation and distress, are little understood by the stay-at-homes who really wish God's workers well. Can we at least remember these honest toilers for their Saviour in our prayers?

On first-day morning I was at the Sabbath School in the Presbyterian mission house, and in the evening at the service held for Japs in another mission. That in the morning was attended by a few Mojaves, who give some evidence of Christian feeling, and I understand that their lives are consistent with what they profess. One of them, a stalwart young man, was most serious in his deportment, and proved a very clever interpreter for the pastor. But the Mojaves have ever been dyed-in-the-wool pagans, and

are not very promising material to with. The surly and shy disposition manifested by them, as I have wandered around their filthy cabins, was in marked contrast with the happy and courteous behavior of the people of Isleta, where I been a few days before. Their repulsive attitude toward what is good, should seem to me, indicate all the greater need of helping them in spiritual and material things.

The heads of the women are pos always guiltless of comb or brush, but men, reversing the usual order of the on the subject, carefully plait their hair many little pig-tails over their heads—enough about Indians!

At the Japanese Sabbath School in evening, I spoke of some of the proofs regarding the Divine origin of the Christian religion, both historical and spiritual, quoting, "is a spirit." The next morning, meeting of these earnest young enquirers, he told how new this was to him, adding: "I so glad that God is a Spirit." The spiritual explanation of the plan of salvation seemed to illuminate him more than the historical evidence which he had been investigating, and approved.

After registering at the big hotel, I crossed the street a boarding-house with enormous sign on it, "Hotel Quaker." I had seen, "George Fox Segars;" "E. Quaker Oats;" read of how our English Friends had fought the name "Quaker Beer or Whiskey;" but I had never seen sign like that. A call on the proprietors revealed that he and his wife had known some members of the "Friends' Church," who they highly regarded. He added: "This town seemed so godless that we thought would like to give the house the name of some denomination to remind the people of good, so we adopted the name of 'The Quaker.'" He seemed very well satisfied with results. In town I most pleasantly met with a young man whose mother had been a Friend, and who was a relative of a few of my Eastern acquaintances. He was unfeignedly glad to see one who could talk the Friendly language, and talk about Winton and Philadelphia.

For almost two weeks previous to my present writing, the trains have been running four to twelve hours late. This condition very often obtains in the winter, when heavy snows on the eastern part of the Santa Fé system block the trains there; the great rains near the Pacific coast wash away the tracks in southern California. I conclude these notes, I am awaiting of train fourteen hours behind schedule.

Roughly speaking, the vast area between a line drawn between western Kansas to the San Bernardino Mountains, within a hundred miles of the coast of southern California, includes what people in the south call "the desert." The fastest trains generally get across it in two days. I have consumed eight. The experience has been pleasant, and proves that the quiet traveler sees much more of the land he passes through, and gets into closer touch and sympathy with its people, than does the man who just rushes to his destination. WM. C. ALLEN.

Twelfth Month 20th, 1909.



**A Remarkable Incident.**

In the year 1835 great excitement prevailed in the religious Society of Friends in consequence of a secession in the meeting at Exeter, induced by Isaac Crowdsdown preaching and preaching doctrines called by him "evangelical," and attacking the doctrines held by George Fox, Wm. Penn, Robert Barclay, Edward Burrough, Isaac Gorton, Samuel Fisher, Thomas Ellwood, and other prominent Friends of their day. I subsequently he wrote and published a book called the *Beacon*. Isaac Crowdsdown was an accredited minister in the Society of Friends, and for a period in unity with the Society. To subvert the orthodox doctrines held by George Fox and his contemporaries was the object of Isaac Crowdsdown and his adherents, and to achieve it, Friends in weekly meetings were weekly furnished with selected extracts from the early writers of the Society. Some of these were garbled, words being left out or added in parentheses, materially altering the sense. One of these was sent to me directed by the hand of a friend of our meeting at Exeter, beloved by nearly many of his friends for his kindness of disposition and practical benevolence. Not content with sending these extracts weekly to almost every house of Friends belonging to Exeter Particular Meeting, he made it his duty to denounce the early Friends as fanatics. A visit from this dear friend to me led three-quarters of an hour, when he rebuked most vehemently against the early Friends and their doctrines, finishing these awful and remarkable words, viz: "hesitate not to say that the doctrines of the early Friends are nothing short of the deceptions of the devil."

A pause of several minutes ensued, doubts to give me an opportunity of replying or making a remark, either in favor of his assertions or the reverse. I could have said nothing, much, for my heart was full and sorely grieved, but the *restraining* power was not upon me by the Lord's Holy Spirit—I am not permitted to utter one syllable—I am silent, and then this dear Friend again addressed me, fearing he had offended me, told me his motive was to rescue me from spiritual death and consequent ruin of my soul. I simply told him I was not offended, he took hold of my hand, and bade me an affectionate farewell.

The next day he called again, and evidently much dissatisfied with himself on my reflecting on all he had said. I did not feel bold to say something to him then, but the substance of my words was, as well as I can recollect—"My friend, I believe thou didst mean to offend me by thy language yesterday; thou hast not offended me, but I am grieved indeed that one naturally so kind could express himself as thou hast done towards the worthies of a brighter day than this, and call in question what thou wast taught in thy youth, and professed until thy death, whether thou believed it or not." We never after remained and met in social goodwill, but the religious bond was severed. I watched him for years straying from one mountain to another. He left, as might be expected, the Society of Friends, and joined

the "Plymouth Brethren," having unity with them for a good while—met them in breaking bread, preached among them, and seemed to have found an ark of refuge in communion with the "saints." But eventually he became dissatisfied, and went to the Wesleyan body to find food for his unsatisfied soul. For a time he rested in that ark of refuge, but here he did not remain. Strange to say, he who proclaimed in town and in the country, by wayside and on the seashore, "the unsearchable riches of Christ," told of the great atonement on Calvary, of the Lamb slain for the sins of mankind, of the efficacy of that blood to cleanse sinners from all iniquity, should by some new light he thought he had received go to the Unitarians and receive their doctrine—to what extent I cannot say, for there are degrees even in this way,—but in this profession of religious belief he was found when the angel of death was sent to hover over his dwelling, and in the fluttering of his wing to tell him his earthly race was nearly run—the sands of time would soon be run out. I went to his house to inquire how he was, hearing he was ill. I sent up my name to his chamber, and was immediately invited to go to him. I found him in an agony of soul, his arms beseechingly uplifted; he gave me his hand saying, "Pray for me, oh pray earnestly for me!" My sympathy and distress were so great that I could not reply for some little time. I then said "Oh, pray thyself, the door is open for all to come boldly to the throne of grace." He turned quickly upon me with a fixed gaze, saying, "Hear me, mark what I say and tell it as my dying testimony. The Society of Friends hold the truth, the very truth—their doctrines are the very truth of God—if they are only carried out." (This he repeated twice, *if they are only carried out*.) He paused, and then with a loud voice said, "Oh God, look down in thy wondrous mercy and pardon or receive me." He then signified to his wife that I might leave the room for a short time, but to come back to him again. I parted from him in agonized silence with a warm pressure of his hand and a look of deep sympathy. I was asked to sit in the parlor, but I went home to my own house and to my bed-chamber, where, on bended knees, I supplicated for him as if for my own life. Suddenly, like a flash of lightning, all access of words or spirit were withdrawn, and I rose from my prostrate position and sat down amazed at my feelings. Not long was I left in uncertainty. A knock at my door by a servant revealed to me that the spirit of my friend had left its earthly tabernacle, which accounted to me the cause of my strange position when pleading for my friend. It has ever appeared to me a most remarkable thing, that on his death-bed he should so solemnly revoke his assertions respecting the Society of Friends and their doctrines, and to the very person to whom his words of deprecation were addressed. It becomes us to be very cautious how we indulge in a spirit of judgment; and necessary indeed is it that we build on a sure foundation, and that we are not carried about with every wind of doctrine, "but keep the faith," which stands not in word only, but also in

power. Faith gives victory over sin, which separates from God.

It is now thirty-two years since these events happened, yet are they vividly before me in memory, and remembered to my profit and establishment (I trust) in that truth I have professed and loved. I may add, I know of no other profession of religion so truly and entirely in accordance with Christ's teaching as read in Scripture, than that professed and possessed by the early Friends; and my desire is, above all else, to possess the eternal substance myself, and to follow them, as they undoubtedly followed Christ Jesus, our only Advocate with the Father.—ELIZABETH KNOTT, in the *British Friend*.

RATHANGAN, SIXTH MONTH 21ST, 1867.

**An Explanation of "The Laymen's Missionary Movement."**

[This "Laymen's Movement" being a new term to most of our readers, we have been solicited to throw light on it by the use of the following information.]

The limited interest of the Christian Church in foreign missions has been the surprise and the lament of earnest disciples of the Christ. Only a fraction (estimated to be one-quarter) of the Christian churches make any contribution to foreign missions. Of the members of these contributing churches only a small proportion contribute anything beyond a chance coin dropped in the plate on "missionary Sunday." And of this fraction of the membership in a fraction of the churches, only a fraction are inspired by a real missionary motive; the rest are either only formally interested, as for the honor and standing of their church, or are animated by a zeal for ecclesiastical or sectarian propaganda. Dr. Brown, of the Presbyterian Board of Foreign Missions, told at the Haystack Meeting at Williamstown a few years ago the story of a Hindu whom he met in India who knew just enough English to say to him, "I am a Scotch Presbyterian." The great majority of laymen have had no interest in turning an East Indian into a Scotch Presbyterian or a New England Congregationalist. Nor have the frantic appeals to them to "rescue the perishing" been more effective. The doctrine that all the pagans who never heard of Christ have perished miserably and are still perishing, with arithmetical calculations of the rate of mortality and the cost of recovery, have fallen on apathetic ears. The laymen were by no means sure of either the death or the remedy; they doubted the tragic theory of soul destruction, and not less the affirmation that the imposition of an ecclesiastical or theological dogma on a foreign people would serve as a panacea.

There has been in recent years a development of a new missionary spirit; of this development the Laymen's Missionary Movement is partly a cause, partly an effect. If it proceeds as it has begun, no one can estimate what its ultimate effect may be, both in the foreign field and in churches at home.

The new missionary spirit, of which the Laymen's Movement is one manifestation, has two distinctive characteristics. It differs from the old, both in the result which it seeks and in the motive which inspires it.

The new missionary movement is not a movement to rescue the perishing. It is not founded on any doctrine of an endless hell for the unreclaimed heathen. Jesus Christ declared in his first reported sermon the object for which he came into the world:

The Spirit of the Lord is upon me.

Because he anointed me to preach good tidings to the poor,

He hath sent me to proclaim release to the captives,

And recovering sight to the blind,

To set at liberty them that are bound,  
To proclaim the acceptable year of the Lord.

And after his resurrection he transferred this commission to his disciples: "As the Father hath sent me," he said, "even so send I you."

This is the purpose of the new missionary spirit. It is accordingly organizing schools, initiating industries, organizing hospitals, getting the ear of statesmen. A few years ago one of the visiting Chinese Commissioners at a public dinner in New York City told his hearers that China was waking up, and that it was the voice of Christian missions which had awakened her. That the New Turkey was made possible by the years of Christian missions and Christian education which preceded it is recognized alike by the friends and foes of constitutional government in that land. Japan openly and gladly acknowledges her indebtedness to Christian missions for the impulse to life which Christianity has brought to her. To give glad tidings to the poor, to destroy slavery and emancipate labor, to establish hospitals and asylums, to substitute scientific medicine for charms and incantations, to put an end to child marriage and widow burning in India and torture of criminals in China, to plant in foreign lands the seeds of a present civilization, a free liberty, and a humane social order—this appeals to laymen who were not appealed to by the fear of future torment either for themselves or others.

Not is this a mere philanthropic and charitable movement; it is profoundly spiritual. It is founded on the belief that a religion of faith and hope and love is the secret of civilization and the hope of humanity; but also on the belief that this is something very different from a creed or a ritual. The Apostolic missionary movement was not merely a new philanthropy, but neither was it merely a new ecclesiasticism. It was a new life. The new life passed over into Greece, and gave birth to a Greek Church, which was quite different in its forms both of thought and of church order and organization from that of Jerusalem. It passed from Greece into Rome, and gave birth to a Latin Church, which was different from either the Jewish or the Greek; from Rome into England, and gave birth to an Anglican Church, different from either Jewish, Greek, or Latin; from England to America, and gave birth to an American

Church, different from any that had preceded it. There is no reason why the same life should not give birth to a Japanese, a Chinese, an Indian, and an African Church as different from the Western Churches as they are from each other. To give to other lands the faith in a God of love, and the love for God and his children and the hope for humanity here and hereafter which are born of faith and love, is the object of the new missionary movement.

It is, therefore, inspired by a new motive. When, some twenty years ago, protests long and deep began to be heard against the policy in the American Board, which excluded from the foreign service all missionaries who did not believe in the eternal damnation of all pagans who had not heard of Christ, it was affirmed that the larger hope would "cut the nerve of missions." What it did cut was the bands which so bound the Christian Church that all its missionary efforts had been paralyzed. Hope has proved a far more inspiring motive to missionary activity than despair; and the "larger hope" has incited, beyond the expectations of those who entertained it, to a larger missionary enthusiasm. The missionary no longer goes to pagan audiences to tell them that their religion is a damnable error, and that for entertaining it their ancestry have been damned; but, in the spirit of Paul, to tell them that their religion is a seeking after God, and that what they are seeking for Christ has come to bring to them. The value of such a message can be understood alike by pagans abroad and Christians at home. And the rapid development of foreign missions abroad and the growing development of the missionary spirit at home form an earnest of what is hoped, not only from the Laymen's Missionary Movement, but from the spirit which animates it.—*Selected by a Contributor.*

#### SUBMISSION.

Saviour! beneath thy stroke

My wayward heart doth pine,

All unaccustomed to the yoke

Of love-divine!

Thy chastisements, my God, are hard to bear,

Thy cross is heavy for frail flesh to wear!

Perishing child of clay!

Thy sighing I have heard,

Long have I marked thy evil way—

How hast thou erred!

Yet fear not, by my own most holy Name

I will shield healing through thy sm-sick frame.

Praise to Thee, gracious Lord!

I fain would be at rest.

Oh! now fulfil thy faithful word

And make me blest.

My soul would lay her heavy burden down

And take with joyfulness the promised crown.

Stay, thou short-sighted child!

There is first much to do—

Thy heart so long with sin defiled

I must renew.

Thy will must first be made to bend to mine.

Or the sweet peace of heaven can ne'er be thine.

Yes, Lord, but Thou canst soon

Perfect thy work in me.

Till, like the pure, calm, summer noon,

I shine by Thee.

A moment shine, that all thy power may trace.

Then pass in stillness to my heavenly place.

#### OUR YOUNGER FRIENDS.

A BISHOP'S EXAMPLE FOR BOYS. A Methodist bishop, now seventy-eight years old, of North America, was a few years in the Capital of the Argentine Republic in South America, where he was nigh to death with appendicitis. One of the physicians and surgeons in the South Hemisphere was promptly summoned. A careful diagnosis the surgeon said: "I only hope of life is a surgical operation, with a man of your age there are about ninety-nine chances against you to one for recovery, even with an operation!" The aged bishop calmly said: "I will take one chance; proceed with the operation." The surgeon, still hesitating, asked: "Have you ever used alcoholic liquors?" The bishop promptly answered: "Never, I have been a lifetime total abstainer." The surgeon again asked: "Have you ever used tobacco in any form?" The bishop, with some emphasis, again answered: "No, sir, I have never used either alcoholic liquors or tobacco in any form." The surgeon said: "I will give you your one chance; perform the operation immediately!"

The heroic old bishop was as serene and calm as a martyr when he was placed on surgeon's table, with a faith in God so implicit that he was less agitated than a body in the room. The operation was a monumental success. The blood of the patient was so pure that his wound healed like the flesh of a child. In a few weeks the bishop was again hale and hearty, and when the great surgeon met him on a street Buenos Ayres he remarked with much enthusiasm: "You are a living, walking, monumental temperance lecture and less the greatest ever delivered, seen or heard South America! Had you been a lifetime user of either tobacco or alcohol, at your age, you could have hardly had even a fraction of one chance for recovery."

In passing the ordeal of such surgical operations, it is not only a question of purity of the blood but of the normal vigor and vitality of the heart. And no man can use tobacco long and have a normal heart with perfect action. Lead poison goes to the wrists, strychnine to the spinal cord, alcohol to the brain and tobacco to the heart.

In Saint Louis recently one of the finest men in the city, in the very prime and at the very zenith of his splendid manhood, was the subject of a surgical operation, from which he was evidently hopefully and rapidly recovering. About a week after this seemingly successful operation, to the astonishment of surgeons and the whole city, he suddenly died! He was recognized as almost a model in commerce, church or state, possibly the most popular man in Saint Louis. His one great misfortune and besetting, however, was the constant and almost incessant habit of smoking of strong cigars.

This is an age of sudden deaths among men who are very active in business, political church and State. The large majority of such deaths are from sudden heart failure. And these heart failures are largely from the effects of tobacco. We beseech mothers not to waste all their time in trying to induce

men to cease the use of tobacco, but much of their time and strength in writing and dissuading boys from ever using it. It is easier to save ten boys from using the habit than one man on whom the habit is fixed and chained.—*St. Louis Christian Advocate.*

**DISHES.**—"I'll do the dishes this evening, mother, but I don't promise to do it again." John Branch's brother is coming from college to-day, and he's advised John that he will organize the boys of your size into a military company and wash every day. He'll teach us a lot of things, too. It will be the chance of a life to learn those things, and I mean to do every minute practicing.

Herbert's mother did not answer. She was thinking it would be almost as easy, in all, to crowd the dish-washing into her usual day as it was to persuade Herbert to do them. Herbert often said that his mother never had washed dishes or scrubbed his feet. He forgot that in his father's boyhood home there had been wood to cut and a garden to weed, while in Herbert's home none of these things had to be done.

"Guess I'll go right on up to John's," Herbert said next morning, as soon as breakfast was over. He stopped for William and met Fred Hunter on the way. Several boys were already waiting on John's porch. The Branches had been in Trenton for a few months, but their home had already become a favorite meeting place for boys.

"You'll just excuse me a few minutes, boys," John called from the side door. "In helping mother break in a new girl." It was nearly half an hour before he came. Herbert wondered how he could stay in the house when a dozen boys were having a good time outside. When he did come, the new girl followed him, but what a queer girl! He was strong, with sleeves above the elbow showing muscle envied by every boy in the crowd, the new girl, in spite of a big apron, was undoubtedly the person they had talked of so often. He had dreamed of since they had known him; the person they had each secretly vowed to imitate; the college brother who would do everything in athletics.

"I've just finished my dishes," he said as he shook hands all round. "It took longer this morning, because I haven't learned where things stay. I must ask you to excuse me again, for there are some other things to be done. Girls are hard to get, you know, and I tell mother I must earn my board money. After this we will agree on a time to meet, so I needn't keep you waiting."

The boys tried not to look guilty, but most of them had left work undone at home, and several mothers were surprised next morning that their boys had time to help in before the drill hour came, instead of hurrying off as usual.—*Selected.*

**A WORD THAT BLOSSOMED INTO CHARACTER.**—Though no one can see the end of what he says and does, the harvest time comes sometime, somewhere. Words that the speaker soon forgets may be like good

seed sown on good soil. This proved to be so with the words one boy spoke many years ago. After an outdoor evangelistic meeting in New York, a clean-cut Christian young man came up to the speaker and said: "I was one of the worst boys in New York. One day a boy who kept himself clean and who had a good home invited me to go with him to his house. While I was there his mother asked him to do something, and he answered, 'Yes, mother dear.' His reply struck me hard, for I had never spoken to my mother in that way. I went home and when my mother spoke to me, I said, 'Yes, mother dear.' All the members of my family laughed at me, for nothing like that had ever been heard in our home before. But I made up my mind that I would go on speaking to my mother in that way. From that time my entire life began to improve." And thus one boy's kindness to his mother is still bringing forth good fruit in the life of a man. Words that spring from a good heart are bound to bring forth good fruit.—*The Bible To-day.*

SUPPOSE that a weary traveller who is trudging up hill were overtaken by a wagon, whose owner kindly said to him: "My friend, you look tired; throw that knapsack into my wagon; it will rest you, and I will see that it is safe." Imagine the foolish pedestrian eyeing him suspiciously, and blurring out the churlish reply: "I can't trust you, sir; drive along; I'll carry my own luggage." But this is the way that tens of thousands who are called Christians treat God.—*CUYLER.*

**"HELPING OUT ON THE SINGING."**—The best help in singing is the presence and power of the Holy Ghost, that Spirit which "helpeth our infirmities," in prayer and testimony. And if we have had the new song put in our mouths, and sing with grace in our hearts unto the Lord, it is because the help of the Holy Spirit is not withheld.

But to have the aid of the Holy Spirit we must "sing with the spirit and with the understanding also;" and must "sing unto the Lord." If our singing is to exhibit our voices, display our skill in music, and secure the applause of men; if it is to fill up the time, or amuse the people; if it is to build up unscriptural institutions and divide the flock of God; if it is to earn money, or sell hymn books; then we have little reason to expect that the Lord will be a party to the transaction, or that the Holy Ghost will sanction the procedure. If people sing words with little sense and less devotion; if the words are jangled and tangled till no one can understand what is being sung; if people sing things that in their lips are positively false; if assemblies sing to get up an excitement, and tire themselves out and banish the spirit of devotion and worship in the clatter and rattling of jigs and the roar of rushing choruses; or if trained singers utter their costly and artistic notes with cool and mechanical precision, but without understanding, piety, or devotion,—how can we expect the presence or sanction of the Holy Spirit in connection with such sham and emptiness and mockery?—*The Christian.*

**Bodies Bearing the Name of Friends.**

MONTHLY AND QUARTERLY MEETINGS NEXT WEEK (Second Month 14th to 16th).  
Philadelphia, Western District Monthly Meeting, Fourth-day, Second Month 16th, at 10:30 A. M. and 7:30 P. M.  
Muncy, at Elklands, Pa., Fourth-day, Second Month, 16th, at 10 A. M.  
Haverford, Pa., Fifth-day, Second Month 17th, at 7:30 P. M.  
Concord Quarterly Meeting, at Media, Pa., Third-day, Second Month 15th, at 10 A. M.  
Cain Quarterly Meeting at Downingtown, Pa., Sixth-day, Second Month 18th, at 10 A. M.

Is the Arch Street Tea Meeting, held on the 24th ult., George J. Scattered good real a third portion of his? Notes on the History of Philadelphia Monthly Meeting, which interested the hearers much, bringing into view several historical events and characters prominent in the Revolutionary and the Yellow Fever period. We are pleased to be enabled to lay these Notes in print before our readers.

ABRAHAM FISHER, of North Carolina, says the *London Friend*, whose decease in his eighty-seventh year was recorded in our last, was known to many Friends in this country, especially in Ireland, his native land. He went to America in care of large operations, first in Buenos Ayres, and later in North Carolina. In these positions says "THE FRIEND (Philadelphia), he was equal to any emergency and hazard before which an ordinary man would have failed. He was one of seventeen children, fourteen of whom grew up. The only survivor of these is now Anna Maria Havlam, of Rathmone, Dublin whose eighteenth birthday was made the occasion of a little celebration at the Friends' Institute last Fourth Month, an account of which appeared in these columns.

FRIENDS here (Iowa) are grieved to observe still greater departures under our name.

There is a union revival meeting going on at the present time two blocks from our home in the so-called "Friends' Church." The orchestra fiddles, and even whistling is employed as part of the program of entertainment. Still no protest from those in attendance that we have heard of.

THOMAS E. HARVEY, a minister with credentials from Spring River, Kansas, has recently visited most of the meetings in Iowa, and a number by appointment, which has been acceptable to Friends.

INTERESTING details of descendants of Mary Fisher, says the *London Friend*, who paid that remarkable visit to the Grand Turk in 1660, are related in the journal of the Friends' Historical Society by George Vaux, respecting whom a pedigree is given showing, ten generations named George Vaux in ten successive generations. Something more concerning Mary Fisher is ready for our next number.

We lately started a reading circle here at Salem, Ohio, which is held every other First-day afternoon, and religious literature selected by a committee of three Friends (including Lydia Lightfoot and Harry E. Moore) is read.

**Westown Notes.**

"IMPRESSIONS of a Fortnight in Greece" was the subject of an interesting lecture given on Sixth-day evening by Stanley B. Farwell. He showed pictures of the olden times and pieces of sculpture, and the whole address was filled with the spirit of classic days.

WILLIAM B. HARVEY talked to the boys last First-day evening on "Habits, Good and Bad," and William F. Wickersham spoke to the girls on "What shall we do with our Ideals?"

The Westown Education Contest is to take place on the evening of the 10th of this month, and the program promises to be as interesting as heretofore. More than sixty of the boys and girls in the Second, First and Senior Classes have been practising recitations and declamations under the charge of Davis H. Forsythe and Ellen C. Carter, and the preliminaries are occupying part of each of ten evenings last week and this. The interest and effort shown by the children and the results obtained are very good indeed.

The boys' new Play Shed is now in use and the boys are getting a great deal of benefit from it in these uncertain days. The floor space is 35x75 feet, which

makes a good place for basket ball and as the south side of the building is entirely open, the boys are practically exercising in the open air. The uncovered concrete floor outside has not yet been used, but it will doubtless soon be doing service.

### Gathered Notes.

If a full regiment of men had been annihilated in a battle yesterday the news would have sent a quiver over the whole continent. But last year in Pennsylvania coal mines a full regiment perished, 1,045 men. Before the dead there was recorded a list of 2,108 injured. Industry is very literally a warfare. Bring up the forces of humanity to make it less bloody.

In Dr. Mestenberg's Mental Healing, delivered in this city by H. Mestenberg said:

Morally there cannot be too much religion, but there can easily be too much religious excitement in a medical sense. The exaggeration does not mean a religious uplift, but a nervous breakdown, and instead of salvation we get hysteria. The zeal of the Church may easily push this brain power beyond the safety point. And the more the movement reaches inexperienced ministers the greater is the risk that the physical harm will be greater than the gain."

THE BOY AND THE CIGARETTE IN CANADA.—The Dominion of Canada is engaged in a campaign against the sale of cigarettes to boys of sixteen years of age or under. The first eight months in which the law has been in effect shows a decrease of 30,000,000 instead of the usual increase of from 10,000,000 to 20,000,000 in the sale of cigarettes. The police have authority to search for boys in public places tobacco and cigarettes, and take the names of the dealers from whom they procured them.

HENRY VANDYKE returns to the ministry of the Brick Presbyterian Church in New York City, to occupy it indefinitely and, at his own request, without salary.

The week of prayer, like all human arrangements, seems to have fallen into general disuse. We have not heard of any general observance, or the observance of it this year. There is no special interest in it. We are inclined to think that it had better be discontinued. The mere name cannot be pleasing where there is no heart for the spiritual service. Fewer observances of days and times might tend to revive greater interest in the divinely appointed days for God's worship, especially the Sabbath, in which like the multitude of holidays in the state and nation, we are inclined to become burdensome to the people and few pay any attention to most of them. By multiplying them they break down of their own weight.—*Christian Instructor.*

The object of the Bible Verse Society is to induce each member to memorize a selected Bible verse daily. These verses for the year 1910 can be secured in booklet form from Alice M. Temple, Secretary, South Woodstock, Vermont.

### SUMMARY OF EVENTS.

UNITED STATES.—There has lately been organized in Baltimore the American Society for the Judicial Settlement of international disputes. It will devote itself principally to issuing articles by leading men of both countries on subjects indicated by the title of the organization, and to holding meetings of national scope in various parts of the United States, to educate the people as to the desirability of promoting the peace of the world by settling points of international controversy in the same general way in which the differences between individuals are now settled. Prof. W. W. Telford has expressed his warm approval of the objects in view.

Prof. E. B. Frost of the Yerkes Observatory, Wis., states that Halley's comet will be visible to the naked eye about Second Month 25th. He also says: "The comet's bulk exceeds that of Venus about 1,000,000 times. It is not so hot as Venus, however. It is gaseous and its mass is comparatively small. Therefore, its gravitational attraction will not affect the planets, while the solid heavy planets are likely to affect it a good deal. The earth and Venus are about the same size, so that the earth, too, is about one-millionth of the size of the comet."

It is stated that Scientists at the Smithsonian Institution at Washington have succeeded in getting wireless telephony communication between Washington and Boston. The sound of the voice, they say, is even more distinctly heard than over the wire system. It takes, however, about four times as much power by the wireless method to send a message.

A recent despatch from Washington says: "Errors in navigation charts which are of immense importance to all shipping interests on the Atlantic Ocean have been discovered between Madeira and Bermuda by the scientific staff of the yacht *Carnegie*, which is making a magnetic survey of the ocean for the Carnegie Institution at Washington. The discovery of these errors, which have been possible only because the magnetic yacht built specially for the purpose, makes it imperative to reduce even further the time of passage of the Atlantic liners, as the use of the corrected charts will insure a true course, which is not now entirely possible."

A legal decision has lately been rendered in this State that while a brewery corporation may own real estate where there is a licensed saloon, yet they must have an interest in the business in order to stock it. "There can be no doubt that the large acquisition of properties in which there are licenses by these different brewing companies can only be for one purpose, and that is to control the sale of the product of their several establishments in the properties so acquired. This, we have said, is wrong, and we will consider this in the future. It is a good point, according to the law, no transparent subterfuge of transferring property to an employee of the firm, or a holding corporation, or a purchase in the name of an employee or member of the firm, will be of any avail."

A despatch of the 2nd, from New York City, says: "There are 36,000,000 eggs in one cold storage warehouse in New York City, according to the information placed before the Hudson County, N. J., Grand Jury to-day in its investigation of the big packing and other concerns which maintain extensive warehouses on the Hudson River. The eggs have been there since last Third Month, it was alleged, together with 100,000 pounds of poultry stored since Fourth Month last."

It is stated that a man who has built some cars has engaged in devising a storage battery which can be used upon street cars in place of the current received by a trolley wire, has recently had his invention tested at West Orange, N. J. The experimental car is twenty-six feet long and seven feet six inches wide. It is equipped with two seven-and-a-half-horsepower motors. The battery has a capacity of 100 ampere-hours and will run one hundred and fifty miles without recharging the charge. Edison estimates that the cost of operating is about one cent a mile.

An explosion in a mine near Primo, Col., has occurred in which seventy-nine men are believed to have lost their lives.

The increased statistics of immigration show that for the seven years ending Sixth Month 30th last, 6,077,455 aliens were admitted into this country, more than seventy per cent. of whom came from southern and eastern Europe and western Asia, composed largely of southern Italians, Greeks, Hungarians, Hebrews, Roumanians, Slavs, Bulgarians, Turks, Armenians and Syrians.

The steampship *Kentucky*, bound from New York to the Pacific, while off Cape Hatteras, was found on the 4th instant to be leaking so badly that it would be useless to attempt further progress. A message of distress was sent by the wireless system and received by the station at Cape Hatteras, and also by several vessels at sea by one of the steamers *Hamo*, the crew of forty-six men was rescued.

The increased facilities for extracting aluminum from clay have brought the price of that metal, which was once forty dollars a pound, down to about twenty cents. In the form of fine wire, it is said, to be now woven into various fabrics, among them materials for cloaks, belts, neckties, shawls and shoe-strings.

The discovery of ironing of clothing with a hot iron has been found to be a very serious, and almost complete destroyer of disease germs in the clothing, according to the *Scientific American*.

FOREIGN.—The result of the recent elections in Great Britain gave the Unionists 230 members of Parliament, and the Liberals and the Laborite members together, 227; showing a Unionist majority of twelve, compared with a majority of 100 of Liberals and Laborites combined of two hundred and eleven members of national labor exchanges created by the Liberal Government as a preliminary step in dealing with the problem of the unemployed has been begun. It is stated that one hundred exchanges will be started during this month, and one hundred and fifty more during the next six months. The object is neither charity nor relief, but only to serve to bring men desiring work in touch with employers wanting labor.

No nation shows so much mental deterioration from alcoholism as the English, said Dr. Albert Wilson, a noted specialist, at a meeting of the Society for the

Study of Intebriety in London. There were a million arrests made every year in the United Kingdom and of these, he said, nearly seven per cent. were chargeable to intoxicating drink.

The waters of the Seine have fallen so much steps have been taken to repair the damages caused by the floods in Paris. Premier Briand has instructed prefects to make a complete inventory of the damages done by the floods, and the Government will be asked for new credits, in conformity with the measures of relief. It is said that one of the most hopeful features of the situation is the act, the Government in carrying into effect measures to enable the small proprietors both in Paris and throughout the flooded districts of France to re-establish themselves by means of loans, and to furnish work for the unemployed. The City Government, following the National Government, is arranging with the convention of the savings institutions, to furnish money for the re-building of stores and houses and the refilling of supplies. The Government has decided a general scheme of employment, whereby those who desire work may find it in repairing the roads and public buildings, and in the reclamation of terraces. Large contributions for the relief of the sufferers have been made in foreign countries, in addition to \$200,000 appropriated by the French Parliament. The Emperor of Germany has sent \$5,000, and other relief contributions from crowned heads amount approximately to \$50,000. It is stated that every precautionary measure has been taken to prevent the recurrence of the flood, and the health authorities are confident that the danger from any disease except typhoid is a negligible quantity. It is said that no such case as this has occurred in Paris since the year 1802.

A despatch from Rome of the 6th instant says: "More than a year after the great Messina earthquake the Government has decided to devote the total death roll connected with the disaster. The total of life was 77,283. In Messina 27,523 bodies have recovered from the ruins and buried; 245 persons from injuries received at the time of the earthquake and it is calculated that the remains of 32,477 victims are still beneath the debris."

It is reported that a coal mine at China forbids traffic in Chinese clothing, under penalty of a contract. It is stated that there have been thousands of Chinamen taken to foreign countries where they died under hardships, particularly in South America. The missionaries and other philanthropic influences have been protesting against it for years. Mexico has opened a coal mine at Las Esperas which is expected to employ 1000 men. It is attributed to ignition of mine damp from the flame of a pit cigarette, who was smoking, contrary to the rule. The number of those killed is given at sixty-eight, with the list of the injured numbers nearly as many.

### NOTICES.

NOTICE.—Friends' Free Library, 142 N. Sixth Street, is open from 9 A. M. to 9 P. M. and from 2 to 5 P. M. on week-days, except Seventh-day. Seventh-day the Library closes at 1 P. M.

NOTICE.—A missionary working among the Modj Indians, near Needles, California, would like to have some necessary agricultural implements to assist teaching some of the poorer men farming. He is raised on a farm and is qualified for their help in that direction. I believe that money so given will be spent. Feeling that some readers of THE FRIEND would like to participate in this work I offer to try and raise about \$100 for this purpose. Any money sent will be forwarded to our missionary friend.

WM. C. ALLEN,

Wissachuck Inn,

Redlands, Cal.

First Month 10th, 1910.

WESTWON BOARDING SCHOOL.—The stage will run trains leaving Broad Street Station, Philadelphia, 6.48 & 8.20 A. M.; 2.40 and 4.32 P. M. Other trains will meet with us. Also, requested. Stage fare, fifteen cents. Tickets, twenty cents. Contact with us.

To reach the School by telegraph, write West Chest Bell Telephone 1143A.

WM. B. HARVEY, Sup't.

DIED.—At her home in Salem, Ohio, Third Month 18th, 1910, RACHEL C. SEBASTON, in the seventy-ninth year of her age; she was a member of Salem Month Meeting.

DIED.—At the home of her son, W. D. Stratton, near Salem, Ohio, FLORENCE STRATTON, aged nearly eighty-seven years; a member of Salem Monthly Meeting.

# THE FRIEND.

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## The Poor Pound and the Rich Penny.

The weighing-scales of heaven the credit for contributions for a good cause is measured by the proportion they bear to the weight of our means. The poor widow's mite being "all her living," was justly valued by Christ as more to her credit than thousands were to the rich which they had contributed, but would never miss in comparison with the amount still retained. In proportion of personal sacrifice is the measure of our charity, so far as it is charity of love. For there is a parting with goods which is not charity, because not love. "Though I give all my goods to feed the poor, and have not love," it is no charity in the rich, however much relief it makes to the poor. Neither is it blessing to the poor, in proportion to their gratitude. There may be as selfish a receiving as there was a selfish giving,—no gratitude on the one side, and no purchase of credit on the other. But the sympathy of our charities is a friendship that is a friend-maker in the book of life, the record of heaven. We are exhorted to the King of Life so to use our mammon to make friends unto ourselves by the accumulation of gratitude which our sympathy will store up, that when we fail, as our mortal bodies must, the grateful company of those who, in Christ's Spirit, have been relieved by us on this footstool may receive and welcome us "into everlasting habitations." (Luke xvi: 9.)

Is not such a reception from the souls of rescued Armenians, whose husbands and fathers were lately slaughtered because they bore the name of Christians, going to be worth something to our souls, if by sacrifice rendered relief to Christ "inasmuch as we did it unto the least" of them? Or a due response to William C. Allen's notice

lately printed by us in behalf of Mojave Indians? Or an opening up of our compassions, instead of shutting them up, to brothers whom we see have need, in the unemployed negro or other sections of the city, in this icy winter? Or if we cannot see the need they have, enabling the Charity Organization or the Salvation Army deputies to see it for us? Or a laying up a good foundation against the time to come at Christiansburg, especially now in its need of a sufficient building? Or Cheyney Institute for next summer? But we refrain from the whole list, so much do "we have the poor always with us;" and it is well for us that we do; they may turn out to be our most blessed investment if they can "receive us into everlasting habitations." We spiritually need the poor as much as they need us carnally.

Verily there are rewards for the righteous in the heaven which can never be purchased for us by our money or good works, but only through the sacrifice of the Lover of our souls; yet within that purchased kingdom there are rewards according as our deeds have been.

As a counterpart to the story of the widow's mite being expanded in value in heavenly places far beyond the shekels of the rich, to whom theirs were less than her farthing was to her,—we meet with the story of a rich Scotchman in a congregation met for worship, who put a crown-piece into the contribution plate instead of a penny; and starting back at the sight of the precious piece, he asked to have it returned. But the doorkeeper who held the plate said: "In once, in forever." "Aweel, Aweel," grunted the unwilling giver. "I'll get credit for it in heaven." "Na, na," said the plate-holder, "ye'll get credit for the penny only."

"I KNOW I ought to go and bring men to Christ," he said. "But I can't. My works stick in my throat. What shall I do?" The wise pastor said: "Go back to your work in the factory, determined that by God's grace you will do better work than you ever did before. Live your Christianity. Then something will happen." He was right. Fellow-workmen began to take notice. They realized that there was a change in the young man. Somehow they were influenced by the change. In a few months several of them had been led to Christ by the silent testimony of the workman whose works would stick in his throat.

## What is Our Message?

(A Paper read before the Moorestown Reading Circle.)

This is a far more humbling and searching question than what *should* be our message? It is hard to grasp a true perspective of ourselves. I would rather have the question answered by a fair judge, looking at us, understandingly and sympathetically, from outside of our borders.

Within, our love for our Society and loyalty to what we feel has helped us, naturally make us believe ours is the true way, and our carefully hedged way in education tends to augment this feeling.

But let us try, in a measure, to get outside of ourselves, and as far as we have knowledge of human nature and the world's needs, let us view our message from this standpoint. The time has gone by when we can claim a monopoly of some of our most essential doctrines. True Christians, the world over, are at heart the same. Have we then a distinct message, apart from the other denominations? As a united body, I believe we have a definite message in our methods, faulty and antiquated though they may be in some points.

The direct approach in a meeting capacity, the waiting, the silence, the continual practice of being emptied that we may be filled, the realization time after time, as the whole meeting seems bowed before the Lord, of words coming as live coals from the altar; Oh! when we are true to this mode of worship so practical for all, have we but the one talent or ten, our call to the world is distinct and helpful. The spirit "flowing from vessel to vessel," in a collected capacity, is a reality, not only as we have discovered spiritually, but it accords with the latest developments in psychic thought.

The beautiful outward symbols, so dear and apparently so necessary to the differently educated; the supreme authority of the Church, so interesting to view in Catholic countries, and the glory of the cross devotion, reverence, obedience, typified in a manner which is most impressive,—all of these things,—helps, if you choose to call them—for they certainly are to hundreds of thousands of earnest souls—are absolutely apart from the Quaker method. But there is a place for our message, and we must be true to it, if we have any reason for being. We are standing for religion in its breadth, simplicity, directness, and sincerity, and we believe as we keep our vision pure, it will appeal outside of our borders, and have its influence.

Dr. Grenfell, in "A Man's Faith," says: "There is a growing revolt against conventional religion. Thought is free, and the expression of it ever getting freer, both in

word and action. Thank God for it. Men are beginning to see what they need and so better to say what they want. Who needs preachers without a life-giving message? Such men are worse than useless as advertisements for faith nowadays."

If we realize fully our responsibility for the propagation, as well as continuance of what we believe to be the right trend in religion, we cannot afford to neglect our meetings, and we, with our children, will be in our places in the middle of the week, as well as on First-days. The silent influence on those around us of halting in the midst of often pressing cares, has its direct message.

As we study the world in general, a difficult question is yet to be solved. How far can the Church, as a body, be involved in social reform?

Dr. A. J. Gordon said: "A church without missionary zeal is dead," and we have record of the spiritual development in his church. Dwight L. Moody said, with his sound, common sense: "Once to take in on Sundays, is enough for the Christian man, he would be a stronger man, if he used the rest of his time in giving out."\*

This is all true, but in a recent article, "On the Church and Social Movements," are these words: "We are in some danger of concerning ourselves so much about the works of man, that we lose sight of the man himself, in our methods of social endeavor; the Church's work of moral leadership and inspiration to the larger life, underlies and is greater than any particular reforms, however important. If it is true that the Church's influence has declined in recent years, it may indeed be partly due to inadequate grasp of modern needs, but there is a deeper cause."

Right here again comes our message. Faulty as all of us poor mortals are, perhaps I can say with truth, that Friends have always strongly emphasized the perfecting of the individual.

Moderation and self-control have been our watch-words and our Queries have indeed been ever-present searchlights to endeavor to hold us in the right path.

We have been taught definitely, from childhood, that for work of all kinds to be effectual, the vital principle of Divine Leadership must be upheld.

Friends have a message to the world in this day perhaps as never before, in being true to this ideal.

Caroline Stephen says: "Friends have been in continual recognition of the authority of the Inward Monitor accompanied by the disuse of all outward rites and forms of devotion, the place of which amongst us is filled by silence. To watch in the stillness for the inspeaking Voice; to wait and feel the Spirit of Truth, in one's own heart; in every action to look with confidence for guidance from above,—these and many such familiar admonitions are the A. B. C. of a real Quaker education."

But in the congestion and tenseness of modern life, *Do we wait to be led?*

An earnest younger Friend in considering

\*As "It is God that worketh in us to will and to do" is understood to be D. L. Moody's meaning, likewise the writer's.—Ed.

our principle of the Inner Light, spoke of how she had been interested in questioning young men and young women as to whether they were accustomed to looking for guidance in their daily affairs, such as changes of all kinds, business relations, or dealings with their fellowmen; whether they made an effort to see that in *material matters* their own wills were subordinate to the Divine will.

This Friend said she was surprised to find there was not more earnest thoughtfulness in regard to this matter, and she felt that we could not cling too closely to the prayerful attitude of mind and thus help others to appreciate how practical and important it is. Not that we should cultivate a morbid introspection, unwholesome and abnormal, but a cheerful trustfulness and obedient, humble spirit, full of faith, that all will be right as we watch and wait and work, according to his will.

Oh! the tragedy of misguided lives, and the quiet, calm and staidness of a life guided by the Beloved of our Souls, whether there be storm or sunshine. I believe in spite of the foregoing rather discouraging statement, that as a Society we are giving this message to the world. Let us give it with greater definiteness; it grows, indeed, too dim at times.

In regard to moderation and simplicity, different as are our standards amongst ourselves to the world in general, one message is helpful: "Restraint with Humility," seems to cover the definition of simplicity in a large way; and while true simplicity is one of the most difficult problems that we have to deal with in our varied lives, let us trust that our vision will grow as to its full meaning, and our message in consequence be more helpful. Not a crudeness that repels, but a refined moderation that commends itself to taste and reason.

To come to a conclusion as to why we have a right to exist as a separate body, we feel that the Society of Friends differs from almost all the Christian denominations around it, in that while we have our institution in a sense, we stand for Principle.

The following is a gleaming from an article in the *Quarterly Examiner*:

"Does any separate body stand for a principle in the same sense as we stand for a principle? The institution of Immersion in water of adults, the institutions gathering around the Westminster Confession and ecclesiastical polity, the Church government by Apostolic Succession and Anglican Creed; but what does Quakerism stand for in its purity? What was the revelation committed to Friends? What was it, but this fundamental principle of the Inner Light of Christ, shining into the heart and vitalizing the man from within? What was it but the Divine Immanence in the soul, making discipleship the conscious obedience to the inwardly-revealed will of God? It was the Evangel of Inspiration, a Gospel of Divine Illumination, which had entered into their lives. And in the strength and freshness of this revelation, the early Friends went forth to call men from the teachers without to the Teacher within. All the rest followed from this principle, the non-necessities of the purely

institutional and traditional things,—priest, no ritual, no liturgy, no ordinances articles, no machinery. Men were to be saved not by machinery, or articles, or ordinarion liturgies, or by priestcraft, but by listening to the Voice of God and doing his will.

So far then, from the mission of the Soc of Friends being at an end because of o bodies having accepted its views, it we seem that it is most urgently needed.

"Our Society, if it is to grow to the full of its capabilities, ought to be broad eno to include all who in the first place love Lord Jesus Christ in sincerity, as shown the living test of discipleship; and who, the second place, hold this universal, unconditional, inward, Divine Illumination by Holy Spirit, as more necessary, more precious than institution.

"There is the real Friends' principle, how few have really grasped it. For thousands of earnest souls outside all and 2 of the churches have we no mission? There are souls seeking, yearning, striving, but finding; not finding, because everywhere pious present them with stones instead bread,—offer them baptismal regeneration priestly absolutions, hell-fire nostrums, pl for salvation, formulas, ceremonies, o ward conformities, and do not tell them the one thing needful, obedience to Christ within.

"Here is one heritage; here is the message which has been ours to deliver for t hundred years."

ELIZA STOKES NICHOLSON.

### No Ministry Without the Holy Spirit.

An Historical Sermon was spoken on t twenty-eighth of last month by W. Buchanan in New York City, on the occasion of the closing services in the old building of the Fourth Avenue Presbyterian Church. The concluding portion has attracted our attention. He said:

"May I leave with you, to emphasize n thought, a simple story? Once, in a tir of great revival in England, there was famous Welsh preacher, who drew the people nightly. Great concourses of men a women, and boys and girls, would gather the fields, where he would tell the old, o story of a Saviour's love, and their hear would break, only to know the blessed heing. It is said of him that on one occasio he was lodging with a certain farmer, ne a field. He was to speak, and as the ho drew near for the services to begin, and people from all quarters in great numbers h gathered, the minister's host grew anxio because the preacher did not come into th field and begin to worship. So he sent serving maid to the minister's room, w instructions to knock upon the door and tell him that the time had come for the service to proceed. When she returned, she said to her master, 'I did not knock, because I heard the preacher talking to some other i the room with him.' Further interrogate she continued, 'What he said was "Unles Thou comest with me, I cannot go; unless Thou speakest through me, I cannot speak for all is of Thee, O Holy Spirit, and on Thy power can make efficient any poc

of mine." And the farmer said to me, "You did right, my girl; leave alone, and we can wait, for he will come, that Other One will come with him." O, my brethren, to whom from this bit to-day I speak for the last time, let correct our compass, let us get back from sophistry, let us break away from all quality, let us know the very heart of things; and realize that whenever and wherever some great work has been accomplished, the great shaking of the multitudes has been, changing and transforming and glorifying lives, it has always been when the Spirit of Truth, the Comforter, is working, giving your lives to him anew to-day, given under the tenderness and pathos of these scenes and these holy memories. Then, we journey on, we indeed will be ready the day of his power, and that Spirit of God, who worketh when and where and how He pleaseth, will not fail in giving us the blessings of redeeming grace—not only to ourselves, but for those to whom we minister, and those with whom we are in contact. The vision brightens as we contemplate what will be, wherever we may if the God of Bethel is our God, and if our eyes are set fixedly toward the final glory, when all men shall know and love Him, whom to know aright is life eternal.

Extracts from Pascal.

The last thing which one encounters in writing a work is to decide what he should face first.

Between us, and heaven or hell, there is no life, that which is of all earthly things, the most fragile.

To say that man is too little to merit communication with God, is making oneself very large to judge of such a matter.

Pascal speaking of the universe says: "It is an infinite sphere, whose centre is everywhere and its circumference nowhere to be found."

Were there no obscurity, man would not feel his corruption; were there no light, man would not hope for any remedy. Thus it is not only just but useful for us that God would be hidden in part and revealed in part, since it is equally dangerous to man to know God without knowing his misery, as to know his misery without knowing God.

Our soul is initiated into the body, where it finds number, time and dimension. It reasons upon what it finds and calls that nature or necessity, and refuses to believe anything else.

We know there is an infinite, but we are ignorant of its nature. We know that it is true that numbers are without end. There is, therefore, an infinity of numbers; but we do not know what that is. It cannot be even; it cannot be uneven; because adding a unit to it does not change its nature. Thus it is entirely possible to know there is a God without knowing what He is.

Jesus Christ is prefigured by Joseph, the well-beloved of his father, sent by his father to see his brethren, etc., innocent; sold by his brethren for twenty pieces of silver, and by this means become their saviour and the saviour of strangers and the saviour of the world. . . . In the prison, Joseph, innocent between two criminals; Jesus Christ innocent between two robbers. He predicts the salvation of the one and the death of the other, upon the same appearances. . . . Joseph demands of the one that he be saved that he remember him when he shall have come into his glory; and the one whom Jesus Christ saves asks that He shall remember him when He comes into his kingdom.

Life and Travels of John Churchman.

(Continued from page 163.)

It may not be unseasonable to relate that in the year 1736, one night as I lay in bed, my mind was uncommonly affected with the incomes of Divine Love and life, and therein I had a view of the churches in New Jersey, with a clear prospect that I should visit them, and in that prospect and the strength of affection which I then felt, I said in my heart it is enough; I will prepare for the journey as soon as I can hear of a suitable companion, for I do not expect that I shall have a clearer sight than I now have. I soon heard of a Friend who had a visit to New Jersey before him. I spoke to him about my concern; he let me know that he knew of a companion, and they had agreed upon a time to proceed; after I had mentioned it to him and some other friends, my concern seemed to die away, but I remembered the resolution that I took up, and that I then thought I would not look to be hidden again, and was fearful something had drawn my mind from the proper attention to that opening, which was the reason it seemed to go off; but the more I strove to look after it, the duller it grew. I then sorely repented that I had spoken about it, and thought it should be a warning to me in future, for I began to see there was a difference between seeing what was to be done, and being bidden to do the thing shown; besides this, I had to consider there was a time to bud, a time to blossom, a time for fruit to set and appear, and a time for it to ripen.

In the forepart of the winter (1738) I thought it seemed to revive, and when I saw John Hunt, a Friend from England, I believed I should go with him when he went through New Jersey, and told him what I thought, at which he rejoiced, for we were nearly united; so we appointed a time to meet at Philadelphia, and when we had so far concluded, being about six weeks beforehand, my concern, as I thought, soon withered away, and I began to be in great fear that I had been again too forward therein, but after some time of humbling exercise on that account, the Lord, whom I feared, from the Love with which he was pleased to enrich my heart, gave me to remember that when I made the appointment with the friend, it was in his fear and great abatement of self, and as I had seen clearly to make the appointment, it was my place to

attend in humble reliance on Him for ability to perform the embassy; for the Lord who calleth and sendeth forth his own, will also provide all things convenient for them.

When the time came, I set forward very poor and needy, which continued until we entered our service; we took a few meetings before our general spring meeting, and after attending that, we went to Woodberry, Pittsgrove, Salem, Alloway's Creek, Cohansie, and so to Cape May, and had some close work, but in the main satisfactory to ourselves at least. After having several meetings at and near the Capes, we went to Great Egg Harbor and had a meeting there, and another at the house of our friend, Japhet Leeds, and so over the marshes to Little Egg Harbor River, and had two meetings with Friends, in one of which I stood up with a large opening, as I thought, but after a short introduction it closed up, and I sat down again, which was some mortification to me as a man, though very profitable, being thereby taught to know that he that would speak as the oracle of God, must under the gentle burden of the word, in humble fear wait for wisdom, utterance and ability to perform the service to the edification of the church and his own inward Peace, and not to look after large and specious openings, sometimes desirable to the creaturely part, both in ourselves and others, which must suffer famine.

(To be continued.)

From Some Old Letters.

PHILADELPHIA, Third Month 11th, 1867.

My Dear Friend:—My mind has turned to thee many times (and especially since the pleasant little visit we had from thee), with feelings of sympathy, feeling in the loneliness of thy path as to any outward helper, as though thou couldst say, with a servant of the Lord: "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me, no man cared for my soul." Should this at times be thy experience, yet give no way to discouragement, for He, our dear Lord and Master, whom thou hast long served, is near, and though there be seasons when the light of his countenance may be hidden from thee, yet as thy eye and expectation are unto Him alone, He will in his own time, which must be waited for, arise for thy help and enable thee to go on thy way rejoicing. Cast then thy burden upon Him who careth for thee, without whose notice not even a sparrow falleth to the ground. Even the very hairs of thy head are all numbered. Be encouraged, dear friend, in the work unto which thou hast been called, even should there be but a few words given to express; but when in thy life, having the King's seal upon them, they will be a comfort to such as they are designed for, and thou wilt feel Peace. I can say from experience every little service is rewarded. May we then not give way to any unprofitable discouragement, but be willing simply to attend to the pointings of the Divine Finger, striving to do each day's work in the day time, so that when the night cometh we may be prepared to receive the language of "Well done, thou hast been faithful in a few things I will make thee

ruler over many things; enter thou into the joy of thy Lord."

Our friend, William Evans, was down stairs yesterday; I was glad to hear thou called to see him. He is one who has long borne the burden and heat of the day, faithfully served our Lord and Master through evil report as well as good report, neither turning aside to the right hand or to the left. He seems like a servant in waiting,—his work done, waiting the Lord's time for a dismissal.

I am very affectionately thy friend,

ABIGAIL HUTCHINSON.

PHILADELPHIA, Second Month 25th, 1886.

Dear Friend:—Thy good, acceptable letter received, and I have wanted to reply to it, but as age increases [A. H. was then over ninety] I feel less ability to write or do a great deal; am favored to keep about and, when weather permits, get to meeting, which is all the outing I have,—which I esteem a privilege,—to be able to meet with my friends for worship. The severely cold weather yesterday kept me at home, where I had my quiet meeting,—what a favor the dear Master who promises to meet with the two or three who meet in his name will at seasons meet with the one and own him or her with his life-giving presence. I have many blessings and desire to number them.

Ann Kaighn was released from long suffering; the funeral was from Orange Street Meeting-house. So it is we are passing away, one after another; I am nearly the last of my generation. Friends are very kind in calling to see me; I miss the older friends who used to be here so very often, but the time cannot be distant, when I shall be called to render my final account, and the chief desire is when the end comes to be prepared to receive the welcome sentence: "Enter thou into the joy of thy Lord." And this, dear friend, will be thy experience, I have not the shadow of a doubt. He whom thou hast loved and served will keep near thee to the end, and a mansion of rest will be prepared for thee,—one of those mansions of which our Saviour hath said: "I go to prepare a place for you."

With love to all thy children and thysel, thy affectionate friend,

ABIGAIL HUTCHINSON.

[Following are extracts from letters written by Abigail Hutchinson. Most of these letters relate to matters of personal interest, such as a friend in the city would write to her country correspondent. Some expressions of a more general interest and application have been extracted.]

"Eleventh Month 2nd, 1876.

"But what a favor and mercy in our loneliness that we are favored at seasons with the presence of Him who is nearer than any outward relative, and can make up for all we need. May we be stimulated and encouraged to press onward toward the mark for the prize, cheered with the hope that when the end comes we may be accepted, not by any works of righteousness we have done, but through the mercy of our Holy Redeemer to join the purified spirits of our loved ones

in that Holy City, whose walls are salvation and all her gates praise."

"Tenth Month 27th, 1885.

"How much we have and how much we need to teach us that this is not the place of our rest,—here we have no continuing city. And I believe it is our earnest desire to be engaged in preparation, when the dear Master is pleased to say 'it is enough,' to gain an admittance into that city whose builder and maker is God.

"I often feel lonely, solitary as a sparrow on the house-top, but the words sweetly occur: 'Not one of them forgotten before God.' My life has been lengthened to a great age, and we cannot either of us expect much more time will be allotted us; may we strive to press onwards in faith and patience through all the cumbring things of this life."

"Sixth Month 11th, 1886.

"I apprehend thou feels as I do, that time is shortening, and though thou art a number of years younger than I am, thou often feels infirmities of age and weakness holding forth the language to 'be ready.' . . .

"Since writing the above the language presented to my mind, as I believe applicable to thee: 'Fear not for I am with thee, be not dismayed for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.' Thou, dear friend, often with myself, feels low and discouraged, but we must endeavor to press on in faith and patience toward the mark for the prize which is at the end of the race."

"Fourth Month 24th, 1888.

"Should I live until the first of Fifth Month, I shall attain the great age of ninety years. Little did I expect to have lived after so very many of my dear friends and relatives were taken to their everlasting rest. 'All the days of my appointed time will I wait until my change come,' were the words of a servant of the Lord, and I doubt not it is thy and my desire to wait in faith and patience until the dear Master grants a release, and then through the mercy of our Holy Redeemer we may be united to our loved ones who have gone before us, where there will be no more sickness, sorrow, nor parting."

"Seventh Month 12th, 1889.

"It has not of latter time been a season of abounding. The dear Master for the trial of our faith sees meet to veil his countenance from us, but as we abide in patience and faith in his own time, which must be waited for, He will again return and scatter every cloud and we may again rejoice in his great and ever-excellent name."

"Eighth Month 23rd, 1889.

"Well, dear friend, though absent in body, I doubt not we are often present in spirit. We are both drawing near the close of our lives, and we can adopt the language: 'Goodness and mercy have followed me all the days of my life (and the cheering hope), I shall dwell in the house of the Lord forever.' Flesh and heart failing, thou with myself hast had thy low seasons, but He who has been our support in seasons of trial and bereave-

ment will, I have faith to believe, conform with us to the end. May we then press in faith and patience until the Lord give a release."

PHILADELPHIA, Third Month 1st, 1886.

My Dear Friend:—I am often led to in mind your little meeting, as well as to others that seem to be left, as to old friends, in a very stripped condition; often are my secret petitions put up to great and good Head of the Church, that may be pleased to animate and strengthen the younger members to increased faith and exercise of spirit, so as to be coupled to take the places and hold the dignifications of such as are gathered to blessed rest and glorious reward, and of few remaining ones of that character who day's work is nearly done. And my desire is for thee, my dear friend, that thou mayst dwell from day to day under this watchword of mind, begging of thy Divine Me to qualify thee for whatever work or service He may see meet for thee to do, so as to be one of those who shall be prepared to be up the waste places.

I believe thou hast long loved the Truth, and the friends of the Truth; and hast rejoiced at any little evidences of the proximity thereof. Well, I would encourage thee to look to the Lord who "is able to raise from among the stones children unto Abraham." May thy dear companion and I self keep in a humble spirit and watchful state of mind, striving to train up your spring in the nurture and admonition of the Lord (which I believe you have been very desirous of), and surely He will help you to do that which will be well-pleasing in sight and a comfort to his poor church. The present is a day of peculiar trial—so many voices abroad in the world—but those who are making the Lord alone their refuge are endeavoring to keep in "the quiet habitation," will be favored to find that "the Teacher is not hid in a corner," but thou will be a feeling granted them of what right and what is wrong, and the promise will be verified to them: "As thy day, so shall thy strength be."

"I was pleased to hear a day or two since that thy dear aunt was gradually improving. I felt a strong inclination to spend a day with her in her little prison house, when she sat so comfortably and sweetly by the bedside of her dear brother. Oh, how kind the dear Master dealt with him, weaning him so gradually and so entirely from worldly things and preparing him for the safe mansion into which I believe he has gathered. Oh that his dear children may all feel more and more bound to the precious cause of truth and righteousness, so as to prefer it to their chief joy,—then, methinks there are yet members enough in your little meeting to be as lights in the world and as the salt of the earth.

Please give my love to thy dear aunt, and her nieces; also to thy dear mother, and accept a share unfeigned for thyself an husband from your well-wishing and sincere friend,

ELIZABETH EVANS.

(To be continued.)



Friends in South Carolina.

(ADDITIONAL NOTES.)

Since the publication in THE FRIEND of the 24th and Seventh Month 1st 1909, of the article on "Friends in South Carolina," the writer has received from the beston copies of two letters dated respectively Second Month 8th, 1679, and Second Month 30th, 1679, written from Barbados by a Friend to two Friends in South Carolina. These letters show the close association between Friends in Barbados and those who had settled in South Carolina at an early date. Extracts from the two letters are as follows:

Edward Mayo  
I have it hath pleased the Lord to frustrate me my Brother, in our intended purposes therefore I am, or Either of you, to send me back againe to the negro man Gungo, by the first convenient opportunity you can, and to dispose of the white servant, and the other lower negroes, and the rest of my goods. My brother is arriv'd here in such a weak condition, and so discouraged, that he thinks he shall never see that place againe, he also saith that there is a way he will hire servants by the month, wch you may do with mine, if you have no occasion for them your self, until opportunity present, to make sale of them. Ever leave to your fridom to order the affaires of me, I pray remember my love to the people I tell them if I had bin sensible of what I now am I could not a sent them to that place, but now they are here hope they may do well, and desire they may be good masters to provide for them; friends are generally well here. See fire as I know and desire to remembered to you as my mother and her husband Taylor, this with mine and my wifes desire Love you and your wife and Children still praying to the Lord that we all may be preserved in the truth of our I rest your friend, John Jennings

Edward Mayo, thine I Reed and had not time to send thee what thou wrot for to mee, but desire thee to lo the Advise given thee in the inclosed, wch is of what I sent thee by Elisha Mellows ketch, and the next opportunity shall enlarge, and send thee it thou hast writt for. this with mine and my wifes love to thee and thy wife and our family. I rest thy and in haste. John Jennings

Edward Mayo in the Province of Carolina.

My attention has also been called to the following from the Journal of the Grand Council of South Carolina:

On "April 20th, 1692" "Mary Crosse and Mary Joy ordering to the forme of their Profession did Declare if they did heare sd Dunston a Little before his death Declare the Saverrall particulars in the sd Narrative will."

From this we see that as late as 1692 there were Friends in South Carolina who maintained our testimony against oaths. As Mary Crosse (born Mary Fisher) did not use her Will the usual precedent words of "in the name of God, Amen," in addition to her position in proving the nuncupative will, it is safe to conclude that she maintained her standing as a Friend up to the end of her death.

G. V.

THEORETICAL flying has always been down and believed in by inventors. But not until the modern light-weight motor was invented could aviation begin in earnest. In the same way, morality has been known since the world began. But not until christianity supplid the motive power could the soul rise to its true possibilities.—Forward.

OUR YOUNGER FRIENDS.

"This I moreover hold and dare Affirm where'er my rhyme shall go, Whatever things be sweet or fair, Love makes them so."

TWO KINDS.—Rob's mother took in washing; so, too, did Bob's mother take in washing.

One afternoon Rob's mother had a big basket of clothes to take home.

"Mother," said Rob, "when I grow up you shan't be worrying over any more washes. I will get you a carriage and a coachman to drive you wherever you want to go."

Then he went out to play, all in a glow at his fine idea.

Across the street Bob's mother was about to take her "wash" home. Bob came running like the wind. He took the tongue of the wagon out of her hand.

"Go into the house, mother," he said, "and rest yourself. This is for me to do. I am out automobiling for pleasure." And off he started without making much less noise than a real automobile.

One day Rob's mother had cut her finger, and it was slow work for her to wash the dishes.

"Never mind, mother," said Rob, "when I am a man I will hire you a servant to do everything for you. You will just sit still and be a lady."

That day Bob's mother had a headache. Bob said:

"Before I go back to school I am going to wash every one of these dishes. There's plenty of time. You lie down on the sofa in the front room. Lying down and shutting your eyes is good for the headache."

So his mother did. But first she kissed him.

Once Rob went home from the school entertainment and said to his mother: "By and by, when we are living in our own fine house, you can have a lot of parties, mother. You can ask all your friends to them and have a great deal more for supper than just candy and oranges."

Bob went home and said: "Mother, you are invited to a party! It will be ready in just a minute. Look the other way till I tell you."

He cut his orange in half and put the halves in two saucers. He set two chairs by the table and then he called his mother.

These are some of the differences that there are in boys.—Selected.

WHAT DOES THE VOICE SAY?—The mother of John Bright, England's great reformer, believed in teaching a child to govern himself. The story is told of how one day, when yet very young, John asked if he might drop his study and play in the brook.

"Thee better go and listen to the Voice, then do as it says," the mother answered.

After a few minutes' absence the boy returned from the next room, saying, "The Voice says I must study hard for half an hour and then I may wade in the brook." "Very well," she replied, "we must always obey the Voice."

What a certain foundation this was for after life! To listen and be governed by the little voice within. Truly, the implanting of this habit in the child's mind is worth any amount of time and patience.—Olney Current.

A POLITE SAINT BERNARD.—A lady was drawing her little girl on a sled after a great snowstorm, through a long, narrow path to the schoolhouse, the snow being thrown up very high on each side of the path, when she met midway a large Saint Bernard dog, a stranger. She immediately addressed him as she would a human being, explaining that the path was narrow and the snow deep, and that he must turn around and go back. He listened carefully to her explanation, then wheeled about and walked back a considerable distance until he found a place where the snow had been shoveled out a little at the side. Into this he backed and waited quietly until she passed him with the sled and child. The lady thanked him for being so much of a gentleman, and he then wheeled about and started again on the path.—Our Dumb Animals.

HOW HE LEARNED TO SKATE.—She who became the wife of Russell Sage taught school in her youth in Philadelphia, and a Philadelphia woman who was once her pupil said, the other day:

"I remember Miss Slocum, as she was then called—a very intelligent, cheerful, industrious young lady, and a great favorite with all of us. She had a way of hammering home an idea with an apt anecdote that we girls enjoyed hugely.

"One day in impressing on us the importance of perseverance, she said that she knew a little boy who was a remarkably fine skater. She watched the youngster one winter afternoon, do the front and back roll, the grapevine, the glide, and other feats of tremendous difficulty, and, finally, overcome with enthusiasm, she patted him on the back and said:

"How on earth, at your age, did you learn to skate so magnificently?"

"By getting up every time I fell down," was the boy's simple answer."—Young People's Paper.

ABOUT twelve hundred children in New York go weekly to what are called the Socialist Sunday Schools. Here are a few of the "Ten Commandments" that they learn: "Love your school fellows who will be your fellow-workers in life. Remember that all the good things of the earth are produced by labor. Whoever enjoys them without working for them is stealing the bread of workers. Do not think that he who loves his country must hate and despise other countries or wish for war, which is a remnant of barbarism. Look forward to the time when all men and women will be free citizens of one fatherland and live together as brothers and sisters in peace and righteousness."

PEPITA would open her eyes with horror at the idea of being rude or discourteous to anyone outside of her home. She may not act according to any formulated rules of

conduct, and doubtless does not realize the strict line she draws, but her motto seems to be "Anything will do for the family."

Poor Pepita is one of a very large class. To this class belong the husbands who rush to open doors and fetch chairs for women they know slightly and let their wives go up three flights of stairs to bring them a magazine or a handkerchief.

To this class belongs the woman of gentle manner and refined speech who in the privacy of the nursery boxes her children's ears and scolds them shrilly.

To this class belong the men who allow themselves to be trampled on and imposed upon in business, and who tyrannize over their children and their wives.

The charity that begins at home is a good thing, and it is a better thing when it extends beyond the home. But why do these people not cultivate for home enjoyment as well as for public exhibition, self-control, courtesy, thoughtfulness, tact, and tolerance?—*Parish Visitor*.

**BETTERING A BAD THING.**—"I can't bear this place. I just feel sometimes as if I couldn't stay here another day."

The petulant look on her face did not suggest that she had done much toward making the place brighter or more bearable. It is a natural law that we shall grow to love those for whom we labor. That is, if it be labor in the right sense of the word and not mere money service.

When we have taken an interest in a place, and given some measure of ourselves and our time to make the people in that place better and happier, it is natural we should have a tenderer regard for that place. We never can get to like any place or position till we have given to it something of ourselves, even though it be but the overflow of healthy, happy spirits.

It is the girl who does least to brighten her home, who is most often discontented with that home and anxious to try her wings in the world outside. It is the young man who is a dissatisfied with his employer who is most likely to be dissatisfied with his position and feel that he deserves something better.—*Parish Visitor*.

### Science and Industry.

It requires approximately ten tons of pitch-blende to yield a single grain of radium bromide, and in the process over a thousand reductions and crystallizations have to be made.

THE dollar sign is much in use because, for one matter, dollars provide a means of measurement for all sorts of different things, from the genius of a poet to the beauty of a rose—a poor gauge, but the only one applicable to almost everything. We get some idea of the affection of American parents for their children when we learn that little iron ranges made to retail at from twenty-five cents to ten dollars each sell to the extent of a hundred thousand dollars a year at wholesale prices. The value of toy railroad trains, fire departments, trucks and safes run into a half a million dollars, and toy furniture, bureaus,

sideboards, chiffonniers, ranging from ten cents to ten dollars a set retail, amount to two hundred thousand dollars annually. One concern is credited with turning two million feet of pine, a million of chestnut, and a million five hundred thousand of casing boards into dolls' trunks, bureaus, rocking horses, and the like every year.

**SCIENTIST AND PREACHER.**—An eminent personality, in which the preacher and the scientist were happily combined, has just passed away in W. H. Dallinger. He was a Wesleyan—a unique figure in the Wesleyan denomination. Entering that ministry in 1861, he remained a painstaking circuit minister until 1880, when he was appointed governor of Wesley College, Sheffield. For eight successful years he held that post, and then was permitted to become "a minister without pastoral charge." But it was in natural science that his chief triumphs were won. His microscopic researches have become famous. For four years he held the presidency of the Royal Microscopical Society. He worked out the life-histories of minute organisms by the aid of the best scientific appliances. His lectures on the infinitely little in creation were attended by delighted thousands in all parts of the country. He was a specialist in spiders. Probably, however, his greatest contribution to science, and to the cause of religious faith, was his successful and complete demolition of the doctrine of the spontaneous generation of life. Dallinger proved to demonstration that there is no such thing known. Life, so far as we know, always comes from life—the living from the living. All biologists of standing have accepted his conclusions as unchallengeable. Every Christian assuredly must at once realize the value of this demonstration to his faith in God. Were spontaneous generation once proved, the necessity for an Infinite Life behind all life would have received a severe blow. But we owe it largely to Dr. Dallinger that the theory of spontaneous generation has been driven from the field. Life only from life—that, he has shown us, is the truth of science. It is also, as we know, the truth of religion.

**FARMERS GET TREE FORMULA.**—A feature of Pennsylvania Farmers' Week programme was a lecture on concentrated lime sulphur by John P. Stewart, assistant professor in experimental horticulture in State College. He told how, through spraying with that wash, a successful fight could be made against San José scale and other tree parasites which are yearly causing thousands of dollars' loss to orchardmen.

J. P. Stewart gave the following formula for preparing the wash:

"Put 10 gallons of water in a kettle and start fire. Add 50 pounds best stone lime, not more than 50 per cent. impurities, and after slacking is well started add 100 pounds dry flowers of sulphur and mix thoroughly, diluting with 5 gallons of water to maintain a thin paste. When the slacking and mixing is completed pour into the kettle water to the height of 50 gallons; bring to a boil and sulphury scum

disappears. Then add warm water to 65 gallon height and boil again to 60 gallons. The material should be kept well stirred. The total boiling should not vary 10 minutes from an hour. Store the ished product in containers and cover with an eighth of an inch of oil to prevent scum formation. A good spraying dilution obtained by adding nine gallons of water to one gallon of the concentrate."

**A CAMERA DETECTIVE.**—The most to-date method of timing and convict automobile speeders is by means of an ingenious camera adopted by the Boston police. The camera, invented by a Boston physician, takes two pictures of the speed automobile, one picture approximately second after the first.

From a simple law of physics governing the relation between the size of image and object to the distance of image from the lens, the distance of automobile from the camera at each exposure is readily calculated. In the computation the wheel tread of the machine usually the fifty-six inch standard, is regarded as the true size of the object, the size of the image is measured directly from the photograph by means of a scale divided into hundredths of an inch. The distance of the image from the lens is the same as that of the plate from opening.

The pointer of a chronometer is shown at each exposure on a dial, and indicates the time between exposures to one tenth of a second. The mechanism is situated directly in front of the plate holder. Having found the distance and the time the velocity is determined, it being refigured out to within a fraction of a mile-hour.

All the officer with the camera has to do is step either behind or in front of the speeding auto, point the camera and press a lever. All other operations accomplished mechanically, the camera only indicating the speed of the automobile, but showing its number and its occupants as well.—*Popular Mechanics*.

WE are more likely to lose our comfort from want of love and gratitude, than from want of gifts or wisdom.

CHRIST'S love is the church's fire; thit bring thy heart when it is cold, frozen, a dead; meditate on his love, and pray you can say, "He loved me, and gave Himself for me."

### Bodies Bearing the Name of Friends.

QUARTERLY AND MONTHLY MEETINGS NEXT.

(Second Month 21st to 26th):

Western QUARTERLY Meeting, at West Grove, 1 Sixth-day, Second Month 24th, at 10 A. M.

Philadelphia, Northern District MONTHLY Meeting, Third-day, Second Month 22nd, at 10.30 A. M. Frankford, Pa., Fourth-day, Second Month 23rd, 7.45 P. M.

Philadelphia, at Fourth and Arch Streets, Fifth-day, Second Month 24th, at 10.30 A. M.

Germantown, Pa., Fifth-day, Second Month 24, at 8 P. M.

Lansdowne, Pa., Fifth-day, Second Month 24th, 7.45 P. M.

NARRK, N. J. Friends will hereafter meet on every Friday afternoon at 3.30, instead of 7 o'clock as before, and at the home of George M. and Marion Jones Palmer, 723 Clifton Avenue, Newark.

BEAN ON "FELLOWSHIP ORGANIZATIONS."—I am most interested in reading of the Harrisburg meeting, made up of members and visited by ministers of different branches of Friends. I notice in an article in a late *Intelligencer* [wherein this letter also appeared] by Walter G. Heacock, a reference to the question of organization as a meeting subordinate to some other body. This prompts me to offer a suggestion for our experience in the College Park Association of Friends in California. We have for years united in joint and in Christian work from different Yearly Meetings and branches of the Society.

Let us organize as a Monthly Meeting under any one name which would bring the line of division here. This we will do as a result of a meeting in the spirit of Christ, which we have had together. We have preferred to continue only as an Association, while retaining our membership individuals in the respective bodies to which we are most attached. In this way we forfeit none of the good of either of our Superior Meetings, and Gospel messages are sent all around among us. We are now in the same time, the experiment which has worked with us is proving. I trust, our little means of uniting the whole Society with a more inclusive spirit of toleration, and of prompting a more brotherly love and a better understanding and appreciation of one another.

Our Semi-annual Meetings afford opportunities for gathering together of Friends and kindred spirits of a larger area, and have proved to be occasions for strengthening social and religious intercourse.

HOULU, T. H.

BOOK IN FAVOR OF WAR HAVING APPEARED IN England, on the title of "A New Way of Life," I have been observed, has well answered it in another book titled "The True Way of Life." The Bishop of Oxford writes in a foreword to this book as follows: "We welcome the arguments set forth in this volume. We feel that the writer is doing the best national and international service, that he is in the direct line of those who have been the champions of the Hebrew prophets, and we believe that his preaching of the true national and international relationships, as here forthrightly, is destined to prevail, and that the time is coming when every monarch, statesman or diplomatist of good repute and all responsible leaders of public opinion will recognize that every nation or state of the world is a national responsibility, and that all governments claiming to be civilized should be to each other amenable to the universal moral law of mercy and fair dealing."

OUR little meeting here (though lacking in many things, and perhaps far short of what it should and might be), is being encouraged by the Great Head of the Church; we feel encouraged that we are not forgotten by the many notices even the sparrow's fall. That we may prove worthy of that notice, is, I believe, the desire of many exercised minds. May the desire increase, and spread from meeting to meeting till it may be more so said of us, that "One Quaker can shake earth for ten miles around."

MARGARET R. COPE.

WALLUNA, IOWA.

### Westown Notes.

WALTER W. HAVLAND spoke to the boys and girls on First-day evening on "Why Shouldn't We Be Happy?" presenting the matter in an interesting and plain way.

THE preliminaries of the Eloquence Contest continued five evenings of last week, and sixty-six boys and girls in all took part during the two weeks. The following were named by the judges to appear in the Weston contest on the evening of the 10th, viz: Edgar H. Weston—From "The Race Problem in the South," by Wm. W. Grady; Elizabeth L. Hartshorne—"The Gales of Buena Vista," by Whittier; Alice Jones—"The Marshes of Glyn," by Lanier; Francis P. J. Arless—"Skipper Ireson's Ride," by Whittier; A. T. Cadbury—From "Sobrah and Kasting," by the Rev. William E. Coale; and O. B. Goodale, by F. Hopkinson Smith; Grace S. Bacon—"Guinevere," by Tennyson; Fred T. Hollowell—"From Webster's Reply to Hayne," Anna G. Mendhall—"The

Bear Story," by Riley; Howard W. Elkinton—"From 'The Rime of the Ancient Mariner,' Coleridge.

A "HOME AND SCHOOL" meeting of the parents of present Westown pupils with some of the Westown teachers was held on the afternoon of Second Month 1st at Twelfth Street Meeting-house. About sixty or seventy persons were present, and the program was as follows: Invocation—The Sanctification of School Life—by Eleanor R. Elkinton and Thomas K. Brown; and "Education in Courtesy," by Eliza Stokes Nicholson and M. Jessie Gidley. A general discussion followed on these and other subjects, and the afternoon was felt to be quite a satisfactory occasion.

### Gathered Notes.

RALPH WALDO EMERSON, when asked to define his religious position, said very slowly: "I believe I am more of a Quaker than anything else, I believe in the 'still, small voice,' and that voice is Christ within us."—From *Emerson in Concord*, page 48.

THE object of the Bible Verse Society is to induce each member to memorize a selected Bible verse daily. These verses for the year 1910 can be secured in booklet form from Alice M. Temple, Secretary, South Woodstock, Vermont.

THE motor "bus" has invaded Palestine, and with the completion of a carriage road between Jerusalem and Nablus, it is now possible to travel comfortably in two hours from Jaffa to the ancient Shechem.

"WAR AGAINST TORTURE" is an apt characterization of the movement against the dissection of animals while they are alive. It heads an advertisement in the London *Friend* of a petition against the vivisection of dogs—a petition which has found already more than 85,000 signers.

HOW GENTLEMEN CEASED TO WEAR SWORDS.—When Beau Nash was chosen "King" or Master of the Ceremonies at Bath, about the year 1705, it is related of him by Goldsmith that he "for sometime strove, but in vain, to prohibit the use of swords." Disputes arising from the use of swords were sometimes attended with fatal effects. To use his own expression, he was resolved to hinder people from doing what they had no mind to, but for some time without effect.

"However, there happened about that time a duel between two gamesters, whose names were Taylor and Clarke. They were both desirous to promote his peaceable intention. They fought by torchlight in the grove; Taylor was run through the body, but lived seven years after, at which time his wound breaking out afresh, it caused his death. Clarke from that time preferred to be a Quaker, but the orthodox brethren never cordially received him among their number, and he died at London about eighteen years after in poverty and contrition.

"From that time it was thought necessary to forbid the wearing of swords at Bath, as they often tore the ladies' cloaths, and frightened them, by sometimes appearing upon trifling occasions."

ONE of Beau Nash's friends, Dr. Oliver, wrote a sketch in the manner of an epitaph, on the occasion of his death, Second Month 3rd, 1701, in which the following lines occur:—

"He kept the men in order; most wisely.

By prohibiting the wearing swords in his dominions; By which means

He prevented sudden passion from causing

The bitterness of unavailing repentance.—

In all quarrels of blood he was chosen the Umpire.—

And so just were his decisions.

That peace generally triumphed.

Through the mutual thanks of both parties."—

—London *Friend*.

SWITZERLAND receives nearly \$30,000,000 per annum from its visitors, while twice that amount is spent every year in Italy.

HE who has no love for spiritual and moral truth can never understand such books as those which compose the Bible. It cannot be too strongly or too often affirmed that a merely intellectual, non-religious study of the Scriptures is not only spiritually unfruitful, but unscientific.—*Principles and Ideals for the Sunday School*.

RUSSIA is the land of terrible things, and among some

of them must be ranked a religious sect known as the "Self-destroyers." The Province of Archangel, on the shores of the White Sea, is the centre of this terrible perversion. The sect has been in existence about ten years, and owes its inception to the preaching of a peasant named Gasonoff, who hailed from Nijni Novgorod. This fanatic posed as the special opponent of Antichrist, and called himself a prophet of God. Antichrist was to come in 1000, and he who wished to escape damnation must do so by putting an end to his own life. Solemn processions were frequently formed, and wending their way to the forests, the victims were either hanged or, in some cases, put to death by hanging themselves. The more active propaganda of this weird sect was closed with the suicide of their leader.—*Episcopal Recorder*.

ILL-TREATMENT of women immigrants on board vessels has led to the introduction by Senator Dillingham of a bill providing for the presence of United States surgeons, immigrant inspectors, and matrons on all passenger vessels between the United States and foreign countries.

THERE has been the hopeful turning to God of almost the whole of the two thousand inmates of the prison in Tokachi, Japan. "The Holy Spirit worked first among the warders, of whom several were already Christians, and then spread to the prisoners themselves. Some hundreds professed Christ. . . . Almost all have Bibles now, and the men are earnest students. The workers are Presbyterians."

PASTOR RUSSELL, of the Brooklyn Tabernacle, addressed a mass meeting on the 10th ult. on the Cost of Church Federation to Baptists, etc. His able argument led up to the following resume:

"We conclude, therefore, Baptists and Disciples need no longer contend with other denominations even over baptism. Both may candidly admit that they have laid too great stress upon water immersion. Disciples may wisely admit that consecrated believers not immuredly tormented. Baptists may admit that water immersion is not the door into the Church and that non-membership in Christ's body and doomed to eternal torment.

WASHINGTON'S TENT SOLD.—They must have made one honest canvass in the days of King George III., the tent which has just disappeared despite the fact that it is 100 years old. At Richmond, Va., Mary Custis Lee, the only daughter of General Robert E. Lee, the Confederate leader, has sold the George Washington tent, in which piece of canvas the father of his country lived during the Revolutionary War, to the Valley Forge Museum, of Pennsylvania, for five thousand dollars, which proceeds have been donated by Mary Custis Lee to the Home for Needy Confederate Women in Richmond. The tent has been an heirloom in the family of the Virginia Lees since the Revolutionary days.

VERY small things will affect the good speaker; so more brotherly in the audience, not in the habit of prolonged thought, begins to turn the leaves of a hymn book, or read the program, or look vacantly about the room. The writer remembers so well how, right in the midst of one of the greatest sermons Phillips Brooks ever preached, a flush of annoyance passed over his face as some shallow ornament in the audience began to turn the leaves of a hymnal over. There was a very decided break for a moment in the torrential flow of passion and eloquence. But this is one of the thorns in the flesh every speaker has given him to keep him humble. But if the audience knew how much they were losing by crowding their way to get to any member who broke the spell.—*Frederick Lynch*.

I BELIEVE, it is impossible to reform anything that is in itself inherently evil. As a strong devotee for fifteen years of the theater, I learned some facts on both sides of the curtain. I visited the best theaters, saw the best productions and discriminated as well as any person could. The while the glow of my own experience (a) That the stage, at its best, creates false and abnormal standards of life; (b) it is an exacting and expensive luxury and the passion grows with indulgence; (c) it is a profession of seeming rather than of being; it holds no possibilities of being great or useful or heroic; (d) it arouses morbid and unwholesome pas-

sions and emotions, while the heart is cold to real distress and woe; (2) the whole tenor of the life upon the face, the regular hours, the contact of the sexes, the artificial atmosphere, the low ethical standards—all tend to foster and develop the worst rather than the best in character. To advocate and patronize the theater of any class is to encourage an army of men and women, boys and girls, to go the wrong way. The morally pure actor is a mere accident in a world of sinners, where the masks are shed. The only possible profit to the spectator is a little literary, historic or musical education, and it does not pay to dig in the garbage barrel for a piece of bread.—*Letter to the "Christian Work and Evangelist."*

REPRESENTATIVE CLAYTON, of Alabama, is a thorough-going optimist. In a speech the other day against the tax on oleomargarine he said: "With Yankee ingenuity you fellows up North neglect the cow and make us up a butter more wholesome than cow butter, just as you catch a fish in New England which is not a sardine, pack it in cottonseed oil, which you label 'olive oil,' and sell the whole business as the best brand of French sardines. As a matter of fact, they are better."—Clayton says that during his fourteen years in Washington he has never yet tasted cow butter. All that he objects to is that he has to pay a tax for having his butter colored.

EVERY great disaster nowadays serves to bear witness to the sentiment of internationalism. Emperor William, of Germany, gave five thousand dollars for the flood victims in Paris, and Rodman Wanamaker, son of John Wanamaker, of Philadelphia, offered to pay for a loaf of bread for every flood victim in Paris and vicinity daily for a period of thirty days.

CHINA is moving so fast that any book about conditions there is superseded in one respect or another in twelve months. The latest great reform is an imperial edict looking toward the abolition of the traffic in human beings in the empire—a move of immense social significance.

PROBABLY a good many of the medieval miracles actually took place, says the *Christian Work and Evangelist*. An occurrence that would have exactly fitted into the old chronicle happened only recently in connection with the meat boycott. A Chicago sign painter, named Geoff Peller, had pledged himself not to eat meat, and after four days of vegetarian diet he became so hungry for animal food that he renounced his pledge, bought a large steak, which he himself cooked at the paint shop, and combined it with a loaf of bread, to make a huge sandwich. Two fellow-workmen were in the shop, and Peller, before taking his first mouthful, told them he was not going to give him any. "This is too good to waste," he began his meal ravenously and choked to death on almost the first mouthful.

The peace workers in Boston are pursuing their propaganda by means of advertising in the street cars. One card shows "Uncle Sam's dinner pal," with the statement that seventy cents are every day raised by that informant pays for wars past and future. Another card informs the public that the Navy League bogies are "nations which have never fought us, and nations which have fought us but once." "These enemies have killed, in one hundred and twenty years, but a tenth of the number of Americans killed every year by tuberculosis." And these advertisements are reprinted by the Boston Transcript remarks: "People who are disturbed over the cost of living have no more practical, immediate, direct issue in sight than that of international arbitration. It can accomplish tenfold more than all the anti-trust laws in existence."—*Id.*

THE Kongo is by no means so bad as it was in the past, according to Dugdale Campbell, a missionary, who took prominent part years ago in exposing the terrible abuses then prevalent there, especially in the Katanga district. In writing of his recent visit to the district he describes the changes as "nothing short of prodigious." "No armed soldiers, he says, are allowed to travel about the country unless accompanied by a white officer. If any soldier has access to the law courts, crime in every form is put down with a firm hand, and in all questionable cases the benefit of the doubt is invariably given to the native, while any white officer is severely punished for the smallest slips from the path of justice. Throughout the Katanga country he found a network of well-made, cleanly kept roads, fit for bicycling purposes, and he declares that any

European could travel through the region with no more formidable weapon in his hand than a walking stick.

We are glad there is one district of the Kongo of which this can be said, and hope that the report may be further confirmed.

THE Canadian Presbyterian Church is awake to the heavy responsibility resting upon it for the evangelization of the North-Western territory, which James J. Hill says embraces seven-eighths of the wheat-growing land of this continent, all of it north of the boundary of the United States. A great empire will develop in that region within a few decades.

It would appear that the Presbyterians have been somewhat successful in converting Catholic Italians to Philadelphism to Protestantism; for a pamphlet comes up with the following title: "A Lecture on Presbyterian Proselytism of Roman Catholic Italians, delivered by Very Rev. D. L. McDermott in St. Paul's Church, Philadelphia, December 5, 1909." The declarations of this pamphlet will hardly appeal to the Presbyterian mind, and it is a pity that the sensibilities of Roman Catholics. The priest draws a line between two classes of motives for proselyting, on which all classes of proselyters may well examine themselves and their history, whether the motive be that souls may be saved, or that spirits may be made subject unto men.

#### SUMMARY OF EVENTS.

UNITED STATES.—An important decision has lately been rendered by the U. S. Court at Hartford, Conn., in which the hatbers' union was the defendant. This union had instituted a boycott against a certain firm, which brought a suit for damages claiming that it had suffered great loss in consequence of the boycott. The jury ordered \$72,000 to be paid to the plaintiff. In commenting on the decision the attorney for the plainiffs said: "It means that the individual members of unions are bound by the action of their officers, and they cannot allow them to do as they please. It means that the Sherman anti-trust law protects manufacturers and merchants from boycott attacks. In substance it is a new declaration of independence." An appeal to a higher court will probably be made.

THE negro is making his way into the South, the book here remarked: "In studying the condition of my race throughout this country, I have found that the negro is better off in the South, all things considered, than he is elsewhere. I urge the colored people who are in Philadelphia to use their influence in the direction of seeing that fewer of our race come here, and that they are not crowded into the South. The most important source of food, of food, of clothing in a large Northern center like this is a tremendous one, and it takes some time for any race to adjust itself to these new conditions."

A despatch from Altoona, Pa., of the 10th instant, says: "One of the most wide-reaching reforms ever inaugurated by the Pennsylvania Railroad Company went into effect this night. The first step was taken hereafter on all lines east of Pittsburgh and Erie all employees of passenger and freight stations, as well as all men employed on passenger trains, must refrain absolutely from the use of tobacco in any form while duty."

Recent figures show that, with the pains taken by the government in looking after their welfare, and the stopping of wars, the Indians in this country are now becoming yearly more numerous. The latest count shows, for the first time in history, over three hundred thousand members of the various tribes.

The New York State commissioner of education, Dr. Andrew S. Draper, has sent to the superintendents, school commissioners, and principals, a circular to all public schools throughout the State a letter in which he says he has declined the request of an officer of the United States navy, engaged in the recruiting service, for a letter of introduction to the school teachers to assist him in "giving the public accurate information as to the United States navy, its needs and its conditions." Dr. Draper says that he declined the request on the ground that the schools should not be permitted to be used by an outside interest.

A ready sale for canned sweet potatoes has been found in the West and Southwest. In this form it is said to be superior to that in which it is usually served. In Savannah, Ga., a large business is done in canning this article of food.

It has been calculated by U. S. officials that the losses by fire in this country average almost \$1,600,000 a day; and that 14,000 deaths occur each year in connection with these fires. The loss per capita is stated to be eight times that of any country in Europe. These fires

were, it was ascertained, due principally to the dominance of frame buildings and to defective construction and equipment.

Albert M. Reed, secretary of the American Housemen's Association, which includes thirty-two storage and refrigerating plants in various parts of the country, issued a statement to show that food were not being hoarded in the cold storage plants. A statement of the plant at Chicago shows that thirty houses shows 15,000,000 pounds of butter in it on Second Month 1st, 1910, as against 23,000 pounds on Second Month 1st, 1909. There are, over, 134,000 more cases of eggs in storage this than on Se. and Month 1st, 1909.

A recent despatch from El Paso, Texas, says: "A new method of irrigation was introduced in An. Frank C. Erwin, while digging an irrigation ditch ten miles from Cochise, used utensils and sleds and then a wall twenty feet long, and tables be remarkable hydrographics. The Smithsonian Institution has been notified."

The recent law regulating child labor in this State has resulted in a number of illiterate and unskilled pupils who are students of schools lately assembled in Harrisburg. In convention the following resolution was adopted: record our gratification over the changes in the bearing upon child labor in Pennsylvania. The plea of the issuance of labor certificates in the hands of school authorities has resulted in the return to school of hundreds of illiterate and unskilled pupils who are illegally employed under the old law. Our brief experience with the new laws has fully demonstrated wisdom of their enactment. It is our judgment these laws should be literally enforced."

FOREIGN.—The new British Parliament convened the 15th instant. It is expected that a bill limiting power to the House of Commons will be introduced. The House of Commons will be in session considering the Irish members expect to profit by the presentation of public affairs, in which their votes will sought for by both parties.

The French Chamber of Deputies has agreed to appropriate \$400,000 for the relief of the sufferers from the floods. Within a few days the waters have begun to recede. A despatch of the 10th instant says: "Flood victims were witnessed in many places, for the victims of last flood were just beginning to return to their aged houses when they were obliged to take flight again. The return of high water threatens to greatly retard the work of repair which is in progress. The waters which have receded have the mouths of the sewers, and are carrying with them the refuse of the city."

On the night of the 10th instant, a French steamer, the *General Chanzy*, bound from Marseilles to Algiers, was wrecked near the island of Minorca, and one hundred and fifty-eight persons perished.

The delegation of prominent Japanese merchant etc., who visited the United States and other countries last year, have returned home and their impressions being published. The prominent position taken by women in America is commented on as one of the most noticeable features of our manner of living and which seems to the conservative Japanese absolutely out of place and improper.

#### NOTICES.

APPOINTED MEETING.—With the approval of the Yearly Meeting's Committee, a meeting for worship appointed to be held in the Northern District Meeting-house, Sixth and Noble Streets, Philadelphia, on First-day, the 20th instant, at 2 o'clock p. m.

On Seventh-day, the 19th inst., Media Friends will have a "Bake" for the benefit of the Summer School to be held at The Institute for Colored Youth near the Mt. Airy, Pa. Bread, Cakes, Biscuits, etc., are to be donated by Friends and sold to the citizens. About one hundred dollars was realized from the one held year ago for the same object. Some similar method suggested to Friends in other sections for such a cause.

MARRIED.—At Friends' Meeting-house, near Faulkner Street, the fifteenth of this Month, 1909, C. R. COPE, of Guthrie, Central Iowa, and MARGARET CLAYTON, of the former place, in which is now their residence.

DIED, at her residence in this city, Second Month 12, 1910, GULIELMA M. S. P. JONES, in the eighty-sixth year of her age, a member of the Monthly Meeting Friends of Philadelphia.

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## The Telephone as a Test of Christianity.

Setting behind a masked battery to shoot parties with whom they were not well pleased, when the shooting-party had not courage to attack them openly, was fought in our Civil War to be distinguished from bravery. The telephone is now means of throwing missiles from mouths and the walls of rooms, at unseen parties at distance, and usually these missiles are messages of polite intercourse. But we are used sometimes to hear coming forth out the same fountain sweet waters and derided words to social and business acquaintances and most impatient and nagging words of complaint to the serving operator. One would think it could not be the same person that was speaking in both cases of voice or spirits of heart. But the apparent speakers are one, and which he is, whether the higher or the lower in which his voice represents, must be judged by his manner indulged in where thing is at stake—no policy, reputation or honor to be affected, whether he speaks in a demanly or an unfeeling manner. The place where he is freest from restraint, shows him up or down, whichever he is. Doubtless there are telephone-women who make trying mistakes by carelessness, and should, when this continues, be removed to other business; but still more doubtless there are mistakes made because of "brain-tying" or mental exhaustion after listening to the monotonous signals of letters and numbers hour after hour through a weary day. The service would be better reformed by cheering up the jaded operator now and then with a word or tone of sympathy over the wire, than by a verbal blow of desolating insure. Possibly, as things are, a helpful

word of compassion for her overstrained condition would be so unexpected an event as momentarily to unfit the operator for business. But let them get used to it. The Christian way of reforming the service will demonstrate that there are unseen home missionaries as well as the public and foreign kind.

There is a long-distance central phone station, and yet so very near, where the Superintendent would love to accept the language, "Let the words of my mouth springing from the motions of my heart, be acceptable in thy sight O Lord; since by my words I am to be justified or by my words to be condemned."

"If any man has not the spirit of Christ" (which covers telephoning or speaking from out of sight), he is declared to be "none of his." The Righteous Judge looks at the heart to detect our Christianity or the contrary state. And by the same criterion must our title to the character of "gentleman" or "lady" be tested. Etiquette is not the test of that. What it is in one's heart to do in his most unobserved relations, that tells what he is. As has sometimes been said: "All of the gentleman any one of us is, or all the lady, is what we are when there is nothing at stake, as in the privacy of family life, or with our servants or employees." Then is our real self exposed more nearly as what it is, than in our outside social relations.

"Speak to him between thee and him alone," when thou hast a matter for criticism with an agent, and perhaps then no need will be discovered of arraying the whole assembly before him. But we have not admired the custom of some of reserving a matter of correction or inquiry of an individual till they can be barricaded round about by the whole committee or a company, and then there is courage to take the individual to task; a proceeding which might have been found groundless in a private interview, and loving friendship preserved, and long heartache prevented. And so generally individual labor is more manly, Christian, and effective than putting a person's fault off to a meeting for worship, where one can speak behind a number and not be answered back. Such a mode is neither worship nor to the honor of Truth. And while it may seem to have little con-

nection with telephone-scolding, yet it belongs to the same kind of courage—speaking to a fellow-being behind barricades, as we would not do face to face.

## Are We Striving to be Friends?

This query has arisen in my mind, as I have remembered our Society, in this our day. Are we striving to be more than mere nominal members? When we consider the meaning of the term Friend, "Ye are my friends, if ye do whatsoever I command you," there is a depth that reaches beyond sectarianism, or the following of the practices of any people in any time or day.

Dymond states: "The will of God being known, is man's standard of right and wrong." The measure of our application in seeking this is apt to govern our attainment therein.

It is interesting and touching to note, there have been individuals from age to age, regardless of environment, who seeking to know, became true disciples in the simplicity as it is in Jesus, and in their walk and the attainment to true humility, and the cross of Christ, became an honor to Him whom they followed and an ornament to the Truth.

Such were independent, as it were. They sought with a single eye wholly in keeping with the testimony: "Ye shall seek me and shall find me when ye seek me with the whole heart."

The human has always inclined to a standard, would substitute something to suit the individual idea, and thereby fall short, which has often been the cause for gradual declension.

There certainly has been no people more conspicuous in the singular loyalty to the unerring witness for Truth than the Society of Friends, which has often submitted to suffering, and even death, and yet has carried the full and satisfactory evidence, to wit: "Them that honor me I will honor."

The need has often pressed upon my mind of all knowing it, who profess in any way that they have come to the true standard and rest in Christ, and still are pressing forward, yielding to all the hard sayings. Individual faithfulness to convictions is the only safeguard against formalism or worldism, or in any way straying away from that path, concerning which it is said on the best of authority: "Few enter therein."

Oh the beauty of the purity of the faith and obedience of a true child of Christ. These are not ashamed nor afraid to be different from others, from the world or worldly spirit and are willing, if need be, to be hated of all men, counting not their lives dear unto themselves. If there are any that may be halting or fearful, may a word of encouragement find place in their hearts and minds. Con-

sider the price the early Friends paid, the martyrs and reformers, Christ and his apostles, and even back unto Abel, but with Moses have respect unto the recompense of the reward.

No body of people, nor any number however so great or good, can make a thing right, but as the apostle saith: "Though we or an angel from heaven preach any other Gospel than that which we have preached unto you, let him be accursed." God who led in the early days, is as able to lead now, his ear has not grown heavy; Christ who spake unto their condition then, can and will, ye is awaiting to speak to ours now, if there is room. But the query arises, is there not a lack of seeking, is there not a lack of praying? Even Christ agonized in the garden; and may not, will not we, ye shall we not need to, for "the servant is not above his master." The fear of man often causes to drown one's own convictions, to eat the scroll in bitterness of soul. Oh for the faithfulness that our people have known, individual application, that Zion might arise and shine.

There are many that would follow if many did lead, but few there are who seem willing to stand faithful even if alone. Oh if I could I would in this way encourage any and would desire to be so myself also, to enquire after the old paths and walk therein, and to remove not the ancient landmark which our fathers have set, those noble ones, who could and did suffer at the hand of their enemies, but finished their course with joy.

But now our enemies are within our borders, but most of all are they of our own hearts; but the blessed promise is to those who overcome.

There is a seed, ye a precious seed, seven thousand who have not bowed the knee to Baal, but some have not yet shown, or been fully willing to appear as fools before men.

My grace is sufficient for thee, my strength is made perfect in weakness. Thus to all the travelers in Zion, who have turned or would turn their faces thitherward earnestly enquiring the way, may there be a word of hope, for such are bound together in an unbroken tie, and as they walk in the Light as God is in the light, shall have fellowship and know of the cleansing of the blood of Christ.

"To him that ordereth his conversation aright will I show my salvation."

With love,

CYRUS COOPER.

Ohio

EMPTY hours, empty hands, empty companions, empty words and empty hearts, draw in evil spirits as a vacuum draws in air. To be occupied with good is the best defence against the inroads of evil.

WHERE it is said that the Spirit itself maketh intercession for us (Rom. viii: 26), it is plain from the context that to the receptive and responsive soul there is guidance as to what to pray for, as well as the promise of an answer to the prayer of faith. Let us remember in this connection that this is the spiritual, the pentecostal dispensation.—BISHOP O. P. FITSGERALD.

REPORT OF THE BOARD OF MANAGERS OF FRIENDS' INSTITUTE, PHILADA., THIRDDAY, ELEVENTH MONTH 16TH, 1909.

Twenty-nine years ago to-day the first meeting, which resulted in the organization of Friends' Institute, was held Third-day, Eleventh Month 16th, 1880, at the Mercantile Library. During the intervening years the Institute has grown steadily to hold an important place in the life of Philadelphia Friends. It has given lectures and receptions which have been well attended, has served as a meeting place for its members and for numerous committees, and has been a welcome reading-room to members of our Society, or those interested in us, who may be strangers in the city.

The record of the past year is not materially different from that of recently preceding periods, except that the building at No. 20 South Twelfth Street has been substantially altered and improved.

Generous subscriptions to the building fund have resulted in realizing a little more than the \$10,000 originally solicited for building and investment, and happily the cost of the building has been kept down to about \$1,000 less than the first estimates. We have therefore approximately \$3,000 to invest in income-bearing securities, which will be useful in meeting extra expenses for maintaining the larger building. The managers are glad of this opportunity to express their cordial appreciation of the liberality shown, not only by several Friends who contributed largely in money and furniture, but also to many other Friends, numbering about one hundred and fifty, who helped to make up the building fund.

The new improvements comprise a second story, which contains four good-sized rooms. Two sliding partitions make it possible to throw open the east and west sections of the floor into two larger spaces, while the glass partition separating the two rooms thus formed from the passageway between them can be lowered so that the whole floor is practically useful for speaking or social intercourse. The second story hall has a doorway, opening into the Tea Meeting Room of the Meeting House. Convenient retiring rooms for both men and women have been newly equipped, and one of the new rooms is furnished as an additional rest room for women.

The Central Secretary, William Edward Cadbury, left us at the end of Ninth Month, when the year of his engagement was terminated, and Margaret P. Wickersham was appointed General Secretary, with an office at the Institute. We have purchased a typewriter for her and she is prepared to do typewriting, addressing, and other work for members at reasonable compensation, besides collecting information of interest to Friends and supplying it to members on request. A card catalogue of the members of Philadelphia Yearly Meeting is on file, and will be corrected when necessary.

The principal magazines are on file in the reading room and the umbrella loan service has been continued with success. The small library has, however, been distributed to various institutions who appreciated the

gifts, because the managers felt that it passed its usefulness at the Institute and would do better service elsewhere.

A new janitor, Elmer Braxton, succeeded Dennis Gray at the beginning of 11th Month. It was not possible to obtain records of the number of visitors to the Institute during Seventh and Eighth Months consequently we are unable to say accuracy whether or not the attendance the year has varied greatly from the preceding year, nor have we any reason to think that it has varied materially. The number of members is about six hundred. It is hoped, however, that this list will be considerably increased by the attraction now offered in the larger building.

Submitted on behalf of the Board of Managers.

JONATHAN M. STEERE,  
E. MARSHALL SCULL,  
Committee.

Won From the Stage by the Salvation Army

A story from Germany of the recent version of the popular singing actress, Hedwig Wangel, recalls in some respect the story of *Peg Woffington* as told by Charles Reade, or in broader outlines that of General Moore's operatic heroine, *Evelyn In Frau Wangel*, says *The War Cry* (New York). She has been one of the leading stage favorites of Berlin, Frankfurt, and other German cities. She is said to be an actress of great emotional powers, her talent having won "admiration of the best class wherever she has appeared." Last August she won the chance to a Salvation Army meeting, a usual invitation was given, and "Hedwig Wangel, who had been strangely moved by the simple yet eloquent words of the speaker was one of the first to come forward," then fell upon her knees, continued her narrative, "and offered up an impassioned prayer for forgiveness and acceptance. The scene was a surprise to her friends, but brilliant and talented actress was never much in earnest." We read further:

"Naturally, the conversion of Hedwig Wangel, the popular actress, created a sensation not only in Frankfurt, but in other German cities. On August 31st she went to Munich, where she had to fulfil an engagement at a leading theater. Three days later she went to Berlin, where she was announced to play the role of *Martha*. These engagements she felt compelled to fill, as she had been previously arranged and could not be canceled without serious trouble and loss. Meanwhile, her every thought was of her new spiritual experience, which brought with it a certain religious exaltation. She impelled, at whatever sacrifice, to cut herself from the stage. Her friends and her husband opposed this, but she swept their objections aside. Her decision brought about a temporary domestic separation; she had seen a new light and had resolved to follow it at whatever cost. 'After that performance of "Faust," she said, "I left the stage, never again to enter the temple of my art, as I have now consecrated myself to God.'

"In a remarkable farewell letter to her fellow artists, Frau Wangel gave a

vation of the change that had been wrought in her heart and life by the convergent and transforming power of the Holy Spirit. To these former colleagues she writes, in substance:

"My dear Friends: Peace be with you! This is a thing which you should recall whenever you think of me. When you speak of my words will not have the same sound as the past. If in the past I have fought for truth with means that were tainted, I say now, the friends and colleagues of my shameful vocation, not to take it as an example. Truth does not come to us by human efforts; it is of God alone, and the life is his holy Word."

"She did not wish 'to write a thesis,' the letter explained. She knew that in every man's breast there is a cry for deliverance from vice, for liberation from the chains of error and sin, and a desire to learn the mysteries which surround us. Even Nietzsche had expressed this desire when he declared that eternity alone could contain the noblest joys of which the human heart could conceive."—*Literary Digest*.

**Separations.**

"We deplore separations, but we abhor much more that secession from principles that forces them."

The above quotation from the editorial in N. 44 of last volume of THE FRIEND is a truth many can endorse. Separations are to be coveted but avoided whenever the right can be sustained without them. Many look upon a separation as always wrong and ever warranted, and to avoid friction submit to anything however aversive to their inner convictions rather than appear contentious or to be unpopular. It is safe to say that the cause which brings it about is always wrong.

When a part of the natural body becomes diseased, there are conditions when nothing will save life and preserve the rest of the body but to sever the affected part. Dreadful, dangerous and painful as it is, there is no other way. This is a simile of conditions sometimes existing in the Church, as the pages of past history prove.

The establishment of the apostolic church as a separation because the Jews as a people did not receive Christ and his Spirit of Truth which He promised to send to each them; when the apostolic church seceded from first principles so far that it was wrapped in superstition and a bigoted priest-hood bore iron rule over the consciences of men, God visited the honest hearted and revealed the truth to them in a measure, and there was another separation now called "The Reformation." When George Fox and his co-laborers could find no resting place among the professors of that day, and carried the reformation still farther and became "The Protestants of the Protestants," there was another separation. Without these separations where would we be to-day?

Notwithstanding the far-reaching and beneficial effects of these, many harmful and needless separations have occurred from various causes; selfish motives in some popular leader who became puffed up and estranged from the Truth as it is in Jesus, and

drew followers after Him, or from local differences arising from a lack of Christian love and forbearance, or from a zeal without knowledge in some good cause. Let us beware of all these. We find no definite rule to govern separations either in the Scriptures or in our own discipline, yet they come and will come unless the Church ceases to secede from the principles of Truth and forcing those away who will remain loyal at any cost.

A retrospective glance backward thirty years or more brings the "Society of Friends" of the middle west into view as in a great schism. Stealthily it entered, little by little, and always under the guise of good "works." Many meetings were large and generally well attended. The people were comparatively happy and contented until this spirit entered, which many honest hearted (who longed to see a revival of true religion which would rouse the lukewarm) hailed with joy, believing such revival was coming. Alas! for others of more discerning spirits who discovered that strange fire was burning on the altar. Their garments of mourning were donned and all efforts on their part to check the tide were met with such questions as "Art thou he that troubleth Israel?" The turbulence sprang up within the bosom of the church, not from outside, as many still living can testify.

With ever-increasing velocity which seemed beyond the power of human hand to stay, it went on until the crisis came and the ship was wrecked: "Some escaped on boards and some on broken pieces of the ship." This pathetic story could be continued in detail, but where do we find ourselves now and what is the outcome which time has revealed? Those who then stood in the front ranks, who saw no other way but to retire to themselves (as seen by Joseph Hoag in 1803 in his vision), have mostly been gathered to their eternal reward, and it is more and more apparent to some who now feel the weight and responsibility committed to us, what they then did for the present and coming future of our branch of the church militant. Otherwise, where these separations occurred, there would doubtless now be no meetings held like Friends. There are none among the many places to our knowledge where the conservative element remained unseparated.

It is no longer an experiment as it was then. The lesson is before us. It has come out from under its mask in the form of the old one-man system which has menaced the free Gospel of Christ in all ages. It is not what it promised to be, and many among the larger body whose memory reaches back far enough are filled with a homeless longing as they try to initiate themselves into the new conditions. While on the other hand much unfaithfulness has been apparent among the sifted remnant, for which cause the banner of truth has trailed in the dust; and instead of a gathering up of all the fragments which were flung off here and there by the same cause, the spirit of separation has been carried over beyond the golden mean,—some viewing others a little askance and remaining separate instead of laying shoulder to shoulder in carrying on the cause largely aimed at by all.

Yet we have to record the many blessings and favors granted us from the hand of our compassionate Lord through all these vicissitudes. This is true in a marked degree when the times of our annual feasts come round, when the little branches flow together into a stream which makes glad the whole heritage. And hope sometimes dispels discouragement when we see a goodly number of young people throughout our borders evincing a deep interest and willing to make sacrifices to leave their outward interests and go long distances to avail themselves of these privileges. Then for the future let us lay it to heart that whenever our tacklings are loosed from the safe moorings of our standard faith and practice which have stood the test of time and brought rest and peace to many weary souls, that we are then most likely to go adrift and be tossed about by the waves of religious emotion and notions which surge in the bosoms of men with a deep unrest in their quest for something they have not found.

**THE WALDENSIANS.**—These sturdy people make up the native Protestant Church of Italy. They have had a history marked by that stirring heroism which blossoms under persecution. A small community of some twenty-five thousand people, they are mostly peasants living in the northwestern corner of Italy and in the valleys of the Cottian Alps. Some claim that they are the descendants of those Christians who fled from the persecutions of Nero, but, whether there be a real historic basis for this contention or not, it is certain that as early as 1190 they entered a protest against the errors of the Church of Rome, which responded by persecuting them, and persecution has been their portion almost ever since. Thirty distinct persecutions have been launched against this people, who have managed to keep the light of the Gospel truth burning and to plant congregations in France, Holland, Germany and Italy. Every kind of limitation has been imposed upon them, and arduous restrictions have crippled all their efforts at enfranchisement. All these restrictions were cast iron until 1848, when King Charles Albert of Sardinia gave them equal rights with all his Italian subjects. In 1870 religious liberty was granted to all Italians, and since that time the Waldensians, though extremely poor, have been coming into their own. —*Episcopal Recorder*.

**PERSONAL DECORATION.**—"A forgiven sinner, decked out in the flaunting garments of a worldling, casts suspicion upon her own pardon. If she had been renewed in heart, would she or could she adorn herself after the manner of Jezebel? It is hard to think of a disciple of the Lord wasting her time and substance upon personal decoration. Does the lowly Jesus keep company with persons who spend hours at the glass, adorning (if not adorning) their own flesh? Can extravagance and fashionableness be pleasing to the Lord? No, assuredly not."—**CHARLES SPURGEON**.

In Isaiah iii: 16-23, the Lord specially denounces the trumpery of fashion, and reproves all Israel for the pride of women.—*Select Miscellany*.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Paoli, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

Life may be given in many ways,  
And loyalty to Truth be sealed  
As bravely in the closet as the field.  
But then to stand beside her  
When craven churls deride her.  
To front a liar in arms and not to yield,  
This shows, methinks, God's plan  
And measure of a stalwart man.

Lowell.

EXTRACTS from the Second Address of Samuel Dickie, President of Albion College, Michigan in the famous Dickie-Rose debates.

I shall endeavor to show you to-night that Prohibition is right because of peculiar and altogether unique characteristics that attach to the traffic in intoxicating beverages. The first of these is the nature of the commodity in which the saloon deals.

On this point the supreme court of Colorado says:

That business is looked at very differently from the ordinary avocations of life. The business of selling intoxicating liquors is not considered as of equal dignity, respectability and necessity as that of the grocery, dry goods or the clothing business.

The United States court of the District of Columbia says:

The law places barrooms and tipping houses on a footing of tolerance only, and an applicant for license is not to be regarded as a business man proposing to engage in any lawful business.

The supreme court of South Carolina, in the case of the State *ex rel.* George vs. Aikin, says:

Liquor, in its nature, is dangerous to the morals, good order, health and safety of the people, and is not to be placed upon the same footing with the ordinary commodities of life, such as corn, wheat, cotton and potatoes.

The supreme court of Kansas, in the case of Durien vs. State, 80 Pacific, 987, says:

The commodity in controversy is intoxicating liquor, an article conceded to be fraught with such contagious peril to society, that it occupies a different status before the courts and the legislatures from other kinds of property.

The supreme court of Indiana, in Schmidt vs. City of Indianapolis, 80 N. E., 632, says:

The liquor traffic is not a harmless and useful occupation, but an occupation that is hurtful, harmful and pernicious to society.

But I need not multiply authorities nor continue quotations. Everybody in this audience is competent to pass an opinion on the simple proposition before us: That the article of merchandise sold over the saloon bar is radically unlike all ordinary articles of sale and barter.

Try it by a simple experiment. Suppose that I am a small salaried clerk in a Chicago office and find that with a growing family on my hands it requires care and a real campaign of economy for me to buy the new spring suit of clothes I so desperately need. With the suit at last acquired and paid for, I start from my home, but an accident en route utterly ruins the garments that represent the savings of three strenuous months. I look at the torn and tattered trousers, the ruined vest and the oil-smeard

coat and wonder what I am to do. Have I lost anything? Am I the poorer for my mishap?

My question is easy to answer. Of course, I have lost something. I have lost articles of necessity and I must somehow replace them with others.

I am a day laborer in Chicago and on Seventh-day night with my wife by my side I make the rounds of meat shop, grocery and bakery, getting together the family supplies for the coming week. On our way home we are assaulted by thugs who carry off our basket of food. Once more hear and answer my question. Have the footpads robbed me of real value and left me poorer than they found me? That such is the case there can be no dispute.

But, try again. I am one of Chicago's great army of drinkers, desperately poor, but bound to do my share in supporting the seven or eight thousand saloons that fatten on the folly of their patrons. I take four or five drinks over the bar. I spend a whole dollar at Hinky Dink's dirty den for dreary drinkers, and, then, for First-day's spiritual sustenance, I stock up with three pint flasks of whiskey and a half-dozen bottles of beer. On the way to my loveless home I fall and smash all my bottles, arriving empty-handed at the place that passes for my residence. Tell me, am I the richer or the poorer for the mishap that has befallen me? Am I better off or worse off because my cargo of grog has gone to the gutter without being strained through a man?

WHAT is the effect of this commodity on the health of the human body?

Dr. N. S. Davis says:

Alcoholic drinks are poisons in the same sense as are opium, arsenic, chloroform, etc., and should be sold under the same laws as these poisons.

Dr. Norman Kerr says:

Alcohol vitiates the blood, inflames the stomach, overtaxes the heart, destroys the kidneys, hardens the liver and softens the brain.

Sir A. Thompson, M. D., says:

There is no vital organ of the body in which there is not induced, sooner or later, more or less disorder and disease by alcoholic drinks.

The *Scientific American* says:

It is our observation that beer drinking in this country produces the very lowest kind of inebriety closely allied to criminal insanity. The most dangerous ruffians in our large cities are beer drinkers. Recourse to beer as a substitute for other forms of alcohol merely increases the danger and fatality.

A few years ago, when the cholera epidemic struck New Orleans, Dr. Cartwright in his report, said that 5,000 cases of cholera were reported among the drinking class before the disease "struck a single sober man."

I cannot better close this hasty survey of what the saloon does for its patron than to quote the solemn and dignified language of the United States Supreme Court in the case of Crowley vs. Christenson, 137 U. S., 80. Speaking of the effect on the patron, the Court says:

*The injury, it is true, first falls upon him in his health, which the habit undermines; in his morals which it weakens; and in the self-estimate which it creates. But, as it leads to neglect of business and waste of property and general demoralization, it affects those who are immediately connected with and dependent upon him.*

The fourth peculiarity of this very peculiar traffic is its method of defense. It must be admitted by friend and foe alike that liquor traffic is now on the defensive. It is endeavoring to show cause why it should not be sent at once to the electrical chair.

I am far within the limit of safety when I say that a large majority of the statements made in the saloon's defense are deluge and cold-blooded falsehoods. What can it do? Any man who will keep a saloon may be counted on to lie in its defense. One thing the saloon cannot stand is truth. If every American citizen could know the saloon exactly as it is, the honest institution could not endure the storm of indignation for one short period of months.

A few nights ago I went out to No. 10 South Clark Street and spent half an hour in a saloon owned by a Chicago alderman. There is anything more like hell this side of brimstone pit, I do not know where to find it. About 250 men were in the place, not a happy face, not a cheerful countenance, not a hopeful expression could I find in that drinking, swearing, quarrelsome crew of besotted wretches.

Profanity galore, the ribald song, maudlin jest, the obscene story were to be heard on every hand. It was a seething, restless, unhappy, vicious and dangerous company of men, fit material for rapine and slaughter in case of some great riotous outbreak in the city. If this aldermanic sin of iniquity, and thousands more that are almost as vile, could be exposed in all their utter abomination to the gaze of the good citizens of Chicago, there would be a shudder of horror and a rebound of indignation that would demand their destruction.

What the saloon wants is fiction and not fact, hence in their advertising material and in the editorial utterances of their trade journals they seldom tell the truth.

The *Brewer's Journal* of New York, in its issue for June 1, 1908, said editorially:

The American Federation of Labor has issued a general appeal to all American workmen to oppose Prohibition and hundreds of state and local labor federations have endorsed the appeal.

The *American Brewer*, New York, in its issue for July 1, 1908, declared editorially:

The American Federation of Labor, in a statement to its members, announced that Prohibition throughout the United States would result in disaster and another panic.

In a signed statement, issued officially July 17 by the National Model License League, from its Louisville headquarters, is the following assertion:

The following quotation is from an official statement of the American Federation of Labor: "The continued growth of Prohibition and the destruction of the brewing and distilling interests will result in the farmer, the allied trades in all the lines of manufacture being made to suffer great losses by destroying the markets for their products."

FRANK MORRISON, SECRETARY OF THE AMERICAN FEDERATION OF LABOR, IS AUTHORITY FOR THE STATEMENT THAT THE FOREGOING PUBLICATIONS ARE UTTERLY FALSE.

What apology can an honest man make for



tride that will print a fake newspaper and fae religious newspaper at that? And yet kaly this the liquor men have done in the asc of the Caddo Advertiser, which is not a ewpaper at all, which has no subscription stand no office of publication and which is imly a cheat and a fraud, assuming to be ufished in the interest of religion, but aring numerous articles friendly to the raic and seeking to give such articles added nmeritized weight because appearing in a hristian publication.

I flaming poster scattered over the counry the liquor trade claims to have used an products during the previous year to hextent of \$110,000,000. The Depart- ment of Agriculture gives the figures at less he half that sum.

my own county, which goes dry at ten ock to-night, the liquor men during a ruous campaign have filled the newspa- ers with falsehoods and flooded the cou- try with printed matter devoid of rdh.

aloon apologists junket about the coun- ry to discredit Prohibition, but as in the al of the Milwaukee Sentinel, the ingenious ver seems to have prepared the account of ntrip before starting south, and so their arcle exposing the failure of Prohibition in Birmingham is printed two days before the wter of it had reached that city.

ur opponents are often distressed because sthey say, Prohibition breeds hypocrisy. h was ever a more precious lot of hypocr- ises found on earth than the bunch of waukee brewers protesting their love of a and yet falling over each other in their ear desire to help Michigan criminals rilate the statutes of the State?

But time fails me to tell a tith of the de- tention of the bribery, of the threats and vcotting which constitute the saloon's y method of defense. You who hear me w that the saloon fights by no fair and rorable methods; that it secures its ends, feat legislation, controls public officials ad evades punishment by means that will t bear the light of day.

THOUGHTS ON PRAYER.—Here is a hint o those who fidget and fret and fuss. Go to the silence at certain times of the day. he need not necessarily retire for formal ay. But in the silence you will find the ace and strength of prayer. In withdraw- ng from the presence of things and getting ouch with the great sources of power, ou will find the peace and strength of ay. You will absorb power.

Slip away for ten minutes and tranquilly cture your work before your mind's eye a triumphant and completed whole. uiet your spirit, holding yourself open to e Divine currents, feeling that you are hannel for your measure of the central ower, and you will emerge sustained and othed by the inflow from the central sea. ou will go forth to your work able, like the et's brook, "to make a pastime of each ary step." Withdraw into the deep si- lence; there is no other way to fling off the adow of fear, to banish the news and bats e worries and flurries.—EDWIN MARK- AM.

OUR YOUNGER FRIENDS.

THE BOY WHO IS TRUSTED.—How people do trust a truthful boy! We never worry about him when he is out of our sight. We never say: "I wonder where he is; I wish I knew what he is doing." We don't have to ask him where he is going or how long he will be gone, every time he leaves the house. We don't have to make him "solemnly promise" the same thing over and over. When he promises, "Yes, I will," or "No, I won't," just once, that settles it.—*Young People's Paper.*

TO MAKE A HOUSE INTO A HOME.—The biggest blunder you ever made was when you let your boy run things. What Young America needs above all things is untiring, uncompromising, gentle and affectionate parental authority. He likes it. Bring him up by it, and twenty years from now, after you are gone, if you could get within earshot you'd hear him praising "the way father used to do."

Recreation is a necessity, but in a home where the mother and her guests sit for hours at the card table playing for prizes, leaving the children in charge of servants, no amount of church-going and profession of belief will avail to develop character in those children.

Home is the real test of character. No saint is ready for translation till he can live wisely, courageously, bravely, amiably and consistently at home. Self-control and silence know how to keep house—how to transform a house into a home—and will-power and good sense will teach one when and how long they should be exercised.—*Parish Visitor.*

HOW PUSSY GOT HER NAME.—Did you ever think why we call the cat "puss"? A great many years ago the people of Egypt who had many idols, worshipped the cat. They thought she was like the moon, because she was more active at night, and because her eyes changed, just as the moon changes, which is sometimes full, and sometimes only a bright little crescent, or half-moon, as we say. Did you ever notice your pussy's eyes to see how they change? These people made an idol with a cat's head, and named it Pasht, the same name they gave to the moon; for the word means the face of the moon.

The word has been changed to "pass," and finally "puss," the name which almost every one gives to the cat. "Puss," and "Pussy-cat" are pet names for kitty in all parts of the earth.—*Young People's Paper.*

In answer to a letter from *The Sunday School Times*, Luther Burbank, the "Plant Wizard" of California, wrote the editor the following letter. It should be taken at its face value by every boy and girl and man and woman in the Sunday School, for Luther Burbank is one of the men who knows what he is talking about, says the S. S. Times.

"If I answered your question simply by saying that I never use tobacco or alcohol in any form, and rarely coffee or tea, you might say that was a personal preference and proved nothing. But I can prove to you

most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

"To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this force, if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work 'puttering,' and have to give it up, owing to an inability to concentrate their nerve force.

"Even men who smoke one cigar a day cannot be trusted with some of my most delicate work.

"Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand plays in a watch—destruction.

"I do not think that anybody can possibly bring up a favorite argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens, and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him.—LUTHER BURBANK, "Burbank's Experimental Farms, Santa Rosa, California."

CARE should be exercised in gathering books for the home library. Our lives are affected more largely than we are aware of, perhaps, by the literature we read. This is especially true of children and young people, whose character is in process of formation and who are most impressionable. One good book carefully read in early life may influence the whole future career for good; while the reading of an impure publication may seriously impair the moral sensibilities of a boy or girl and suggest the beginning of a downward career that may end in disgrace, poverty and wretchedness.—*Parish Visitor.*

FINDING WORK IN THE OLD TIMES.—Paul was a sail and tentmaker and there was plenty for him to do wherever he went. In Corinth he found very quickly after his arrival a man, Aquila by name, who was also a stranger there. Aquila had been in Rome, and the emperor had commanded all Jews to leave the city, and so he and his wife had found their way to Corinth, and here they had found work and a home. Into their house Paul came, and as they were of the same trade they all worked together. This was before the days of huge shops and factories; men worked in their homes, one and two together. They were bound by no rules of hours or of piece-work. They were not asked when they applied for work if they were "union" or not. The man who

wanted to work if he found it to do, did it and got his pay. Paul was more than a tentmaker. Like many of the Methodist preachers of England, who work all the week in mine or on farm, he employed his rest days in preaching the Gospel of Christ. He supported himself by his work, he helped others by his preaching.

**HE JUST THREW A STONE.**—A boy working in a garden in the village of Grafton, Ohio, saw a dog passing along the street, and, as boys do, he picked up a stone and took a throw.

The stone hit the dog, and the canine ran under the feet of a team of horses. The horses ran away and dashed into the front of a store.

A man in getting out of their way fell and broke his leg. A man and a woman in the store were badly hurt. The damage to the store was a hundred dollars. One horse was killed and the wagon smashed, and that counted up two hundred dollars more.

It may be fun to throw a stone at a dog, but sometimes the thing doesn't end with a laugh. In this case the boy who did the laughing is in jail, and wishing he had not thrown that stone.

**BOYS AND A HORSE.**—One day a poor old woman drove into town in a rickety spring wagon. She tied her horse to a post near the school-house. It was about as bad-looking an old horse as you ever saw. The woman hobbled away with feeble steps to sell a few eggs which she had in a basket. Just as she was out of sight the bell rang for the noon hour, and a crowd of jolly, noisy boys rushed out of the school-house. The air in a moment was full of their shouts of laughter.

"Halloo! See that horse!"  
"Ho! ho! ho! Whoever saw such a looking old thing!"

"As thin as a rail!"  
"You can count all his ribs."

"He looks as if he hadn't spirit to hold his head up."

"Looks half-starved. Say, bony, is there enough of you left to scare?"

Two or three boys squealed in the ears of the horse and gave him small pokes; others jumped before him to try to frighten him.

"Let's lead him round to the back of the building and tie him there, so that when the folks he belongs to come, they'll think he's run away."

"He run away!"

"Say, boys," put in one boy, in an earnest voice, "there's no fun in tormenting such a poor fellow. He does look half-starved—yes, more than half. I should say. And we all know it isn't good to feel that way, since the day we got lost in the woods nutting."

Have you ever noticed how easily boys—and men, too, for that matter—are led either into kindness or cruelty? One word in either direction and all follow like a flock of sheep. Wouldn't it be good for boys to remember this, and to reflect upon how far they may be called on to answer for the influence they may exert over others?

The boys stopped their teasing and began to look at the horse with different eyes, while one of them brushed the flies off him.

"Let's tie him under that tree," proposed a second; "the sun's too hot here."

"Look here, boys, I wish I could give him something to eat while I'm his standing."

"Can't we?"

"A real bang-up good dinner, such as he hasn't had for a century, by the looks of him."

"Let's do it. I've got a nickel."

"I've got two cents."

"I'll give another nickel if you'll come over to father's feed store."

More cents came in. The man at the feed store contributed a nearly worn-out bag, and in a few moments the poor old horse was enjoying a good meal of first-class oats.

By the time he had finished the old woman came back, her basket filled with groceries, for which she had exchanged her eggs. The chord of sympathy and kindness, once touched in the careless yet well-meaning hearts, continued to vibrate. We all know how one taste of a kind act makes us long to taste more. "I'll lift your basket in," said one, respectfully.

"See, here's a lot of oats left. We'll put 'em in the wagon."

"She looks pretty near as starved as the horse," came in a suggestive whisper.

A few small contributions from lunch baskets were hastily wrapped in a piece of paper and laid on top of the basket.

"Now, I'll untie."

The old woman was helped in as if she had been a queen. And every boy's heart glowed as the quivering voice and dim eyes bore a burden of warm thanks as she drove away.

Those were every-day school-boys. There are millions and millions like them, only they do not quite realize what a spirit of loving-kindness dwells in their hearts. Let it out, boys and girls; for it is you who are to lift this whole world into an atmosphere higher, sweeter and brighter than it has known before.—*Parish Visitor.*

**FATHERS, BE NOT SO ENROSSED** in amassing wealth to leave to children that the child himself is lost to you and to the world.—*The Congregationalist.*

**A PROPHET IN A PULPIT.**—He liveth with his ears open toward God and his eyes upon the future. If God had some new message to speak he was first to hear it. If out of the future some new vision of supernal light was dawning he saw it first. He believed God was continually speaking and he heard him first. Consequently his sermons were always fresh and vital. There was always in them the note of the seer. One felt quite sure in going to the church he would not hear the same platitudes he had been hearing all his life, but that some [fresh opening] toward heaven would be given, some new seed of thought fall to germinate into helpful truth. He seemed to come into the pulpit as a prophet straight from God. He could hardly wait for the service to be through, so eager was he to speak the word God had given him. There is hardly any truth now at the heart of all our best life and thinking that he was not preaching thirty years ago. And he kept this seerlike quality to the end.—*Christian Work.*

## PRAYER.

Lord, what a change within us one short hour spent in Thy presence will avail to make! What heavy burdens from our bosoms fall! What parched grounds refresh, as with a shower we kneel, and all around us seems to lower; We rise, and all, the distant and the near, Stands forth in sunny outline, brave and clear; We kneel how weak! I rise how full of power! Why, therefore, should we do ourselves this Or others,—that we are not always strong? That we are ever overcome with care.

That we should ever weak or heartless be, Anxious or troubled, when with us is prayer, And joy and strength and courage are wit

## Bodies Bearing the Name of Friend

MONTHLY MEETINGS NEXT WEEK (Second Month to Third Month 5th):

Gwynedd, at Norristown, Pa., First-day,

Month 27th, at 10.30 A. M.

Chester, at Media, Pa., Second-day, Second

28th, at 10 A. M.

Cornwauke, at Concordville, Pa., Third-day,

Month 1st, at 9.30 A. M.

Woodbury, N. J., Third-day, Third Month

10 A. M.

Salem, N. J., Fourth-day, Third Month 2nd,

10 A. M.

Abington, at Horsham, Pa., Fourth-day,

Month 2nd, at 10.15 A. M.

Birmingham, at West Chester, Pa., Fourth

Third Month 2nd, at 10 A. M.

Goshen, at Malvern, Pa., Fifth-day, Third

3rd, at 10 A. M.

QUARTERLY MEETING, Burlington and Buc

Burlington, N. J., Third-day, Third Month

at 10 A. M.

MARIANNA V. WOOD, a minister from Jackson, N. Y., attended Yonge Street Four Months' Meeting, Pickering, Ontario, Canada, First Month and 30th. Also with Louisa J. Richardson as companion attended West Lake Four Months' Meeting at Bloomfield, Second Month 5th and 6th. From Lake they proceeded to Mariposa where they visit some families, remaining over First-day, the 10th. They also had one appointed meeting. From Mariposa they went to Pickering and from there expect to visit Yonge Street.

Friends of Canada have lately forwarded a petition to the Premier, Wilfred Laurier, setting forth the name of Friends respecting the proposed navy. It should be the house for the second reading. It should be submitted to the people.

Friends of Bloomfield have decided to hold a week meeting in that place, which has been laid off for some time.

Sarah C. Richardson from Pickering also attended West Lake Four Months' meeting, and Joseph Claiborne attended Yonge Street Four Months' Meeting here, Pickering—each on the above dates.

By appointment of the Yearly Meeting's Committee a meeting for worship was held in the Northern District Meeting-house at Sixth and Noble Streets, Philadelphia, last First-day, the 20th instant, at 3 P. M.

LANSLOWNE and Media Friends are sending out letters of invitation to their members and some of them to attend a Conference at the Media, Pa., Meeting-house, next Seventh-day, the 26th instant, to hear and discuss the following subjects: At 3.30 P. M., "Our Duty toward Those Who are Without," to be introduced by Walter W. Haviland. At 4.15 P. M., "What Constitutes an Efficient Religious Periodical," by Sarah W. Elton.

A supper follows the discussion of this, and then, at 7.30 P. M., remarks by Isaac Sharpless on "The Difference Between Present Day Conditions and Those of George Fox's Day," and at 8.20 P. M., "Primitive Christianity and Our Work of To-day," by Alfred Garrett.

THE OLDEST HOUSE IN BARNSTABLE COUNTY, MASS.—A "QUAKER'S" HOUSE OF 1600.—AS we go to press receive the following extract from a Boston paper: "Brewster, Feb. 12.—The oldest house on Cape

1860, is now being moved from its present site in West Brewster into the adjoining town, thence, where it will be shortly remodelled into a magnificent summer residence by J. D. Anderson, of Tl. Connecticut.

T ancient landmark of more than two centuries built for one of the first settlers of Brewster, John Dillingham, by Isaac Winslow. It has always been known as the "Old Dillingham place," the Dillinghams, very recently, being the only family who owned it therein since its erection. On one of the large bays in the attic there are cut the figures "1690," referring the year in which it was built.

J. Dillingham came to Brewster, then a part of Lincoln, from Sandwich, but he was born in England in 1630. His father, Edward, was one of the first to settle in the town of Sandwich [1637]. John was a member of the Society of Friends, and records show that meetings were frequently held at his house. He was a large landholder, and appears to have been the richest of the Sauquoet settlers. His first wife was Elizabeth Peake, of Sandwich, to whom he was married in 1650. His second wife was Elizabeth, who died aged seventy-three, 1720. He lived a quiet life, and died aged eighty-five, May 21, 1715, and was buried in the old cemetery, west of Sauquoet village.

Correspondence.

FIRDA.—The greatest encouragement arises from the fact that the most possible conditions have been provided the human race have not been able to suppress their yearning for the soul to come directly into the presence of the Infinite.—J. E.

CIO.—I have long felt badly on account of the attitude of some of our members towards what seems to me very cruel and wicked sport, that of hunting and killing our dumb animals.—I. P. B.

CRABO.—Sometimes when a liver sober-minded class of various denominations speak of the hunger thirst they feel for something more than they can obtain in their places of worship, where there is a prescribed service and a ministry which has to be prepared by study. I think it is a gathering to Friends of such a kind as has already been convinced of the very same truths as Friends were convinced of in the rise of our Society. Only the other day I heard a young woman speak of how the Lord had required her to lay aside her ornaments of gold, even to her wedding ring, and she also expressed her joy and gladness in this, and that she was so satisfied with Jesus for He was so precious to her. I do not think any person had ever taught her anything about these things. It was the first I ever saw with her.—A. B. C.

Westtown Notes.

WILLIAM EVANS, J. Hervey Dewees, Mary R. Wilkins and Mary Emlen Stokes were at the School over 2nd day, representing the Third Month visiting committee.

R. WARREN BARRETT spoke to the boys First-day talking on the civic responsibilities of the men of this country, and Margaret M. Reeve gave the girls a talk on "Twentieth Century Ideals and Services for Twentieth Century Girls." Both addresses were of unusual interest.

The Weston Election Contest took place on the evening of the 19th instant, and was a very pleasant and successful event. Ten boys and girls, five of each, elected, and the honors were given as follows: Leah T. Dabury and Anna G. Mendham, first and second honors for girls, William E. Cole and Fred T. Hollowell, first and second honors for boys. George Vaux, Jr., Alice W. Roberts and William V. Dennis acted as judges. About two hundred and fifty visitors were present.

MARTHA FALCONER gave the Sixth-day evening lecture last week, on preventive measures in reform work. Her interest in the address was naturally increased by the fact that the Girls' House of Refuge, of which Martha Falconer is the head, has been moved to within three miles of Westtown, where new buildings on the cottage plan have just been erected.

Gathered Notes.

[WHILE our word "Gathered" signifies that the notes under this head are generally quotations, we have also scribe the credit of them the present week mostly to The

Christian Work and Evangelist, which is the most prolific of such matter among our exchanges.—E.O.]

The increased cost of living, coupled with the cold weather, has much the same effect on the poor as did the famine in New York City. The Society for Improving the Condition of the Poor estimates that destitution and suffering this month are one and one-half times as great as in normal periods. The association is visiting and aiding forty-two thousand families now, as compared with fewer than three hundred in 1906 and the early part of 1907. Let us have a prosperity that is prosperous for the poor as well as the rich.

The Department of Commerce and Labor is spreading broadcast the information that Chinese eggs can be sold for two cents a pound—without the shells, too. The eggs are dried by a special process. It is estimated that China produces 800,000,000 eggs a year.

FOR A SINGLE MORAL STANDARD.—Every decent man and woman in America will honor B. F. Carroll, wife of Iowa's governor, for her bravery in launching a State-wide movement for the teaching of the responsibilities of motherhood to the girls in the public schools. In addition, she declares that both boys and girls must be taught the single moral standard, and she proposes to call a State convention in Third Month, at which time any legislation that will help along that line will be framed up. "Whether my husband is re-elected governor or not, I shall go before the next Legislature and do what I can for securing laws that will aid in this work," said B. F. Carroll. "I here must not be a double standard of morality for men and women. The race must be preserved, and only personal purity will do it." It is unfortunately true that the morality of men and of women in our country is viewed from different standpoints. Men often escape even criticism for social sins that would cause a woman to be put in the stocks. The purity of the woman is more above that of the man. When, then, make a distinction in favor of men when they commit offenses for which women are condemned?

SHOULD the church go into politics? Governor Hughes recently, in an address at the Free School of the Free Society in New York, said: "The longer I live, the more I am convinced that what we need is not legislation, but moral character. Religious doctrines cannot be inculcated in our schools, but there must be somewhere where moral power is generated. I am not in favor of the church or synagog going into politics as such. The church and synagog of faith into the political arena. But men of faith who have been cultivated in places where the love of God and man has been inculcated must go into politics and fight valiantly. Here is the source of power."

LENT has begun. Catholic regulations for Lent read, in part, as follows: "All week days of Lent from Ash Wednesday to Easter Sunday are fast days of abstinence from meat, with the allowance of a moderate quantity of fish in the evening. The church excuses from the obligation of fasting (but not of abstinence from flesh meat, except in special cases of sickness) the infirm, those who are attaining their growth, those whose duties are of an exhausting and laborious character, and all who are engaged in the study of letters, and all who are in the United States, working people and their families, "who cannot observe easily the common law of the church, are dispensed from the obligation of abstinence on all days of the year, except Fridays, Ash Wednesday, Holy Week, and Christmas eve." So Lent is robbed of its terrors for most good Catholics.

The largest and most valuable cargo of crude rubber ever landed in the United States has been brought to Brooklyn by the steamer *Caenese*, from Brazil. She carried 1,400 tons, worth \$3,000 a ton, or \$5,400,000.

CHRISTIANITY is eternal, and scholarship can never permanently hurt it. This too must be remembered, that the day of discussing problems simply among ourselves is gone by. The people read and think now.

Each one generally reads both sides and comes to his own conclusion. Nothing is gained by calling conservative people "old fogies," nor by calling radical scholars "atheists." All are seeking the light. Out of all this discussion will rise "the things that cannot be shaken."

ANOTHER significant thing happened in New York the other day. The school teachers of the State of

New York, assembled in this city for their annual convention, organized a State Branch of the School Peace League, which is rapidly spreading all over the country. So prominent a man as Assistant Superintendent of Schools Andrew Edson was made president of the new organization. The increase of interest among teachers in this most rapidly advancing movement of our day has been very noticeable of late. Hardly a convention of teachers comes to our notice but we find that they are giving up one session to this great movement.

IT'S EASY to think that this children of to-day don't have so much fun as we did at their age; but they have some new sports that do not yet make us envy them. Here are children gliding down from high balconies on small blimps, and then diving into water. The children call it "aeroplan swimming," a combination of the arts of the bird and the fish.

WITH regret we chronicle the launching of the first vessel of the Australian navy. The wife of the British Premier Asquith in christening the vessel, said: "First born of the commonwealth of Australia's navy, I name you *Paranara*. God bless you! May you uphold the glorious traditions of the British navy in the dominions over seas." God's blessing is invoked alike in peace palaces and torpedoed destroyers.

SACU went out to look for his father's asses and found a kingdom; Frank Erwin was digging an irrigation ditch the other day in Arizona and found a prehistoric village. He unearthed utensils and skeletons, a wall twenty feet long and tables bearing what appears to be writing. The Smithsonian Institution has been notified of the discovery.

WE are glad we don't live in Alaska. This winter up in Nome and Fairbanks districts they have been having temperatures seventy degrees below zero. Two travelers entering one of the roadhouses on the Valdez trail came upon the bodies of four men frozen to death. No, we are content to go without Alaska gold and so avoid Alaska cold.

MORE than 4,000,000 acres of public lands, included in the forest domain, have been thrown out, and will be available for homestead settlement by the action of President Taft when he approved the plans for the reclassification of forest lands, which was formulated by Gifford Pinchot.

SAN FLEIGH of the HOMELESS.—The following letter from a typical member of the "Down and Out" Club at the Bowery Mission, recently visited by President Taft, throws a flood of light on the hard experiences of the homeless in the great metropolises. The letter was addressed to the Financial Secretary of the Mission.

NEW YORK, December 20, 1909.  
Dear Sir.—The writer of these lines, a German officer, is without employment since about August 19, 1909. Last Saturday night another poor man, who lives beside me in the park, said that Mr. John C. Earl, of the Bowery Mission, would help me. If I told him my wife was sending me money from Germany to come back home, I had eaten nothing that day, and the police put me off the night, so I lost the other man and walked about all night, so I could get nothing on Sunday. He said that if you had not given me that food on the Monday I think I would have died.

From about August 10th I have been walking from office to office, from factory to factory, without result. My money, saved during the time I had been working, is now already about ten days gone and only with the greatest economy I could keep me so long. I have to live "down and out." I only was eating "free lunch." At noon time I would venture into a crowded saloon, when the lunchman was too busy to see if you had a glass of beer or not, and I would take a plate of soup and some bread, and in the evening I eat cold "free lunch."

The hardest thing for a poor man without a home is how and where to spend the night. After about 5:30 p.m., when the offices were closed, I went to the reading room in Cooper Union and stood there, usually till one o'clock. When there was any service in a German Protestant Church, I went to church, sometimes I went to the Rescue Mission or the Bowery Mission. When it was too cold to walk the streets, or raining, I would spend five cents for beer, if I had it, in a saloon on the Bowery, where you can have free lunch and sit the whole night for that five cents. In those saloons you can see all classes and characters of people—poor men of all ages,

sitting sleeping on a chair, or laying on a newspaper on the floor, who I do know prefer a bed to a drink, and who are anxious to obtain work of any kind.

I have been in the Bowery Mission Bread Line several times. We would start about one hour or more outside the doors opened, and me and the other poor men were all so glad when it was one o'clock; hungry and freezing men, all waiting for a cup of hot coffee and rolls. You can believe me that it is not so agreeable to stand one hour or longer outside on the street in this winter time, without anything in the stomach, freezing and shaking one's feet. Some in this Bread Line are well educated, and have seen better times like me. Most of the men praised the Bread Line, and a few were making fun about it. I can say, for my part, that no poor man can be thankful enough for this institution; and how different you feel after having a hot cup of coffee, that makes you feel better and warmer! Out of the conversation of some I heard that, after having had their cup of coffee and rolls, they would try to get back on the end of the line to secure another portion. I cannot say if they have been lucky in their trial; I never was. I went, after having had my portion, downtown for to get me the first morning paper and look for a position, the same as the other men do.

I repeat once more that I praise the Lord for the night that I heard of you. In my country, Germany, are not so many poor men as there are here in this city. Every poor man has a home or a bed; also there is more work. I have been employed in the greatest cities of Germany—Berlin, Hamburg, Cologne, etc.—but I have never seen so many men without work as in New York; also, I imagine that it is easier to secure a position in the old country, therefore I wrote home to my wife for a ticket to go back to Germany. Thanking you for kindness done to me, and begging your pardon for disturbing you so long. I remain, very respectfully yours,

W. ERDELEN.

[When work opens up on the farms, we will ship thousands of these men to where their labor is in demand; but, in the meantime, any assistance you can render in helping us to tide them over the remainder of the winter will be gratefully received by John C. Earl, Financial Secretary of the Bowery Mission, 62 Bible House, New York City.]

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The election for magistrates and some other city officials took place in Philadelphia on the 15th instant, which was carried by the Republicans with large majorities.

On the 10th instant a strike occurred among the employees of the Rapid Transit Company, in this city, and the street cars generally stopped running. On the 21st, many cars resumed their regular trips, but during the day much disorder resulted and several cars were attacked and injured by mobs. The mayor issued an order for the enrollment of three thousand additional policemen to preserve order. On the 21st, the effort to move the cars was virtually suspended on several lines. The State of New York has provided a law which, when a public official is found to be drinking to the point of intoxication, he may be removed from office. Recently a case came up in which the mayor of a certain town was the party accused and he was ousted from his office. The matter was taken into litigation and carried to the supreme court of the State. The ouster was upheld by a decision of the court.

After three years of investigation, the New York State Water Supply Commission estimates that 1,500,000 horse power is running to waste in that State. If developed, as the engineers say it can be, it would be worth at least \$15,000,000 a year.

The Hudson County Grand Jury has voted unanimously to indict, with one exception, the directors of the National Packing Company, a New Jersey corporation, known as the Beef Trust, with offices in Chicago and Jersey City. The indictment, which is the result of the cold storage investigation to determine the cause for the increased cost of living, is for conspiracy to conspire to the public and to the price of cold storage officials, and Assistant Prosecutor George T. Vickers, of Hudson County, said that when beef that has been in cold storage for any great length of time is put through a chemical process of bringing it back to its apparent normal state, it conveys germs and microbes and is injurious to the public health. He says that this is the result of the crime committed by the trust, and that it is beyond the jurisdiction of the courts to inflict punishment.

On the 17th instant a heavy snow storm occurred in

many of the Western States. In Ohio twenty-four inches of snow fell. The coldest weather of the winter prevailed in western Kansas, Colorado and parts of Wyoming on that day. The cold also was very severe in Oklahoma, Texas and other portions of the Southwest. In Colorado some of the mountain districts report as much as thirty degrees below zero.

Cottontail food has lately been put on the market in this country. It is said to be rich in fat-forming and heat-producing material, and is altogether a more complete food than wheat or oat flour.

In the National Sugar Refining corporation, of New York City, has paid to the Government \$604,304, the same being duties withheld, presumably by fraud of some kind. This makes \$3,435,263 recovered from sugar refiners, the American Company (or Trust) having paid \$2,135,486, and the Arbuckle Company \$605,573.

Director Neff, of the Board of Health, in this city, is desirous of organizing a corps of professional nurses, employed by the city, who will go into the homes of the poor and instruct mothers upon the proper care of infants and young children. By such measures alone he said, can the frightful sacrifice of young lives that is now going on be brought to a halt. "Most infants die because of the ignorance of their mothers," he said. In the National Sugar Refining corporation, of New York City, other agencies for the assistance of poor women, all of which were excellent, but not enough in themselves. The Director was emphatic in declaring that the appalling death rate of infants could only be stopped by some such remedy as has advocated.

Alaska has produced, since it was purchased in 1867, 1,000,000,000 bushels of wheat for agricultural investigations. In the Inokko district, the central Kuskokwim Valley and the new Haiditurov district, now partially finished by the United States Geological Survey, disclose new placer gold districts which promise very heavy returns.

A recent despatch says: "Twenty-one railroad systems in the United States pension their employes, and more than 500,000 are benefited through their contributions upon those lines are eligible to the benefits, according to a statement compiled by the Bureau of Statistics of the Department of Commerce and Labor. Four of those systems have made the retiring age sixty-five years and the others hold it at seventy years. More than forty-five hundred pensioned railroad men in the United States received nearly one million dollars in 1907."

Announcement has been made that Rabbi A. J. Levy, pastor of a large congregation in Chicago, had closed the purchase of thirty-five thousand acres of farm lands in Pierce County, Ga., to be used in the Jewish agricultural movement, which was started in 1880.

A new method of vacuum cleaning has been invented for sweeping the streets in cities, etc. In one of the most successful, rotating brushes gather the refuse and dirt, and pneumatic power sucks it up into conduits where the heavier parts are deposited in closed receptacles and the finer dust is carried on to closed conduits where a certain amount of moisture causes it to be deposited in silt, in which form it can be cleaned up and carried off. It has been found that this method will clean in one hour as much surface as can be done up in six hours by the old-style sweepers, which are brushes drawn by horses.

A despatch from Washington says: "An estimated value of \$112,470 is placed by Captain W. E. Jacobs, U. S. revenue cutter *Thetis*, on the birds' feathers and skins seized by his command, which were taken from the Laysan and Lisianski, where they had been gathered and stored by Japanese in violation of President Roosevelt's proclamation designating the islands as a reserve and breeding ground for birds of plumage. Twenty-three Japanese were arrested at the time and have been taken over to the United States marshal at Honolulu for trial."

A recent invention, called the signagraph, is said to make it possible for a person to sign his name forty-eight hundred times in an hour. The new instrument contains ten fountain pens, and is so designed that by using one controlling monitor pen, ten signatures can be made at once. By previously arranging the documents to be signed, the penman can sign them all simultaneously by simply turning a feed handle placed at the left of the instrument. It is claimed for the signagraph that there is no loss of individuality to the signatures, and that the physical exertion of signing ten documents at once is no greater than signing one.

**FOREIGN.**—The third Parliament of King Edward VII. is expected to be the simplest character in the world connected with the state opening having been postponed to the 21st instant. In the interim measures are

to be taken to remove the difficulties confronting Government. These latter are due not only to divergent interests actuating the various parties constituting the coalition majority, but also to well-defined divisions within the parties and themselves. The means of grappling with the great issues brought in the recent appeal to the country. Premier Asquith has filled all the vacancies in the ministry.

The new election reform bill prepared by the Pr. Government has caused an earnest protest from Socialists. The bill refuses to grant the universal franchise which the party has been demanding. Meetings of Socialists have been held in hundreds of places to condemn the position of the Government. In Frankfort the disturbances resulted in which from two hundred to three hundred persons were injured.

The widow of the late Prof. Curie, of Paris, is distinguished as being a successful research worker in connection with polonium, an element which is described as five thousand times rarer than radium. She succeeded in obtaining a tenth of a milligramme of a new element, and states that it possesses a radioactivity superior to radium.

Eggs are abundant and cheap in Europe and constitute the main article supporting the market. They pay a duty of five cents a dozen and shipping charges four cents and still compete with the fresh American eggs, if not with the eggs in storage. Many cases of eggs have recently arrived in New York from Germany.

It is stated that peace strength of the German army now stands at 620,000 of all ranks, but there soon will be over 800,000 men, including the training two weeks or a month every year, and altogether are over four million trained men in the German empire. The Government has upon its lists 4,345 horses and 41,727 motor cars of all sorts, which will be drawn upon in an emergency.

#### NOTICES.

**TRACT ASSOCIATION OF FRIENDS.**—By direction of the Board of Managers of the Tract Association Friends, a special meeting of the Association will hold at 2:30 p. m., Fifth-day, the tenth of Third-month 1910, in the Committee Room of Friends' Meet House, Fourth and Arch Streets, Philadelphia.

This meeting is called to consider the subject changing the Constitution of the association. Friends who are interested in the work of this association are requested to attend this meeting.

EDWIN P. SELLEW, Clerk.

Philadelphia, Second Month 21st, 1910.

**NOTICE.**—In response to a solicitation for an increased membership in Friends' Institute, lately set out, over two hundred persons have joined. The Board of Managers wish to welcome these new members, and also cordially invite all Friends to visit the new commodious committee and rest-rooms, and members in order that the Institute may extend usefulness.

**NOTICE.**—The Board of Trustees of Corinth Academy, Ivor, Va., desire to thank Friends of Philadelphia in vicinity for the kindness shown their Principal, HOWARD J. COPPOCK, when he was in that community, a few weeks ago, asking financial aid for the School. The amount desired has been raised.

**WESTWON BOARDING SCHOOL.**—The stage will pl. trains leaving Broad Street Station, Philadelphia, 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met when requested. Stage fare, fifteen cents per P. M., with five cents extra way.

To reach the School by telegraph, write West Chest Bell Telephone, 1114-A.

WM. B. HARVEY, Supt.

**DIED.**—At her home in Hancock, on the twentieth of Tenth Month, 1909, REBECCA BACON PIERCE HAINES, in the sixty-eighth year of her age; she was the daughter of Ezra and Phebe Haines, and a member of the Methodist Episcopal Church of Northampton, Northern District. She was the mother of many, and the blessing of those who were ready to perish rest upon her.

—at her home in Hancock, on the twentieth of First Month, 1910, ANNIE HAINES HUSSEY, wife of Samuel B. Hussey and daughter of Ezra and Phebe Haines, in her sixty-eighth year. A faithful and sincerely marked her daily life, and we trust lamp was trimmed and burning when the sun came.

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The simple life is the eye kept single.

Small confidence is to be placed in a clear  
eye without a clean heart.

For any man has not been a good citizen  
yet, how shall he fit in with "the city of the  
saints, solemnities, whose builder and Maker  
is God?"

For Christ be not thy sin-bearer, who art  
that can be, or would be?  
Art thou equal to that burden thyself for  
self?

The tyranny of Capital and the tyranny of  
Labor are of the same root of all kinds of  
evil.

The Christ of Capital and the Christ of  
Labor is the one Arbitrator and Prince of  
Peace. For Love is the fulfilling of the law  
both.

Shallow indeed is that spiritual life in a  
synagogue or church, which knows no worship  
except through the outward ears.

The One Lord of the Living To-day, Who Once  
Died.

Every human lord ceases at death. His  
power personally to rule men is at once  
continued. But the present power of  
Jesus Christ to rule men as Lord of the  
living is acknowledged. Accordingly He  
is and is more than human. What mere  
men out of all past history can be discovered,  
never much looked back to as a potentate  
of earth, or a prince in science, thought,  
business, or literature, whose influence  
proceeding from him in his present state  
beyond the grave is in the least looked up  
to, recognized as of a present lord or author-  
ity? This differentiates Jesus Christ from

all other men, but not from God. He is  
declared to be "the blessed and only poten-  
tate, the King of kings, and Lord of lords." Whereas for a man death at once cancels his  
lordship, yet for our Lord Jesus Christ, his  
death makes him a more abundant Life to  
the world. "For to this end Christ both  
died, and rose, and revived, that he might  
be lord both of the dead, and the living."  
(Rom. xiv: 9.) What other name is given  
under heaven or among men of a man once  
dead continuing as "lord of the living?"  
Continuing as "Head over all things to his  
church" and people? Continuing as One  
"in us the hope of glory?" Continuing as  
"Christ crucified, the wisdom of God and  
the power of God?" Therefore we can  
differentiate Him from the mere human, but  
we cannot from his oneness with the Divine.

We make no mistake in practically holding  
Christ as our one living and operative church  
authority, and individual Lord and Word of  
God. "I am He that liveth and was dead,  
and behold I am alive forevermore!"—the  
Word and expression of God to the hearts  
of obedient truth-seekers, to the true mem-  
bers of his inward church communion; the  
Minister of the ministry of his waiting wor-  
ship,—a ministry which wants to know  
nothing among men but Jesus Christ and  
Him crucified and risen as the continuing  
present-day Lord of Life and in-speaking  
word of Life to our present every-day  
people. "To-day, if ye shall and if ye will  
hear his voice, harden not your hearts."

A YOUNG man was impressed with a  
sense of duty to ask a certain class-mate to  
become a Christian. He hesitated long,  
afraid of his reception. He knew the man  
was careless and profane. Would it be  
better to use some indirect method of  
approach to him? The Divine Spirit told him  
that this was not the proper way in this case,  
so he determined to go to the man and deliv-  
er his message in a straightforward man-  
ner. His knees shook as he put his hands on  
the knob of the class-mate's door, with a  
prayer for help he entered, went up to his  
friend and said, "James, I wish you'd take  
my Saviour for yours." To his astonish-  
ment James answered at once, with a sob in  
his voice, "I've just been waiting to have  
you say that to me."—Forward.

You may go to heaven without riches,  
prosperity, or health; but you cannot go  
there without faith, holiness, and Christ.

Notes on the History of the Monthly Meeting  
of Friends of Philadelphia.

On a previous occasion some notes on the  
history of the Monthly Meeting of Friends of  
Philadelphia were considered, from its  
establishment in 1682 to the year 1772.\* In  
this year the setting up of the Monthly  
Meeting of Friends of Philadelphia, for the  
Northern District and that for the Southern  
District had left this Monthly Meeting much  
reduced in numbers. In the arrangement  
which was made as to the boundaries of these  
three districts it was agreed that those  
Friends living on Arch Street (both North  
and South sides) and northward of it should  
be members of the Northern District; those  
Friends living on Walnut Street (both North  
and South sides) and southward of it should  
belong to the Southern District Monthly  
Meeting, and that the Friends living be-  
tween Arch and Walnut Streets should be  
considered as belonging to the Monthly  
Meeting of Friends of Philadelphia. The  
house in which the meetings of the latter  
were held at this time was that at the south-  
west corner of Market and Second Streets,  
and was probably nearly in a central position  
as regarded the location of its members.  
A list of members of this Monthly Meeting  
bearing the date of 1773 contains the names  
of more than one thousand persons, men,  
women and children, most of whom no doubt  
were living in this area, probably east of  
Broad Street.

At this period the commotions preceding  
the Revolutionary War were agitating the  
minds of the community, and as interested  
members of it, Friends were deeply affected  
with measures proposed to be taken to  
assert and defend the political liberties of  
the people; yet at the same time they were  
concerned to maintain those religious prin-  
ciples for which their predecessors in religious  
profession had so greatly suffered. It is not  
proposed to enter into much detail in re-  
gard to these events, as the subject has been  
well treated of in an account prepared by  
one of our number a few years ago, entitled  
"American Friends at the time of the  
Revolution" but a few extracts from the  
minutes of the Monthly Meeting may be  
presented by which we may have a glimpse  
of some of the exercises which Friends passed  
through at this time.

In the large number of Friends in this city  
at that time there were many experienced  
members who were bearing heavy exercises,  
but there were others whose attachment to  
our principles was not sufficient to with-  
stand the influences then prevailing, and in  
a concern on this account superior meetings  
issued advices to strengthen the hands of  
the members in maintaining their well  
known testimonies. Thus at a Quarterly

\*See THE FRIEND, vol. lxxvii, p. 297.

Meeting held in Philadelphia, Eighth Mo. 7th, 1775, in the following Minute was adopted:

At a Quarterly Meeting held in Philadelphia the 7th day of 8th Mo., 1775.

"The accounts brought to this meeting which mention the deviation of many members from our religious testimony and principles in the present commotions and trial, having sorrowfully affected the minds of Friends, Monthly Meetings are desired to extend their earnest labor towards such as have assumed a military appearance, and others who discover a disposition to promote measures so opposite to the Religious testimony we have professed to the world and for the support whereof our worthy predecessors suffered so nobly, in order that these so unhappily actuated by a worldly spirit may be reclaimed if possible and if not that the discipline may be maintained against such.

"Extracted from the Minutes.

"JOHN PEMBERTON, Clerk."

In the Monthly Meeting when this was read it was concluded that "the circumstances of divers members of this meeting requiring the care thereby recommended, the Overseers desired that some Friends may be appointed to unite with them in performing it (whereupon to Friends, among them Anthony Benezet), were appointed to the service."

One of the exercising events which occurred during the year 1776 is thus mentioned by John Pemberton in his Journal.\*

"The last summer, on the second day of the week, our meeting-house in High Street was forced open, and a large number of soldiers put in. It appeared to be from a disposition in some to show their authority, more than from real necessity, for there were plenty of empty store-houses near the river, and other places much more convenient; and it did not appear satisfactory to the officers and soldiers themselves. Friends met on Fourth-day, to consider whether it was proper to alter the place of our meeting on Fifth-day; and great unanimity appeared, that it should be held there next day as usual. A few friends waited on some of the principal officers, who received them civilly, and after being informed that the next day was the usual time of our meeting for Divine worship at that house, and that it was our desire to hold it there, with other information respecting the nature of true worship, and our differing from most others in the manner of performing it, they proposed that way should be made for it. We had the house somewhat cleansed, and it was very satisfactory to find that a zeal appeared both in male and female, young and aged, to attend the meeting, which was favored. On First-day the soldiers did not get away until Friends were gathering, yet it was evident they gave as little interruption as they could. The meeting was held to a good degree of satisfaction, and those who had been instrumental to the house being thus occupied, seemed ashamed of their conduct."

The Minutes state that "on the 26th day of 9th Mo., 1777, being the day in course for holding our Monthly Meeting a number of

Friends met when the present situation of things being considered and it appearing likely that the King's army are near entering the city, at which time it may be proper the inhabitants generally should be at their habitations, in order to preserve as much as possible peace and good order on this solemn occasion; it is therefore proposed to adjourn the Monthly Meeting to the 9th day of next month, being the Fifth-day of the week, to be held at 4th St. Meeting-house at the 10th hour in the morning, which proposal being generally approved the meeting is accordingly adjourned to that time."

Another Minute made Tenth Month 31st, 1777, brings to view another aspect of the difficulties and anxieties attending the prosecution of the war, which is as follows: "This meeting taking into consideration the distress and difficulties which now attend and are likely to increase among the inhabitants of this city on account of the great scarcity of bread and other necessities of life, occasioned by the war now carrying on, which has produced great desolation and oppression, and feeling a tender sympathy with the poor and such as may be in want of the charitable assistance of their brethren, judge it necessary that a committee should be appointed in order to inspect more particularly into the situation of such who are in membership with us in the compass of this meeting; and such as are found poor and necessitous, they are desired to relieve and assist according to their discretion, and the Treasurer is desired to supply them with money out of the stock of the meeting for that purpose, and as the love of Truth in this time of general calamity extends beyond the bounds of our own community, we recommend it to the said Committee to apply to such of our brethren who may be willing to contribute by way of subscription, in order that they may have it in their power to be useful to such as may not be strictly in membership, who may be in want; and they are desired to make report of their proceedings to a future meeting. The Committee are Hugh Roberts and others (12 in all)."

In 1778, a report to the Monthly Meeting enumerating some of the trials which individuals had suffered, says: "Divers of our numbers have also had their goods distrained for refusing from conscientious motives to comply with sundry military services, and some remain under sentences of the like kind not fully executed."

In the Eighth Month, 1777, eight members of this Monthly Meeting, including Israel, James and John Pemberton and several others, about twenty in all, were taken from their homes by order of Congress, and carried by way of Reading, Harrisburg and Carlisle to Winchester, Virginia, where they were kept in exile for nearly eight months, with a view apparently of intimidating those who were supposed to be friendly to the British cause. Of these Friends, two of them died during their captivity, one of whom John Hunt was a valued minister. The others were returned to this city in 1778. In the Journal of John Pemberton is given a narrative of the unjust and unwarranted treatment which these Friends experienced in their exile. The death of Israel Pembro-

ton, one of those who had been taken from his home, took place soon after his return, consequence it was believed of the hardships he had undergone in his captivity. This Friend was a very valuable member of this Monthly Meeting, and had long prominent in the affairs of the Society different ways, and a promoter of various public institutions, and was widely known as a useful and respected citizen.

(To be continued.)

### The Right Ground for Speaking in Me for the Affairs of the Church.

FROM PAPERS OF THOMAS WILSON.

"As I was deeply exercised in my mind about the things of the Living God, an holy order of the blessed Gospel of the Jesus, it was opened to me that all concerned Friends that speak in Men's Meetings ought to wait for due inward feeling of a heavenly gift; and as that gives an understanding, then speak in and minister in the order of Jesus, which is holy; then all (they) speak will be for promoting the of Truth, and keeping all professors tho in faithfulness and true obedience to the Lord.

"I being thus in a travail of spirit, state of Men's Meetings as they now was set before me; and I saw three or more men speaking and they were in three or one sort was on the right hand, where ran on in their own wills, and were fierce for order, but not in a right spirit they were the cause of long discourses, greatly displeased the Lord and his faithful people. I saw another path on the hand, and there was a great darkness, a stiff-necked people, that were for breaking down the orders and good rules that the Lord has established in the church. My soul was filled with sorrow and cried to the Lord, seeing the great danger both these were in. Then the Lord was pleased to show me a middle path; and the Lord people were in it, and had the strong line justice and true judgment; the Lord's Holy spirit and heavenly presence is their guide."

"I am moved to warn all you who are stiff and sturdy in your own wills, to still, and turn in your minds to the Heavenly gift: in it is the true wisdom and blessing knowledge; and you will learn to know the good and acceptable will of the Lord and if you speak in the meeting, it will please God, and for his honor not your own: for you strive for honor in a carnal mind, and seek not the honor of the Lord but are in great presumption."—Copied THOMAS W. FISHER.

A LITTLE thinking shows us that the deed of kindness we do are effective in proportion to the love we put in them. More depend upon the motive than upon the gift. If I thought be selfish, if we expect competition or are guilty of close calculation, the result will be like the attitude of mind which invited the gift.—Selected.

THE impatience which must always doing something and cannot find time wait for guidance will never have the full reward.

\*See Friends' Library, vol. vi, p. 288.

**ALL THINGS BEAUTIFUL.**

All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful,  
The Lord God made them all.

Each little flower that opens,  
Each little bird that sings,  
He made their glowing colors,  
He made their tiny wings.

The purple-headed mountains,  
The river running by,  
The morning and the sunset  
That lighteth up the sky.

The tall trees in the green wood,  
The pleasant summer sun,  
The ripe fruits in the garden,  
He made them every one.

He gave us eyes to see them,  
And lips that we might tell  
How great is God Almighty,  
Who hath made all things well.

JOHN KEBLE.

**Justine Dalencourt and the Floods in Paris.**

In the year 1800, our attention was first called to Justine Dalencourt by a visit made by Samuel Morris and Thomas P. Cope when they were in Paris. She was holding a meeting after the manner of Friends, and had just self-joined our Society in England. Born a Roman Catholic and intending at the age of twenty to enter a convent, she had met Cristine Majolier Alsop, and the Bible opened her eyes to the realities of religion. Henceforth she felt called to labor among the poor of Paris, holding meetings for the mothers and training young women to go out as nurses with a clear knowledge of the Bible, thus they could minister to the souls and bodies of the afflicted in the great city. The need of this is manifest, when we consider the ignorance, superstition and infidelity which prevail. In 1804, S. Morris again visited J. Dalencourt and found "her Christian experiences of the deeper sort." We ate supper most delightfully with her and the sweet-faced girls who formed her household at 67 Rue du Theatre near the Eiffel Tower. Truly her influence flowing through them to their poor neighbors and distant parts of the city, must win many new views of life and true holiness.

'Tis natural that we should sympathize with her in the recent floods, and we are glad to learn through Catharine L. Braithwaite that the Meeting for Sufferings in London passed a minute, calling attention to the distress; thus Friends in England are sending contributions for her to carry personally, this week, to J. Dalencourt. "The present seems a time of special opportunity for gospel work." It is owing to the regular supply of funds from the same source, that his Protestant work is carried on year after year, and it can be further enlarged, if we American Friends aid in equipping and maintaining the girls. Being of the peasant class, they bring nothing with them to the school, yet they feel the Divine call and wish to devote their lives to the "Harvest Field of France."

Letters from Justine Dalencourt just received, give a strong picture of their position, and we make extracts. To C. L. Braith-

waite she writes under date of First Month 31st, 1910:

"I am heartily touched and rejoiced, and so is our whole little band, at the prospect of not going to our people with empty hands. When we go into the street and see the river up to No. 51 not coming toward us, and this morning reclining (receding), we count one more blessing. But the waters in our cellars have increased, they have come by the sewers whose contents have been driven back in their pipes, by the river rising above their mouths. The sanitary authorities forbid these waters to be pumped out, as the pressure would injure the foundations; meanwhile we experience severe cold. We have not suspended our meetings, because it would have deprived the few who can come of the encouragement we have to give them from their and our Heavenly Father; also my dear helpers would have had time to be anxious and there was no need of that.

"One of our mothers came this morning to bid us good-bye. Her husband says the coal depots are under water, and three months may elapse before work turns up again. She said that the meeting had done her an immense amount of good—she would take with her her precious Bible—yet she cannot read! She lost one of her hands and has some neighbor to help her. She says: 'Now a few lines from my Book.' To our great surprise we had thirty-five mothers at our meeting, most of them as ourselves or worse; some sleep and eat in public refuges. I could have cried for joy at seeing them come and expressing comfort.

"May the Lord bless Friends for their sympathy.

"The disaster reaches us personally. Yesterday I went to Ivry, we had but a small company; on the return we saw under the veranda most of the cellar's contents, it told the sad tale that we also were invaded. The dear girls and Anna had done wonders, even M. Plautier had left her bed to try and empty the 'compact' cellar; they were all tired and went to bed after a comforting exchange of helpful thoughts on our Heavenly Father's love and wisdom. At eleven o'clock, as I could not succeed in reading myself to sleep, I took out all I could; at two I awoke poor Anna, we took out one hundred pails of water, to allow possibility of saving things in the morning. But the Seine is nearing, exactly one hundred and forty footsteps from us; we see it coming. But we feel 'under the Shadow of His wings.' Did not Jesus say: 'My Father loveth you', and hath He not proved it? Pray that we may be faithful witnesses."

On the fifth of Second Month, 1910, she writes:

"My dear friend, H. P. MORRIS:

"We are in the very heart of the floods. We here have been surrounded by the Seine, which in our street was so deep that one could only go by boat and scaffolding.

"However, He who orders seas and rivers to rise or stop at his command, stopped it seven houses from us. We have a yard and a half of water in our cellar; still what is that, if my dear household and self are safe, each with a cold certainly,—but indeed,

what is that compared with the distress of our flocks? Thou remembers that we have three distant fields of evangelistic work, one up the river at Ivry, the other, Grenelle, down. Almost every one of our families struck, their very bedding, furniture, etc., in the water, others out of work.

"Government officials are above all praise for courage, devotion and energy, but they cannot enter into details, and here as everywhere except with our Heavenly Father, the timid are the losers, the bold the winners.

"We try to be God's Providence. My seven dear helpers are valiant, not for ourselves only have we been preserved, but for our poor dear people, and I love humbly and thankfully to say that we have a new baptism of fire and love.

"Our people are wonderfully quiet and submissive; some seem awestruck, not one word of complaint and yet a great sadness. Ivry is the poorest district of Paris; our privilege is to go with garments and food in our hands and tell them "be warmed and fed." What will come out of all that? Will my country turn to God or will she listen to (so-called) science and continue divinizing man? They were just boasting lately of having conquered the forces of nature—how humiliated they ought to be in face of the fact that this inundation had not been foreseen and could not be *dompted* (subdued)!

"At any rate, observers detect here and there deep lassitude at struggling without other strength than that of mortal and so limited man, and I believe many will now turn an eager ear toward Him, who has something to tell them in saving discipline and love. Let his American redeemed children pray for us French Christians who are his banner-bearers, that we be faithful, wise, persevering, filled with the certitude that our work cannot be in vain. The task is difficult but—*sursum corda!* it is noble and worthy of Him who left heaven to accomplish it, and honors us to be workers with Him. I must be excused—more work abounds. I send thee a few Reports, French and English.

"Pray for me especially and for my dear companions in service.

"Thine in love,  
J. DALENCOURT."

Did space here permit, we could glean much from these Reports, details from isolated women in distant provinces and cities, who in past years have gone forth from the sheltering roof of this good woman, animated by her to carry the Gospel to their fellow men.

Temperance effort among the boys and girls, sewing schools, mothers' meetings in the mountain villages, gatherings by the sea for sailors—all these, twenty-four distinct stations, emanate from J. Dalencourt, now in her seventieth year. "A Home of Rest," in the country has been opened to promote Christian influence and invites boarding guests. If any readers of THE FRIEND incline to give practical evidence of sympathy for J. Dalencourt and her heroic band money can be sent through my hands.

H. P. MORRIS.

OLNEY, Philadelphia.

## Sojournings Abroad.

THE SETTING OF TWO POEMS.

Not the least of the advantages of travel is the opportunity it brings us to visualize our knowledge of history and literature. Howitt's "Homes and Haunts of the Poets" is a readable book in a school reference library, but as a guide book its charm is so far enhanced that it presents itself even to the familiar reader as a very welcome companion. In the same line, but perhaps one degree better even than these sought-for experiences, are certain surprises of travel by which unexpected light is thrown upon the work of some favorite poet and we get a new vision of how poetry is written by having the method of composition of some poem made more clear to us, as we peep into the poet's workshop, or observe, in some detail, the setting of a poem. Two such surprise-incidents came to us in the Lake District, and if we could fairly reproduce them they might have some interest to home readers.

First, then, we are starting early (nine o'clock can be quite early in England), one fairly promising morning for a four-mile walk to Bassenthwaite Lake. This is one of the smaller of the English Lakes, and it lies a little apart from the "beaten track" of American travel. Our way to it carries us over and around some of the beautiful foot hills that serve for a setting to Skiddaw and the other peaks about Keswick, all seen so beautifully from the Cocker-mouth neighborhood. To our right as we start out Geo. Fox's open-air pulpit at Pardshaw Crag is a striking feature of the landscape. We had been looking toward it with longing eyes for some time, but to-day other things are in store for us. Our good guide knows the country and the people who live in it, as only natives can, and as we step briskly along on the hard Telford roads her account of the prosperity of this family, whose modern castle is well hidden by trees, or the decline and final extinction of the next, who had exceeded the former perhaps in outward magnificence, or even the brief history of some humble husbandman whose cart is respectfully turned aside for us, makes the miles slip by quite insensibly. In one village, perhaps the first that we pass, some modification in a gloomy looking building is pointed out with enthusiasm, as what was once a brewery is to become a workingman's club. Naturally this provokes reflections upon the hopefulness of country neighborhoods for active temperance and social work, and opens up an interesting field of discussion.

When the hour of noon is near we find ourselves at a point in the road where a break in the hillside has made a natural plateau for building. Here a congregation of the Church of England had placed a somewhat stately church building. The outlook from this point is extensive, and anticipating the needs of pedestrians some seats have been built, which were enough in the sun, and sheltered from the wind, to serve us perfectly for luncheon. Dainty sandwiches, cakes and tartlets (I suppose we should call them turn-overs) met the demands of appe-

tes created by our active exercise, and after reading some mortuary inscriptions in the churchyard we resumed our journey toward the lake. Soon we were passing a park of lordly trees, which we find upon inquiry belongs to some titled scion of a family once of consequence in English affairs. Like many of his class he has numerous broad acres in various parts of the country, preserved from outside trespass, for a few days shooting when he and his retinue may return briefly from some foreign residence. A very large portion of the whole rural territory of England is held in this way and in presence of a visible instance of it, we are naturally turned to some discussion of land systems with our friend, and we are pleased to learn from her of substantial progress in parliament in dealing with the problem.

As our way descends the hill we get the benefit of the shade of the great trees of the forbidden enclosure, and are impressed with the grandeur of oak and beech and evergreens in this well-watered Lake District. The beech particularly grows to great perfection and rivals the oak in lordliness. At no great distance our road branches in opposite directions, and turning sharply to our right we are soon at a quaint but most inviting English inn. With no more formality than that of properly tying our faithful dog outside we are seated in the dining-room and waiting for our tea and scones, which after our ample lunch we felt would be most grateful. Then we learn from our good guide that this attractive dining-room was the scene of her parents' "wedding breakfast." That carried us back to the time of the "plain Friend" in Great Britain, and our imaginations soon conjured a picture of that occasion of festivities with bonnets and Friends' coats as outward frames for demure but happy faces now mostly numbered with those "that are not." It seemed to us a most delicate refinement of hospitality, thus after the lapse of years to be allowed to drink tea with a daughter of this honored couple in a place of such sacred memory to her. The occasion was of the kind when it is easiest (and perhaps best) to feel much and say little.

Bassenthwaite Lake is now just before us, although still obscured by a bank of woodland. A few steps and we are at the boat landing and the expanse of water carries the eye to the opposite bank and from hill to hill sloping gracefully or somewhat suddenly to the rippling edge. From turreted buildings to be discerned amongst the green expanse of woodland on these hillside two estates of worldly consequence appear to divide the domain. We learn with some interest that one still belongs to the family of the once famous Sir Harry Vane. To our right, but unfortunately obscured by forest or hill, stands the house in which the poet Tennyson wrote the "Morte D'Arthur," unless he wrote it as he paced up and down on the shores of the lake. The setting of the poem at least is before us, and we observe, with no little interest, how one detail and another woven so naturally into the verse has been the outcome of painstaking study of environment. And is that the method of poetry? An incident told of Tennyson by

the late Thomas Chase was vividly in The two, it appears, after a call from American, strolled into the poet's garden or perhaps into some woodland adjacent. Suddenly the poet was prostrate among the leaves. The odor of violets had caught him, and his perceptions could only be relieved with a closer acquaintance than of us should think necessary. Out of a close perception another poet might of the violet—

"More beautiful than Juno's eyelids,—  
And sweeter far than Cytherea's breath,"  
and the uninitiated of us might say something about a "fine frenzy" and pass. The truth, however, is that a more perception, studied undoubtedly in many cases, native of course in good degree, what after all makes the poet. As we saw by Bassenthwaite Lake and the words repeated:

"I heard the ripple washing in the reeds,  
And the wild water lapping on the crag  
earth and sky, water and wind seemed materials of which the poem is composed, so true was every detail to what was spread out before us. In the evening as read the poem aloud by the fireside, sounding melody, the ennobling strength almost super-human character were there more largely there perhaps than ever before because the poem rang true to every detail of a real environment.

Two days later we are again affixed to this time climbing "up over" the moor stretches out toward Pardshaw Crag. An old meeting-house there, and Geo. Fox's connection with the neighborhood were of course the magnet drawing us, but the "setting" of our second poem is quite apart from that. We have all read in English ballad and history of bleak moorland journeys. Our perception of that morning was calculated to give reality to wildest dreams of this kind.

It was late autumn. The trees were most leafless, the great stretches of moor broad and forbidding. Over such a scene of desolation and down from the glowing tops of Skiddaw and his grim companions, violent gusts of blinding rain blown at last in finest mist would follow one another in intervals hardly longer than ten minutes each. We would crouch behind walls of thick hedge rows as the storm passed, and then hasten on our way again. Before each descending blast large flocks of brown brace would scurry forward and again and again deceive us into believing that frightened rabbits were fleeing from the storm, but living or blooming things we had little thought in that situation. Suddenly spots of golden sunshine seem to brighten the moor before us, set upon the deep green of the mountain gorge. Can it be true, is there bloom at this time of year? And then our friend explains to us. This is the well-known habit of the mountain gorse. Not in late autumn only but all through the winter,

"ever golden,  
Cankered not the whole year long!"

So is one recompensed for a long, upward climb, and unexpected battles with the elements, and the "shining blossoms" give a touch of beauty to the stern lesson that effort and struggle and pain are but the



le of good things to be. All of which  
seen so well put in Elizabeth Barrett  
ning's poem "Lessons from the Gorse,"  
the whole of it is copied out for THE  
ND:

tain gorses, ever golden  
ered not the whole year long!  
lous teach us to be strong,  
lo soever pricked and holden  
il your thorn blooms, and so  
iden on by rain and snow,  
he hill-side of this life, as bleak as where ye grow?

tain blossoms, shining blossoms  
e teach us to be glad,  
ven no Summer can be had  
lming in our inward bosoms?  
(Whom God preserveth still,  
eas lights upon a hill,  
een to the wintry earth that Beauty liveth still!

tain gorses, do ye teach us  
in that academic chair,  
ooped with azure air,  
ll the wisest word man reaches  
ise humblest he can speak?  
y who live on mountain peak,  
y live low along the ground, beside the grasses meek!

tain gorses, since Linnæus  
kelt beside you on the sod,  
F your beauty thanking God,  
F your teaching, ye should see us  
Eving in prostration new!  
Vence arisen.—If one or two drops be on our cheeks—  
World, they are not tears but dew."

J. HENRY BARTLETT.

In Uganda, and Elsewhere.

Uganda, the finest of all the British  
possessions in Africa, has been called a  
"biological paradise." Roosevelt is not the  
only sportsman who has been attracted  
ther by its magnificent opportunities for  
hunting wild animals. It is a land where  
his range along the railways and antelope  
graze in the meadows. The elephant is  
found in herds in Uganda, and the rhinoceros,  
the crocodile and the leopard are plentiful.  
One would think, in reading the catalogue of  
Uganda animal life, that man could not  
survive among so many formidable wild  
creatures; but, as a matter of fact, Uganda  
is not a thickly populated land, with  
large towns and hardy and intelligent in-  
habitants. True, the wild beasts killed  
annually; yet they never threatened the ex-  
istence of the people, who were the most  
important nation in the central part of the  
continent.

But suddenly, one year, a perilous sick-  
ness appeared. It spread no one knew  
how. It killed whole families and wiped  
out whole towns. It laid Uganda waste,  
and the British, who had become masters  
of the land, were appalled at its ravages.  
They sent all their scientists and doctors  
to work to discover what the cause was  
of this terrible "sleeping sickness" that  
was destroying hundreds of thousands.  
At first the mystery could not be solved;  
but at last it was found out that the bite  
of a small fly was the fatal agent—fatal  
because it conveyed a germ or "trypano-  
some" so small that even a microscope  
found it hard to discover. This infinites-  
imal germ, developing in the blood of  
those bitten by the little tsetse flies, brood  
death with it, certain and inevitable. What

the wild beasts could not do, this microscopic  
bacillus was doing—exterminating a whole  
people.

The remedy was obvious. All spots  
where the flies were hatched and congregated  
were searched out and cleared up.  
The people were warned never to expose  
themselves to a bite by going through the  
swamps where the flies were most found.  
Chances might be taken on lions or croco-  
diles, but not on tsetse flies, men were  
taught; and as soon as these precautions  
were taken, the death rate began to fall.  
Yet there are always enough careless peo-  
ple to keep the flies—and the disease—  
alive; and thus the sleeping sickness is  
still slaying many, old and young, in  
Uganda to-day. Not until everyone learns  
to fear and avoid the tiny source of dan-  
ger will Uganda be safe and death cease  
to stalk in her highways.

Looking at a ferocious lion and a tsetse  
fly, a newcomer to Uganda would not  
pick out the latter as the more danger-  
ous. But an experienced inhabitant, who  
valued his life, would prefer to try his  
strength with the lion. Of the two, the  
big enemy is by far the less to be dreaded.  
It seems strange, but really it is in line with  
the whole truth about enemies in this world  
of ours. Uganda is but a parable.

Take a man's career. It is not the  
great obstacles that hinder it. Few men  
have powerful enemies. Few men en-  
counter desperate opposition; and those  
who do, appear to be spurred on by it  
rather than hurt. When a man fails in  
doing what he hopes for, it will almost  
always be found that it was small things  
that defeated him. Unpunctuality and  
lack of conscientious interest are not, one  
generally considers, matters of life and  
death. But they constantly defeat one  
career after another—careers that other-  
wise have had no adversaries to meet.  
Blindness to opportunity, carelessness in  
details, want of economy, a weak conceit  
or petty obstinacy—these are the deadly  
enemies of success, small but fatal. No  
lions in the way—only antagonists too  
small to notice; and yet the ruin is just  
as great. Anyone experienced in the busi-  
ness world knows all this, and knows that  
the beginner needs, above all, to look to  
the small things.

Or, in the matter of character, the par-  
able holds even truer. Sin in its larger  
and more brutal shapes has ranged the  
world since the beginning and destroyed  
many a soul. But its main destruction has  
been through its smaller agencies. A  
thought pierces where an act could not  
at first pass. A word implants a germ  
where a deed would be shunned. The  
very sight of a large sin strikes fear into  
most hearts, and a determination not to  
be overcome. But who is afraid of walk-  
ing daily among little faults and sins  
hardly large enough to be visible to the  
naked eye? Who does not laugh at the  
"overscrupulous" Christian? Yet can one  
be overscrupulous with a tiny sin, any  
more than where a tsetse fly is concerned?

Over and over again, out of the bit-  
terness of anguish, men and women whose

souls have been wrecked have cried out in  
their hour of shame and disgrace, "If I  
had only known!" What they mean is  
not that they did not know they were doing  
wrong, but that they did not know the power  
of evil that slumbers in small beginnings.  
Most of us do not require any more knowl-  
edge than we already have as to what is right  
and what is wrong. But we do not know or  
recognize that all sin is sin and therefore  
wicked and dangerous.

"You have never come within a mile  
of a great temptation!" cried one man to  
another who was advising him against  
further evil. "How do you think you can  
counsel me?"

"The reason I have not been within a  
mile of just your temptations," was the  
reply, "is that miles are made of one foot  
at a time, and if I have taken care not to  
step toward evil, you can learn that lesson,  
too." It is not an easy lesson for care-  
less feet to learn; but to be safe from the  
small things is the only way to be entirely  
safe in Uganda, or elsewhere.—Forward.

Out of His Heart are the Issues of Life.

One of our constant temptations is to  
slight the claims and forget the needs of the  
heart. We believe in education—for the  
hands. It is wonderful how the fingers can  
be trained. To what prodigies of skill they  
can be developed. Every finger can be  
transformed into a miracle worker by long  
and patient cultivation. Nerves and mus-  
cles have in them unmeasured possibilities,  
and what the human hand may still achieve  
passes beyond our dreaming. We all be-  
lieve in the training of the hands and also of  
the faculties of the mind. Observation,  
attention, memory, judgment, imagination,  
these and others must be exercised and  
drilled, and many years are devoted to  
their schooling and maturing. Intellectual  
dexterity is something to be worked for, and  
we count no price too great to pay for the  
strengthening and development of the in-  
tellect. But how about the affections—the  
aptitudes and capacities of the heart?  
Sympathy and good-will, gratitude and  
adoration, reverence and aspiration, what  
do we think of these? In many a scheme  
of education these are quite forgotten, and  
we call a man well educated who has ne-  
glected them every one. The most serious  
charge which can be brought against Ameri-  
can education is that it pays but scant at-  
tention to the heart. We covet cleverness,  
cultivate dexterity, admire acuteness and  
worship brilliancy. These are the things  
which we are seeking and these are the  
things which we are receiving.

We are suffering as a nation from an im-  
poverishment of the heart. But a man's  
life consists not in the abundance of the  
things which he possesses, nor does it lie in  
the number of the things which he knows, but  
in the range and variety of his affections and  
in the number of persons whom he loves.  
The richness of life and its glory lies in one's  
capacity for love. Life is ever a starved  
and meager thing separated from affection.  
The world becomes rock and sand the mo-  
ment that love dies. We are rich just in pro-  
portion as we love and are loved. Now

gratitude is one of the forms of love, and like all other forms of love it must be cultivated. It does not grow of itself. It does not expand of its own accord. If let alone it dwindles and dies in the chill atmosphere of this world. The flowers of paradise never blossom here except for those who by pains and prayers coax the buds into bloom. All of our affections would have come to fuller flower had we given them more attention. No one expects his fingers to be able to strike music out of the white and black keys of the piano without months and years of practice, nor does one expect the faculties of the mind to carry on high and serious intellectual operations without years of brain development. Why should we expect the powers of the heart to grow strong and capable without cultivation? Reverence, for instance, is a tender plant, and must be sheltered and watered and watched over. Gratitude is also an exquisite growth which easily languishes, and which never comes to fullness of fruitage except in the gardens of those who know its heavenly origin and who give it their constant and devoted ministry.—*Christian Work.*

#### From Some Old Letters.

(Concluded from page 260.)

WESTTOWN, SECOND MONTH 15th, 1854.

My mind is so often turned toward thee, my dear afflicted friend, that I cannot forbear expressing it. There are many ways the Lord leads about and instructs his humble, depending children; and if in this way, He, in his unutterable mercy and love, is preparing thee for his kingdom of rest and peace,—ah, it matters not, does it, my dear A.?—so that we are only made meet for an inheritance in that good country where none of its inhabitants shall ever say they are sick. Thy prayers and tears in secret poured forth are heard, I verily believe, by Him who has declared “for the crying of the poor, for the sighing of the needy, will I arise.” Ah I believe He has arisen and helped thee, not by any outward manifestation of his power, but by an inward cleansing and purifying, whereby any of us can be prepared for an admittance into the kingdom of rest and peace, when this chequered scene closes. May the day’s work keep pace with the day, then it will not matter at what hour the cry may be heard; all will be well. These light afflictions, which are but for a moment, if rightly abode under, “will work a far more exceeding and eternal weight of glory.”

I know thou feelest, dear A., the privation of not being able to attend meeting; but no doubt, thou often hast precious good seasons at home by thyself; and I cannot help thinking when the weather settles and roads get better thou wilt be able to get out. We have our meeting here three times a week—they often feel very weighty, yea, more so than I can put into words—that we may be strengthened to hold them to the Lord’s honor. There are so many ways—yes, even when thus met professedly to worship Him—that they may be found dishonoring Him; that I can but feel very jealous for the Lord God of Hosts. And this jealousy extends over none more than over myself; for I think I know the state the apostle speaks of where

he says: “When I would do good, evil is present with me;” and again: “Who shall deliver from the body of this death?”

With love I close and remain thy affectionate and interested friend,

ABIGAIL WILLIAMS.

(No date.)

“He that is unjust in a little is unjust also in much.” Since my visit to thee, dear A. yesterday, has this language been sounded again and again in my inward ear, and desiring to leave this place with peace of mind, believe I must revive a few words which unexpected arose and dwelt with me as I sat by thee. “I will heal thee.” “I have heard thy prayers and seen thy tears and I will heal thee.” As the years were lengthened out to King Hezekiah, so I believe, my dear friend, they will be to thee; but, whether few or many we will leave, it matters not. “Blessed is that servant whom, when his Lord cometh, He shall find watching.”

With a salutation of near and dear love, and desiring that we may both stand acquitted in that great day of account which fast hasteneth to every one of us, I close and remain thy affectionate and well-wishing friend.

ABIGAIL WILLIAMS.

FRASER P. O., FIRST MONTH 14th, 1872.

*My Dear A.*—I have been thinking so much about thee since my little visit; our mingling so together in spirit at meeting and socially in dear grandmother’s comfortable sitting-room, that I feel like writing, if just to tell thee so.

I am so glad we got to see thy dear mother; yes, all of them, and she seemed so good, so bright, kind and affectionate, dear woman, she seemed to me ripe for a better world. I would have liked to pay a few more visits. At that time it seemed to be a debt of love to the two Monthly Meetings that *must* be paid at that time, though I reasoned: “It is neither new moon nor Sabbath,” still I could not feel excused.

The silent part of your little meeting was an instructive season to me—I believe I was permitted to sit even where some of you were sitting even in low places—and should have been willing to bear my part of the burden with you in silence, could I have felt it right to have done so. Though I have stayed away so long from you, I feel I have much love for many dear ones there. What mingled feelings of joy and sorrow come before me when I dwell on that dear spot! There covenants were entered into never to be forgotten. I feel, too, I can understand the feeling and language of the good old patriarch where he said: “There they buried Abraham and Sarah, his wife, there they buried Isaac and Rebecca, his wife; and there I buried Leah.”

With much love to thee, thy dear husband and children and all my cousins down that way, I close and remain,

Thy tenderly attached friend,

ABIGAIL W. HALL.

Tenth Month 19th, 1885.

*My Beloved Cousin*—I felt like writing a little to thee, having been dipt into near

and tender sympathy with thee since pleasant little visit at Westtown. I thou reached home safely and was a strengthened to hold fast to that nevering Arm for support. “Many are the actions of the righteous, but the Lord dareth out of them all.” He will under for all his faithful children. Do the little find to do and we will be clear. . . . I often visit you in mind and the older I get my dear relatives and friends seem very to my best life, that we may all be permitted to unite at last with those safely gathered from the storms we meet here is my sin desire. . . . We had a good meet yesterday. The language to parents y. . . . “Take this child and nurse it for me, and will give thee thy wages.”

Affectionately thy cousin,

PHREE W. ROBERT.

GERMANTOWN, TWELFTH MONTH 4th, 188

*My Beloved Friend*—My thoughts h often turned to thee with feelings of sympathy in thy suffering condition, but I h no doubt thou hast been sustained and comforted by Him, who “knoweth our fra and remembereth that we are dust,” and w continues to be the Helper of the help and the God of patience and consolation those who love Him and who in the int rity of their hearts have sought to serve H Of this number, my beloved friend, I believe thou art, and whatever may be the suffer of the poor diseased and frail tabernacle, immortal part will, I doubt not, be preserv and prepared, even though it be through much tribulation to enter in the Father time into that blessed city, where there is sickness nor sorrow, and where tears wiped from every eye.

It may seem presuming in me thus write to thee, for thou knows whom th hast believed and that He is able to ke that which thou hast committed unto Him But thou wilt receive it as the salutation one who loves thee, and who would, if ab hand thee if only a cup of cold water refresh thy spirit, which may be at season weary with life’s conflicts and trials.

I am affectionately thy friend

ELIZABETH ALLEN.

In the eternal Providence that rules u reason can conceive, conscience can deman affection can discern nothing which has no its expression in the author and perfecter of faith. In worshipping the combination of attributes, through which He has shown t the Father, there can be no fear that an duty will be forgotten, any taste corrupted, any aspiration laid asleep. Drawn upwar by such an object, nothing in us can remain low and weak, the simplicity of the child the strength of the man, the love of the w man, the thought of the sage, the courage of the martyr, the elevation of the saint, th purity of the angel, press and strive to unite and realize themselves within our souls “As many as receive Him, does Christ give power to become the sons of God.”—H. T MILLER.

God has wise and holy ends to answer by all He permits your enemies to do.

**Bodies Bearing the Name of Friends.**

ONLY MEETINGS NEXT WEEK. (Third Month 6th-10th):  
 Keelt, at Kennet Square, Pa., Third-day, Third Month 8th, at 10 A. M.  
 Cherfield, at Trenton, N. J., Third-day, Third Month 8th, at 10 A. M.  
 Chester, N. J., at Merestown, Third-day, Third Month 8th, at 10 A. M.  
 Bilford, at Coatesville, Pa., Fourth-day, Third Month 9th, at 10 A. M.  
 No. Garden, at West Grove, Pa., Fourth-day, Third Month 9th, at 10 A. M.  
 Uler Springfield, at Mansfield, N. J., Fourth-day, Third Month 9th, at 10 A. M.  
 Hildred, N. J., Fourth-day, Third Month 9th, at 10 A. M.  
 Uchan, at Downingtown, Pa., Fifth-day, Third Month 10th, at 10 A. M.  
 L. O. Don, Pa., Fifth-day, Third Month 10th, at 10 A. M.  
 Fls, at Falsburg, Pa., Fifth-day, Third Month 10th, at 10 A. M.  
 Esham, at Mt. Laurel, N. J., Fifth-day, Third Month 10th, at 10 A. M.  
 Erlington, N. J., Fifth-day, Third Month 10th, at 10 A. M.  
 U. P. Evesham, at Medford, N. J., Seventh-day, Third Month 12th, at 10 A. M.

ist Seventh-day afternoon and evening of the month of May Meeting-house, Pa., was abounded with interested listeners to our papers or addresses, with questions between given by Friends well able to answer them. The writer was scarcely present, except in evening. The subject treated in the afternoon by Wier W. Haviland was "Our Duty Toward Those who are Without." We are sorry not to be able to present in this issue the time then produced. But we are not without a witness that is our individual duty in such a case is our willingness to see it and to obey it with the Society was raised up for it and we can trust the speaker urged it should stand for. Neither did the writer hear Sarah W. Elkinton's paper on "What Constitutes an Efficient Religious Periodical," but the substance of others following indicated the need of the cooperation of all well-wishers of the paper in supplying suggestions and thoughts which the subscribers need. Some hints were thrown out for "more capital" on a "free editorship," and a discernment of the "signs of the times," and a reminder was uttered that if paper stood in place of a minister to the larger church which its denomination includes, and needs the same inspiration. And one editor briefly acknowledged the efficient religious periodical is the Holy Ghost, and that service to that end is to "Pray for the Holy Ghost" in the periodical's workers, in its contributors, in its board of management, in its well-wishers, and not to pray for the Holy Ghost in the editor. After a general supper had refreshed the attenders, they assembled to hear Isaac Sharpless on "The Heritage Between Present-day Conditions and those of George Fox's Day." This was most clearly brought in, in respect to business and employment, hat-honour, use of the singular and plural pronouns as applied to individual, the following includes, and other points of individual, the following principle. The speaker seemed to live us to our own inferences on these points. If they used an argument that the central principles of those used by this time evaporated, the writer failed to detect it. The strong exposure of the underlying evil which they originated occupied the writer's entire mind, and the sense of the day's restoration, and other things being present, was by Alfred C. Garrett, "Primitive Christianity and our Work of To-day," though Quakerism was intended to be "Primitive Christianity Revived." We find it so as it stands to-day? The points discovered were so very penetrating that the opening out of one seemed to disclose another, and the next in the series. We cannot on memory present them justly. The concluding one was, that Jesus did his work without resort to associations. He formed no organization to work with, no machinery of service, no missionary society, no religious periodical. He did his work simply, directly, by the efficiency of the immediate individual. Is there a middle way between the non-practice of Primitive Christianity revived now? Does our departure from it under church machinery, associations, organizations, account for our spiritual inefficiency of to-day? Is the prophet suppressed in the member? Are our annual and other

assemblies employment agencies, or are they our means of banding members together about the one principle of religious labor in which Jesus worked,—individual faithfulness to the one quickening Spirit? Is the disciple to work alone with God now, or waive his individuality and go with a multitude? Thus were we left under the cooling of our superior intellect, but not reproved, though the last speaker, but only our impression of his drift.

The *Friends' Year Book*, prepared this time under the care of the Library and Printing Committee of the Meeting for Sufferings, will be useful to all Friends who endeavor to keep in touch with Society progress and movements. It is no mere compilation of reports, but a full list of the membership of the Meeting for Suffering, and the names and addresses of the Clerks of its various committees; particulars of Yearly Meeting Committees, such as the Home Mission, the Ministry, the Peace, the Central Education, &c., names and addresses of the Quarterly Meetings' Extension Committee; the Quarterly Meetings' Extension Committee; schools, settlements, institutes, &c.; information respecting our foreign missionary effort in various countries, and our associations for philanthropic or religious purposes. A bibliography of books and pamphlets of the year bearing upon the Society of Friends will be added to any who may wish to supplement that the outstanding permanent literature was negligible. Interesting particulars are given about nine Yearly Meeting trusts; some of them very little known. Dublin Yearly Meeting is not overlooked, a section being devoted thereto. Headley Brothers, is, net.—London Friend.

WILLIAM L. PEARSON, of "Friends' University," Wichita, Kansas, formerly of the Biblical Department at Penn College, Iowa, has been appointed a member of the Simplified Spelling Board, an interesting reformer that the movement for English spelling reform is not dead. Two of W. L. Pearson's colleagues on the Board, whose membership has recently been revised, are Sir James A. H. Murray, editor of the monumental Oxford English Dictionary, and ex-President Roosevelt.

**Garbages Notes.**

STOCKING THE HUDSON WITH FISH.—An effort is to be made to stock the Hudson River, as well as other northern rivers of the United States, with sturgeon, a fish that once swarmed in their waters, but which has since been exterminated. The proposal came from the Horace G. Knowles, formerly American Minister to the Roumanian government has promised a carload of sturgeon fry, some cans of young sterlet and smaller food fish to populate our waters. The first consignment of several hundred thousand fry will probably be planted in the Delaware River.

"THE COLLAPSE OF LIBERAL CHRISTIANITY."—Much has been said about the so-called "collapse" of the orthodox faith, but in the *Hibbert Journal* for First Month there is an article entitled, "The Collapse of Liberal Christianity," which is an unusual admission on the part of a liberal writer. He points to the fact that in the cry of the liberal theologian, "Back to Jesus," there has been an utter failure to find "the simple Jesus of liberal Christianity." He admits that "nowhere in the New Testament does the Jesus of liberal theology show Himself." The explanation which the writer, K. C. Anderson of Dundee, Scotland, gives us, is that "the simple Jesus of liberal Christianity cannot be found."

The announcement of the University Presses of Oxford and Cambridge that the Revised New Testament is about to be issued with fuller references will be of interest to many. As long ago as Twelfth Month, 1873, the New Testament Company of Revivers requested the aid of Dr. Scrivener and Professor Moulton to assist in the work of drawing up marginal references. When Dr. Scrivener's failing health rendered his cooperation impossible, the responsibility devolved upon Dr. Moulton, but the work proceeded slowly. The 1798 edition contained only abbreviated references. After Dr. Moulton's death his son, Dr. Moulton's old pupil, A. W. Greenup, and his son, J. H. Moulton, both of whom were familiar with his principles and methods. These editors have not aimed at a completeness beyond the scale adopted by Prof. Moulton in the parts of his work which he had finished, but they have used a freer hand

in the Synoptic Gospels, for which the references were incomplete. The new volume will doubtless be a great gain to Bible students.—London Friend.

AN INTERESTING DISCOVERY.—The archeologist Lamplac has just found in Corinth a ring seal, which he has passed over to the Society of Christian Archeology in Athens. It represents a barefooted man of the type with which the apostles are represented in the Catacombs. He appears as an athlete in the amphitheatre in his right hand a wreath, in his left a book. The letters above his head indicate that he is the Apostle Paul. The execution is so exquisite that experts place it in a period prior to the decline of gem-cutting. The apostle is represented as a victorious striver in the stadium, an allusion doubtless to his own many references to Corinth (1 Tim. i. 12, ii. 14, iii. 1, Tim. iv. 7, 7 Cor. x. 24). The ring was found under the ruins of old Corinth, where Paul founded the church to which his two epistles were written.

This is what Cardinal Mercier, the head of the Roman Catholic Church in Belgium could say of the late King Leopold: "I have one hearty emotion, and that a hope: to have a Christian conviction that God has already granted to this great man the reward which is his due for the good he did for Christian civilization. Just as, thinking of the great malefactors who have fought our beliefs or our morality, we tremble as we estimate the number of souls they have torn from God, so I think, when I see a man like this, I think of the good which Leopold begot you, by the way of the souls which he saved, and which he saved in the mass of souls—from fifteen to twenty millions—out in Africa, and tell me if we can for an instant doubt that he whom God has pardoned will receive great rewards for his civilizing work."

TAKING AS HIS THEME "The Church of To-day: Its Union, Mission and Permanence," the Princeton Professor, Henry D. Dyke said in part: "Men talk about orthodoxy, heresy and schism. There is only one kind of schism, that by which a man cuts his own soul or his neighbor's soul off from Christ. There is only one kind of heresy, that which denies the Mission of Christ to save and to save the lost. And there is only one kind of orthodoxy, that in which Christ leads man into fellowship with the living God. How sadly this has been forgotten in the past we all know. How much it is obscured in the present we all know. But I believe that a better time is coming already and I believe that a still brighter day is near at hand. It is not to be hoped, perhaps not even to be desired, that all the great differences of organization, doctrine and worship which mark the historical distribution of the different Churches will presently disappear; but it is our hope that a rising tide of faith and love will lift us to a height where we can all see over all the boundaries. And it is our hope that some of the thin and flimsy walls of ecclesiastical faith and plaster which have separated Christians on a definition of predestination, or on a question of church worship, or on a method of ordination, will be found unable to stand the general tremor of the world to-day under the pressure of new and powerful forces. They will fall down by the force of gravity. And no one will mourn for them."

How Americans spend their money. The national bill is as follows: For liquors, \$1,223,000,000; for tobacco \$750,000,000; for jewelry and plate, \$700,000,000; for confectionery, \$178,000,000; for millinery \$280,000,000; for chewing gum, \$1,000,000. Over eight million people are set the time of their year's church work at home, \$250,000,000; and for foreign missions, \$19,000,000.—*Chr. and M. Alliance.*

WHERE THERE IS NO VISION THE PEOPLE PERISH.—The Archbishop of York, speaking to a Free Church Council deputation said that, "if there was so much enthusiasm and energy in the part of the body of the churches a deeper responsibility of reminding the people that the kingdom of God was not meat and drink, but a far higher thing. It was for lack of spiritual vision nowadays, much more than for lack of social zeal, that the people were allowed to perish, and the special duty of the religious forces was to see that spiritual vision was kept clear and strong. Speaking in the evening, he declared that a material Utopia would not be the kingdom of God. A widespread sense of duty, moral earnestness and persistent capacity for sacrifice and power of compulsion were indispensable which were not cut out of men's lives, but came from above; they were the politics of the kingdom of God.

AFTER A constantly widening and increasing work of

over twenty-eight years, the Children's Aid Society finds it an imperative necessity to increase its lists of contributors. The ability of the Society to care for the fifteen hundred children for whom it is already responsible and to aid other children who greatly need its help, depends in large part upon securing additional contributions. A most careful estimate for 1910, shows that our receipts are falling considerably short of our necessary expenses and our needs for the immediate future are, therefore, most pressing. The Board of Directors does not feel that it can turn a deaf ear to the appeal of helpless children without first giving the reader an opportunity to aid them. We earnestly hope that this appeal may be one to which you feel that you can respond by making a special donation to our cause. Checks may be made payable to Charles E. Peterson, Treasurer, No. 1506 Arch Street, Philadelphia.

### Westtown Notes.

HANDLING THE WORLD'S FREIGHT was the subject of the weekly lecture given last Sixth-day evening, by J. Russell Smith, of the University of Pennsylvania.

C. EMMETT TRUEBLOOD read to the boys on First-day evening a paper which he had prepared for them on "College Men's Ideals," and Nellie B. Michels spoke to the girls on "Our Memorial to the Early Friends."

ABOUT sixty new books have been added this winter to the library, making the total number six thousand one hundred and fifty-two on the accession list. Among the new books are: "The Story of Biographies," "The Greek Lands and Letters; Gateway to the Sahara," "Child's Guide to American History; Boy's Book of Arthropods; Jacob Riis's The Old Town; Several books of the series "Peeps at Many Lands"; "Child's Garden of Verses;" Gilbert White and Selborne; Biography of William A. Alcott; "Church's Fairy Queen; Greenleaf's Adrift on an Ice-pan;" "The Junior Republic," by Wm. R. George; "The Big Brother; Frost's Knights of the Round Table; Sangster's From My Youth Up.

### Correspondence.

Dear Editor:—Upon reading the notice in THE FRIEND of Second Month 17th about the "Bake" to be held by Friends in a certain town, I was led to query what next, and where will we drift? I cannot think that earlier Friends—parents of our generation would encourage us joining in such things as this and others. I have seen denominations have adopted to raise funds. I have been endeavored to find that some of their members disapprove of "Fairs." I believe if we are true to our profession as Friends, we can raise money in much more commendable ways. It is for those of my age and even younger, to come forward and take up the mantles of those worthies who have passed from this world to rewards. I earnestly appeal to all to give this and kindred subjects serious consideration. If we do, I believe we will have to discourage such things.—E. S. S.

WHITTIER, IOWA, Second Month 23rd, 1910.

[The "bake" at Media, we find on inquiry, is not a festivity, like clam-bakes or church fairs, but Friends who have been baking cakes, etc., at their own homes send them over to a store or rendezvous, on a certain day, the articles find ready sale, because they are "Quaker cooking." The proceeds are sent to Cheyney to help colored teachers to come there in the summer to improve their teaching.

Friends have always thought it right "to keep store" for sale of goods, baked or otherwise; but then it was for their own gain. In this instance it was for the gain of others.—B. D.]

### SUMMARY OF EVENTS.

UNITED STATES.—The strike of the employees of the Rapid Transit Company in this city has continued during the past week. It has been attended with little riots in various neighborhoods. About one-third of the men employed have been reported in the service of the company, and several hundred others have been employed, with which a large proportion of the cars belonging to the company have been run. The State constabulary has assisted in preserving order. Several during the past week have been injured and many cars damaged.

In a recent statement Peppre-entative James A. Tawney of Minnesota, who is Chairman of the House Committee on Appropriations, announced his complete opposition to the Government's naval programme as outlined to the Committee by Secretary Meyer. "He

said: "I have read of the Government's tentative naval programme with profound astonishment. One reason for my surprise at the more than ambitious naval programme which is suggested is the fact that it involves a great increase in our now enormously large appropriations for naval purposes without basing it on any necessity whatever as a means of national defense and also without any regard whatever to the fact that in this fiscal year we are facing a deficit and that next fiscal year we will be near our aggregate revenues in peace with the amount appropriated this session. We are at of our becoming involved in war without basing it on any necessity whatever as a means of national defense."

The so-called Milk Trust has been indicted in New York City on the charge made against several of the directors of conspiring with others to fix the wholesale price of milk. One year in prison and a fine of not more than \$5,000, or both, is the penalty for each offence which is a misdemeanor.

The Beef Trust of the United States, embracing six great packing companies and twenty-one packers, were indicted by a grand jury in Hudson County, N. J., on the 25th ult., charged with conspiracy in limiting the supply of meat and poultry. Their indictment brings responsibility for the prevailing abnormally high prices. According to the indictment, an illegal agreement was thus control prices was entered into by the defendants as far back as Third Month 21st, 1908, when, it is charged, a meeting was held in Jersey City, at which the defendants "willfully, unlawfully, fraudulently and exercise control over a monopoly of the market for poultry supply, and to arbitrarily and unlawfully increase the price of meat and poultry, and not to sell to the public meats and poultry except at exorbitant prices agreed upon." It is charged, the defendants were successful in keeping off the markets large quantities of meat and poultry, which if put upon the markets would have been sufficient to meet the reasonable demand.

Superintendent Maxwell reports that a thorough examination of the children in the schools in New York City, made by competent physicians, shows that not less than two-thirds of them are in need of medical care, and that these children are what would be classed as defective.

A strike has occurred among the working men engaged in the Bethlehem Steel Company's works at Bethlehem, Penna. This company employs about 10,000 men. Some rioting has occurred.

Reports from different parts of the country show that the cost of supplying water powers is on the increase among farmers. One recent report says that "Electricity has been secured sufficient to light a farm house from cellar to garret, and to light up every dark place about the property, including stables and barns." Another report tells of lighting all the farm buildings, and using nearly all the farm work for four adjacent properties.

The exact geographical center of the United States, says the *Technical World*, is on the military reservation at Fort Riley, Kansas.

A report of the forestry work carried on by the Pennsylvania Railroad since 1902, when the company has lately been conducting the work on an extensive scale, has lately been issued. It is shown that in eight years 3,482,180 trees had been planted. In one year more than 1,000,000 trees were planted on tracts of land along the company's right of way.

FOREIGN.—King Edward VII. opened the British Parliament on the 21st ult., and made a speech in which he informed the assembled Lords and Commons that the measures to be introduced, "in the opinion of my advisers," should provide for the impartial exercise of the legislative functions of the Lords.

Premier Asquith has announced that measures to improve the financial situation would take precedence of those intended to lessen the power of the House of Lords. In his speech he said: "The House of Lords last year rejected the budget, a glaring breach of the unwritten conventions of the Constitution—that was the climax of a series of acts by which the Lords claimed an overriding authority over the decisions of the popular chamber, and the Government's appeal to authority to put an end to that state of affairs. Negotiations have been proceeding between the different parties with a view to averting a crisis until the budget is adopted and some progress has been made with the veto-resolutions."

It has been stated that land had not been assessed in England since 1892, and that if it were honestly reappraised now and the unearned increment were even

taxed in a small degree, England would be able to help her national debt.

The House of Lords has decided to place their plan of reformation before the country. Notice has been given that on the 14th inst. a resolution will be offered that the House resolve itself into a committee to consider the best means of reforming the existing organization, and to constitute itself a strong and efficient second chamber.

A late despatch from London says: "England is now with excitement over speculation in rubber shares. Based originally on the increasing price of rubber, it became so far as the public is concerned, a boom itself, and without regard to the property prospects of the companies concerned. The boom concurrently with another for oil, has been growing weeks, until it has affected all classes, but there has been nothing to indicate that the culmination has been reached or is likely to be reached soon."

The drinking of absinthe in France is said to be on the increase, and this and other alcoholic liquors are given to young children. It is stated that the result of this is that the vitality of the French race is falling much below par. In Rouen it was found lately that among those who drank no alcoholic liquors the death rate was only five, while among the same number who drank absinthe, the death-rate was forty-six.

In Canada a strike of the employees of a public utility, it will be illegal to resort to a strike or lock out until the matters in dispute have been investigated by a board appointed by the Minister of Labor on the application of either party. One of its members is named as the employer; one is named by the employee; these two closing a third, or, on their failure to agree, the five is named by the Minister. The report of an official report are at once published extensively for the influence on public opinion. After the report, or not until then, the employer may lock out or the employees may strike, if either declines to accept the terms of the board.

The Dalai Lama, the supreme head of the Lama hierarchy, has fled from Thibet upon the approach of Chinese troops, and has taken refuge in Szechuan, a telegram from Peking of the 25th ult. says: "The Chinese Government has deposed the Dalai Lama as head of the Thibetan Government, and in an official statement issued to-day explains its action on the ground that it nominally deposes the Dalai Lama. The revolt, an attempt by him to organize a new government, an official decree deposing the Dalai Lama and depriving him of all rank and orders accuses him of disobedient intrigue and refusal to pay tribute. The edict declares that all Thibetans are Chinese subjects, and they are ordered to obey the law and preserve the peace."

### RECEIPTS.

Received from Alfred Newson, Ireland, 10s. to No. 32, vol. 84.

### NOTICES.

TRACT ASSOCIATION OF FRIENDS.—By direction of the Board of Managers of the Tract Association of Friends, a special meeting of the Association will be held at 4 P. M., Friday, the tenth of Third-month 1910, in the Committee Room of Friends' Meeting house, Fourth and Arch Streets, Philadelphia.

This meeting is called to consider the subject of changing the Constitution of the association. All Friends who are interested in the work of this association are requested to attend this meeting.

EDWIN P. SELLEW, Clerk.

Philadelphia, Second Month 21st, 1910.

NOTICE.—In response to a solicitation for an increased membership in Friends' Institute, lately sent out over two hundred persons have joined. The Board of Managers, with a view to welcoming these new members, and also cordially invite all Friends who are new, and commodious committee and rest-rooms, and become members in order that the Institute may extend its usefulness.

WESTWOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, at 6:45 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met when requested. Stage fare, fifteen cents; and at 6 P. M., twenty-five cents each way.

To reach the School by telegraph, call West Chester, Pa. Telephone, 114-A. Wm. B. Harvey, Sup't.

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# THE FRIEND.

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## The Religious Periodical's Purpose.

Not yet having had the benefit of seeing or hearing the paper discussed lately at Media, in the question "What Constitutes an Efficient Religious Periodical?" we turn to an editorial published the same week in *the Presbyterian* headed: "What the Religious Newspaper is for." Adapting the title to our own condition we might say "Paper" rather than "Newspaper," though a well-selected outline of the public events of each week is presented in our columns; "than which," Professor Thomas Chase used to say, "one who is wise need read and inwardly digest no other calendar of news."

But there is an eminent news which it is the special purpose of our FRIEND paper to stand for, namely the latest and fresh discoveries of the Divine will and inspirations to our several hearts. This true, inspeaking news of the moment is one's truest and most binding news of the day, to be read by our readers in terms of obedience. We know not how one can "keep up with the times,"—one's own times that "are in God's hand,"—more intimately than by discerning in the witness of the Spirit the signs of each time that is passing.

While it is the province of the more worldly papers to deal with the outward news of the world, it is a religious paper's place not so much to answer the question "What is the News?" as "*Who is the News?*" Now Christ as the Word of God, is ever the greatest News on earth, to guide us into all the Truth of his daily good news, or Gospel. "To-day, if ye shall hear his voice, harden not your heart." We cannot bear, on any given day, all of the many things He has yet to say unto us, in the newness of the Spirit. If we live attentively we shall live

by Him, the inspeaking Word of Life. The Christian's "Who is the News" every day is vastly more important than the worldling's "*What is the news?*" "He that hath the Son hath Life, and he that hath not the Son of God hath not Life." And the Word of God is no dead letter, but He is declared to be "*living, and inworking,*" and penetrating, enlightening, distinguishing between right and wrong in the thoughts and intents of the heart. Neither is there any created thing that escapes his sight. And the daily news of Christ is the best accompaniment of the news of the outward day. He would daily save us from its contamination. He is the efficiency of a religious periodical, and of the children of the light and of the day. Apart from Him the newspapers divert us from his inspeaking Word in all their thousands of ways. Apart from Him to steady the single eye unto his love and daily messages, "the fool's eyes" are said to be "unto the ends of the earth." North, East, West, South, give initials that spell the unrest of the weather cock. Seek first Him who is daily the best and greatest news on earth, and all things needed in the world's news will be seen in the true light.

THE FRIEND paper accordingly has no reason for its existence except to keep foremost that which was George Fox's reason for his existence as a Friend, namely, "There is one, even Christ Jesus, who can speak to thy condition." All other topics are subordinate or co-operative.

Now we will adapt the language of our respected contemporary, on "What the Religious Newspaper is For," to other aspects of our proper business, and say:

It is a great pleasure to THE FRIEND to receive now and then, assurances from interested readers that it has not failed to meet such responsibilities as these. It believes that it is bound to strengthen the faith and sustain the cheer and courage of those Christians, ministers or members, men or women or children, who will read it. It believes that it is its business to speak as clearly as possible in defence of the faith, whenever that faith is attacked openly or covertly. If the drift of the time is away from the faith once delivered, the religious newspaper is required to point out the error and to state anew the truth as it has been held by the religious Society, which, in a way, it represents.

There is no pleasure to most Christians in

controversy. It is no joy to the religious newspaper to point out the mistakes of some, or to warn people against their teachings. But if it must be done, the paper may not shirk its duty.

And most of all, the religious paper is for the purpose of diffusing among its readers knowledge of what is going on in the religious world, in the particular branch of the Church universal which it represents, and in the particular churches of that Society, in illustration and application to modern conditions of the unchanged, perfect, Divine and glorious Gospel of the Son of God, who was delivered for our offences and raised again for our justification.

For this purpose, THE FRIEND hopes to stand side by side with others of like spirit, for years to come.

## Notes on the History of the Monthly Meeting of Friends of Philadelphia.

(Continued from page 274.)

In 1781 much exercise was brought upon Friends in this city and neighborhood by a body of persons who called themselves "Free Quakers." The first meeting of this body consisted of eight persons, but their numbers increased in size in the course of a few weeks, until perhaps there were forty or fifty in all. These persons soon made an effort to obtain one of the meeting-houses belonging to Friends in this city, an application for which was made to each of the three Monthly Meetings. The application to Philadelphia Monthly Meeting was made Seventh Month 27th, 1781, and was referred to a Committee who consulted with similar Committees appointed in the other two Monthly Meetings and with other Friends, and agreed upon an answer to be returned declining to consider their application. After other ineffectual attempts, an effort was made to obtain the help of the Legislature of Pennsylvania in getting possession of some of the property of Friends, and a petition signed by sixty-one persons for this purpose was forwarded to that body. This action claimed the attention of the Meeting for Sufferings, which also addressed the Legislature in a reply to this petition. The Free Quakers adroitly claimed that they had been disowned by Friends, chiefly for bearing arms in defense of American liberty, but in an interview which was held by a Committee of the Legislature with them, in which Nicholas Waln and other Friends were present, the fact that several of the Free Quakers had been disowned for disreputable conduct, and that no valid reason existed for granting this request, was brought to view so forcibly that the Legislature declined to take any action in regard to the matter, and the Free Quakers shortly afterwards took steps to obtain a lot of ground and erect a building thereon. The

building they erected and in which they held meetings for several years, still stands at the S. W. Corner of Fifth and Arch Streets.

In 1784 Anthony Benezet passed from works to rewards. He had been a resident of this city, and a member of this meeting for over fifty years. His useful labors and truly Christian character are described to some extent in a testimony concerning him issued by the Monthly Meeting, from which we extract the following:

"Unwearied in his endeavors to promote the essential interest and well being of men, it seemed as his 'Meat and drink' to tread the path of his Divine Master, in 'Going about doing good.' His labors for the relief of the afflicted and oppressed, particularly that much injured people, the enslaved Africans and their descendants, having been unabated and successful, beyond almost any advocate they have had in his time, devoting no small portion of his life and worldly substance in vindication of their violated rights as men, and their instruction in things relating to their temporal and everlasting interest.

"By an innocent unreserved affability, he gained esteem and acceptance among all classes of men; that love of his neighbor which was conspicuous throughout his communication, having a softening effect even on rough untractable spirits, and so generally did his useful life and inoffensive demeanor engage the affections of all ranks of the people among whom he dwelt, that at his decease they seemed to unite in one common sentiment and declaration, of 'Blessed are the dead which die in the Lord.'"

In 1793 the three Monthly Meetings united in preparing an affectionate Address to the members of our religious Society in this city, particularly advising against countenancing stage plays and other corrupting entertainments practiced here, and against imitating the changeable fashions of the day. This was published in THE FRIEND, Vol. 07, page 260.

In it they speak of the "abounding enticements to folly and licentiousness which lamentably prevail in and near this city, and particularly the continuance and intended increase of stage plays which not only our worthy predecessors, but men of piety of different countries and ages have condemned as destructive to virtue and morality." This was issued in the first month of 1793. It does not contain any specific intimation that a period of awful distress to the inhabitants of the city was near at hand, yet in about six months afterwards, a malignant and contagious disorder, known as the yellow fever appeared, which caused the utmost consternation, and by which as an almost says:

"Pride and ostentation were laid in the dust, 'the high and the low, the rich and the poor, were reduced to a common level; and the anxious inquiring thought of most minds seemed to be, 'Who will go next? Will it be me?'"

"The disorder being considered contagious the fear of contracting it, in many instances, overcame the feelings of natural affection; and persons who had been accustomed to all the comforts and attentions which

wealth and the tenderest connections in life could bestow, on being seized with the malady were wholly deserted, and left to die alone; or abandoned to the care of mercenary nurses, whose chief object was their own ease and emolument, and who often neglected the unhappy invalids entrusted to their care."

During a part of this sickness about one hundred persons died of it each day for several days.

Daniel Olley, who died of the yellow fever in 1793, in writing to a Friend a few weeks before he was taken sick mentions that no formal funerals took place "but as soon after death as can be, the corpse attended in most instances only by the driver is put into the hearse, carried to the grave, put down and immediately covered." It is said of his interment that it was attended only by his friend Jonathan Evans and a colored man. It was a remarkable circumstance that colored persons escaped the infection.

The records of the meeting show that in the year 1792 there were forty-two deaths recorded, but in the year 1793, there were one hundred and ninety-two. In the year 1794, the number deceased had fallen to forty.

Margaret Haines, an elder of this meeting, died of the yellow fever in 1793. In a memorial issued by the meeting concerning her a glimpse of the awfulness of the visitation may be gathered from some of her expressions, which are as follows: "What a favor it is those who have this complaint do not lie long." "I feel quiet and easy, and desire nobody may come to see me; for it is a serious thing to visit the sick at this awful time. I feel my relations and friends very near and dear to me, and wish my affectionate love to them, but do not desire any of them to come."

In a Monthly Meeting held First Month 31st, 1794, a Committee which had been appointed to unite with Committees of two other Monthly Meetings of this city in preparing an account of the late sickness, having attended to the service produced a statement, from which the following is taken:

"Amongst the many calls and warnings from one time to another, extended to the inhabitants of this city by the Almighty Creator and Ruler of the Universe, in order to draw the attention of the people to himself and awaken them to diligence in the momentous work of their souls' salvation, may we with great propriety be kept in remembrance of the late awful visitation by pestilential disease, which hath carried off the stage of time many of our Friends and fellow-citizens, and we judge it expedient to preserve some account thereof on record that so future generations may be informed and led to commemorate the judgments and mercies which have been manifested towards us."

The account says when the disorder first made its appearance, the city and its suburbs were supposed to contain about fifty thousand inhabitants, it was thought one-third or more removed into the country. Upwards of four thousand deceased, and a very considerable proportion of those remaining

in town were more or less affected with disorder but recovered; so that the effect of this awful visitation were generally experienced in most families, either by decease or sickness of some of them, or relations or near friends. Upon the whole it is our duty they say to acknowledge great mercy evidently accompanied severe judgment, which demands reverent thankfulness from us, both as individuals and as a Society, to the Almighty Preserver of men to whom belongs the Power of Glory forever.

During the prevalence of the yellow fever in 1793, a young man, aged about eighteen years, a member of this meeting was taken seriously ill and in a short time he became apparently unconscious, and was thought that he was dead. A coffin was ordered and brought to the house to be in readiness for the interment, which in its solemn period often took place a few hours after the death of a person had occurred.

An account of the appearance of suspended animation, it was thought best to postpone the burial, during which period he revived. This young man was Samuel Bettie, who became a valued and prominent member of this Monthly Meeting, and whose gift as a minister was acknowledged in 1815, and until his death in 1861, at the age of eighty-six years, performed many important services in the Society, both as a minister; a member of the Westtown and other important Committees, and as Clerk to the meeting and to the Yearly Meeting, which latter appointment he held during a very troublous period, including the year 1818 when a large number of its members withdrew and established another society under the name of Friends.

It may be added that the father of Sam Bettie was taken ill of the yellow fever, and was buried in the coffin which had been procured for his son. During this period suspended animation, the mind of Sam Bettie was conscious of much that took place around him, though he was unable to speak or to move, and he was engaged in consideration of subjects of so solemn character, that he was rarely known to allude to it.

(To be continued.)

### OUR TIMES ARE IN THY HAND.

The day is long and the day is hard.  
We are tired of the march, and of keeping guard;  
Tired of the sense of a fight to be won;  
Of days to live through and of work to be done;  
Tired of ourselves and of being alone.

And all the while, did we only see,  
We walk in the Lord's own company;  
We fight, but 'tis He who nerves our arm;  
He turns the arrows which else might harm,  
And out of the storm He brings a calm.

The work which we count so hard to do,  
He makes it easy, for He works to;  
The days that are long to live are His,  
A bit of His bright eternities.

And close to our need His helping is,  
SUSAN COOLIDGE.

NEVER undertake any work until you have your warrant; or you will find it expensive to be heavy, and the labor a task David would have built a temple, but he was forbidden.

## Sojournings Abroad

CENTRAL EDUCATION COMMITTEE.

English affairs are not always accurately pressed in the ordinary terms of our American life. Her civilization is old and simple, ours still young and in the main complex. Thus in political matters, while we are somewhat glibly that Great Britain is "limited monarchy," we find the sentiment sometimes expressed in English newspaper leaders, that "the government of England is the purest democracy on earth," though the same paper may have occasion after time to point out, "that no where in Europe has an aristocracy survived such a pure form as in our own little island." That this survival is much more an "a form" all the world now knows from the defeat of the late Liberal government's revenue "budget" by the House of Lords. The same thing is true also, and perhaps more pointedly true, in social matters. The common English terms in regard to "masses," and "classes" have yet our American life no sufficient background of actual experience to make them clearly intelligible on our side of the water. Most especially amongst us that pure form of Christianity which we want to call Quakerism knows none of these old world distinctions of hereditary position and place, theoretically (and in some notable cases practically, too) British Quakerism since William Penn's good example has lived above these distinctions, but where life is oney-combed with them they have a far-reaching, if an insensible effect. Most particularly are they manifest in the educational arrangements of the Society, and while not wholly responsible for the complexity of the educational situation amongst Friends, these social distinctions are an important element of that complexity. The Central Education Committee (a modern creation of the Yearly Meeting) is an intelligent and heroic effort to meet the complex problems in the whole educational field.

Perhaps the situation and the functions of the committee will be more clear if we remind ourselves that there are a dozen or more educational centres (mostly old established schools) that in some degree represent the Society in Great Britain. These have their own committees, many of them have well established foundations and traditions and they all claim the interest and loyal support of Friends. Naturally in the course of years some have developed in special lines and have definite functions so well understood that they could hardly be supposed to be in conflict with the aims of neighboring schools. In the main, however, the educational field is one and a dozen competitors for Friendly patronage are sure to develop some confusion and cross purposes. This situation becomes further complicated as educational theory and practice are more advanced, and more removed from the immediate understanding of the lay mind. Some schools more readily than others would have the benefit of the expert knowledge. Thus it may be plain without multiplying details further that the call for

a mediating influence was imperative. The wonder is that London Yearly Meeting was so long in answering the call. Possibly the delay is more than compensated for by the character and constitution of the present committee. It is questionable whether any recent movement in English Quakerism has promise of greater good to the Society, and so to the world at large, than the work already so ably inaugurated by this committee.

First then as to the composition of the committee. The Yearly Meeting itself is represented by a well chosen band of Friends who are specially interested in education. In this selection heed has undoubtedly been given to the demand for practical business talent, and some names occur that are well known even on our side of the Atlantic for this gift. A further representation of the Yearly Meeting comes from the active standing committees of that meeting, so that the educational work of the Society shall have the greatest possible unity with the progress of the whole body. In addition to these each Quarterly Meeting is represented, and it is quite the custom for these representatives to make a personal report to their Quarterly Meetings of the decisions and desires of the Central Education Committee. Finally, by virtue of their office, the head-master or mistress of each school is a member of the committee, together with representatives from the Friends Teachers' Guild of Great Britain. This is formed a body including at once the highest business and professional skill and charged with the large interests of education in the whole field. Such wealth of professional knowledge combined with such wisdom of administrative ability has already in a few years a large amount of most valuable work to its credit. Notice of this would of itself make an article for THE FRIEND. Our purpose, however, is to give some points in the Eleventh Month meeting of the committee, which we were very specially privileged to attend.

The Committee has the services of a salaried secretary. He is their executive officer and carries their decisions into effect. He visits the various schools and keeps himself closely in touch with educational thought and practice at large. From notices of the meeting sent out by him we learned that the Eleventh Month session would be devoted to considering the "Supply of Competent Teachers for Friends' Schools" and the Proper Financial Provision for teachers by pensions, endowments, etc. These were both live subjects in home circles and we followed the proceedings in the three sessions of the committee with very keen interest. Only the barest outline can be given in a communication of this kind. First as to the supply of teachers. Accurate statistical data were at hand to show the real situation. Head-masters gave their views and suggested their remedies. Information in regard to scholarships for teacher-training had been tabulated and printed. There was concurrence of view that opportunity for apprentice and professional training inside the Society should be encouraged, and efforts at York, particularly at

the Mount, were explained. A very able communication to the Secretary from M. E. Sadler pointed out what he believed to be the right scheme for teacher-training in Friends' Schools. In the main his recommendations were those that were finding expression at York. The weight of the Committee's influence and help would therefore be lent to encourage these efforts.

The question of Retiring Allowances or Pensions was presented in two well elaborated papers, one by an ex-headmaster of Sidcot School, the other by a Friend with large knowledge of investments and insurance schemes. In both papers the point was emphasized that teachers should not be made beneficiaries of a charity trust, but that their co-operation with the schools should be secured, in managing their incomes so as to find themselves upon retirement entitled to a fair annual income from a joint endowment. A chief point in bringing this to pass was to be the contribution of a liberal sum by each school annually to the endowment premium. The details were well thought out in both papers, but information that the Friends' Guild of Teachers had a committee working on the same subject resulted in having these two papers referred to them. We learn that at their annual meeting near the first of the year a plan allied to these was adopted, but we are not yet informed of details.

Throughout the discussion of these matters which were presented in a particularly orderly form, one fact seemed clear to an observer. Here was a body of very influential Friends from every quarter of the Yearly Meeting under instruction (self-instruction if it is most pleasant to think of it so) in the most advanced policies of educational practice. Knowledge of all that is tried and best, and of theories on trial at home and abroad, were brought under their notice and as they separated to their homes they must each carry with them some measure of enlightenment to the circle they represented. Under such a system great strides of improvement have already been made in some schools and the whole educational atmosphere is charged with electricity totally unlike anything we had observed twenty or even ten years earlier.

England is in the throes of developing a National System of education. Never was it more timely that Friends should be wide awake and leaders in education, for under the Quaker principle no system of mere formal instruction will suffice. The soul must be set free and if this freedom can be put upon the national system as its necessary trade mark through the example and leadership of the system of the Society, it will be a service of value beyond computation.

J. HENRY BARTLETT.

THE Egyptian worshipped power and built the pyramids; the Greek worshipped beauty, yet their combinations were not complete, as Paul discovered. The modern man worships wealth, and this yellow fever, this scourge of delirium, is decimating the people by millions.—H. T. MILLER.

**"HIS COMPASSIONS FAIL NOT."**

The farmer chides the tardy spring,  
The sun withholds his wonted ray,  
The days are dull and cold and gray,  
No shadow doth the maple fling.

From snow-clad peaks and icy main,  
The north wind cometh wet and chill,  
And evermore the clouds distil  
The hoarded treasure of the rain.

But still, O miracle of good!  
The crocus springs, the violets peep,  
The straggling vines begin to creep,  
The dandelion gilds the sod.

The rain may fall in constant showers,  
The south wind tarry on its way,  
And through the night and through the day  
Advance the summer's fragrant hours.

And though the north wind force him back,  
The song-bird hurries from the South,  
With summer's music in his mouth,  
And studds with song his airy track.

What then, my soul, if thou must know  
If days of darkness, gloom, and cold,  
If joy thy ruddy beams withhold,  
And grief compels my tears to flow?

And what if, when with bended form  
I praise the Lord for sorrows past,  
There ever comes a fiercer blast,  
And darker ruin of the storm?

As tarry not the flowers of June  
For all the ill the heavens can do,  
And to their inmost natures true,  
The birds rejoice in sweetest tune:

So, Father, shall it be with me;  
And whether winds blow foul or fair,  
Through want and woe, and toil and care,  
Still will I struggle up to Thee;

That though my winter days be long,  
And brighter skies refuse to come,  
My life no less may sweetly bloom,  
And none the less be full of song.

JOHN W. CHADWICK.

**My Idea of What it Means to Follow Christ.**

BY THE LATE WILLIAM TEST.

In the first place I would say it means a great deal. It means a life of self-sacrifice; it means a life of devotion; it means a life of love,—love to God supremely, and to man universally; it means a life of prayer; it means a life of service; it means a life of submission to the Divine will; it means a life of obedience; it means death to our own wills, and death to the carnal mind. For the Scriptures declare that the natural man cannot conceive of the things of God, because they are spiritually discerned.

So in the first place the sinner must come to God in true repentance, and faith in the Lord Jesus; for Jesus said: "No man cometh unto the Father except by Me; and no man cometh unto Me except the Father that sent me draw him." And after the sinner has repented of his or her sins, the work has only begun; and to grow in grace the work must go on continually; and it cannot go on without prayer. The apostle says: "Pray without ceasing." So is my faith. It may not always be words spoken vocally, for "Prayer is the soul's sincere desire, uttered or unexpressed; the motion of a hidden fire that burns within the breast."

Just now I am reminded of a poor colored woman, who lived a real Christian life; when asked the secret of her goodness and unfeigned love, she said: "Oh, that is easy!

When I get up in the morning and wash my face, I ask the dear Lord to cleanse my heart from all unrighteousness; and when I eat my breakfast, I ask the Lord to feed me with spiritual food every hour; and when I make the beds I ask the Lord to make my bed in sickness or suffering, and grace to praise Him in health; and when I build a fire I ask the dear Lord to keep the fire burning in my heart, which is kindled with a live coal from off his holy altar."

Oh what a life of love! Oh what a life of the real spirit of the living Christ reigning and ruling in that heart! To follow Christ means more, far more, than having our names written in a church book; it means more than a profession; it means a full surrender to God of body, soul and spirit. It means a continual warfare, a continual wrestling, a continual pleading for help and strength. And it does seem to me that we are not enough interested in this one all-important work—that we all fall short.

We know that we must work to sustain these bodies, or they perish; and our souls, if they live, must be fed spiritually. The death of the soul would be to us a greater, far greater calamity, than the death of the body; for the body lives only for a few short years, but our souls live on forever. Oh let us not starve the soul, but consecrate all unto Him who has bought us with the price of his own precious blood.

A Christian life is a life of peace, a life of joy; for there is no joy like the joy of God's salvation. Following Christ means a happy home, and a happy home, in which Christ is the ruling power, means a stepping stone toward heaven; and to reach heaven means a life of work for Jesus.

Let us not only be "diligent in business; but fervent in spirit, serving the Lord." Then shall we be happy here and have a glorious assurance of eternal happiness when done with time.

For "THE FRIEND."

**Herod's Miserable Death.**

"And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus, the king's chamberlain, their friend, desired peace; because their country was nourished by the king's country.

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them; and the people gave a shout, saying, 'It is the voice of a god, and not of a man,' and immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." (Acts xv: 21-23.)

The contest for the honor of discovering the North Pole has claimed the attention of the civilized world to such an extent, that it is a suitable time to remind us of the miserable death of Herod. For several years I have thought we ought to give God the glory in all things, and not keep any for ourselves. Since the alleged discovery of the North Pole by two competitors, it seems more attention ought to be called to the subject of pride and vanity in man; so many of us prefer the honor of men and do not

give God the glory. One more lesson the Scriptures stands as a warning in respect.

A KING EATS GRASS AS OXEN.

And Nebuchadnezzar, because of his had a dream, which was interpreted Daniel, who said: "This is the interpretation, O king, and this is the decree of Most High, which is come upon my lord king: That they shall drive thee from thence and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will; whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be accepted unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthen of thy tranquility.

"All this came upon the king Nebuchadnezzar. At the end of twelve months walked in the palace of the kingdom Babylon. The king spake, and said, 'Is this great Babylon, that I have built for the house of the kingdom by the might of power, and for the honor of my majesty? While the word was in the king's mouth there fell a voice from heaven, saying, King Nebuchadnezzar, to thee it is spoken. The kingdom is departed from thee, and thou shalt drive thee from men, and thy dwelling shall be with the beasts of the field; thou shalt make thee to eat grass as oxen, a seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever will.'

"The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, and his hairs were grown like eagle's feathers and his nails like bird's claws." And at the end of the days, I, Nebuchadnezzar, lifted mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is everlasting dominion, and his kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing, and He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto Him: What doest thou?

"At the same time my reason returned unto me and for the glory of my kingdom mine honor and brightness returned unto me, and my counsellors and my lords sought unto me, and I was established in my kingdom, and excellent majesty was added unto me.

"Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth, and his way judgment, and those that walk in pride He is able to abase." (Daniel iv: 24-37.)



OUR YOUNGER FRIENDS.

HE WAS A PRINCE.—I saw a prince to-day on Clark Street, in the congested downtown district, at the congested hour of noon. He was no effete, defunct, unsavory and grant specimen from over the water—just an American prince, a Chicago prince, if you please.

He was going south, one of the tangled, noble stream of humanity which fills every inch of the walk at this tired and hungry hour. As he came to an alley crossing, two steps down, littered with debris because of repairs going on near-by, he met an old lady, poorly clad, crippled, wrinkled, feeble, and uttering. This young prince in smart business clothes stopped, turned around and took his old, overlooked flotsam on the selfish hungry tide tenderly by the arm, and, with all the affectionate consideration which could be shown to a queen, helped her down and crossed and up on the other side, politely left her, and was caught up again in the fevered current of the bread-hunters.

As we touched elbows for a moment, I said, "Young man, your soul has grown a lot taller in the last minute."

He looked about with a suggestive moisture in his eyes and only answered, "Oh! we've all got mothers at home."

To-morrow a prince will be walking the streets of Chicago about noon. You may not see him. He wears no crown on his head, but on his heart rests a diadem that outshines all the stars.—*Chicago News.*

FIVE SEATTLE BOYS.—Postmaster George Russell is one citizen with a high regard for the honor and principle of that numerous genus known as the Seattle small boy.

"A few days ago," said the postmaster, "three badly frightened and exceedingly nervous boys were ushered into my office. They had informed the clerk in the outer office that the matter in hand was for my personal care:

"We done it, and we'll take what's coming to us," said the smallest of the trio.

"Done what?" I asked.

"Him and him and me and Beany and Scotty were playing 'follow the leader,'" and Beany jumped over the mail box, and then I jumped and the box tipped over and hit a rock and broke the lock off, and the letters all flew out on the ground," said the spokesman.

"Where is the box?" I asked.

"It's the box on the corner of Thirteenth and Union," answered the boy, "and Beany and Scotty is guardin' it with clubs."

"We knew we had done something awful, and we was goin' to run away. Then we decided to put our names and addresses in the box and let you find us if you could. Then we decided to come and tell, and we're here."

"I'm not strong on the sermonette," said the postmaster, "but I will assure you that I did my best to show those boys that they had done a very brave and manly thing, and that such a principle, if followed through life, could not lead them far astray. I assured the boys that their honorable conduct in not only confessing, but in leaving some of their

number to guard the government's property, entitled them to absolute forgiveness."

"Three very happy youngsters left the office to convey the tidings to the guard at the mail box. As they left, one boy said, 'I knew they wouldn't hang us.'

"I sent a man for the broken box. When it came in we opened it, and there was the letter the boys had written before they had decided to face the music:

"Mister Postmaster: We done it, but we didn't go to. Yours truly,

- "Henry \_\_\_\_\_,
- "Beany \_\_\_\_\_,
- "Scotty \_\_\_\_\_,
- "Louis \_\_\_\_\_,
- "George \_\_\_\_\_,"

—*Post Intelligencer.*

No one who does his best is unnecessary to the world. Each good, willing life is part of God's purpose, and is important. It is well for discouraged people to remember the wise lines:

"However full the world,

There is room for an honest man.

It had need of me, or I would not be;

I am here to strengthen the plan."

—*Forward.*

"WERE you a good boy?" asked a mother of the small son who had been taken by a relative for a day's outing. "I don't know," was the sober answer. "I was going to be, but Aunt Mary just watched me all the time, and said don't do things 'fore I had a chance not to do 'em. She didn't let me be any kind of a boy all my own self." Sometimes people ask why God, since He has the power, did not bar all evil out of this world. But enforced goodness can never be of a very thorough or valuable sort. The convicts in prison are model observers of law—they are obliged to be—but they are not our best citizens. The Father would have not weaklings guarded from all temptation, but sons and daughters free to choose the right, and strong to do it.

THE GOLDEN RULE IN THE TIMBER BUSINESS.—*Whatsoever ye would that men should do unto you, even so do ye to them.* —

Horton in a sermon on the chivalry of trade tells of a young man who left his master, a timber merchant, and began business in opposition to him. For a while he prospered greatly and got many orders which would have gone to the firm which he had left. But just when his business seemed to be most flourishing, and he had more orders than he could supply, there was a great fire in his yard which destroyed all his timber. The young man was in great trouble, as he was bound to supply timber to many of his customers at a certain specified time. The next day after the fire the young man saw his old master coming toward his office, and he said, "I could have hated him, for I thought he was coming to gloat over my misfortune." But he came as a friend in need and said to me, "I know you are bound to supply timber to your customers by certain dates, and this unfortunate fire makes it impossible for you to do it. But my yard is at your disposal. You can have what timber

you need, and pay me at your own convenience. Your business may go on as usual." The young man was overwhelmed by this embodiment of the Golden Rule; the hatred which he had felt gave place to love.—*W. HETHERINGTON, in Sunday School Times.*

A HEROINE OF THE TROLLEY.—"Let Bobby go with me—please mother," Harriet pleaded. "It's such a pleasant day; it'll be just lovely on the trolley. Aunt Mary says I never bring Bobby now—she said that the last time I was out there."

"You'll take good care of him?" the mother asked, as mothers do, though she knew her daughter was trustworthy.

"Bobby wants to go," the young heir of the house announced.

"Of course, he does," mother Anderson smiled; "when didn't a small boy want to go? But will Bobby be a good boy and mind sister?"

"Yes, mamma, I will," Bobby promised.

Every Seventh-day, if the weather was fine, it was a settled thing that Harriet should go out to her aunt's, who lived five miles in the country, and on very rare occasions she took the little four-year-old brother with her. Harriet would soon be ten, and she was really very motherly, as a girl is apt to be who has a brother somewhat younger than herself. Every morning she washed his face, and brushed his hair, and buttoned his clothing; "Mother's Helper," her mother called her.

It was one of those charming days when the open trolley-car is a delight, and the children took their seats in high spirits. After a few minutes of threading the intricate city tracks, they were speeding along through the wide country. What a little, little while it took to go over the five miles! Harriet was always tempted to wish they were ten. Then what a good time they had at Aunt Mary's, with the barn to visit, the new bossy calf to stroke, and the wee chickens to count. Surely nobody in all the world made such delicious cookies as Aunt Mary did.

At the end of the day, Aunt Mary walked down the slope with them, at the foot of which ran the trolley line, and let Bobby himself signal the motorman.

Going home Bobby insisted on taking an outer seat of the open car. He was a self-willed little lad, and rather than make a scene, Harriet consented.

"Hold on tight," she whispered. Then she put her arm about him for protection, but that didn't accord with Master Bobby's idea of manliness, and he squirmed out of it. So they whirled on and on, and were once more within the city limits, where tracks crossed and became tangled in what seemed confusion to the uninitiated.

Their car stopped to take on a passenger; then it started with a jerk, and Bobby, who had been so busy looking that he forgot to hold fast, tumbled off, rolling on to the next track.

And coming down the next track, full tilt, was another car!

It hardly seemed that Harriet took time to realize what had happened, for with a flying leap she went after her brother. She caught his coat; she drew him to the narrow

space between the tracks, and threw herself down full length on top of him, covering him with her own body, and hugging her skirts close to her side, as the threatening car passed over the spot where Bobby had lighted and came to a standstill. Their own car stopped also.

Women turned their faces away, fearing what they might see. Men jumped off to help; but, to the joyful surprise of all, the girl and the boy rose to their feet, unharmed, except that Bobby was crying from fright and the pain of a few scratches of gravel on his hands.

"What presence of mind in a child!" "How could you do it?" "How came you to think of it?" Such words as these were showered on Harriet, as, after placing Bobby in a safe seat, she sat down again, somewhat pale, but quite composed.

"The minute I saw him fall," she said quietly, "I asked our Father to help me save him. And you know," she looked up smiling, "it doesn't take a second to think a prayer when you're in a real hurry, and it doesn't take a second for our Father to do it, because He can hear our thoughts."

"No," in reply to another question, "I wasn't a bit afraid—there wasn't time. Now it's over, I'm just a little afraid—not much, though. Yes, I knew our Father'd help. My mother says that's what fathers are for, and, of course, our Father can do more than any other can."

"This is our crossing," Harriet grasped Bobby's hand; the boy was subdued and submissive enough now. Several sprang to help them off safely, and more than one stalwart man wiped his eyes and went on his way, feeling that he should never forget the little girl's confident assertion, "He can hear our thoughts;" and more than one questioned if he could say it as gladly as did the small heroine of the trolley; because, to be glad our heavenly Father can hear our thoughts, depends on what kind of thoughts they are.—HELEN A. HAWLEY, in *The Young Christian Soldier*.

A DROWNING boy was struggling in the water. On shore stood his mother in an agony of fright and grief. By her side stood a strong man seemingly indifferent to the boy's fate. Again and again did the suffering mother appeal to him to save her boy. But he made no move. By and by, the desperate struggles of the boy began to abate. He was losing strength. Presently he arose to the surface, weak and helpless. At once the strong man leaped into the stream and brought the boy in safety to the shore. "Why did you not save my boy sooner?" cried the now grateful mother. "Madam, I could not save your boy so long as he struggled. He would have dragged us both to certain death. But when he grew weak, and ceased to struggle, then it was easy to save him."

To struggle to save ourselves is simply to hinder Christ from saving us. To come to the place of faith, we must pass from the place of effort to the place of accepted helplessness. Our very efforts to save ourselves turn us aside from that attitude of helpless dependence upon Christ which is the one

attitude we need to take in order that He may save us. It is only when we "cease from our own works" and depend thus helplessly upon Him that we realize how perfectly able He is to save without any aid from us.—JAMES H. McCONKEY.

#### Talkativeness.

"Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and thence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn deep things of the Holy Spirit are rattled over in a light manner—until one who has the (real) baptism of Divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

"Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness. See the evil effects of so much talk.

"First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed, the greater their power. The steam that if properly compressed would drive a train sixty miles an hour, if allowed too much expense would not move it an inch; and so the true action of the heart, if expressed in a few *Holy Ghost selected words*, will sink into the minds to remain forever, but if dissipated on any rambling conversation, is likely to be of no profit.

"Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and Divine peace beyond our present dreams.

"Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get *alone with God* and feed on his green pasture until the cream arises again. The Holy Spirit warns us that "in the multitude of words there lacketh not sin." It is impossible for even the best of saints to talk beyond a certain point, without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and talkative I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does

a fortress, and with all respect for other people for a time cease from conversation withdraw from company to enter into de communication with my precious Lo. The cure for loquacity must be from within; sometimes by an interior furnace suffering that burns out the excess *effervescence of mind*, or by an over-mastery revelation to the soul of the awful majesty of God and eternity, which puts an everlasting hush upon the natural faculties. I walk in the Spirit we must avoid talking; talk's sake, or merely to entertain. I speak effectively we must speak in God appointed time and in harmony with indwelling Holy Spirit."

"He that hath knowledge spareth it words; and a man of understanding is of cool spirit."—Prov. xvii: 27; R. V.

"In quietness and in confidence shall I see your strength."—Isa. xxx: 15; Ecc. vi: 2-3. *Selected in "Word and Work."*

#### Science and Industry.

GREAT IRRIGATION PROJECTS.—After nearly five years of labor, the great tunnel which is to carry the waters of the Gunnison River in Colorado, under the Vernal Mesa to the thirsty but fertile soil of the Uncompahgn Valley, is finished. Thus is brought to virtual completion another of the extraordinary engineering works upon which the United States Reclamation Service is engaged. It will reach one hundred and fifty thousand acres of land, and will cost nearly six million dollars. The tunnel alone is six miles long, and its construction has tested not only the ability, but the daring and heroism of its engineers.

In Nevada the Truckee-Carson project, nearly as costly and opening to irrigation a still larger area, is already in operation. In Wyoming the tremendous Shoshone dam—the highest in the world—is well under way. It is nearly one hundred feet higher than Bunker Hill Monument, and will impound water for irrigating one hundred and fifty thousand acres.

In Arizona the greatest undertaking of all, the Salt River project, which will cost eight million dollars and irrigate two hundred and fifty thousand acres, is fast approaching completion. Its most remarkable engineering feature is the Roosevelt dam, only thirty feet lower than the Shoshone dam, and several times as long.

In all, about thirty projects are completed or in progress. They will cost nearly one hundred million dollars, and will create farm values of two or three times that sum. Ultimately it will be possible to reclaim fifty million acres of arid land—the great American desert of the last generation—and, at an expense of a billion and a half, furnish homes and farms for three million people.

This mighty work is being carried on in a region so remote and with so little blowing of trumpets that its magnitude is not comprehended by the nation at large. But there is no government undertaking more useful or more efficiently conducted.

Of these men who are, for no profit to themselves, creating the possibilities of un-

wealth for their country, the beautiful woods of Isaiah may justly be used:

The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose."—*The Youth's Companion*.

**A STRANGE POISON.**—Away back in 1530, Otilana, a deserter from the army of Parro, sailed down the Amazon, which he called the "Great River," and was fired on by the Indians, from the banks, with "tiny poisoned arrows." That was nearly four hundred years ago, but the upper-Amazon tribes still make the arrows and manufacture the poison, which they call "urari," and the secret of its composition no chemist has discovered.

The tribes that make urari do not do anything else, but live at ease on the proceeds, for all the other tribes buy it from them at high prices. That is why the secret is so jealously kept from all outsiders. Half a gill of urari is worth a dollar and a half, its full weight in silver. The tiny arrows are also made by the tribesmen. They are about the size of a toothpick, but they are long, and sharpened to a tiny point, which is dipped into the poison. A little tuft of the airy fiber of the silk-cotton tree is attached to the arrow to feather it, and the minute projectile is then blown out of a five-or-six-foot long blowgun, which ends it only a short distance, but with great accuracy. The arrows are so light that they do not have the curve or course of a bullet. They move almost in a horizontal line.

Professor Orton is authority for the statement that urari "is the most powerful edelive in nature. Tipped with it, the needlelike arrow will kill an ox in twenty minutes, and a monkey in ten." Dewey Austin Cobb gives a description of deerskining with urari. The deer came to feed at dawn in a cornfield where the hunters were concealed, and a good-sized buck came within thirty feet. "After a deliberate aim our hunter fired—if I may use such a word for the little puff, scarcely heard by us, and entirely inaudible, above the rustling of the corn leaves, to the deer. The animal gave a slight start as he felt the prick of the arrow on his flank, and looked about as if searching for the insect that had stung him. Detecting nothing, he remained quiet and unalarmed. At the end of a minute, or a minute and a half, at most, his head drooped a little, as if he was sleepy."

When the hunter saw this, he walked out in plain sight toward the animal. The deer made no attempt whatever to run away, but watched the hunter intently for two or three minutes more; then he lay down as if to sleep, all his movements seeming easy and natural. The man now approached him, and the hunter laid his hand on the buck's shoulder. The deer looked up, showing no fear or anger, and breathing naturally. In a little while, however, his breathing became shorter and slower, though no pain or fright was manifest; and in just eighteen minutes after the arrow had struck him, he was dead. The urari had done its work, and only the tiniest of punctures showed how the deer had died.

Many traders, hunters and doctors have tried to discover the secret of compounding the mysterious toxin, but all have failed. Humboldt brought some to Europe in 1803. On analysis, a hitherto unknown alkaloid, curarine, was found in it; but all attempts to secure this have failed. Humboldt learned that one plant, *Strychnos toxifera*, is always used in making urari; this plant contains no strychnine, though it is poisonous in other ways. Orton has learned that tobacco is used in coagulating the poison. A German professor, a botanist, who spent two years among the Ticuna Indians, a thousand miles up the Amazon, in order to learn the secret, saw the ceremonial making of urari, but was not allowed to learn the ingredients.

He was permitted to go out with the tribe and help gather *Strychnos toxifera*, which was cut into lengths, and boiled three days in a kettle over the fire. The third night there were incantations and ceremonies around the fire, three older Indians acting as leaders. Next day six other plants were added, all of which the professor recognized. But the fifth night, each member of the tribe brought in a handful of plants of different varieties, and all were heaped up beside the fire. Then came the final ceremony. The three Indians picked them up, one by one, to show them to the "great medicine spirit" and ask which should be used. Nearly all were thrown away, but a few were chosen and hastily tossed into the boiling kettle. It was utterly impossible for the professor to see the varieties used in this way; and he found that this process was always followed, only the three old men, apparently, knowing the secret. They were perfectly willing to sell him all the poison he wanted, at its weight in silver, so he had to be content with that, and the faculty of his home university, in Germany, are now experimenting with its use in infinitesimal quantities as a sedative in nervous diseases. Some day the Ticuna Indians may be supplying our drug specialists with a new tabled, and urari become as well known to civilization as bromide is now.—*Forward*.

**HOUSEKEEPING AS A BUSINESS.** One trouble with women—many of them, at least—is that they fail to recognize housekeeping as a business to be carried on as any business is, with dignity and method. They regard it as a mere drudgery, and they fret and worry over it until both mind and body are disturbed and the peace of the household is marred by contention.

The mental atmosphere of the household is felt by every one, and she cannot be out of sorts without putting every other member of the family out. She sets the example for the family harmony. If it is discordant, there is a sad jangling. It may be impossible to keep from fretting and a difficult task to be always serene, but one can more nearly approximate the latter condition and keep from the former by having things so arranged about the house that everything will go like the traditional "clockwork."

It is no trivial matter this planning to become a good housekeeper. Not only does

the happiness of woman, as a class, depend upon it, but she also holds in her hands the comfort and happiness of many besides herself. What her home is is very largely what she makes it. Much domestic inefficiency begins in careless housekeeping and the disregard of others' comfort and welfare. Marriage is a partnership in which each member has special duties. The duty of the one is to provide; of the other to make wise use of his provision. If a husband provides liberally, he has every right to expect the best use made of his provision and this use underlies all questions of domestic economy and thrift. Economy does not mean meanness and stinginess; it implies the best and wisest use of the means that are given and since it is a question that comes into every phase of life, public and private, no one need be ashamed to practice it.—*Boston Herald*.

THE "Kaiser-Glocke" (Imperial Bell) in one of the towers of the Cologne Cathedral, will now be run by means of an electrical apparatus, which one man can work, instead of being pulled by twenty-eight men, as formerly. This bell is the largest in use, weighing 543 tons. It was cast from twenty-two cannons, which were captured in the Franco-German war.

WHAT A marvellous idea, that a sinner should excite harmony in heaven! yet every repenting sinner does this! "There is joy in the presence of the angels of God over one sinner that repenteth."

### Bodies Bearing the Name of Friends.

MEETINGS NEXT WEEK:

Haddonfield and Salem Quarterly Meeting, at Haddonfield, Fifth-day, 3rd Mo. 17, at 10 A. M.

Philadelphia. Western District Monthly Meeting, Fourth-day, 3rd Mo. 16, at 10.30 A. M. and 7.30 P. M.

THE father of Ida Charness coming from Norway and being at present in Iowa, lately attended a Quarterly Meeting. He was raised an Episcopalian, but withdrew and found satisfaction in waiting in silence before his Heavenly Father, without knowing anything about Friends. Vocal offerings being made by him in the Quarterly Meeting, his daughter interpreted for him, and members had to believe "we had all been taught of the same Teacher," and heard his words "in our own tongue wherein we were born."

### Correspondence.

LYNDHURST, BENTHAM, ENGLAND, Second Month 10th, 1910.

IN THE FRIEND of the twenty-seventh of First Month parties were made of our two great parties in the election so far, indicating them to be so nearly equal as to be considered a tie. I have watched the progress of the parties, liberal and conservative (or Tory), with great interest and can now give as near correct as possible the figures to show the liberal party has a good majority, and including the labor and nationalist parties, a majority of at least one hundred and twenty-five united against the present status of the House of Lords. These are all united in the effort to curtail the usurped supremacy of the House of Lords as to any veto power, re finance and taxation. In your definition No. 1, that the larger part of the burden of taxation shall be carried by the landed estates there is a mistake. I think, as the large landed proprietors own hundreds of thousands of acres, escape the taxation of values as levied in the United States. This they desire to remedy by valuing these lands, and taxing in proportion, but this is not making these landed estates pay the maximum of the taxes.

Your No. 2 and No. 3 definitions are quite correct.

We think the liberal government with the premier and Lloyd George and other men of weight, backed by such a majority, will be able to bring about many greatly needed reforms in the franchise and on educational and temperance lines, as well as those above alluded to.

Very sincerely,

S. R. SMITH.

### Westown Notes.

"AMERICAN IDEALS" was the subject of last Sixth-day evening's lecture, which was given by Henry R. Rose, of Newark, N. J. Dr. Rose took the mottoes in the Rotunda Reading Room of the Congressional Library at Washington as his text, and spoke on them as presenting comprehensive ideals for Americans.

J. WETHERILL HUTTON spoke to the boys' first-day evening on "Self-Control," and Mary Ward read and talked to the girls on Friends' dealings with the Indians.

At the "Union" meeting last week Anne Sheppard Lippincott and Agnes L. Tierney read the papers on certain aspects of the subject of "Reading," which they had prepared for a recent tea meeting in Germantown. Both students and teachers enjoyed the papers, and the evening devoted to a consideration of what to read and how to read was decidedly valuable.

SAMUEL H. BROWN, who has been absent from the School for some weeks on account of illness, is back at Westown again, so that all the teachers are now again at their posts.

### Gathered Notes.

ROME still seems to distrust the common people and withhold from them the free use of the Scriptures. Whatever may be the position in this country, Rome to be really seen must be seen at home in Italy. A few years since some learned Catholics in Italy organized a "Society of St. Jerome," for the explicit purpose of translating the New Testament into Italian for popular use. The late Pope gave it his blessing, and the present Pope has not formally condemned it, but he has managed nevertheless to nullify it. Orders have been issued to translate none of the Epistles, and no more copies of the Gospels and the Acts are to be printed. The copies of these five books now on hand are to be deposited in the Vatican. These will be sold by their new custodians, but only to "approved" purchasers. What constitutes an "approved" purchaser is not told, but judging by former matters here taken, we can safely conjecture that it will be very numerous. It would never do for the reigning Pontiff to cancel the blessing of his predecessor, but he can easily invent means whereby it can be made of no effect. There is evidently much work for the Bible Societies to do in Italy.

### SUMMARY OF EVENTS.

UNITED STATES.—The strike of the employees of the Rapid Transit Company, in this city, continues, and has been rendered more serious by a sympathetic strike of workmen engaged in various industries, not directly connected with the original movement, but who are members of labor unions. The number of men who have thus left their regular occupations is estimated by the police at over 18,000. A number of persons have been arrested for disorderly conduct, inciting to riot and malicious mischief. The police have been successful in promptly dispersing crowds in various places, and preserving order.

A despatch from Washington, of the 4th instant states that "Many members of Congress to-day received anonymous letters of a 'black hand' character, in which the warning was conveyed that unless legislators went to their duty and suppressed the trusts, damage to life and property would result." The letters bear the postmark of New (Ley) Park Station, Chicago, and are signed by 'The Committee.' The missives advise members that they must be aware of the necessities of life being beyond the reach of those who are compelled to labor for a living. The warning continues: "The state of affairs in this country, these can only exist in this country through the legislation of Congress and through the Governors of States."

A bill has been introduced into Congress to incorporate John D. Rockefeller, his son, John D. Rockefeller, Jr., and three other persons under the name of the Rockefeller Foundation, the object of which, as set forth in the words of the bill, is "to promote the well-being and advance the civilization of the peoples of

the United States and its territories and possessions and of foreign lands in the acquisition and dissemination of knowledge, in the prevention of suffering and in the promotion of any and all the elements of human progress."

President Taft in a speech at Newark, N. J., lately made some interesting remarks along the line of which the above bill has been insisting upon since he entered the White House. He referred to Senator Aldrich's statement that if the business of the Government were turned over to him, he (Aldrich) could reduce the expenses \$300,000,000 a year. The President was unable to confirm the figures, but was very sure "that a conservative, prudent and fearless commission could reduce the material reduction in the cost of administering the Government."

A despatch from Cleveland, Ohio, of the 2nd, says: "At least four thousand people are now homeless in Ohio as a result of the flood which continues to devastate the State. Numerous plants have been forced to close down and hundreds of men and women are out of million dollars. Floods are not only to have done much damage in the Mohawk River valley, and also in the valley of the Susquehanna at Wilkes-barre, Harrisburg, and other places. A despatch from Seattle, of the 2nd, says: "Floods are sweeping every river valley in the Northwest to-night, and railroads are helpless to furnish relief. Bridges are gone, trackage is washed out and defiles are filled with drift. At river crossings are inundated, and a large number of people in various places are temporarily homeless. The superabundance of water comes from the melting of vast quantities of snow in the Cascade Mountains by a warm sea breeze."

The Western Union Telegraph Company has announced that beginning Third Month 1st telegrams to telephone subscribers will be sent to them over wire whenever they desired it. All Bell telephone dependent phones are to be used. It is calculated that the new service will be available to probably seven million telephone subscribers in the United States.

Meat prices have advanced in all the principal consuming and producing sections of the world, according to the latest statistics by the Department of Commerce and Labor. All of the meat exporting countries show higher prices per pound in their exports than they did more than those of a decade ago, and all the meat importing countries show higher rates in their import figures and the current market quotations.

A strike among the employees of the Bethlehem Steel Company has been over for five days. The strikers are not employed there through the present and are being let out. President Schwab in an open letter to the strikers regrets the demands of the strikers, and announces that he will not deal with men not now in his employ nor with representatives of organized labor.

The cultivation of rice in Arkansas has been carried on for the last few years with great success. In South Carolina the average yield per acre is stated to be from twenty-five to thirty bushels, while in Louisiana, thirty-five to fifty bushels, while in Arkansas a conservative estimate is sixty to sixty-five bushels per acre. The area over which rice can be grown profitably in Arkansas is about one hundred and fifty miles long and wide, and the advantages of rice culture is said to be that the straw is valuable as fodder to cattle, and that the rice may be sold for a net gain of one dollar per bushel. In 1909 Arkansas produced 1,750,000 bushels of rice, worth to the farmers about one dollar per bushel. Irrigation of the soil is needful.

FOREIGN.—The British Parliament has postponed the consideration of the most important issues between the business of providing for the immediate financial requirements of the country.

It is stated that in 1847 the population of the Emerald Isle was nearly nine million; to-day it is but little more than 4,250,000. Each year about 50,000 of the Irish emigrate, ninety-five per cent. of them going to America. During the century the present ninety per cent. of the Irish emigrants went to the United States, so that to-day in America there are at least 20,000,000 persons of Irish descent.

A despatch from Naples of the 6th says: "Vesuvius has suddenly become active again. There has been a continuous eruption for the past twenty-four hours of cold white ash, and as the ash is being accompanied by internal detonations. Several craters have opened, from which gas and lava are emerging in great quantities."

It is said that the apprehensions of an epidemic following the subsidence of the flood in Paris have proved unfounded, probably because of the precautions taken

to drain and disinfect the cellars. The number of deaths in the city last week was 1,054; the average for season is 1,120. The official estimate places the amount of direct damage done by the flood at \$14,600,000 which \$10,000,000 was the loss in Paris.

Serious conflicts between the police and Socialists have occurred in Berlin, in which many persons were wounded. The passage of a bill relating to the suffrage has caused great dissatisfaction among certain classes of the Socialists' demonstrations.

Ex-President Roosevelt and his companions left the interior of Africa, and are expected to arrive at Khartoum on the Nile about the 15th instant, and his son Kermit have killed five hundred species of large mammals, including 17 lions, 3 leopards, 11 elephants. It is stated that all these were killed by the same hunter, and the specimens will be deposited accordingly in the greater number going to the Smithsonian Institution. The naturalists secured a remarkable collection, comprising many thousand birds and other mammals, including several new species and an enormous series of the smaller mammals Africa.

### NOTICES.

NOTICE.—Friends of Pittsburg will henceforth meet in the new building of the central Young Women's Christian Association, 50 Chatham Street, which is on the court house and about five minutes' walk from Union Station. A cordial invitation is extended to Friends passing through Pittsburg, to meet with Meeting for worship 11 A. M., First-days. Communion with us any time during the week can be had through the Association.

NOTICE.—Haddonfield and Salem Quarterly Meet will be held at Haddonfield, N. J., on Fifth-day, Third Month 17th, at 10 o'clock. Trolley service from Camden every ten minutes. Time required for trip, thirty-five minutes. Leave the car at Lake Street, Haddonfield. Steam cars 9 A. M., Market Street Ferry.

WESTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, 6:45 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will meet when requested. Stage fare, fifteen cents. Leave Westown at 7 P. M., twenty-five minutes before the stage.

To reach the School by telephone, write West Chester Bell Telephone, 114A. Wm. B. HARVEY, Supt.

DIED, in West Chester, on the 26th of the Eleventh Month, 1919, MARGARET E. HOOPES, widow of Pennock Hoopes, in the ninety-sixth year of her age; a member of Birmingham Monthly and West Chester Preparatory Meetings, Pennsylvania.

—suddenly on the morning of Second Month 26th 1919, CLARRISON MOORE, in the seventy-third year of his age; a member and elder of New Garden Monthly Meeting, in the Particular Meeting, Pa. Though a member of the church, the activities of his life led to another state of existence, bereaved relatives and friends reverently believe that he endeavored through out life to keep his spiritual lamp trimmed and burning. He was found ready to meet his Lord, when the solemn summons came.

On the 27th, 1919, SUSANNA R. LEEDS, wife of Charles Leeds, in her seventy-eight year; a member of Chesam Monthly Meeting, N. J. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." (Rev. 17: 14)

On the 27th, 1919, HENRIETTA JOHNS, wife of John Barclay Jones; a member of Lansdowne Monthly Meeting. In thus cutting short a life full of promise and activity both in her home and the world outside it, we reverently believe her Heavenly Father has accorded an early reward. A genial and animated disposition, characterized by great pureness, a wide and keen sympathy, quick perception and prompt action, opened many avenues of usefulness, in all of which she felt an earnest desire that the talents committed to her should be used in the Master's service.

At West Branch, Iowa, on the Third-day of Second Month, 1919, HANNAH M. KNUDSON, in the eighty-first year of age; a member of West Branch Monthly Meeting and Iowa Yearly Meeting of the Society of Friends.

# THE FRIEND.

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## Members of the True Body Take Their Signals From Its Head.

The Church is not the Church except when actuated by the Spirit of Christ. "Ye are the body of Christ," it was said to the Church,—but the body has no existence as a Church when it is dead, and "the body without the Spirit is dead." A Church may have a name to live but be dead, and then the name is all there is of it. Nothing can give the corpse into a church, except the Spirit; then the church, when living, has a right to the name, and then only, when it is actuated by the Spirit, have its decisions any authority. "All authority," said its holy Head, "hath been given unto me in heaven and in earth." "Go ye therefore,"—move ye that authority. Independent of that authority in the witness of the Spirit, all going but idle rambling. "Without me," said the church's living Head, "ye can do nothing."

What, then, have individual members to do about it? They need to see that their calling and election into the church is made sure—that it stands and moves steadfast in the Spirit, apart from whom their church membership is dead; for "if any man have not the Spirit of Christ he is none of his." The church (which means congregation) is a church man-by-man, each a member in particular being under the Spirit of Christ. "Ye are the body of Christ," it was said to such, "and members in particular." Each particular member has his spiritual function by walking in the Spirit as one watching and praying and waiting upon the Lord for the revelation of the services in which the Lord calls for a waiter. This man then is one in the living church of the few or many who are thus living. Together they are the body

of Christ, singly they are its members in their particular place and callings.

The true members constitute a prepared body. "The preparations of the heart and the answer of the tongue" in men of his church "are of the Lord." "A body hast thou prepared me." And the example of the prepared body of Him who said that of his sacrificial body, passes upon all his members in particular who remain as the body of Christ. Are ours indulged bodies, or sacrificial bodies under the Spirit? Are they actuated by the flesh, or by the Spirit? Herein is our cross to be taken up daily, in order to follow Him as his disciple. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other. . . . But if ye be led of the Spirit, ye are not under the law. . . . and they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit."

Such is the preparation wanted for the prepared body of Christ continually forming as his church on earth,—a church of spiritual members, having the mind of the spirit in victory over the crucified flesh. Then can the world know that the word of the church is as of One having authority, and not as the scribes' word, or of the wise in the wisdom of this world. And what a joy it is to any member in particular of the body of Christ to realize that his own preparations are preparing him better and better for oneness in that prepared body of which Christ said, "A body hast thou prepared me."

An artificial or human church, whose head is the brains and whose rejoicing is to have spirits made subject to it in its fondness for power, is distinguishable from that prepared body of Christ which He has left as the successor of his sacrificial body whose head motive is Love,—a body gathered not to be ministered unto but to minister to others in spending its life a sacrifice for many; a body made Christlike by Love, having a heart not for its own emolument, but for the relief and saving of any for whom Christ died, is the body prepared by grace to respond to Him who is the Head and Heart over and in all members, inciting them in the signals of his own quickening Spirit, every man of them, to look not exclusively "on his own things,

but also on the things of others." He that hath the Son hath Life," and that Life is inseparable from Love.

## Notes on the Monthly Meeting of Friends of Philadelphia.

(Concluded from page 282.)

In the year 1795, John Pemberton who has been previously mentioned as one of the valued members and ministers of this meeting, and who during his life was zealously engaged in promoting the spread of our principles and testimonies, departed this life at Pymont, in Germany, whither he had gone in the prosecution of a religious visit upon the continent of Europe. This Monthly Meeting issued a Testimony concerning him, as did also the Monthly Meeting of Friends at Pymont, in Westphalia, among whom he laid down his life in great peace and a full assurance of entering into his eternal rest.

John Pemberton has been, and probably will be, long remembered by Friends of this Yearly Meeting, by reason of the legacies which he left by his will for their benefit; among which that known as the Pemberton Fund is still freely used in assisting members in attending religious meetings, by defraying their expenses incurred in coming to this city in the service of the Society. A few statements respecting this fund may be of interest. By his will he devised about three acres of land upon the outskirts of the city, which were to be used as thus expressed "In trust for the use, benefit and service of Friends, members of the same religious Society as myself, for the accommodation of the horses of such Friends as may attend the Yearly Meeting, the Quarterly Meeting of Philadelphia, the Meeting for Sufferings, or other Religious service of our Religious Society, from what part soever they may come."

When the time, however, came (about the year 1811), when this legacy could be made available, the city had extended so far that it was not thought best to use this lot as he intended, and application was made to the Legislature for permission to sell it, invest the proceeds, and make use of the income for the same or like purposes as those set forth in his will.

"The Trustees under said will have accordingly been authorized by the Meeting for Sufferings to pay the cost of keeping at livery the horses of Friends who come to Philadelphia in their own conveyance on religious services of the Society, also the travelling fares of Friends of adult age who come to the city on such services by railroad or other public conveyance; it being expected that Friends who design to avail themselves of this fund will be careful to select the least expensive mode of travelling."

In the Eighth Month, 1797, this Monthly Meeting adopted an address which had been prepared by a Committee of the three Monthly Meetings to the Governor, the Mayor of the city and others in authority, in reference to the prevalence of libertinism and licentiousness in general. This address was signed by four members of each of the three Monthly Meetings. The Friends signing it on behalf of this Monthly Meeting were David Bacon, Richard Jones, Samuel Clark and Owen Biddle. In it they say:

"We feel it an incumbent duty as citizens interested in the public well-being, as parents tenderly solicitous for the preservation of our off-spring and safety of the youth in general, and the obligation arising from religious sensibility, to request you will seriously advert to the rapid increase of the wanton dissipation and licentiousness, through the pernicious example of numbers, considered of superior rank, spreading as a seed of calamity amongst the various classes of the inhabitants, since the public sanction given to the exhibition of theatrical entertainments, how many are the additional incitements to idleness, rioting and drunkenness, chambering and wantonness. What a numerous train of artificial wants excite an avaricious avidity to acquire the means of gratifying them."

After recounting some of the evils, they add:

"Such being the dreadful effects of unrestrained libertinism, we find ourselves constrained by the sacred principle of Good Will to men, by a grateful sense of unmerited benefits received from our Omnipresent Benefactor, to spread before you our apprehensions on the interesting occasion; for will not a God of perfect purity visit for these things? Is not national calamity impending as the certain fruit of a contempt of his Divine law, the object whereof is the temporal tranquility and eternal felicity of his rational creation?"

It is to be observed that within twelve months from this time a national calamity did overtake this community by another visitation of the dreaded yellow fever by which, notwithstanding the fact that a large number of persons fled from the city, the mortality was very great.

The holding of the Yearly Meeting at the usual time in the Ninth Month of this year was attended with great danger to those who came from the country for this purpose, many of whom did so under serious apprehensions. Early in the week it was concluded to adjourn the meeting until the Twelfth Month; at which time it was agreed that it should afterwards be held in the Fourth Month of the year, as it is at present. Of those who came from the country on this occasion several were taken ill, and at least six prominent and valuable Friends died after they had left the city from the fever contracted here at that time.

The subject of erecting a meeting-house on the burial ground lot at Fourth and Arch Streets, had been mentioned as early as 1738, but no definite action was taken for nearly sixty years after, when a Committee was appointed to consider the matter, who, however, reported that it did not then seem

expedient to erect buildings for the purpose at that time. In 1803, preparations were made for building the centre building and the east end, which were completed in 1805. The date stone on the centre building bears the mark 1804. The western end was not erected until 1810. In 1811, this wing was used by the Women's Yearly Meeting, and the eastern end by the Men's Yearly Meeting, which had for some years previously met in the Meeting-house in Key's Alley.

In 1813 a meeting for worship was held for the first time in the meeting-house on Twelfth Street, which had then lately been built on a lot which Friends had purchased a few years previously. With the approval of the Quarterly Meeting a Monthly Meeting was established there in 1814, under the title of the Monthly Meeting of the Friends of Philadelphia for the Western District. A considerable number of members of Philadelphia Monthly Meeting who lived in this neighborhood soon became identified with it.

In the year 1809 (Second Month 9th) died James Pemberton, at the age of eighty-five years and five months. He had long been a prominent member of civil as well as religious Society, and for many years, while Friends were willing to accept offices in the Government of the Province, was a member of the Assembly, but relinquished that service and declined re-election when Friends could no longer administer public affairs in accordance with our well-known principles in regard to war.

He was also often engaged with other Friends in the effort to assist the Indians, and after the war broke out in 1755, was a member of the Association which Friends formed to regain and preserve the friendship of the Indians by pacific measures. In these efforts he was associated with his brothers Israel and John Pemberton, and also with Isaac Zane, a prominent and useful elder of this meeting, who died in 1794, and of whom his friends say, in a memorial concerning him:

"Being acquainted with many of the Indian natives of this land, who, when he was young, were numerous, he felt for their distresses, and was greatly concerned for their real good; which he was solicitous to promote, as far as his endeavors could be useful, by embracing opportunities that offered, when they came to this city or held treaties with the Government here or in places adjacent; and having a place in their esteem and affections, he endeavored to inculcate in their minds the benefit of a peaceable disposition, and the necessity of their attending to the convictions of Divine Grace."

In this year (1809) died David Bacon, an experienced elder of this Monthly Meeting, whose judgment was much relied on. In 1795, he accompanied Nicolas Wain, a minister of the Southern District Monthly Meeting, on a religious visit to Great Britain, in the course of which he was engaged for more than a year. In 1812, Sarah Harrison passed away in her seventy-sixth year, after many years of service as a minister. Her labors on behalf of the oppressed slaves in the Southern States were extensive and very

helpful in aiding the Society in those parts of ridding itself of the sin of holding fellow beings in bondage. She also spent several years in performing a religious tour in Great Britain and Ireland, and on the continent of Europe. An interesting account of her is published in Biographical Sketches and Anecdotes of Friends.

In 1816, Arthur Howell died. He long been a valued minister of this meeting and one of whom many remarkable anecdotes are preserved, showing the prophetic sight with which he was at times favored. An interesting account of him appears in the "Biographical Sketches and Anecdotes of Friends," above mentioned, and also a volume lately published of "Quaker Biographies."

The period which elapsed after the close of the Revolutionary War to about the beginning of the nineteenth century, was in which much religious labor was performed both in this country and abroad by American Friends. Our late Friend, Nathaniel Kite, in writing on this subject, remarked: "For the twenty years succeeding the American Revolution, a greater number of zealous labourers for the Truth were found amongst Friends in Philadelphia, than any other period. Some of the young class of ministers, who had been zealous concerned in their vocation before they laboured faithfully and unflinchingly during its trials, and for many years afterwards held up a banner for the Truth."

With the relief from suffering which ensued, a relaxation of watchfulness took place and we fear many became influenced by those deistical views which in France, about the beginning of the century, had accompanied the outbreak of the French Revolution.

A warm sympathy existed in this country with France at this time, largely on account of the part which it had taken against Great Britain during the Revolutionary War; and the aid which it was believed it had rendered this country in securing the independence of the United States. So great was this sympathy that when war was placed between France under Napoleon and England, this country was probably saved from participating in it by but a single vote in the House of Representatives; when, in 1796, the question was before that assembly whether or not to provide money to carry out the provisions of a treaty with England which had been negotiated by John Jay on behalf of this country, and is generally known as Jay's treaty.

Our Friend, Samuel Bettle, who has been previously mentioned, informed the writer that so great was this sympathy with France that an image representing the goddess of Reason was dragged through the streets of this city by an infatuated mob, in imitation of similar acts in Paris during that political and moral upheaval, when infidel views were extensively spread. John Adams, the second President of the United States, declared about this time:

"The most precious interests of the United States are still held in jeopardy by the hostile designs and insidious acts of a foreign nation (France) as well as by the

mination among them of those principles subversive of all the foundations of all religious, moral and social obligations, that have produced incalculable mischief and misery in other countries."

The influence of these principles in the community, there is reason to believe, affected some members of our Society, and prepared the way for the reception of doctrines entirely at variance with those which had held from the beginning, respecting the authority and value of the Holy Scriptures, and the atonement and offices of our Saviour Jesus Christ in the work of salvation. Stephen Grellet, who was acquainted by personal observation with the workings and effects of these destructive principles in France, relates that as early as 1808, he was greatly exercised in finding them advocated in this country; and was constrained publicly to disavow them, and to labor earnestly with the individual who promulgated them. It is not the intention here to dwell upon the sad consequences of the adoption of these principles by many in membership with Friends, and the separation in the Society, which was thus caused, in the year 1827; and which brought great and painful exercise of mind upon the concerned members of this Monthly Meeting, as well as upon faithful Friends everywhere. But it may be remarked that earnest efforts were made to counteract the spread of these desolating principles both by individual members and by the body collectively, as will appear by the perusal of an Address to its members, issued in 1827, containing tender counsel, and setting forth the need of recurring to the only safe ground for its members, an obedience to the convictions of the Holy Spirit in the heart, and that love and fellowship which should prevail among the followers of Christ.

These labors may have been blessed to some, but the sorrowful fact remains that many were led into an open opposition to and final withdrawal from their fellow-members, establishing another meeting under the same name.

The Monthly Meeting in 1828 thought it right to preserve a brief record of the causes of the separation, as it states, "for the information of our successors." This Address concluded with the following paragraph, with which we may end this reference to a painful subject, and also these notes upon this period of our history.

"May we, who have been mercifully preserved from the snares of this deceitful spirit, take heed how we stand, and while sorrowing over this departure from the faith and discipline of our Religious Society, and recording it for the admonition of posterity, become more and more persuaded that the fellowship of the Gospel and the charity which thinketh no evil can only be felt among us, as we endeavor individually to abide in the light of Christ; and that it is only as we learn in his school, that we are fitted and prepared for maintaining the precious testimonies which have been committed to us as a people to bear."

CONVICTION leads us to the cross, and from thence love leads us to the throne.

### A MORNING HYMN.

I woke this morn, and all my life  
Is freshly mine to live;  
The future with sweet promise rife,  
And crowns of joy to give.

New words to speak, new thoughts to hear,  
New love to give and take;  
Perchance new burdens I may bear  
For love's own sweetest sake.

New hopes to open in the sun  
New efforts worth the will.  
Or tasks with yesterday begun  
More bravely to fulfil.

Fresh seeds for all the time to be  
Are in my hand to sow,  
Whereby, for others and for me,  
Undreamed of fruit may grow.

In each white daisy 'mid the grass  
That tams my foot aside,  
In each unweaving fern I pass,  
Some sweetest joy may hide.

And if when eventide shall fall  
In shade across my way,  
It seems that nought my thoughts recall  
But life of every day.—

Yet if each step in shine and shower  
Be where Thy footstep trod,  
Then blessed be every happy hour  
That leads me nearer God.

### The Foundations of His Hopes.

A special dispatch to *The North American*, sent from Wellsboro, Pa., Third Month 4th, says that L. D. Reynolds, for forty years a Baptist minister in Tioga county, county superintendent of public instruction here in the sixties, and one of the best-known and most beloved men who ever lived in northern Pennsylvania, is watching the lengthening shadows of his more than eight useful years of life in Los Angeles, Cal. Impressed that he ought to "write at least one more letter to my friends in the East," in perhaps his last address published in a local newspaper, closes with an analysis of his religious belief in the following words, in which the thousands who know and love him will find a note of keenest pathos. He says:

"There are so many persons with different opinions in regard to religious matters, so many beliefs and unbeliefs and so many doubts and misgivings, that I have been led to re-examine the foundation of my hopes as to another world. All of these different views cannot be right. Some are certainly wrong. How can I know that mine is the true one? I have gone over the ground something after this wise:

"I come first to those who say there is no God and no hereafter. I cannot stop long to bother with them. If they are right I shall be as well off as they. They will never rise up with a fling, 'I told you so.' Then there are those who say they believe in God. But with a few questions I learn that they believe in a God, one devised, each man for himself. Now I could fix up a god as good as any of them have; but I prefer to believe in the God whose attributes are given in the Bible, and who has been believed in by millions upon millions of the best and most intelligent people. His name is Jehovah, and He says, 'I am that I am, and beside Me there is none else.'

"Others again say, 'Yes, we believe in Jehovah, the God of the Bible, but we believe He is so good that He will have all men to be saved, and will save all men. Well I am one of the all men, and so one of the saved. It is not worth while to tarry long over this view. If it is true, I am all right, but if it is not true, I might suffer infinite loss. Some also say, 'No one knows anything about a future world. It is enough for us to look out for this world, and let the next take care of itself.' Certainly, then, an earnest and sincere effort will not hurt me, and maybe my effort will be successful.

"I am thus driven to the straight old orthodox view as the only solid and safe one. With this view I lose very little, if any of the others are right; but if none of the others are true, what untold loss will come to those who have rested in them. Here, then, I take my stand. Belief in Christ as the Saviour of men and having a new heart are the essential passports to happiness in a future world. These are fully explained in the New Testament, which I take and study as a Divine revelation. Therein I learn what I am to do and what condition of mind entitles me to an entrance into the heavenly mansion. The questions that press upon me now are, whether I have truly believed, and whether I have truly been born again. My assurance as to these depends upon evidence. Have I the evidence? Uncertainty is very distressing as one nears the unseen world. I have lived a life of rigid, even of puritanic, morality, I have tried for over sixty years to do the will of Christ. Yet, now at the end of life, my shortcomings, my sins of omission and commission, my selfishness and my unlikeliness to Christ loom up before me. When I stand before the Saviour, face to face, I can only say, 'Lord, Jesus, be merciful to me, a poor sinner.' My friends must not think I am afraid to die. I am only striving 'to make my calling and election sure.'

"When I came here, as the train neared the city, I heard the people talking very earnestly. The words Los Angeles, Los Angeles came in often. They were nearly at their journey's end. When the train drew up at the station a great throng of loved ones was there to greet them. The train that draws me along life's journey is not far from the station. Do not wonder, then, that I think and talk much of the city where I am to live. I can almost see the company of loved ones waiting to welcome me. What a heaven it will be to meet them! If Jesus could say to the thief on the cross, 'To-day thou shalt be with Me in paradise,' surely He will not turn away from one who has wept and prayed and toiled, and in all sincerity tried to do his will for many years.

"May all my friends plant their feet upon the solid rock. 'All other ground is sinking sand.'"

WE are sure of deliverance if God is our Saviour; He will deliver in six troubles, and in seven shall no evil touch us.

COVERED sins will one day expose to shame.

### Slave Made Cocoa.

[John W. Hutchinson, of New York, contributes to the *Friends' Intelligencer* the clearest brief account we have yet seen of the movement in protest against the cruel slave trade and atrocities kept up by Portuguese cocoa plantations. For the information of Friends within our reach we transfer his statement to these columns.]

"For four months there have been in this country Joseph Burt and his wife, as representatives of the 'Anti-Slavery and Aborigines Protection Society of Great Britain.' Their mission here has been to interest the Government and people of the United States in the suppression of slavery, as it exists on the cocoa plantations of the Portuguese Islands of San Thomé and Principe. It is estimated that one-fifth of the world's supply of cocoa comes from these two islands, where slave labor is employed. The slaves are obtained from the Portuguese Colony of Angola, situated in Southwest Africa.

"At the request of the Cadbury Brothers, of Birmingham, J. S. Fry & Sons, of Bristol, and Rowntree & Co., of York, and Stollwork Brothers, of Cologne, all large cocoa manufacturers, Joseph Burt visited these islands, as well as Angola, and made a thorough investigation. He was accompanied by Dr. W. Claude Horton on the inland journey in Angola, a distance of about 1,000 miles and occupying about four months of time. His report to the Society and cocoa manufacturers fully confirmed the reports of the cruelties practiced by the slave traders and the use of the slave labor on the cocoa plantations.

"There are about 35,000 employed on these islands, and the death rate is such that it takes from four thousand to five thousand annually to keep up an adequate labor supply.

"They are brought hundreds of miles, from the central regions of Africa, and are obtained by various means. Some are sold by fellow-villagers for debt, some are given up on accusations of witchcraft, some captured through feuds and village raids, or through trickery, and many are taken by caravans, Portuguese and native, who exchange guns for slaves, one gun with ammunition readily purchasing twenty slaves. The price paid by the planters is from \$125 to \$200 per head. The report concludes with these words:

"At present thousands of black men and women are, against their will, and often under circumstances of great cruelty, taken every day from their homes and transported across the sea to work on unhealthy islands from which they never return. If this is not slavery, I know of no word in the English language which correctly characterizes it."

"Knowledge of the conditions being thus brought to the attention of the British manufacturers and people, they have ceased to purchase the cocoa from San Thomé and Principe, the result of which has been to throw the cocoa from these islands on the American market. Joseph Burt, while here, saw many of our cocoa manufacturers and some of the largest ones promised to

cease purchasing the product of slave labor. He also saw the President, Secretary of State and several members of Congress, from whom he received sympathy. At the President's suggestion, William W. Cocks introduced the appended resolution. I trust that Friends will send memorials to their representatives in the House and Senate, urging them to support it. This should be done, not only by individuals, but by Monthly Meetings and Representative and Philanthropic Committees.

"In sending petitions refer to 'House Joint Resolution 137,' authorizing the President to prevent the entering into the United States of slave-made cocoa. The resolution in full is as follows:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the President be, and he hereby is, authorized to forbid by proclamation the entry of cocoa into the United States or her possessions, when it is shown to his satisfaction that the same is the product of slave labor."

### The Moravian Crisis.

Sometime ago we made mention of the fact that the Moravian Brotherhood is passing through a great crisis in its history. In their conference last summer it was decided, for lack of funds, to restrict some of their missionary operations, the first check in an almost uninterrupted history of missionary success. And undoubtedly many people were wondering what might be the reason of this strange phenomenon. The whole thing becomes evident when we study the recent history of this loosely jointed but fervent body of believers.

From the day of the beginning of their wonderful history under the leadership of the world-renowned Count Louis von Zinzendorf, they rejected all human creeds and forms. The one article of their faith, to which they demanded an unequivocal adhesion, was "love for the Lord Jesus Christ," whose physical suffering they exalted to an almost revolting degree.

And yet the Moravians proved how deep were their religious convictions, in the dark days of the early German Rationalism, when they stood as an immovable rock against all the attacks on the divinity of Christ. Alas, that they should have listened at last to the songs of the Siren! In 1906 the director of their seminary at Gnaadenfeld, Dr. Koelbing, published a book entitled, "The Personal Influence of the Person of Jesus on Paul," in which Christ was denuded of his divinity and placed on the same line with Paul. This matter was thoroughly thrashed out in the convention of 1908, in which it appeared how far the new theology had permeated the leadership of the Moravian Brotherhood. Many openly denied their faith in the actual resurrection of Christ and when the question was asked, "What think ye of the Christ?" the new director of the seminary, Dr. Roy, replied by saying that it would be wrong to make of this question a Shibboleth, because the first question was not so much, "What think ye of the Christ?" as the other and more important one, "Do you love Jesus?"

In the meeting of last summer position was virtually proved and all great vital issues in the great theological crisis of the day were set aside as "theological differences." And here is secret of the falling off of the contribution to the Moravian missionary movement, the living Christ away from Moravianism; it has not even the cohesive remnant strength of confessional bodies, which perish of dry-rot and still for a long maintain the semblance of life. Moravianism must be fervent or it cannot be at all. And it can be fervent only when it sees vision of the living Christ.

Thousands of dollars, which are expended by the missionary treasury of the Moravian Church, are the contributions of other branches of the Church. The minute that the confidence of these donors is shaken, their gifts cease. Thus the crisis within the Brotherhood is the same, which the entire Christian Church, all its divisions, is facing to-day. But it is no part of Christendom so helpless and fenseless in this crisis as this little body of believers, whose history for ages might have been called the romance of the latter part of the Church.—*Christian Observer*.

### A Russian Saint.

The German religious press chronicles the death of Vassili Nikolajewitsch Ivanov, a servant of God in Russia of the purest and most self-denying type. He was a Lithuanian, a man well-educated, though every respect self-educated. His capacity was so marked that he could easily have had a well-situated and comfortable life. It was such his devotion to his Master and his Master's children that he was through life poor as Francis d'Assisi.

His chosen work was of the humblest, the helping of the abused evangelists, Christians of Russia. During the heartily persecutions of the cynical bigot Pobiedonossief, then procurator of the Holy Synod when to travel and to preach was attended with the greatest hazards, Nikolajewitsch was wont to penetrate into the remotest villages and hamlets to bring help to suffering Christians, to advise them and to comfort them with the Word of God. There were no common preaching tours, but undertakings of the most dangerous and adventurous character, in which he was exposed to the snares of the police, the hatred of the priests, and the fanaticism of the ignorant peasantry. His escapes were often marvelous. Indeed he attributed them wholly to the intervening hand of the Lord.

When Christians were haled before the courts he would start petitions for their release, hunt up and coach the defense, and even take charge of the defense himself. All these costs of traveling, of work and assistance, he paid himself, although he had indeed nothing. And when he received anything in the way of compensation or support it soon went to the more needy.

He was connected with no particular group of Christians, but made it his effort to help all of the distressed evangelicals, however differing from himself in minor matters of belief. He was further the first



hnicler of the evangelical movement in Asia, a sort of John Foxe of Russian Christian martyrology. He collected with most diligence important documents and reports of trials and added to them extensive personal notes. To his efforts was largely due what religious freedom exists in Christians to-day, for it was he who first, with this mass of documents, exposed the cruelties of the Holy Synod's regime. His written accounts, thanks to the efforts of certain high noblemen who had learned to esteem the Stundist peasantry, passed through the Ministerial Council to the Tsar himself. The proclamation of religious freedom soon followed.—*Record of Christian Work.*

**A Personal Message.**

"Thy life has been spared because our Heavenly Father has work for thee yet to do." This message, sent by one of our dearer Friends, who has since gone to her reward, was received by me whilst lying on a hospital cot, slowly recovering from a severe surgical operation, during which my life was despaired of by the surgeons in charge. It was, having done all that was in my power to do, were waiting and watching the surgeons go by for those signs of returning vitality so essential to my recovery. In the stillness of the hospital a dear Friend was permitted to come to my bedside, and with sympathetic tenderness and love he brought me the message quoted above. I can look back now to the wonderful peace and contentment that followed his visit, and I have often wondered how much I am indebted to his message for my recovery and usefulness, and which I believe more than any other occurring in my life was a message for good. Thy life has been spared, because our Heavenly Father has work yet for thee to do." How many of us, realizing perhaps that in his tender mercy He has seen fit to spare our lives, accept the latter part of the implied obligation—that we have work yet to do? God in his infinite Wisdom has taken to himself the sender of this message to me, thus ending her earthly work (the late Hannah L. Tatam), but I feel that there is a world of thought for me and perhaps for others in the message.

While we are enjoying the blessings of this life, we must be reminded that there is work yet for each of us to do." What this work is; where our sphere of usefulness is to be spent; how we can attain the maximum efficiency for our efforts, these are all questions that are to be decided by earnest seeking of our Heavenly Father "that his will, not ours, be done." As we humbly and conscientiously strive to interpret his wishes for our guidance and endeavor to follow Christ's teachings, we will be glad to see what our work is, and, having humbly acknowledged our acceptance of the work, we will be given power to do the work acceptably to Him. W. G. H.

WHAT the world really needs is men who have news from the land of the ideal, who have God's life within them, who open fresh the springs of living water that quench the thirst of the soul.—J. BRIERLEY.

**BETWEEN THE GATES.**

"Between the gates of birth and death  
 An old and saintly pilgrim passed.  
 With look of one who witnesseth  
 The long sought goal at last.

"O thou! whose reverent feet have found  
 The Master's footprints in thy way,  
 And walked therein as holy ground,  
 A boon of thee I pray.

"My lack would borrow thy excess,  
 My feeble faith the strength of thine;  
 I need thy soul's white saintliness  
 To hide the stains of mine.

"The grace and favor else denied  
 May well be granted for thy sake."  
 So, tempted, doubting, sorely tried,  
 A younger pilgrim spake.

"Thy prayer, my son, transcends my gift;  
 No power is mine," the sage replied.  
 The burden of a soul to lift  
 Or stain of sin to hide.

"How e'er the outward life may seem,  
 For pardoning grace we all must pray;  
 No man his brother can redeem  
 Or a soul's ransom pay.

"Not always age is growth of good;  
 Its years have losses with their gain;  
 Against some evil youth withstood  
 Weak hands may strive in vain.

"With deeper voice than any speech  
 Of mortal lips from man to man,  
 What earth's unwisdom may not teach  
 The Spirit only can.

"Make thou that holy guide thine own,  
 And following where it leads the way,  
 The known shall lapse in the unknown  
 As twilight into day.

"The best of earth shall still remain,  
 And heaven's eternal years shall prove  
 That life and death, and joy and pain,  
 Are ministers of Love."

WHITTIER.

**From a Letter of Joel Bean.**

*My Dear Friend:*—It has often been in my heart to write to thee a little of the interests I am sharing here, in this my fourth visit to these tropic isles.

In the home and companionship of my daughter, I have much to enjoy. They have won a large place in the affections of many old and young, of the best society, in this city. The churches would like to enroll them in membership, but they hold dear their birthright as Friends. Cathie and Joel gratefully value their membership in your Monthly Meeting, and cannot be anything but Friends. And known as such, I believe their influence is greater than if joined to another Church. For there are many spiritual seekers after a deeper knowledge and experience of the Truth as it is in Jesus.

And I have found much inquiry about Friends and their principles. I have much enjoyed attending with Cathie a course of free lectures by Canon Simpson, on Sixth-day mornings of every week. A brief summary of the address this morning will give some idea of them, though my sketch will lack the telling effect of his impressive elaboration of his subject.

He began by reading the story of Peter's denial of Christ, and spoke briefly of the weakness and failure of the disciples in those last hours before the Crucifixion, when they were contending who should be greatest, and

Peter was boasting of his loyalty, and so soon denied the Lord with cursing, and all forsook Him and fled. He thought we should be very thankful for this record of their frailty and of their restoration, as without it many of us who in hours of trial have denied the Master, might have given up hopes and turned back from following Him.

Then by contrast, he pointed out the marvelous change in them by the baptism of the Holy Spirit. They were filled with strength and courage and power from on high,—with new light upon the way and work before them, and clearer knowledge of truth.

And that gift of the Spirit is for us now, as for them then. It is for all time, and to all who will seek it and receive it. God is forever seeking to bestow it. It is we, who shut the door against it by our selfishness and unbelief—the two great sins that keep us poor and weak.

All that God has ever bestowed upon men in any age is available now to believing and receptive souls—even the Holy Spirit *which is God Himself*, "to them that ask Him." But when we ask, we should expect and wait to receive. In our prayers we make requests, and talk to God, without waiting for Him to speak to us. We would not commune with our friends that way. We need to listen, to hearken to the voice of God in the soul.

By his three-fold witness we may learn of Him—His witness in his church, in the Scriptures, and within us. To hear his voice within, we must be still, and know that He is God. We need to pause from the restless activity that would be always doing, to hearken that He may teach us how rightly to serve Him. Then He would give light to see, and strength to do what is right for us, and what special gift may be ours for service in his cause.

Is not this like the teaching of Geo. Fox? He detained us after meeting, as he has before, for some conversation, to answer his inquiries about Friends. I have given him "Quaker Strongholds," which he is reading with much interest. Speaking of silent worship, he expressed the wish that some time could be given to it in their service. The silence before and after his prayers is very impressive.

Another meeting we attend on Third-day mornings, where from thirty to fifty, mostly women, from different churches, meet for mutual helpfulness in the spiritual life. They have some brief exercises in concert, followed by a lengthened silence for "Aspiration," after which some subject is considered in which many take part.

One day the subject was "Peace," and many beautiful testimonies were borne to the inward experience of it, and the way to attain it. An extract from John Woolman was read by one of the women, which opened the way for me to speak of his character and work, and to offer them his "Memoir," which met with cordial appreciation. I have felt much freedom in these meetings, where the fullest opportunity is given me, and I have been asked to represent the standpoint of Friends. There are congenial spirits there.

Our poet Whittier is a favorite here, and in social gatherings readings and recitations of his poems are often called for.

In the sweet privileges, and the open door to loving hearts which I find in this visit, I have occasion to mark with humble gratitude the leadings and the Providences by which it has come about. Very distinct and clear was the call that led me and my dear companion hither in our early married life, and peculiar blessings have crowned that little service.

Thy friend affectionately,

JOEL BEAN.

HONGKONG, T. H. Second Month 11th, 1910.

### The Island Soul.

My soul is an island in the stream. Fresh water comes from the hills, salt water comes up with the tide. Oh the whispers, the salvations, the surprises. I am open to the earth and the heavens. I listen to the music of the deep; the wind chanted at my birth, and baby waves played with baby shingles on the shore; the winds have been my playmates, and it is difficult to command them to bestill. I get salutations from the hills and water birds flock around me and dive. The salt tides come up in turn and sing to the waxing and waning moon. I gather hints from the waters. I hear whispers from the air. I train my eyes to long distance points and I see signals flying which are secret, sacred and solemn. Being binocular I sometimes fancy I see double. I look around I look up. I am so elevated that I am able to look down. There are curves in the stream, there are eddies in the cove when the tide comes in to play.

I hear, I see, I know, I understand. I call up the past, forecast the future; I go up whenever I approach the edge of the pit and see signs of the strong hand of God. The waters wash away part of my shore, and I mark the loss. In another part they have added to my domain, and I mark the gain. In both cases I recognize law and in the contemplation I have repose. The vibrations of law rock me to sleep. I sleep in the storm, because another law is in operation which brings me joy. I try to count the laws; it is vain! The law of being, the law of duty, the law of labor, the law of endurance, the law of departure. There is no stay, ebb or flow, come and go, waste and repairs, transfiguration and ascension, eclipse and new creation. Then, larger islands, larger opportunities, mightier tides, but the same life, same laws, the only fresh things are new combinations, opportunities, discoveries, and dominions. Oh, the fleets anchored in the widest possible bay. Oh, the limpid streams from the everlasting hills. Oh, the news from the vast colonies of heaven! The reports, the trophies, the rewards, the enlargements of the everlasting kingdom!

And I heard a voice as the voice of many waters, and I heard the voice of harpers harping with their harps, and they sang a new song, saying with a loud voice, Fear God and give glory to Him, and worship Him that made heaven, the earth, and the sea and the fountains of waters. And I looked and beheld a white cloud and one sitting like unto the Son of Man.—H. T. MILLER.

BEAMSVILLE, Ontario, 1910.

### Science and Industry.

**TWO RECORD-BREAKERS.**—The Brooklyn Institute, which searches for rare and curious things from all parts of the world for its collections, has bought this year the biggest basket in the world. It was made by the remnants of the Ponca tribe of California Indians, in Mendocino County, California, to hold the winter stores of the tribe—principally acorns, of which these Indians are very fond, and grain.

The big basket weighs three hundred and twenty-five pounds when empty, the lid alone weighing seventy-five pounds. When full, it will weigh about nine hundred pounds more. It is six feet high and twenty-five feet round, and is composed of osier twigs, very skillfully and tightly intertwined, so that the finest grains will not slip through. The lid is cone shaped and has a rain-shedding thatch.

This willow-woven granary is meant to stand on a six-foot-high platform, to keep it dry and safe, and one requires a ladder to reach its top and look in. The Indians gather hundreds of bushels of acorns in the fall, and store them in these basket granaries, for use until the next harvest. In bringing this monster receptacle to Brooklyn, the door of the freight car had to be cut wider to allow of its entrance.

Another record-breaker is the biggest chimney in the world, built not long ago out at Great Falls, Montana, for the smelter plant of a great copper-mining company. It cost a quarter of a million dollars. It is five hundred and six feet high, its nearest rival, four hundred and fifty-four feet high, being in Glasgow, Scotland. By its position on the summit of a hill three hundred feet high, it is exposed to the full force of the mountain gales; and so its construction had to be planned to stand the remarkable wind velocity of one hundred and twenty-five miles an hour.

If this great chimney were laid flat on the ground, it would form a tunnel, so the *Technical World* says, through which three railroad tracks of standard gauge could be laid, and three freight trains of eleven cars, each with a monster Mogul engine, could stand in it without being seen, while at the lower and wider end two wide platforms could also be laid, one on each side of the tracks.

The bricks used in this mammoth chimney would make a brick sidewalk six feet wide and two and a half miles long. Or the same bricks, plus the concrete of the foundation and the lumber of the scaffolding used in putting up the chimney, would build a dozen eight-room houses without trouble.

Inside the top of the chimney, as it now stands, a circular platform, if built, would hold a round table with seating capacity for one hundred and twenty-five guests, and leave ample room for a force of waiters besides. But no one could dine there comfortably, since two million feet of gases and smoke pour forth every minute, so that a dinner on top of an active volcano would be about as pleasant.

The Indian basket is a barbaric record-

breaker. The monster chimney is a lized one. The difference between the is a good contrast between civilization barbarism.—MARY WHITING ADAMS.

**INDESTRUCTIBLE PEN-POINTS.**—Iridium metal obtained from the mines of AS Russia, and valued at fifteen hundred dollars a pound, is used by fountain manufacturers to add to the flexibility non-corroding qualities of gold an indestructible wearing surface.

So delicate is the process of attaining the tiny particles, small as a pin point for each pen point, that only the highly skilled labor can be employed at the task. After the blank shape of the pen has been punched out from the gold, a notch ground in the point, and this notch is large enough to receive the small spar of iridium, which must be fused with gold. The placing of the iridium upon notched point is accomplished with a special metal instrument which puts it in position and holds it there with the help of a solution of water and borax until it has been thoroughly fused with the gold.

The fusing is done with a blowpipe. This does not melt the iridium, but fuses the gold about it so as to hold it in position. Iridium itself will not melt at a lower temperature than 3,542° Fahrenheit consequently the heat available from blowpipe would not be sufficient. At the fusing, the pen point is ground in proper form for use.—*Selected.*

### The Gathering of New Meetings.

In reading the account of the meeting at Harrisburg, in THE FRIEND of First Month 27th, I felt interested, and felt enough to know that there were those who longed for true religion, and a more spirit worship than the most of professors practice. God is a spirit, and they who worship Him must worship Him in spirit and in truth. If there is not a spiritual worship, God is not worshipped.

"When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him?" Yea, when we consider the mighty power of God, and His great mercy in condescending to our low estate, what are we, that we should think of preparing any service to appear before Him with, thinking He will be pleased therewith. But it becomes us to come before Him with *nothing*, not even confidence in our own selves, as being able to do anything that will bring praise to Him to whom all praise belongs, for it is written (and many of his servants have proved it to be true) "Without Me ye can do nothing." The prophet saith, "Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord

care of thee, but to do justly, and to love thy, and to walk humbly with thy God?" Let those who long for greater spiritual grace, not keep back their longings, for he who truly hunger and thirst after righteousness shall be filled. And they wait upon the Lord shall renew their strength. O, may we all, who are conformed for our soul's welfare, so wait upon the Lord that we may receive strength; wait upon Him until He says it is enough and sees meet to open our understanding and make us to understand things in such a way that we never could learn from our fellow-man. I believe there is time (at least in the experience of some), when the Lord instructs his little ones Himself, and brings them under exercise, when His language may be applicable to them, as thou tell me. For there are times when to tell a sympathizing friend to talk over the exercises, tends, it may be, to draw the mind outward and the inner strength is weakened. That unseen power, in the power of the Spirit of God, is able to guide into all truth and in the mysteries of Godliness without the discussions of man, and feed be. In many cases, discussions of the one sort are profitable, but there are times when the tender, seeking soul is hurt thereby. Ease ye from man, whose breath is in his nostrils, for wherein is he to be accounted?—J. H. P.

LORWICH, Ontario.

### Touched by His Fingers.

Passing along a lonely road one evening, at once a soft sweet sound broke upon our ears. The sky was overcast with clouds, not a star was in sight, and the only sound which I had heard a moment before was the low sighing of the wind across the fields and rustling in the tops of the trees away yonder on the side of the hill. But now came this creamy note, falling so tenderly on our ears. We all stopped and listened. What could it be? Carefully we went on in the direction of the sound. Nearer and nearer sounded, now a little louder, now dying away to a soft murmur. At last one of our number put out his hand and touched certain place on the rail of the fence beside which he stood. Quickly the note ceased. "It is simply the wind blowing against a splinter in the rail of the old fence," the friend said, and we stood there listening to the soft music coming through the darkness for a long time. Somehow it brought a sense of peace to our hearts, as if some human being had been playing a strain of music on a delicately tuned instrument. And we went on happier and more thoughtful than we had been before we had listened to this harp of the night. Touched by God's fingers. How many such notes come to us if we but stop to hear them! Every day these chords are struck by this master Hand, the great harp of the universe responding to his touch and making the sweetest music, all for us. All the world is full of these sounds, and blessed is the ear that is attuned to hear them! For who can doubt that our hearts are awakened to new

and holier aspirations by listening to them? Pure and sacred are the dreams which come to us in the night when we lean out of our hearts and wait for the harping of God, calling us up to Him.

And do you not suppose that God wants us to respond to the same touch of his fingers? Somewhere in our hearts He has placed a beautiful reed, capable of making the sweetest music of all He has created. If we wish to know what a heart touched of God can do, we need only to think of the songs of the shepherd king of Israel. And we may be sure that while God does not mean that we shall all do just what the poet shepherd of Bethlehem did, He is just as well pleased when we do the very best we can right where we are and with the ability He has placed at our command. All are needed to complete the harmony of God's great plan. All are equally important to bring that plan to perfection.—EDGAR L. VINCENT, in *Forward*.

On the whole the Gospel would be more incredible without the miracle than with it. The unbelievable thing would be that such a Person should move through the world of woe and suffering and death without the escape from him of a virtue that healed, without the touch that cleansed, restored and blessed. A reverent and thorough conception of the Person of Christ does not feel the miracle to be an obstacle; it finds in it a help to faith.—RAYMOND CALKINS.

SAID Queen Elizabeth to the old merchant who was afraid to leave his business to serve the queen, "Think ye I am so careless a queen that my servant's affairs can suffer while he is about my business?"

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK. (Third Month 20-26.)  
Philadelphia, Northern District, Third-day, Third Month 22nd, at 10.30 A. M.  
Muncy, at Greenwood, Pa., Fourth-day, Third Month 23rd, at 10.30 A. M.  
Frankford, Pa., Fourth-day, Third Month 23rd, at 7.45 P. M.  
Philadelphia, Fourth and Arch Streets, Fifth-day, Third Month 24th, at 10.30 A. M.  
Haverford, Pa., Fifth-day, Third Month 24th, at 7.30 P. M.  
Germantown, Pa., Fifth-day, Third Month 24th, at 10. A. M.

We learn from a newspaper of Pickering, Ontario, of the sudden decease of MARGARET E. BOONE, a minister of the age of sixty-nine—the third recent death among the residents of that village. The deceased was held in the very highest respect among all. She was a very active member of the Society, and her death is much lamented. We well remember the last supper taken at her home in the Yearly Meeting week of last summer, and the brightness of her desire to gratify others in the collecting of flowers for the meeting from her garden, for us to take home as we left for Philadelphia.

We are in receipt of a copy of an illustrated pamphlet tract entitled, "Wm. Penn. Founder of Pennsylvania." By Lucy B. Roberts, being number 14 of the series named "Friends' Ancient and Modern," as published by the Friends' Tract Association of London, and the New York Friends' Book and Tract Committee, No. 144, East Twentieth Street.

This is the more interesting to us in Philadelphia, as being an abridgment of the Life of William Penn, in the first volume of "Quaker Biographies," recently published by a committee of our Yearly Meetings—as clear and interesting a short account of Penn. we judge, as has yet been produced.

A NEW periodical, *The Central Friend*, has appeared. It is "Devoted to the Religious and Educational Work of Friends in the central West, belonging to Kansas Yearly Meeting." Edmund Stanley is editor-in-chief. It is published in Wichita, Kansas.

"The Journal of the Friends' Historical Society of London, for First Month, contains several Notes and Queries" worthy of preservation. "Quakers" in Quaker's "French Revolution"; Correspondence of Anne Viscountess Conway; Quaker Lady, 1075; Jonathan Backhouse and the Bank Notes; Presentations in Episcopal Visitation, 1602-1670; Extracts from Letters to Mary Watson respecting the Irish Rebellion, 1708; Side-lights on Quaker History, by a Friend in the "Diary of Samuel May"; Henry Frankland's Account of his Travels in America, 1732; Friends and the Learned Societies; A French View of Quakerism; George Fox's Uncle Pickering; Friends in Current Literature; George Fox and the Gay Little Woman; John Abraham and Margaret Fox.

MARY P. NICHOLSON, accompanied by Susanna S. Kite, attended Harrisburg Friends' Meeting last First-day. We find we have not yet mentioned the visit of Hannah Morris to the same meeting on the 20th ultimo.

### Westtown Notes.

The final lecture in the regular course of Sixth-day evening school courses was given on the evening of the 14th inst. Professor J. Duncan Spaeth, of Princeton, spoke on Homer's *Odyssey*, and read the last part of Stephen Phillips' "Ulysses."

The full course is as follows:

Tunesassa, by *Waton W. Deace*.  
The History of the Dwelling House, by *Robert E. Johnson*.  
The Canadian Rockies, by *George Vaux, Jr.*  
The Blackwater Swamp, by *Thomas K. Brown*.  
Education for Efficiency Among Friends, by *Isaac Sharpless*.  
My Trip to Greenland with Peary in 1891, by *Dr. Benjamin Sharp*.  
Our Wild Song Birds, by *Edward Avis*.  
Comets, by *Dr. Jonathan T. Rover*.  
Peace and Arbitration for Beginners, by *Dr. William I. Hall*.  
Impressions of a Fortnight in Greece, by *Stanley R. Yarnall*.  
Reform Work, by *Martha Fallover*.  
Handling the World's Freight, by *J. Russell Smith*.

American Idioms, by *Henry R. Rose*.  
Homer's *Odyssey*, by *J. Duncan Spaeth*.

"Some Traits of a Gentleman" was the subject of a suggestive and helpful talk to the boys last First-day evening, given by C. Walter Barton. M. Jessie Godley read to the girls the same evening a paper which she had prepared on "Friends and Slavery," a careful and interesting study of the position taken by Friends toward slavery from the time of George Fox down.

The girls' annual Gymnastic Meeting took place in the afternoon of the 12th, and it proved an interesting and successful occasion. The competition is for "good form" in performing the various exercises in the class of 1911 was awarded first place, being a fraction of a point ahead of the class of 1910.

### Gathered Notes.

SQUANDERING AMERICANS.—There are hints worthy of grave consideration in some of the words which James J. Hill used when he gave his ideas of Association to St. Paul, when he believed in hoarding money. He said, in part, "I don't believe in hoarding money. It has its uses for doing good, but I do not believe it is respectable for people to squander money that other people have earned for them. For the present year 400,000 automobiles have been ordered for the people of the United States would amount to \$400,000,000—\$1,000,000,000. Automobiles have been ordered for \$1,000,000,000. Not one cent of this \$400,000,000 is invested in anything that will produce one bushel of grain. In the past twenty years the American people have at least learned how to spend money with a free hand and are proportionately a far greater number of people compared with the population of the United States to-day, as compared with the population of the rural districts, than ever before. In 1868 but twenty per cent of our people lived in the cities; to-day the percentage of city dwellers is more than forty." The tendency of the

average American is to live beyond his means. If he makes money he likes to spend it, feeling, and often saying, "There's more where that came from." Economy is not our national trait, except in hard times.

**CITY PASTORS.**—In speaking of a hired ministry, a hired slavery is often kept out of sight. The *Christian Intelligencer*, our contemporary continues: "Then too, in the cities, of special occasions there is no end, when the pastors of churches must suspend their regular work and promptly respond to extra calls to service which levy a heavy tax upon their brains and nerves and emotions. No wonder they break down." One of the hard-worked pastors of this city is reported to have said on a recent "first-day": "This city is a graveyard for preachers. After two years' work I had to go abroad for a year's rest, broken down. I met there three other New York pastors abroad for the same reason, and one of them took his life from melancholia. Three of the prominent Fifth Avenue churches, paying the largest salaries, are without pastors, after extending call after call to foreign clergymen." Then too, New York City, New York. The reason for it is that a minister here is compelled to bear his whole burden alone. The congregation says in effect: "We're paying your salary, now go ahead." There must be active co-operation between pastor and congregation if the church is to do its best work." When will men realize that a congregation is not a minister's field, but his force?

**OFFENSIVE POST CARDS.**—Our Irish-American friends are very properly resenting the transmission through the mails of disreputable postal cards that are issued in swarms always before St. Patrick's Day. This year, notwithstanding the growth of intelligent opposition to this style of so-called humor, there is a remarkable display of those cards, and the Hibernians, backed up by the other great Irish societies, have forwarded a request to the postal authorities at Washington to exclude the offensive postals from the mails. Three years ago President Roosevelt ordered the destruction not only of those St. Patrick's Day cards, but also of the Irish race, but also of which raised the feeling of another nationality, and there was a great slaughter of cards. Last year the Postmaster-General ordered 400,000 St. Patrick's Day cards destroyed. The Jews have also suffered during their holiday season, from offensive postals. Worst of all, there is said to be a flow of indecent cards from Paris this year. A postal authorities work hard to keep the mails clean, but the work is not easy when millions of vulgar post cards are sold and mailed by vulgar people.

**RACE SUICIDE ROBBING THE MINISTRY.**—It is the opinion of Cyrus Townsend Brady, that "the ministry of the church comes from the people, and produces the fewest children," hence he sees a vital relation between "race suicide and the diminishing supply of ministers. Race suicide begins in the so-called better classes, the more highly educated, the wealthier, the more cultivated classes." "Even the ministry itself partakes of the tendency, for the families of the married clergy are very much smaller than they were.

The modern Indian, at least of the Nez Perce tribe, shows signs of becoming a very useful citizen. One young Nez Perce, of Idaho, owns four thousand acres of grain, has a share with other Indians in a thrashing machine, and works for the white man as well as for himself. Another is a highly respected stockholder in a bank.

**HARRISBURG.** Second Month 9th.—City and borough superintendents of schools concluded their annual conference to-night. The following action was taken on child labor conditions:

We record our gratification over the changes in the law bearing upon child labor in Pennsylvania. The placing of the issuance of labor certificates in the hands of the school authorities has resulted in the return to school of hundreds of illiterate and under-aged pupils who were illegally employed under the old law.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The settlement in this city due to the strike of the employees of the Rapid Transit

Company, and to a sympathetic strike of the working men employed in several large industrial establishments here, continues, although as respects the operations of the Transit Company there is now but little diminution of its regular service. Efforts made by the union labor leaders have failed in many instances to close up mills and manufactories, although several thousands have been laid off. Many of the men who were left their employment at the call of the union men, have since resumed work. A group of men called the "Committee of Ten," who are directing the present "general strike," have issued a declaration in which they proclaim themselves "in revolt," not against any specific industrial wrongs, but against the constituted authorities of the city. They have been holding mass meetings where it was believed the populace would be incited to violence. According to estimates of Transit Company officials, about 4,500 men have been brought into Philadelphia from various cities of the country since the beginning of the strike to fill the places left vacant by the striking workmen. In every instance the company says it has selected only those who have been able to pass an examination, and the requirements of special engineers and examiners appointed for the purpose of seeing that the positions on the cars are not turned over to inexperienced men. It was stated semi-officially that the cost of the strike to date has been about \$1,150,000 to the Traction Company in loss of fare revenue. The city estimates that the holding of wages has been about \$166,000. The strike has been accompanied by an outbreak of a spirit of lawlessness in various places, manifested in stoning the trolley cars, assaulting motormen and policemen, and placing obstructions on the tracks; several persons have been injured in consequence of these demonstrations, a few of them seriously. These disorders have occurred chiefly in Frankford and other outlying sections of the city.

Two of the defendants in the late trial for conspiracy and fraud in the furnishing of the Capitol at Harrisburg, have lately begun serving their sentences of two years imprisonment. They are Dr. William P. Snyder, of Spring City, Pa., ex-Auditor General, and James M. McLaughlin, of Harrisburg, ex-Superintendent of Public Buildings and Grounds. The sentences of the Dauphin County Court have lately been upheld by a decision of the Supreme Court to which an appeal was made.

The Pennsylvania Railroad Company announces that all steel cars are now in use on its through trains. There are the first strongest ever built passenger service, and are safe and non-combustible.

The Dairy and Food Commissioner of this State, James Foust, has stated that with few exceptions there are no prosecutions for the vending of canned goods in this State in the last year. Seven hundred and forty-five samples were procured from various sections of the Commonwealth, and all were carefully examined by chemists. The samples were found to be pure and analyzed consisted of tomatoes, corn, peas, beans, fish, potted meats of all kinds, together with a great variety of soups. It is with much satisfaction I bear testimony to the sincere desire of the American canners to co-operate heartily and sincerely with the pure food authorities of this State and the country at large."

The case of the Government against the Standard Oil Company was brought to the Supreme Court in Washington on the 14th instant. This proceeding is the outgrowth of years of investigation by the Government and is to determine whether the company be dissolved for its acts in violation of the Sherman anti-trust law, in the business of handling petroleum and its products. John D. Rockefeller, William Rockefeller and five other persons are named in the indictment besides several other subsidiary companies, "whereby the Standard was enabled to bring a large part of the concerns into the combination and to crush out and eliminate from the field of competition the principal part of the balance."

**FOREIGN.**—A despatch from London of the 8th says: "The House of Commons has today rejected the bill of the preceding Parliament cost the country in loss of revenue \$142,500,000 in the current financial year, according to a statement made by David Lloyd-George in the House of Commons to-day. He added that it was impossible to say what proportion of this loss would be recovered by the Government. To-day the ministry asked Parliament to vote surplus of \$100,000,000 weekly, instead of from four to six months, as has usually been done in late years. It is not concealed that this is intended to keep the power of the purse in the hands of the House of Commons, in readiness for a fresh constitutional crisis, which is expected in the

Fifth Month, when the Lords probably will try the resolutions curtailing their power of veto so far as bringing about the resignation of the Government."

It is stated that a thunderstorm observatory has been established in Spain, in which atmospheric discharges both local and distant, are detected by means of a wireless instrument which catches the electro-magnetic waves of the storm. The instrument is charged with an instrument will record a storm accurately within a radius of five hundred miles, and is situated to give warning to all Europe of an approaching storm disturbance.

The discovery that one of the officials employed by the French Government to take charge of and direct the property of the religious orders has become a defaulter to the extent of two millions of dollars, caused a great sensation in that country. The Government has made the discovery through its agents. The Premier has promised that the truth would be closed and justice pitilessly applied, regardless of what was found guilty.

Ex-President Roosevelt, with his party, has returned from his expedition into the interior of Africa, and met with by some newspaper correspondents upon the steamer on the Upper White Nile, on the 11th inst. to whom he made the following statement for publication: "We have nothing to say and will have nothing to say on American or foreign political questions any phase including religious ones. We have no intention of entering into any purporting to be in that nature an interview with me can be accepted as false so long as it appears. This applies to our entire stay in Europe. On the 14th instant his wife and daughter, Edith, joined him at Khartoum."

The efforts of the Chinese Government to suppress use of opium has been so successful that it stated that in the city of 7,000 opium dens have been closed and in others from 1,000 to 3,000. According to last report of the Chinese Anti-opium League, over a million of these dens in all have been forced out of business by the crusade now being conducted against them. In eleven out of eighteen provinces the cultivation of the poppy has entirely or almost entirely ceased. The thousands of officials have abandoned the use of the drug.

The chief supply of opium is now imported from India with the sanction of the British Government against which China continues to protest. It is urged that until the British Government decides to sacrifice the profits of this iniquitous business the influence of officials and the religious wells of the Chinese British subjects will be greatly lessened.

#### NOTICES.

**TRACT ASSOCIATION OF FRIENDS.**—The annual meeting of the Association will be held in the Committee Room of Arch Street Meeting-house, on Fourth-day the 30th instant, at 3:30 p. m. Reports of Auxiliary Associations and an interesting report of the Manager will be read. All are invited to attend.

EDWIN P. SELLEW, Clerk  
Phila., Third Month 15th, 1910.

**NOTICE.**—The Yearly Meeting's Committee, concerning in a concern arising in its sub-committee for Philadelphia Quarterly Meeting, has appointed a meeting for Divine Worship, to be held in the Meeting-house Fourth and Arch Streets, Philadelphia, on Sixth-day, Third Month 25th, at 3 p. m.

Though any will be welcome, the particular concern for the holding of this meeting is for parents through out the Yearly Meeting, to all of whom a special invitation is extended.

**NOTICE.**—Friends of Pittsburgh will henceforth meet in the new building of the Central Young Women's Christian Association, 59 Chatham Street, which is near the court house, on about five minutes walk from Union Station. A cordial invitation is extended to Friends passing through Pittsburgh, to meet with a Meeting for worship 11 a. m., First-days. Communication with us any time during the week can be had through the Association.

**WESTTOWN BOARDING SCHOOL.**—The stage will meet trains leaving Broad Street Station, Philadelphia, 6:48 and 8:20 a. m.; 2:50 and 4:32 p. m. Other travel will be met when requested. Stage fare, fifteen cents after 7 p. m., twenty-five cents each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114-A. Wm. B. HARVEY, Supt.

WILLIAM H. PILE'S SONS, PRINTERS,  
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# THE FRIEND.

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THE uncertainty of life has again been impressively brought to our notice by the unexpected and sudden death by apoplexy, on the 15th instant, of our valued and beloved Friend, JOHN H. DILLINGHAM, for several years past the editor of this Journal, who had been performing his usual duties as a teacher in the Friends' Select School at Tenth and Cherry Streets, in this city, on the morning of that day, and after retiring through with his class, retired to his private room which he was accustomed to occupy as an office and where he accomplished much of his literary work. Here he was found a short time afterwards by one of the scholars in a semi-conscious condition. It was done that could be done to revive him, and his wife, a physician and others were called in, but a second stroke occurred a few hours afterward, from the effects of which he died near ten o'clock in the evening of the same day in the room in which the seizure had occurred.

While we are not permitted to question these dispensations which are appointed or permitted by unerring Wisdom, the loss which has been sustained by the removal of our dear and honored Friend, is deeply felt not only by those immediately connected with him by the closest ties, but by the members of our Society in this city and elsewhere, to whom he was endeared by the bonds of a helpful and sympathizing spirit, a baptizing ministry and the performance of many services tending to the welfare of our Society in the various important stations which he held. His clear and original utterances in the editorial columns of this Journal have often we believe strengthened the convictions and

increased the attachment of its readers to the principles we profess, and effectively promoted the object in view in its publication.

Although the summons appears to have come to our dear Friend at an unexpected moment, yet we believe he was of that happy number of whom it is said "Blessed are those servants, whom the Lord when he cometh shall find watching," and that he has been permitted to receive the welcome salutation, "Well done good and faithful servant, enter thou into the joy of thy Lord."

He was born near West Falmouth, Mass., and came to this city when quite a young man. After completing his education he was engaged as a teacher in Haverford College and afterwards for many years in the Select School in this city. He was in the seventy-first year of his age.

The funeral occurred on the 18th instant, at the Meeting-house on Twelfth Street, below Market Street, and was largely attended by Friends and others. On this occasion a number of testimonies were borne to his worth and Christian character and the loss which the Church has sustained by his sudden removal. The body was taken to West Falmouth, Mass., for interment.

Jonathan E. Rhoads, Geo. J. Scattergood and Edwin P. Sellew have been appointed to take charge for the present of matter designed for publication in this Journal.

WE are acquainted with forty Lives of Christ, written from every attitude, from that of the devout and orthodox Geike to the skeptical Renan and Strauss, but all end with apostrophes of Jesus and exhortations to the imitation of his character. We recently heard a great Jewish rabbi remark: "Jesus fulfils in his character all those ideals of manhood which the Hebrew prophets prophesied." "It was the agnostic John Stuart Mill who said he could find no better rule of virtue" than to endeavor so to live that Christ would approve our life." All come together here then, that Jesus Christ is the one figure in history worthiest of our imitation.—*Christian Work and Evangelist.*

As love comes from heaven, so it must feed on heavenly bread. It cannot exist in the wilderness unless it be fed by manna from on high. Love must feed on love. The very soul and life of our love to God is his love to us.—*Selected.*

## Ancient Testimonies.

"How goodly are thy tents, O Jacob and thy tabernacles O Israel."

In the early history of the Society of Friends, there was a large number of men and women who felt it laid upon them to go forth and preach the everlasting Gospel of Jesus Christ. These were mindful of the command, "Tarry ye in the city of Jerusalem until ye be endued with power from on high," and being thus endued, they spoke in demonstration of the Spirit and of power."

George Fox says: "I was sent to turn people from darkness to light, that they might receive Christ Jesus; for to as many as should receive Him in his light I saw he would give power to become sons of God; which I had obtained by receiving Christ. I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and up to Christ and God, as those had been who gave them forth. I was to turn them to the grace of God and to the truth in the heart which came by Jesus; that by this grace they should be taught, which would bring them salvation; that their hearts might be established by it, their words might be seasoned, and all might come to know their salvation nigh." These words of the founder of our Society partake of the essence of true religion; but "a religion adopted from study and reason, and stored in the memory, is, after all, so far as the individual is concerned, mere opinion, unstable and fluctuating, wanting in that clear and certain conviction which springs from heartfelt experience, and without that hold upon the conduct which marks the faith of the true disciple."

"Should this superficial religion prevail," . . . having rejected the Guide of life we should be left to choose our own paths, and should inevitably fall into confusion and error."

"To make a commercial asset of the ministry, to be bought or sold as an article of commerce; (which is the natural development of the pastoral system) . . . that obtains in some places among those under our name,) and to place all the gifts of a meeting under the control of a person instead of under the control and headship of Christ, is utterly to abandon the mode of worship and ministry out of which they were led by the Holy Spirit.\*"

"For if we cast aside our fundamental principle of the guidance of the Holy Spirit, and the government of the Head of the Church, we shall assuredly become the prey of unbelief and anarchy."

"The present is a day of deep trial and sifting within our borders. The enemy of

\* From an Address issued by North Carolina Yearly Meeting of Friends, 1909.

Truth and of the soul's salvation, has succeeded by various stratagems in marring the beauty and peace of Zion, and it behooves all those who are desirous of seeing the waste places built up, and the former paths restored, to put shoulder to shoulder, and walking by the same rule and minding the same thing, rally to *first principles*. Be zealous in the maintenance of "the doctrines, testimonies and practices as held and taught by George Fox, Robert Barclay, Isaac Pennington, Wm. Penn, and other such faithful disciples and early Friends," and labor harmoniously in the great work of the day.\*

Surely God is able to bring order out of chaos, and give strength to all who desire it to walk in the old paths, and bring us more and more closely together, if we will put our implicit trust in Him.

And it is my earnest prayer that God will strengthen all of us for every good word and work and build us up together upon the sure foundation,—Christ Jesus the Rock of ages.

JOB S. GIDLEY.

### The Form and the Power.

On the one hand there is a danger of having a form of godliness without the power thereof; on the other hand there is a danger of professing to have the power without living up to any form of godliness.

Robert Barclay says: "If any one pretends to be led by the Spirit to do anything contrary to the Scriptures, it ought to be rejected as a delusion of the devil."

It seems to me the Scriptures of Truth bear the same relation to our Society that the railroad track does to the railroad system. The Scriptures cannot of themselves help us to take one step in the right direction, because we cannot understand nor live up to them without the assistance of the Holy Spirit.

The Holy Spirit might be compared to the engine, and by obedience to its power we are led into conformity with the Scriptures like as the cars are led along the track.

Some seem to be endeavoring to widen this track, and if they succeed I believe the Truth will be wrecked wherever that is done.

R. Barclay says: "The same occasion and necessity now occurring, the Church of Christ hath the same power now as ever, and is led by the same Spirit into the same practices."

Samuel Fothergill says: "[The Discipline] was left by us first words; elders; and the same spirit which led them to it in the beginning would lead us to it now, if we were duly led by it."

My soul goes out to all who are concerned to inquire for the old paths and to walk therein. May these be encouraged to let obedience keep pace with knowledge, partaking of the tree of life, instead of the tree of knowledge of good and evil. "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." But if we dwell near enough to our heavenly

Father, we shall be enabled in our measure by His light and not our own wisdom to see things as they really are in broad-day light.

HENRY SALONIS HARVEY.

GALENA, KANSAS.

### Extracts from London General Epistle, 1782.

Now, dear friends, you who are sensible of the manifestations of Divine grace in your hearts, yet remain resigned to its salutary guidance, be entreated no longer to resist or avoid its convictions. Say not, with Felix: "Go thy way for this time, when I have a convenient season I will call for thee." The longer you put it off, the more indisposed, it is to be feared, we will be to attend thereto and the more unable to embrace its offers. None can assure themselves of another visitation, nor even of a future day; let the Lord's time, therefore, in all things be yours, and expect not that He should wait your leisure. We are in duty bound to love, honor, and obey Him above all. The first and great commandment is:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Can any who are properly concerned to discharge this first and great duty, prefer the gratification of their own wills or inclinations to the requirements of God's Holy Spirit, or put a slight upon his gracious calls, upon whom all our felicity, both in time and in eternity, depends? Though He may in mercy vouchsafe to renew his visitations to us, we ought not to presume upon it, but to remember He hath declared: "My spirit shall not always strive with man." Notwithstanding a season is afforded wherein backsliders may return and be healed of their backslidings, yet by unwise persisting in delays, the time may overtake them when no more calls may be afforded, nor any place of repentance shall be found. Let us, therefore, lay hold of the present opportunity: "Seek ye the Lord while He may be found; call ye upon Him while He is near."

We may likewise observe, it is but too probable that many who in time past received the Truth in a degree of the faith and love of it, and made some progress in the necessary work of regeneration, yet for want of keeping their eye in due singleness to the leadings of the Holy Spirit, have suffered the allurements of a deceitful world to steal in upon them, whereby they have been retarded in their course, and at length prevailed with to take up a rest short of what they might otherwise have attained, and though such may think well of their own state, yet as they come not up in that liveliness of faith and brightness of example, requisite to render them true way-marks to serious inquirers and inexperienced travelers toward the heavenly Canaan, they cannot be deemed clear of contributing to that lamentable declension, which too obviously appears amongst us. Let every one, therefore, be excited to a diligent search how the case stands betwixt God and their own souls, and apply to Him with fervency of heart for the removal of every obstruction to their advancement in the way of life and the important work of their salvation.

The sensible reception of the internal heavenly life, whether immediately or insensibly conveyed, is that which strengthens the weak hands, confirms the feeble knees, and enables the wrestling seed to hold on their way. The best of words with this are but as the tinkling of a cymbal, substantial and unprofitable. The itching ear may find a transient amusement in them, but unless testimonies arise from life and are accompanied therewith, administer no true feeding to the soul that hungers and thirsts after the righteousness of God.

In the midst of judgment the Lord remembers mercy; let all, therefore, who are under affliction of any kind, wait in submission the time of his gracious deliverance for "It is good that a man should both hope and quietly wait for the salvation of the Lord."

### Twain.

They twain shall be one flesh.—Matt. xix: 5.  
He that is joined unto the Lord is one spirit.—1. Cor. 17.

Marriage to be complete must be doubt. That which is born of the flesh is fleshless it, adorn it, endow it, it is only then. After an extensive survey we have now arrived at a study of animated matter. Let two marbles on the floor, touching each other only the slightest part of the circumference comes in contact. Looking into the fringed basket after a lapse of time, one seems gathered but little fruit. Falling in love often makes people rush past considerations of reason and conscience, a new world dawns upon the sight full of rapture and despairing baffling control and begging description.

There are unions and unions, but without a well-grounded congeniality the deep union of hearts never takes place.

From flesh to spirit there is a wonderful reach, with as many gradations as there are steps in Jacob's ladder. What breaking fresh ground, what going back to repair old track, how flesh finds room for spirit how spirit creeps along the track, climbs up into cab, puts its hand on the lever and commands the road! Happy the union where the spirit grows and the flesh brought into subjection. Here we are the very precincts of God. This is his institution. If He is not worshipped, feared and served, the place is a house but not home.

A young couple set up housekeeping; in the evening before retiring, the wife put forth Bible on the table and said, "John, read chapter, you shall pray with me, and I will pray with you, God will forgive the grammar there's millions in it." Is this a rare occurrence? Not so rare as you think, we could wish it was always so.

Marriage to be complete must be doubt. "I in them and they in me." The two spirits must be blest by the Father of Spirits. "If ye live after the flesh ye shall die, but if ye through the spirit live ye shall live." "The body ye shall live."

"Thy home is with the humble, Lord!  
The simple are the blest.  
Thy lodging is in childlike hearts,  
Thou makest there Thy rest.

H. T. MILLER.

\*Extracts from "An Appeal for the Ancient Doctrines of the Society of Friends," issued by Philadelphia Yearly Meeting, 1847.

*written for our dear Uncle, Morris Cope, Seventh Month 26th, 1890, on his Ninetieth Anniversary.*

Will the milestone be reached on life's journey  
When the weary feet rest by the wayside,  
Will the weary feet rest by the wayside,  
As they pass down the valley of tears?  
Will the eyes growing dim in the twilight—  
Be lifted, that they may behold—  
The glory Celestial—the sunlight,  
Stealing in from the city of gold?

And these poor feeble hands in their weakness,  
Lying folded in pain on the breast;  
Lean hard on the staff that can comfort,—  
And support to the haven of rest.  
While the faith and the hope of the pilgrims,  
The light that illumined their way—  
Shines forth with a marvelous beauty,  
In the soul at the close of the day.

Thy servant, dear Father, is ready,  
Is willing and waiting for Thee;  
To take him to one of those mansions  
Prepared in the Kingdom by Thee.  
Between is "the valley of shadow"  
And weariness is clouding the sky,  
Beyond is the rest by still waters,  
Beside which the green pastures lie.

He has known the fulfilment of promise  
"With long life will I satisfy thee;"  
And having lived close to the Master,  
His blessed salvation shall see.  
Thou hast been to him light in the morning  
Has watched his life speeding along;  
In the heat of the noonday Thou shielded,  
And now Thou art his evening song.

We love, who will weep, the departed,  
Yet we know that for him, there is Peace;  
And rejoice that his brave, faithful spirit,  
Will rest when the warfare shall cease.  
Oh! then in the hush of Hosannas,  
The Angel of mercy will come,  
To gather our loved one with others,  
All safe in the Heavenly Home.

DEBBIE E. COPE.

For "THE FRIEND."

### "God's Best."

What is "God's Best?"  
Many are saying, "I want only God's best." He is continually calling us from other choices, to seek only the best. How carefully we should wait before the Lord, that we may follow Him in choice. There's unerring Light. He said "He that followeth me shall not walk in darkness but shall have the light of life." "If ye abide in My Word, then are ye truly my disciples, and ye shall know the truth, and the Truth shall make you free." We know our Lord walked in God's Best, for He said, "I do always the will of Him that sent me." This, is God's Best, to do his will. For us there is nothing better, and it is in to come short of it. How may we know his will? "He that willeth to do his will shall know," are the words of our Lord. To seek for any other than to know and do his will is sin. God waits to bestow. We must take the positions of full obedience, as taken by our Lord who said, "I do always the things that please Him." "I delight to do thy will, oh God." To do the will of God is his test for us. There is nothing beyond. No attainment can further ennoble, no gift further enrich. He who continually waits upon God to do his will, walks in the finished work of Calvary. He who chooses to do only the will of God is "endued with power from on High," and has perfect peace.

The will of God is the "fine linen, clean and white," which enrobes the bride of the Lamb for her marriage.

To do the will of God, is to "eat the flesh and drink the blood of the Son of Man." It is to "come to me and drink." There is nothing more to seek. Every energy, every thought, every act, must be surrendered to do his will. Only in silence of desire and stillness of flesh can He reveal his will, for flesh cannot know, nor can it do the will of God. All fleshly seeking for gifts prevents the hearing of his voice, and all seeking for work severs from the work of God. "To obey is better than sacrifice, and to hearken than the fat of rams." (1. Sam. xv: 22.)

All that appeals to the fleshly man is barred out by this declaration of the Prophet. Great works and much effort as well as unlimited treasure expended in works which are not in the will of God are sin before Him, while the "will to do his will" is accepted as a precious offering.

All things wait upon him who doeth only the will of our Father. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of God." (1. Cor. vii: 1.) Let us cleanse ourselves from all filthiness of spirit in seeking spiritual things in a fleshly way. From it let us be cleansed that we may enter into God's Best, which is careful obedience.

—EDGAR K. SELLEW.

LETTER OF RICHARD SHACKLETON, TO HIS DAUGHTER MARY, THIRTIETH OF SEVENTH MONTH, 1770.

"Be thou careful my beloved Mary to centre deep in humility and abasement of self; it is the tree which takes deep root downwards, that is most likely to stand against the storm. This is the springtime of thy life; may thy tender, innocent heart be open to receive the precious seed, which I trust the great and good Husbandman will descend, and has descended, to sow therein; may He also be pleased to water it with the visitations of his love, immediately and instrumentally; may He guard and protect it from every noxious thing! Thou seest how thy elder sisters have made choice of religion, as their principal treasure. Be thou also a wise child; and whatever natural abilities it may please the great Creator to endue thee with, or whatever acquisitions or improvements thou mayst make of those natural gifts, by contemplation, reading, or converse, thou art only acceptable in the sight of Heaven, (however man may estimate thee,) as thou takest heed to the grace in thy own heart, to be restrained by its restraints, to do nothing contrary to its gentle remonstrances, and to obey, in humility and simplicity, its leadings and requiremgs. My dear child, above all things, be humble, be humble. Humility goes before honor; it is the humble whom the Lord teaches of his ways. We have in each of us a certain something, appertaining to self, (it is of the flesh), which profiteth nothing in the work of religion. This fleshly part is pleased and nourished, and swells with the praise and commendation of fools; for wise men would

not puff up, and we have need of frequent retirement to the gift, the grace in our minds, that in the tranquil, cool hour of the day, not inflated by vain knowledge, or perturbed by passion, we may, in the stillness of all flesh, hear what this Monitor, this good Spirit, this faithful Witness, says to our states. Perhaps when figuratively speaking, all men speak well of us, this heavenly, sure, unerring word of prophecy, which preaches to our own particular states, as individuals, will condemn or reprove us. This is what we are to go by, and judge and estimate ourselves by; and not by the crude, superficial, hasty, partial judgment of capricious mortals, whose favor veers about like the wind. My mind is often exercised in behalf of my children. You are the children of many prayers. You have hitherto been a great comfort to your dear mother and me, and we have no greater joy than to see you walk in the Truth. It is neither in our will, nor in our power, to do great things as to this world for you. We are not like many others who have large possessions and lucrative business. Providence, in the wise distribution of his favors, has allotted us a lower rank in life; yet, with industry, care, and prudent economy, he has enabled us to procure a sufficiency. And indeed a great redundancy is not desirable; the lip of truth has pronounced how hard it is for a rich man to enter the kingdom. A little sufficiency of the things of this life, enjoyed in moderation, and under a renewed sense of the Divine blessing, is all that I think we should wish for, and when obtained, should be cause of deep, and humble, and fervent gratitude to our great Benefactor.

"So, my dear, I have unexpectedly written thee a long letter. I was writing to thy dear mother, and whatever was the meaning of it, I could not enlarge as usual to her; so I turned to thee, and found greater facility and fluency. Not that I think my letter to thee is anything extraordinary, as to its value, or that I had any extraordinary influence to write it. But so it fell out; these things occurred, and I venture to pen them down, in a degree of freedom of mind. And, indeed, without such freedom, we should be cautious of writing or speaking on the solemn subject of religion. Our own spirits, as human creatures, may agitate other matters; but the Spirit of Christ in us should more or less open our understandings, and give liberty when we meddle with the things of his kingdom. Perhaps I may not very often again, at least for some space of time, converse with thee on this awful theme; but whether present or absent, speaking, writing, or silent, be assured I am, with the closest feelings of paternal love,

"Thy truly affectionate father,  
"R. S."

THERE is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become brethren.—JOHN WOOLMAN.

## OUR YOUNGER FRIENDS.

## WHY JOHNNY FAILED.

Johnny has a little mind  
It was his very own,  
And nothing could be put in it  
Except by him alone.  
It wasn't very big, it's true,  
But there was room inside  
For lots of fine things, chosen out  
As Johnny should decide.

Mother and father gave to him  
All sorts of good advice,  
But Johnny never put it in  
Or thought about it twice,  
But all the ugly things the boys  
Upon the corners said,  
Why, Johnny picked them up at once  
& And put them in his head.

At school the teacher tried her best  
To give him facts and rules  
Of every useful sort—but, no!  
For Johnny hated schools,  
He picked up brag and vulgar slang,  
Dime novels, could, too deep,  
And filled his mind till it was like  
A tainted rubbish heap.

So when the day of manhood came,  
When Johnny searched his mind  
For skill and power, it played him false,  
And nothing could be found,  
But worthless trash and ugly thoughts,  
And so he failed, alas!  
Is any other boy who reads  
Coming to Johnny's pass?

FRISCILLA LEONARD, in *Morning Star*.

WHEN YOU say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against that evil in your hearts which you are conscious of, and which you pray to be forgiven. . . . To watch and pray are surely in our power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation; then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the very shadow of evil; you cannot be too careful; better be a little too strict than a little too easy—it is the safer side. Abstain from reading books which are dangerous to you. Turn from bad thoughts when they arise.—J. H. NEWMAN.

OUR youthful troubles and their sorrows are soon forgotten, but the objects of beauty which gladden the early life never cease to yield us delight. They become the stars of the firmament of youth, lighting up the pathway of the past, and when in later years the night of sorrow gathers round the soul, memory, like the astronomer's tube, piercing the surrounding gloom, sweeps that distant sky, and reveals those stars still shining with undiminished lustre. The heart renews its youth, and the whole man is cheered and invigorated by the contemplation of those things of beauty that were the delight of happier days.—HENRY A. WALKER.

"WASTE NOT, WANT NOT."—One day, in crossing a crowded street in London, Carlyle, to the surprise of his companion, picked up a crust of bread which he brushed clean and carefully deposited on the curbing.

"That," said he, "is only a crust of bread. Yet I was taught by my mother never to waste, and above all, bread, more precious than gold; the substance that is the same to the body that truth is to the soul. I am sure the little sparrows or a hungry dog will get nourishment from that bit of bread."

Let those who burn or throw away food consider these words. It is surprising how many careful and conscientious people, careful and conscientious in other things, are guilty of a waste of food. To be sure it is often easier to destroy food than to do anything else with it, as for instance, to put it aside for the poor, or to make it up into a palatable dish, but that does not lessen the offense of wastefulness.

It will be observed that, as a rule, it is not the well-to-do and provident who waste, but the poverty-stricken, or those newly rich through some accident of fortune. "I know too well what it means to gain a competence to set about dissipating it by wastefulness," said a member of a prosperous family. "I cannot afford to keep servants who were reared in abject poverty, they are so wasteful," remarked another. The people who fear lest by being careful in little things they will betray a humble origin may rest assured that such is not the case. Rather by a lack of care in this respect is such an origin betokened.—*Young People*.

SAFER WITHOUT A GUN.—John Gould was sitting in the village printing office smoking a cigarette, when farmer Winston entered the room, a member of the "Friends' Church" and a well-to-do man in the community.

As the boy turned and faced him, Winston asked, "where is the editor?"

"He is out in town somewhere. He has been gone nearly all the morning," replied John, through the smoke that was rising about him.

As the farmer stood watching the boy, whom he had known all his life, he saw behind him on the type case a revolver.

"What does this mean?" said farmer Winston, as he walked over and stood looking at the weapon. "How do you use that in a printing office?"

John was embarrassed and hardly knew what to say, for he knew that Friends did not believe in the use of any kind of arms, and were opposed to war.

"Oh, I was just cleaning it up and oiling it," he answered.

"Well, when cleaned and oiled, then what?" asked the sober-faced Friend.

"I may need it," laughed John, as he moved uneasily.

"I am nearly sixty-five years old," said Winston, and I have never handled one of those things yet, and I have never had any need of one, either. Why do you think you may need it some of these days, may I ask?"

"Well, I have needed it right here in the office," replied John, now beginning to see the need of self-defense, even from the Quaker.

"Tell me about it, won't you?" kindly said Friend Winston. "I didn't know that

any one could be in that danger near wived. Tell me about it."

John threw the remains of his cigar in the stove, and began. "It has only a few days since that gun saved my life. You don't mean it."

"Yes, I do, and if I hadn't had that gun in here I would have my brains knout. Bill Boyd came up here and began pitch on to me. He thinks he is so strong and because he is bigger than me, he gan to tell a mess of lies on me, and I c him a liar, right to his face. He was in a minute, and picked up the poker, I under the stove, and came at me swee that he would knock my head off. I know he meant it, and could have don too, if I hadn't had this gun. I just pu the gun, and told him if he came ane step I would shoot his head off. I then him to go, and when I started at him the gun, he went. Now, then Friend W ton, if I had not had this gun with me day, I would have been killed."

"Oh, no! no! no! you wouldn't have been killed. Let me tell you, young n what would have happened."

"What?" asked the cowed John, as dropped his head.

"If you had not had that gun in y pocket, you would never have called Boyd a liar. The very fact that one ha gun, inclines one to yield to the tempt tion one never would have yielded to oth wise. John, it's the same thing with tions. If we had no army and no g navy, we wouldn't go around the w boasting and seeking to get some one to o insult to us as a nation. Weapons in pocket, or weapons in the battleships, a power toward evil. Where is my g father's gun? Who wants to kill y father? What would be the result if it w told over town to-night that John Gou would carry a revolver? Everybody would trying to find out who he was going to h trouble with."

John seemed to have encountered a n idea, and he listened with much interest Winston continued:

"Where are the army and navy of Me ico? or of Canada? Who is planning take either of these nations in their helpe ness? The question is talked in every cot ry on earth. What is the United States p paring for? Who is she going to war wit If she means no war, if she means no tre ble, why is she spending her thousands dollars for guns and battleships and all the military equipments, when money is need so much for other things? No, John, if v prepare for war, there is danger of w Think it over, my boy; study the subject and you'll find that both men and nation are safer without the gun."

As farmer Winston left the office that da John Gould resolved to sell his first and on revolver, and become a Peace man.—*Messenger of Peace*.

A LITTLE girl, who was seen carrying very big bundle, carefully wrapped up, was asked if it was not too heavy for her. "Oh no," she replied, "it's my brother."



## All Who Bear the Name and Are True Friends.

Dear Friends:—In the abundances of the love of God which fills my soul, I address at this time in order to stir up the pure and that is in you to more diligence and usefulness. This is a day wherein anti-faith is at work. A day in which many are saying: "Lo here, or Lo there, is Christ." I go ye not after them, for ye have not learned Christ. How often it is recorded in the Scriptures of truth: "He that hath an ear to hear, let him hear, what the Spirit of God saith unto the churches." It is the Holy Spirit that takes of the things of God and saith them unto us. No marvel then, that that holdeth the seven stars in his right hand, and who walketh in the midst of the seven golden candlesticks, said: "I know your works, and thy labor, and thy patience, although thou canst not bear them that are false, and thou hast tried them which say they are apostles and are not, and hast found them to be liars, and hast borne, and hast patience for my name sake hast labored, and hast not fainted." One would think that this was enough to ensure the blessing, but not so, for he saith: "Nevertheless, I have some which have an ear, because thou hast left thy first love." Oh how needful it is then that all who have an ear should hear what the Spirit of God saith, for Jesus said: "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you." In the next four verses (John xvi: 8-11) He describes the work of the Comforter or Holy Spirit; and then saith: "How be it when the Spirit of Truth is come, He will guide you into all truth," etc. Who then shouldarken unto the voice of the Spirit? For Jesus further declared: "He shall glorify me, for He shall receive of mine, and shall show it unto you."

Above where He saith, "He will reprove you of world of sin," etc., this is all He will do for man to convince him of sin. And as he turns from sin and repents, God is faithful and just to forgive him his sins, and to cleanse him from all unrighteousness. When the Comforter comes into his heart and comforts him, giving him that peace which the world cannot give, neither can it take away. The church at Ephesus had left its first love." Oh how tender. How condescendence is the newly awakened soul when it has been convinced of the awful state in which it was. And when, through repentance and faith in Christ, it feels the burden of sin rolled away, what love can be equal to its first love? This is the love, dear Friends, the Lord expects of his sons and daughters, who are born and led by his Spirit. A measure of the Spirit is given to every man and woman to profit withal. So as the Lord saith, speaking by the prophet (Jer. xxxi: 33, 34), "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive

their iniquity, and I will remember their sin no more." And Jesus saith, "Lo, I am with you always, even unto the end of the world;" and the Apostle saith: "Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more," after the flesh, but after the Spirit. Thus we see if we would worship God acceptably we must hearken to hear what the Spirit saith unto us, and in humility obey its gentle teaching, for it makes known to every man what the will of the Lord is concerning him. It is then, as we hear and obey, that obedience becomes better than sacrifice and to hearken than the fat of rams.

JEREMIAH LAPP.

LORNEVILLE, Ontario, Second Month 26th, 1910.

## Confessions of Two Mohammedan Mollahs.

Our forefathers sprang from the conqueror of Rumelia. Our own father left the world and gave himself day and night to religious meditation. To him were vouchsafed remarkable signs and miracles of grace. He left us no earthly possessions but we cannot thank him enough, for he turned our course to the quest for truth. We are unmarried, and have never engaged in worldly occupations, having devoted ourselves to searching after truth.

In the name of the Father, the Son, and the Holy Ghost. Lord God, King of worlds, Thou who art lifted above time and space, the source of all and in truth our Father, take from our eyes and from those of Thy other children the veil of deep ignorance, that our hearts may rejoice in the knowledge of the truth which Thine only begotten Son, our Lord Christ, has revealed. Make dear to the hearts of all men the glorious teaching of Thy holy Gospel that they all may have a share in its blessings and may be one in spirit and belief; that they may live and walk in the light of Thy glory. Amen.

I, Kuth Oglu Sheik Achmed Keschaf, was born in 1864. For many years I studied and then became a soldier. When the Turkish troops were called out against Greece I was appointed chaplain in the second battalion of the 18th Regiment of Reserves. After the war I returned home to undertake with my brother through investigations as to what the real truth was. We became convinced that it was the religion of Christ. This we freely preached among the Moslems of our land, awakening their violent hostility. We were obliged to leave our home country and set out for Arabia. On the journey my brother preached for some time in the mosques of Eskidhe and Gornuldzene.

In the Hissar Mosque of Smyrna he zealously taught the holy Gospel. That he could preach daily four or five hours without notes called forth the greatest astonishment and admiration. It was said that such learning could not be the fruit of study, but must be God-given. From all other mosques the multitudes streamed to him. The other mollahs were envious. They saw that his teaching would destroy the foundations of Islamism, for he exposed the weakness and falsity of the

Koran in a way that proved its utter perversity. None of his hearers could fail to realize that Mahomet was a false prophet, that his miracles were spurious, that the stories about his watering the earth with his fingers or splitting the moon were pure fables. He set forth mighty proofs that neither the Koran nor Moslem traditions were trustworthy. Then he passed to the Moslem view of Christians. These he said were not Kajaris. It was folly and nonsense to hold them to be lost souls. Moslems must be friendly with them, for there were no grounds for hatred. The New Testament was a beautiful, useful and holy book.

Great numbers, as a consequence of this teaching, found their faith in the Koran destroyed. To the numerous learned mollahs in his audience he would turn with the challenge: "If my words are false disprove them. Then you will see how many additional arguments against your views I can produce." But they feared to take up the gauntlet and many who were taught in modern knowledge said, "The words of the young Rumelian preacher are true."

After a time he was threatened by fanatics. Then he stopped preaching. But great crowds assembled and waited hours in the hope of his re-appearance. A fanatic arose and cried out: "Why wait ye on this preacher? Have ye not heard all he spoke against Islam? It is written in the books, 'When the Lord of Time, Iman Mahdi, shall come then will all Moslems in the world unite and fall on the Christians.' Then there shall be but one religion in the world. But the preacher denies all this. He has taken away from us our courage and hope of a future victory."

Numerous refugees from Crete, Russia, Bulgaria, Bosnia and Herzegovina were present at the meetings. They said: "Alas! We have left our homes because of the Christians, enemies of our faith. We await Iman Mahdi, sword in hand, to lead us back and to revenge us on our enemies." Then arose a Bosnian, Hadji Mustafa, and cried out: "Where is the preacher? I will hew him down and send his soul to hell."

The people, however, gathered around my brother to such an extent that the government, fearing a mass movement to Christianity, put us on a steamer and sent us to Mecca into banishment. But we did not cease to preach Christ and won many to a knowledge of the Truth. When freedom was proclaimed we came back to Salonika. In Adrianople my brother preached during the thirty days of the Ramases (the Moslem Lent), each day for five hours in the Altan Mosque. In his sermons he explained and proved Christian Truth on the grounds of reason and science. Many were convinced. Later we traveled to Philippopol in Bulgaria, to make open confession of our Christian faith.

"We have," writes the brother, "worked through hundreds of books to get at the truth. We have examined every word in the Koran and the Hadiss with the greatest care and have detected numberless errors. We saw that it was wrong to continue as Moslems. We have both therefore accepted Christ. We hope to lead our people

to the same end and are preparing to publish much for this purpose. We have seen in our journeys in Rumelia, Anatolia, and Arabia that the Moslem learned ones have always been put to silence. We confess our weakness, but are determined to work with what we have to wake the children of Islam out of error."

(Signed) Sheik Achmed Keschaf and Sheik Mohammed Nessendi.—*Record of Christian Work.*

### The Spirit of the Times.

We give our money for missions and send the flower of the church to save the heathen. "From what do the Christians think we need to be saved?" a Chinese senior at Harvard asks me. "From your idolatry," I replied. "I do not see how we are more idolaters than the Christians. We worship the mental picture of the God, the conception of whom some artist has worked out into a statue. No idolaters, as you people call them, worship the image itself. They really worship a mental concept which the image tends to render more concrete to their minds. The Christian churches have pictured windows and some churches have statues. What do the Christians worship if not a mental concept—a picture?" And I was unable to answer.

After longer deliberation I have become convinced that Chang was right. When I was a small boy I used to pray, and I can recall now clearly that when I prayed to God I had in my mind a mental picture of God and heaven which I had taken from an old illustrated family Bible—one of Doré's paintings of the Revelation. And after several years of rather careful observation I am convinced that all people do worship, as Chang said, "a mental concept—a picture." And I have also noticed that the more highly educated a person is in any philosophical studies, the more dim and vague this "picture" becomes. A person may be rather highly educated along other lines and from a philosophical standpoint have the mind of a child. That dear, wonderful old saint, Sarah A. Cooke, at our home, some weeks since, prayed, "O you dear Father." (No mere words on paper can convey the tender, trusting accent, like a child looking up with big open eyes at a fond parent and saying, "dear papa.") Not very long before that I had heard Josiah Royce pray, "Mighty, omnipotent, Infinite Absolute! Thou unthinkable totality!"

A very large fraction of the resultant benefits of prayer come from the reflex upon him who prays. I leave you to judge whose prayer had the better reflex—that of Sarah A. Cooke, a woman whose whole life has been absorbed in her vision of God and his direct, constant, personal guidance, or Josiah Royce—head of the Department of Philosophy of Harvard University, and who has been called the "deepest thinker in America." My mother quietly said, after she had finished reading William James' "Varieties of Religious Experience," "The only trouble with that man is, he never had the 'experience' himself."

[This is a judgment which we cannot enter upon, but must leave to the Searcher of hearts.—Ed.]

I hold degrees from two of the leading universities of America in Philosophy, and I do not hesitate to say that the man who has never begun to doubt, but has kept true the original faith of his youth, is thrice blessed. Blessed is the life of simple faith! He does not need to reason things out—enough for him to hear the "still small voice" within and follow in implicit trust. For a doubt once excited can be allayed only by reason. If bidden not to reason he must have a reason for not reasoning. Distrust of the reason he would renounce is trust in the reason that prompts the renunciation. One is like the hare in the German fable who imagined he could easily outrun a clumsy hedgehog. The hedgehog having stationed his wife, who looked exactly like him, at one end of the course, he and the hare started from the other end with a dense hedge between them all the way. When nearing the end of the course, the hare, who thought his competitor far behind, was surprised by a voice in front which said, "Here I am before you." Meanwhile the hedgehog who had run but a little way and retired to the starting-point, was waiting the returning race; and when the hare came flying back greeted him with the same salute, "Here I am before you." Again and again the challenge was renewed, but whether the hare ran back or forth the hedgehog's voice was always before him.

The story is a fable of faith when doubt is once excited and human philosophy invoked. The efforts to outrun Reason always meet Reason at the other end of the course.

Religion must deny the jurisdiction of philosophy or deny her own right to exist. The problem of philosophy is the arch-enemy of religion and the destiny of religion must mean the doom of philosophy. The modern university requirement that even religion shall become philosophic is indicative of the import of the baleful wave of modern skepticism whose wide extent and radical questionings indicate that it aims at the upheaval of all real, vital religion and the planting of German Free-Thought in its place.

This is surely the age of unbelief. This is expressed alike in the literature, philosophy, and even religion of common life. The people in the churches no longer believe the creeds and the preachers are often badly tainted with Higher (?) Criticism. The preachers do not and dare not preach doctrinal sermons. Instead of devoting themselves to getting sinners saved, the churches are spending all their time in improving the living conditions here on earth, forgetting that the Son of Man had not where to lay his head. What is the matter? Simply that the faith in the old paths is being replaced by a radical skepticism. Christian Science, New Thought, and all sorts of new religions, most of which even go so far as to deny the existence of the devil and claim that evil is all a delusion, are sweeping the whole country. The membership in the standard orthodox churches in New England has, I am told, decreased fifty per cent. in the past twelve years. These people have nearly all been taken in by these new religions. It makes one almost wonder if ex-president Eliot's prediction about the new religion is not going to come true.

On all sides the church is being assailed and if she is to have left even the prominent who have not bowed the knee to Baal those within her ranks must be fit to the real conditions, united and fit to stand shoulder to shoulder through the roads of this terrible modern skepticism. Next twenty years will see the critical battle between the religion of our fathers and "new religion"—this strange hybrid oficism, Pantheism, and German Materialism.—HILTON IRA JONES in *The Free Meth*

### Science and Industry.

THE POSSIBILITIES OF INDIAN CORN. The feeling has long existed through a very large section of this republic that the possibilities of Indian corn are practically inexhaustible; but it has been simply a thing, nothing more; and it might have assumed the respectable role of a cheri tradition, had it not been for the impulse which has recently received at the hands of a laborer in our laboratories. People are neither advanced agriculturists nor advanced chemists are aware that our Indian corn is already playing a very large and full part in the world. When it is young the leaf it makes an excellent fodder; it is young in the ear it makes a delicate food. When it matures it amounts in aggregate to 2,600,000,000 bushels reaches, as it did last year, a value of \$1,350,901,100. And this for the globe alone. When it comes to by-product there are, for instance, the different kinds of starches, from the cornstarch of the starch to the starch of the laundry; the different kinds of corn breakfast food, and last, not least, corn bread, corn dodger, corn pone, the corn muffin and the corn cake. Aside from all these there is the vast amount of corn meal and canned corn which is consumed at home and shipped to foreign countries, and there is the vast output of alcohol, denatured and otherwise, which enters into the arts.

But by removing the immature ear from the cornstalk, we are now told, it can be transformed into a sort of sugar cane. This follows the indefinite prolongation of life of the plant, and here are a few of the most important of the promised results: A better division of labor in our agricultural operations; the avoidance of waste; adoption of a more intensive system of farming; the extension beyond its present narrow limits of the business of sugar production; the supplementing of wood-pulp paper by a much better product; the production of cellulose for all its higher uses in arts and the manufacture from a by-product of an abundant supply of denatured alcohol which there is a demand far exceeding supply.

This is as far as the labors in the laboratories have gone up to the present time, judging from the experience of the past there can be little doubt as to their going farther.

In the meantime, dwellers in the corn belt and especially those who possess farms, as if the outlook could not very well be brighter.

Month 24, 1910.

old hand loom is being unearthed after fifteen years' imprisonment, for "respun" rugs are coming into style. Perhaps this homely revival is due to the economy movement that has been sweeping over the country, for certifying to make rag rugs is an excellent way of saving cast-off clothing.

In, too, the popularity of cretonnes is in part responsible, for what is more appropriate in the sleeping quarters of the summer cottage than the clean rag carpet of our grander day.

Or do we stop to-day at floor coverings? There are couch covers, cushion covers and even portieres, that may be more suitably designed with the shuttle, as the *Boston Herald*.

For the weaving, any girl over twelve can do it after a few preliminary lessons, and once she finds out how rapidly the work progresses and what a host of artistic things she can make she usually is enthusiastic over it. It requires enough technical skill to make the work interesting and presents such pleasing results in the way of originating new designs that there is practically no limit to possibilities.

The girl has woven a "coverlet" in a blue and white for an old fourer in a pretty design of fleur-de-lis and bands, and for the floor has woven odd rugs to match. Curtains in deep red mercerized cotton, with cross stripes of orange, have been made by another girl for her own particular use.

Or the divan there are cushion covers a multitude of designs, both Swedish and those of our own Indians, and the highboy, the bureau, stand or table an endless variety of charming things that are suitable and not at all difficult to do. In fact, there is very little in the hand weaving that is too knotty for an average girl to unravel. The main requisites are patience and love of the work.

**NORTH AMERICAN YAK.**—In a contribution to "Country Life in America" entitled "The Yak—A North American Opportunity," Ernest Thompson Seton assures us that the animal really is "exactly the thing" for Canada and Alaska. There exists in America, he points out, a vast belt of untitled country extending from the Atlantic Pacific, from Maine through Canada to Alaska, about four thousand by five hundred miles, which would be suited to cattle raising here, its winters not severe. Here, he tells us, is the yak's chance; for this animal is able to withstand the cold of just such regions as this. Says E. Thompson Seton:

"Reference to the map shows that this area is at least equal in size to all the titled ranges hitherto utilized in America. At present, however, it is in a primitive condition, not turned to productive use except on the edges by lumbermen, and is generally by a few trappers and Indians who need not be interfered with by any stock raising enterprise.

"In size the yak resembles common cattle. Prejevalsky says that the bulls

are five to six feet high at the shoulder and weigh one thousand to twelve hundred pounds, but the accounts of various other authors would suggest a much greater weight. In build it is like a common ox, with the hump of a bison, but the distinguishing feature of this cold ranger is its coat. On the upper parts generally it is three or four inches long and but little thicker than that of a well furred Highland bull, but it lengthens on the sides, till the throat, shoulders, belly and hams are covered with a dense hairy fringe that reaches nearly to the ground. The tail is so enormously bushy, and with the hairy fringes is such a generous covering for the hocks, that it is difficult to see how any wolf could hamstring a yak. Thus its remarkable coat affords it an ample protection from flies in summer, frost in winter and wolves all the time."

**HOW MARBLES ARE MADE.**—The commonest marbles that are manufactured in Germany are made out of stone broken into small pieces, and these are placed in a mill constructed of a bed plate of iron, with a number of depressions in the plate. A covering piece is put over them and turned by water power. Water also flows into the depressions as the marbles are turned by friction. By means of the constant attrition, the marbles are worn down to a perfect sphere.

When marbles of a fancier make are wanted, they are again put into another machine and tumbled about in a pigment which adheres to the surface. For many years, these had a larger sale than any kind of marbles. They were packed in bags of about one thousand and sold for about sixty to seventy-five cents a bag.

A few years ago, they began making marbles from burnt clay in Ohio, and these cost very much less to make. There being no duty, they are sold at about twenty-five cents per gross. Owing to the cheapness in price, a dealer can sell more of them, because he can afford to give more for one cent, so that now there are not so many marbles of the German stone imported, although better in every way except price than the newer domestic article. But there will always be a demand for the German marble because of superior durability.

A grade of German marbles next higher to the stone is made of porcelain. These are fancifully painted in stripes and flowers. They come in sizes one-fourth of an inch in diameter up to about two inches, about ten different sizes. In the finer qualities, the same marble is put twice through its process of finishing in order to secure a glazed or glassy finish.

Fine glass marbles also come from Germany. They contain beautiful wavy lines of color which can be seen through the substance of the marble. There are blacks, browns, yellows, imitation agate, imitation onyx, all in glass. Gold is the most expensive color, producing a beautiful ruddy glow in the marble. One variety, the "tiger eye," shows a startling iridescence, when turned about in play. Also the "goldstone," showing flecks of gold, is prized for its artistic beauty.—*Exchange*.

The past is *dead*, the future not;  
The present is *our* utmost lot;  
O God! henceforth our hearts incline  
To seek no other way but Thine!

## Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK (Third Month 27th to Fourth Month 2nd):

Gwynedd, at Norristown, Pa., First-day, Third Month 27th, at 10:30 A. M.  
Chester, at Media, Pa., Second-day, Third Month 28th at 10 A. M.  
Concord, at Concordville, Pa., Third-day, Third Month 29th, at 9:30 A. M.  
Woodbury, N. J., Third-day, Third Month 29th, at 10 A. M.  
Salem, N. J., Fourth-day, Third Month 30th, at 10:30 A. M.  
Birmingham, at West Chester, Pa., Fourth-day, Third Month 30th, at 10 A. M.  
Abington, at Horsham, Pa., Fourth-day, Third Month 30th, at 10:15 A. M.  
Goshen, at Maivert, Pa., Fifth-day, Third Month 31st, at 10 A. M.  
Lansdowne, Pa., Fifth-day, Third Month 31st, at 7:45 P. M.

A PROPOSED EDITION OF THE WORKS OF WILLIAM PENN.—Albert Cook Meyers, of Moylan, Pa., has issued a prospectus of a proposed edition of the complete works of William Penn. The fullest edition of his writings heretofore published was that issued by Joseph Besse, in 1720. This contains, he states, but thirty-one out of one hundred and thirty-seven books, treatises, addresses, etc., written by William Penn and published in his lifetime. In addition to which there are several hundred letters of William Penn known to be extant, which are still only in manuscript. These unpublished letters are widely scattered in public and private archives and autograph collections in Pennsylvania and the continent of America, in Great Britain and the continent of Europe. In this city, has the largest collection of the original papers of the Penn family, with perhaps one-fourth of the whole of his unpublished papers. They are also known to exist in this country, at least two unprinted autograph diaries of William Penn's travels in England and Ireland. It is supposed that a reprint of the books, tracts, public and private letters, etc., which have already been published, together with those which have not been, would make a set of at least ten large octavo volumes of four hundred or more pages each. The time required for obtaining, copying, arranging the material, etc., it is expected, would be at least three years, and the cost of it, including necessary travelling expenses, etc., would be about eighteen thousand dollars; towards which the help of those interested is invited. The co-operation and approval of the Historical Society of Pennsylvania has been given to this project.

## Westtown Notes.

WILLIAM EVANS, Joel Cadbury, John B. Rhoads, John W. Tatum, Walter T. Moore, J. Harvey Dewees, Susanna S. Kite, Elizabeth P. Tatum, Martha G. Sheppard, Eleanor R. Elkinton, Sarah Emilen Moore, and Mary Emilen Stokes were at the School the first of this week on the Third Month Visiting Committee. The address to attending the meetings or worship and other engagements on Friday and the class-room work on Second and Third-days, the visiting Friends mingle socially with teachers and pupils and their visit is much enjoyed.

J. HERVEY DEWEES spoke and read to the boys last First-day evening, largely from an address of Washington Gladden's on "What my Faith Means to Me." Susanna S. Kite, read to the girls, selections from Henry Van Dyke's "Ships and Havens."

The reception given to the Senior Class annually by William B. and Frances E. Harvey, and William F. and Winona C. Wickersham, took place last Seventh-day evening, with the usual number of Committee Friends, teachers and Friendly neighbors present. The exhibition of "baby pictures" of all of the members of the Senior Class and of nearly all of the teachers was of chief entertainment and was the cause of much enjoyment.

ELLISTON P. MORRIS, who has long been an ardent advocate of international arbitration, is stimulating an

interest in the subject among Westtown boys and girls. Last summer he gave one thousand dollars to Westtown, the name of which is to be used to encourage essays written by the pupils on the subject of arbitration and all differences between nations without resort to arms. For the present it has been decided that there shall be offered annually for essays five awards amounting to forty-five dollars to be given in books, as follows: A First Award of fifteen dollars to the boy or girl preparing the best essay; two Second Awards of ten dollars each to one open to boys and one open to girls below the age of thirteen; and three Third Awards of five dollars each, one open only to boys below the First Class and the other only to girls below the First Class.

The following subjects have been suggested for this year's essays—History of the Movement of Arbitration; Different Schemes of Arbitration; The Great Leaders of Arbitration; The History of Arbitration between the United States; The History of Arbitration between the United States and Great Britain; The Procedure which might be followed in an International Court, and The Successes of Arbitration.

Twenty-two essays have been written by the pupils on one or another of the above mentioned topics, and it is proposed to have some of them presented at a public meeting to be held on or near "Peace Day" in the Fifth Month next.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The House of Representatives in Washington has lately held a continuous session of twenty-eight hours, and also been engaged subsequently in an effort on the part of a large number of its members to take from Speaker Cannon the power which he has exercised as a member of the Committee on Rules. This effort was finally successful, having been accomplished by an union of certain members of the Republican party with the Democratic members. A resolution revising the membership of this Committee, and nominating him as a member of it was passed by a vote of 125 to 15. A motion to displace Joseph G. Cannon as Speaker was defeated.

The sympathetic strike of the employees of the various large industrial establishments, in this city, appears to be nearly over, many thousands having returned to work. The situation as regards the employees of the Pennsylvania Co. still remains unsettled, the chief obstacles appearing to be the demand that the carmen's labor union should be recognized by the company. Several attempts to reconcile the differences have failed.

Thomas A. Forsythe, a wealthy resident of Boston, has set aside two million dollars to be devoted to the care of the teeth of the school children of that city, and a part of the money a dental infirmary will be erected and equipped with the modern apparatus for the dentists who will take charge of it. All pupils under sixteen years of age, who desire free treatment of their teeth, may have it in this institution. He hopes that his example may be followed by wealthy men in other cities.

A despatch from Washington, of the 14th ult., says: "To save the redface from disease, from the families of mankind the Bureau of Indian Affairs is conducting a health campaign among the Indians with all the vigour possible. In furtherance of its crusade Dr. Joseph A. Murphy, medical supervisor of the Indian service, has left Washington to investigate the conditions at several of the reservations and several Indian schools in the West and Southwest with particular reference to tuberculosis and trachoma. These two diseases are the scourges of the Indians. Directly from their life in the open in the tepees of their primitive days the Indians have advanced to the indoor existence of civilization, regardless, in a large measure, of the necessary requisites of clean room and ventilation. The mortality among the Indians is equivalent to the force that among the white race, and tuberculosis forms fifty per cent. of their death rate."

Dr. Charles Bernheimer, assistant head worker at the University Settlement House, New York, in a lecture lately delivered, said: "Philadelphia is often referred to as the most typical American than other large cities namely, New York and Chicago. As a result of the last census will prove the fallacy of this statement. Fifty per cent. of the entire population of about 1,250,000 people the census figures show that 700,000, or more than one-half, are foreign-born."

A despatch from Washington says: "The increased cost of living has prompted the United States Department of Agriculture to instruct the producers of the country how to make the cheaper cuts of meat palatable and appetizing, and to this end a manual of economy in meat cooking has been prepared containing a variety

of recipes and general information. "Economic use of meats in the Home" is the title of the manual, which may be procured by addressing a request to the Secretary of Agriculture.

James J. Hill, of the Great Northern Railway, lately delivered an address at the Minnesota Conservation Convention, in which he urged the conservation of capital, condemned extravagance, gave his view of the causes of the increase in prices and told how the situation might be remedied. He said: "The phenomenal increase in public expenditure has already produced a plentiful crop of public bills. The cause of the increase in prices now disturbing the people, this increase follows in a suggestive way the inflation of national and local budgets. The average cost of the supplies that must be bought for practically every household had increased about fifty per cent. between 1890 and 1900. During the past year there has been a marked lifting of the price level. Foodstuffs cost from ten to twenty per cent. more than ten years ago."

Andrew Carnegie, as president of the Peace Society for the city of New York, has had published for free distribution throughout the country a 50,000 edition of a pamphlet written by himself against war, in which he says: "In our age there is no more reason for permitting nations to be civilized nations than for relaxing the reign of law and order among the people. It is not his personal disputes to peaceful courts, but his dream that by so doing they will be made less heroic. A peace league of the foremost nations should put an end to the possibility of war among themselves and compel other nations to submit their disputes to peaceful tribunals. Since war decides not which is wrong, but which is right, and since it is so difficult to understand how truly heroic or conscientious men are, it is in favor of appeal to it, unless, after proffering peaceful arbitration, his country is attacked."

A recent despatch from Washington, says: "Efforts to settle two important labor controversies are to be made by officials of the Government. One of these is between the firemen and engineers employed on certain railroads in Chicago, and the other is a strike of employees of the Bethlehem Steel Company, which is not within the province of Commissioner Neill, as an officer of the Federal Government, to arbitrate the strike, it is expected that his report will form the basis upon which both sides can come to an understanding which will be mutually satisfactory."

Farmers in South Jersey, it is stated, have during 1900, distributed more than the worth of produce from the New England States, the Middle and West Canada. This represents an increase of thirty-four per cent. over 1908. This has been rendered possible by increased facilities for transportation furnished by the railroads. It is stated that the produce which was sent from South Jersey last year was made up of the following: Apples, 43 cars; asparagus, 61; berries, 600; cabbage, 4; cranberries, 157; eggs, 41; egg plants, 16; fish, 57; grapes, 6; ice, 25; melons, 13; melons, 88; milk, 23; mixed cabbages, 316; oysters and clams, 3401; peaches and pears, 75; peppers, 418; pumpkins, 12; poultry, 496; potatoes, 8002; rhubarb and onions, 357; and other, 478.

It is stated that the superintendent of streets in Boston has asked the board of health to give him recognition for the greatly decreased death rate of the city. He bases his claims on the fact that he has caused a large area of streets and roads of the city to be soaked in oil. While the oil is applied to the highways to improve the road and make it smoother to traffic, in this case it has been used for the double purpose of allaying germ-infested dust, and keeping the pavement cool and flies away. These insects, which spread so much disease, will not multiply where there is oil.

An automobile, having 200 horse power, at Daytona, Fla., has lately run a mile in 27½ seconds, or at the rate of 130 feet and thirty-one miles an hour.

The Ice and Refrigeration Blue Book, intended for circulation only among blue book proprietors, is quoted by Secretary James Wilson, of the Department of Agriculture, in an article written for the Columbia Magazine. It states in some detail the vast quantity of food now held in cold storage: The meat is held in 538 millions of pounds of space, besides which there are millions of cases of canned goods, and milk, butter and cheese valued at \$100,000,000. The editor remarks however that of this vast accumulation of food is unfit for human consumption can only be guessed at.

**FOREIGN.**—On the 14th instant, the British House of Lords entered upon the consideration of a plan proposed by Lord Roberts for its reform. A discussion revealed marked differences of opinion in regard to the value of

his proposal, of which the main features are the abolition of the hereditary principle and the election of representative peers by the county councils.

It is stated that the British public has been so grieved by the government's estimate that the needs of the poor could not be satisfied with less than 600,000,000. With this would be built a large fleet of ships, five protected cruisers, twenty large battleships, and a flotilla of submarines.

Many citizens prominent in commercial and political circles asking whether the country can bear the cost. The embezzlement by Duez, one of the liquidators of the dissolved religious congregations in France, he continued to cause much comment. A statement has been published in regard to the value of the property of the congregations taken by the Government under the liquidation of associations and the amount of money received by the treasury through the liquidators. According to the statement the treasury valued the property of 14 religious orders at about \$216,200,000, of which only 147 of 770 liquidations, 328 of them, nearly \$3,000,000 have not been accounted for. Duez admits he has taken \$2,000,000. Premier Briand has contended the Government was not responsible for indirect breaches of trust in the great work of the separate Church and State, which, he said, "had freed the people from the obligation to pay for the property of the church, which had been transferred public charity without scandal."

The trolley system on country roads where the no iron rails is said to be successful in Austria, explained that there are two overhead wires, one for the other negative. On these wires rides a truck having four grooved wheels, two running on the top wire. This little truck is steered by a hand lever which brings its center of gravity well below the level of the truck. A flexible cable connects with the truck. This cable is long enough to allow the truck to go from one side of the road to the other, and can turn out for an automobile or for a horse-drawn vehicle and can avoid bad places in the road. The car is steered like an automobile, and must pass another, both come to a stop and exchange cables. Such trolley lines cost much less than trolley having rails, and they answer the purpose well on country roads where travel is light.

#### NOTICES.

**WANTED.** A young woman Friend who is capable teaching kindergarten and regular school work taking the Philadelphia Meeting House, Philadelphia, coming year. Apply to Anna Walton, Moylan, Lawrence County, Pennsylvania.

**WANTED.** In a Friends' family near Philadelphia, Friend as mother's helper. One child eighteen months old. Address, M. Office of THE FRIEND.

**TRACT ASSOCIATION OF FRIENDS.**—The annual meeting of the Association will be held in the Committee Room, 407 Chestnut Street Meeting-house, on Fourth-day, the 30th instant, at 2.30 P. M. Reports of Auxiliary Associations and an interesting report of the Managers will be read. *All are invited to attend.*

EDWIN P. SELLEW, Clerk.  
PHILA., Third Month 15th, 1910.

**NOTICE.**—Friends of Pittsburg will henceforth meet in the new building of the Central Young Women's Christian Association, 50 Chatham Street, which is on the corner house and about five minutes walk from Union Station. A cordial invitation is extended to Friends passing through Pittsburg, to meet with the friends of our work on First-day, First-days. Communion with us any time during the week can be had through the Association.

**WESTTOWN BOARDING SCHOOL.**—The stage will make trains leaving Broad Street Station, Philadelphia, 6.48 and 8.24 A. M., on 2nd day, and will return after 7 P. M., when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, write West Chest Bell Telephone, 114 A. Wm. B. HARVEY, Sup't.

**DIED.**—At his home near Coal Creek, Iowa, on 11th day of Second Month, 1910, JONATHAN HAMPTON aged seventy-seven years and six months; daughter a member of the Religious Society of Friends.

WILLIAM H. PREL'S SONS, PRINTERS,  
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# THE FRIEND.

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commenting upon the strike which has  
led in this city the *Public Ledger* of the  
instant says:

"We do not believe that there is another  
city in the world that could have with-  
stood the uproar of the past few weeks, with  
its superficial violence, with so little  
disturbance of permanent peace and  
unity. Now that something like normal  
order has been restored, we can look back  
in this period of unrest with a satisfaction  
which almost obliterates the distress we felt  
and it endured.

"How correct these statements may be we  
do not know, but we believe there is great  
cause for thankfulness to the Preserver of  
us that the spirit of lawlessness which  
reared simultaneously with the strike  
was not permitted to gain the ascendancy  
among us and cause greater disorder.  
Disturbances were not wanting that the  
distinction existed among certain influential  
persons to appeal to the passions of their  
followers, yet in but few cases did acts of  
violence of a general character prevail, and  
they were soon quieted by the constituted  
authorities.

"It is not our purpose to discuss the  
points involved nor whether a settlement  
could have been earlier reached, but rather  
to commemorate the spirit of forbearance,  
patience and law-abiding character of the  
great masses of our population which have  
been conspicuous during the past few weeks  
of strain and anxiety. Is it not a legitimate  
right of religion wherever professed to keep  
the mind tranquil and to restrain the easily  
excited passions of men and thus to co-  
operate with and promote the efforts of  
those who are especially responsible for  
maintaining order in the community? May  
we not hope that with all our acknowledged

shortcomings there is yet a body of righteous  
persons among us who are as the salt of the  
earth? and may not all be rightly exercised in  
our different places and stations that these  
may be preserved and their number in-  
creased so that we may be worthy to ex-  
perience the protecting care of our Father in  
heaven and realize that it is righteousness  
which exalteth a nation?

John H. Dillingham.

A TRIBUTE FROM A FELLOW-TEACHER.

In the removal of our dear friend John H.  
Dillingham from the scene of his earthly  
labors, we have lost from our midst a  
character of rare sweetness, beauty and  
power, and a personality whose charm was  
appreciated fully only by those who were  
associated most closely with him.

During the thirty-two years of his work in  
Friends' Select School many children came  
within the circle of his influence, who knew  
him as a loving, genial school-master whose  
happy, childlike spirit endeared him to all.  
But it was the ripening of the years that  
made him the father and friend alike of the  
little child, and of those entering upon young  
manhood and womanhood. While the former  
class loved him whole-heartedly, for he  
made himself one of them, it was with the  
latter that his benign influence was most  
sweetly and strongly felt. To him they went  
with the puzzling questions that life  
brings, sure of his loving sympathy and wise  
judgment, and were strengthened by his  
intercourse to resist many of the tempta-  
tions that surrounded them. He was never  
too busy to listen to the cry of those in  
need, physically or spiritually, and ever  
neglectful of self, gave time and strength  
fully and freely.

In daily intercourse he was bright and  
cheerful, and a word from "Master John"  
was received with a smile of appreciation  
and expectancy, for his rare and keen  
sense, "his saving grace,"—of humor was  
most refreshing, and made him a delightful  
companion ever ready to enter into the joys  
as well as the sorrows of those about him.

Although shy and retiring by nature,  
wherever and whenever duty called he  
strove to obey unquestioningly, and this  
entire submission of himself to his Master,  
this earnest desire to be about his Father's  
business, inspired in all who knew him  
feelings of sincere respect, reverence and  
love. Humility was one of his chief  
characteristics, but while valuing his own  
powers very humbly, he never underestimated  
those of others, or spoke unkindly  
to or of them.

His was the love that "suffereth long and  
is kind, that envieth not, is not puffed up,

thinketh no evil, hopeth all things, endureth  
all things."

His broad humanity led him to see good in  
every one, often with almost prophetic  
insight penetrating an unpromising ex-  
terior, and his faith and faithfulness many  
times restored to the wanderer faith in him-  
self and in his God. The influence of such  
a beautiful spirit was all-pervading, and the  
impulse for truth and right which it has  
given to young lives, as well as to those  
which are older, can only be measured with  
the passing of the years.

Truth, honor, rectitude, self-sacrifice, love  
for the Master and devotion to his cause,  
were lessons learned from daily intercourse  
with him, and such lessons must bear fruit  
in enriching, ennobling and strengthening  
character. During the many years that we  
have labored side by side in our portion of  
the Lord's vineyard, he has been a constant  
source of inspiration to a better, higher life;  
by his love, faithfulness to duty and untiring  
service for others, presenting a shining ex-  
ample of true Christian brotherhood.

He whom we have known as "John the  
Beloved" is gone from our midst, and words  
cannot adequately express our sense of loss  
and loneliness, but having lived a full and  
noble life, he was ripe for the Heavenly  
Kingdom and ready when the summons  
came. What then could be more fitting  
than a translation as in a moment without  
suffering from the cares and labors of earth  
to the glory that awaited him.

May the benediction of his spirit rest upon  
us, and awake a deep sense of our individual  
responsibility, inspiring us to "follow him  
as he followed Christ."

A. YARNALL.

Justine Dalencourt.

Hannah P. Morris has furnished us with  
some further information respecting Justine  
Dalencourt, who has been engaged for many  
years in laboring among the poor in Paris  
and other parts of France. A printed  
account says:

Her parents were members of the Roman  
Catholic Church, and she herself was edu-  
cated in a convent as a strict Catholic.  
"I cannot," she says, "recall the time when  
I did not love the things of God. When I  
was preparing for my first Communion, I  
used often to retire alone to ask God rather  
to permit me to die than to take it unworthily.  
At the age of sixteen I wished to be-  
come a nun in order, as I then thought, to  
live nearer to God. My mother objected,  
on account of my youth. I went to Eng-  
land in 1858, and was engaged there as a  
teacher in a school at Highbury New Park,  
when I became acquainted with Lady  
Barrow. She was a dear child of the Lord,  
and I soon loved her with all my heart.

She used to speak to me of the Holy Scriptures; and of the Virgin Mary; and of the Saints, whose worship at that time filled my life. I prayed to them that she might be brought to the Roman Catholic faith, and often even wept over her. She prayed for me before the only One who can enlighten. One day she pressed me to read the Bible; my father was ill, and I was anxious. Lady Barrow, taking advantage of the opportunity said to me: 'Suppose, dear Justine, your good father, believing that he was going to die, and not wishing to leave you without his counsel, wrote a letter for his children; and suppose that after his death, some of the elder brothers should take possession of the letter and say to the others: 'We will not let you read it all, but we will read you some extracts!' Would you be satisfied?' I was indignant and said 'That no brother could have the right to do so; because my father would assuredly write so that we might all understand it!' 'Ah, well!' she said; 'Your priests do that; they keep from you your Heavenly Father's Letter.' I did not want to appear much concerned, but I had received a very serious impression; and during the rest of that evening, which I spent with her, I seemed only to hear those words—'Your Heavenly Father's Letter.'"

While in England she attended some of the meetings of Friends "and felt quite at home with them. Their principles did not come upon me like a new thing. They seemed, if I may so say, to have already existed in my mind in a kind of latent state." Since the year 1871 she has been engaged in endeavors to benefit her sisters and others in her native country, particularly in bringing to their attention a knowledge of the Holy Scriptures.

**GROWING LOVELY.**—A Christian grows lovely by just loving;—by going on in love to Christ. It has been fabled from old times that the graceful swan changed from a most ugly bird into its present beauty merely because of its constancy to its mate. But, oh, how Christian fact is sure to outrun classic fables. The soul grows wondrously lovely just by loving, by pouring out its affection, and all the more so when the object of its affection is the Lord Jesus Christ, the "one altogether lovely." We "behold his face," Jesus' face, "as in a glass, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord." But the result is permanent. The soul gets more and more set in the way of holiness, in the beauty which holiness brings. "Beloved, now are we the children of God, and it is not yet manifest what we shall be. We know that if He shall be manifested we shall be like Him; for we shall see Him even as He is; and every one that hath this hope set on Him purifieth himself, even as He is pure."—*Selected.*

A CHRISTIAN has nothing to call his own, save Christ and his salvation; all the rest is surrendered to God.

WHAT CHRIST procured at the expense of his labors, sufferings, and death, we are invited to come and receive "without money, and without price."

### GROWING OLD.

A little more tired at the close of day,  
A little less anxious to have our way,  
A little less ready to scold and blame,  
A little more care for a brother's name;  
And so are nearing our journey's end  
Where time and eternity meet and blend.

A little less care for bonds and gold,  
A little more zest in the days of old,  
A broader view and a samer mind,  
And a little more love for all mankind;  
And so are we gliding adown the way  
That leads to the gates of a better day.

A little more love for the friends of youth,  
A little less zeal for established truth,  
A little more charity in our views,  
A little less thirst for the daily news;  
And so are we folding our tents away  
And passing in silence at the close of day.

A little more leisure to sit and dream,  
A little more real the things unseen,  
A little nearer to those ahead,  
With visions of those long loved and dead;  
And so are we going where all must go  
To the place the living may never know.

A little more laughter, a few more tears,  
And we shall have told our increasing years,  
The book is closed and our prayers are said,  
And we are a part of the countless dead.  
Thrice happy then, if some soul shall say  
I live, because he has passed my way.

ROLLIN J. WELLS.

### Richard Shackleton.

"God Almighty visited my spirit with a sense of his goodness (precious above all things) in the very early part of my life, as early as I think I have any remembrance. He graciously renewed the same Divine influence upon my soul at various seasons of my childhood and more advanced youth. This sense and savour was everything needful to me; it was knowledge enough, strength enough, joy and comfort in abundance; while in possession of this I wanted nothing, all things as to me were right. But temptations suited to my cast and dispositions as a boy, were thrown in my way; puerile amusements, reading unprofitable vain books, were spread before me, and I was at times taken in the snare. When the heart gave its preference to these gratifications the heavenly Guest withdrew and would not reside with such rivals. Yet good and gracious was the Lord, who, notwithstanding my unfaithfulness, would knock again for an entrance, and offer again to visit; and as I opened the door of my heart, (or rather he opened by his Spirit,) he came in with the power of his judgments, and by his operative Word burned up the chaffy, combustible nature; and this office being over, remained a flame of pure and heavenly joy. So I experienced Him to be not only a jealous God, but a consuming fire. Thus, with these alternate visits and conflicts, I went on till I grew to a more advanced stage of youth; then the subtle nets of glossy, worldly wisdom, and the toils of youthful lusts which war against the soul, proved too strong for me, and often carried my vessel back again down the stream of natural inclination. Arrived at manhood, and being about to settle in life, a high hand arrested me in my course, showed me my state of alienation, and the impossibility of my making a happy progress without the Divine blessing; so, in the sincerity of my heart, I obeyed the heavenly vision, became as a fool amongst

my companions and an alien and my intimate acquaintance. I sought retirement and the company of them, accompanied with Jesus. My sincerity, seen by the great Creator and many were baptisms I was baptized with in that it was also felt by his approved servant close was the fellowship cemented by many of their spirits and mine. They have gone on to this day and hour, of same search, hungry and thirsty still desiring anything so much as the bre life for myself and my dear friends, panions in the same travail."

During his last illness he spoke "of a gloomy day it was in Jerusalem when Lord was about to be offered up, horrified the women were who followed, and how He exhorted them: 'Daughters Jerusalem, weep not for me, but weep yourselves, and for your children.' how the high professors arrayed Him purple robe and mocked Him; and that the same spirit was setting up a mock of Christianity while they were crucifying Him afresh. He said that the present required to send for the mourning wo such as were skilful in lamentation, another time, appearing under great lam and depression," he said, 'My friends, friends, pray for me that my patience not.' To some taking leave of him he commended faithfulness and dedication religious duties, which would draw down blessing on them and on their families said that what we profess is the Truth which our worthy predecessors were eminently called to support, laying the stress to the root of the corrupt tree. He spoke of a sacrifice which David made that accepted, even a broken and contrite spirit and he hoped that his also was accepted. From a memorial of Carlow Monthly Meeting, Ireland, respecting Richard Shackleton who died Eighth Month 28th, 1792.

ONE of the brave deeds recorded missionary history is the act of Prince Kapiolani of Hawaii in venturing into crater of Kilauea, the famous volcano which was long held sacred by the natives as the abode of the goddess Pele. Pele's jealous of the encroachments of mortals her domain, the people believed, so that they were under such bondage to their fears her that they did not dare cross her in a way. Kapiolani, realizing that Christian could not make advances in the islands until the power of Pele was shown to be a fiction determined to walk into the sacred precincts of the volcano. With tears friends tried to dissuade her, but she said: "He is but one great God; He will keep me from all harm. If I am destroyed you may believe in Pele; but if I am not then you must all turn to the true God." Eighty of his people, inspired by her example, followed her to the crater. There they knelt and offered prayer to God. To the surprise of tens of thousands of the natives who learned of this expedition Pele failed to avenge herself. Because of this the goddess never regained her power over the Hawaiians. The way was open for Christianity to spread.—*Forward.*

## spread of Quakerism in America.

BY GILBERT COPE.

The following article, containing valuable historical information, is taken from the Bulletin of the Friends' Historical Society of Philadelphia for Second Month, 1910.

It may be of interest to some to note the growth of the Society of Friends in America. In England, where they originated, the population was already well distributed and comparatively free from restrictions. Congregations sprang up here and there from the teachings of traveling preachers. On this side of the ocean they did not at first exist; they must be introduced and planted, as seed, in the available ground, which was naturally on the coast whence in the course of time they spread inland.

They were settled in New England at an early date in Maryland, Virginia and North Carolina; but the most important colonizations were on the shores of the Delaware, and they came through the influence of William Penn. He was first interested in New Jersey, and in 1675, a colony was established at Burlington two years later. A few who came over under the auspices of the New Jersey colonists, crossed the river to what became Pennsylvania, and a meeting was established at Chester. With the arrival of the Pennsylvania colonists in 1682, meetings were established at Chichester, Concord, Darby, Philadelphia, Bristol, Philadelphia, and Falls, among the English, and at Merion, Haverford and Radnor among the Welsh, all about 1682-3. While meagre records of the time are silent on the subject, it may be assumed that each settlement was established with the sanction of an earlier one. From the fact that Burlington Monthly Meeting held a session at Upper Merion (Chester) in 1681, it is evident that the meetings at the latter place were considered independent of Burlington until Chester was set apart from it in that same year. Concord Monthly Meeting was established in 1684, a division of Chester, and next came Newark (Kennett), on the east side of the Delaware, in New Castle County, Del., in 1686. Nottingham Meeting, established in 1692 by Concord Friends, was later transferred to Newark, as being much nearer the coast. Irish Friends who settled in New Jersey in 1712, were also a branch of Concord Friends, and in 1718, with Nottingham, they moved to New Garden Monthly Meeting, in 1730 Nottingham Monthly Meeting was set apart from New Garden. As with streams of water the current gained in volume as it advanced, and the Valley of the Shenandoah, in Virginia, was invaded, and a new meeting was established in 1736. From this many went southward to North Carolina, but about 1700 a few crossed the mountains to the waters of the Ohio, and on to what became known as the West Virginia Settlement in Pennsylvania. In 1770 there were said to be eighteen families here, though not closely located. The Indian title had been extinguished by purchase in 1768, and a strong tide soon turned in that direction. In 1780 there were upwards of one hundred and fifty

members of the Society in that region, but it was not till the next year that Westland Meeting was formally established in Washington County, Pa. This was followed by Redstone Meeting in Fayette County, 1784, and Westland Monthly Meeting in 1785.

This proved a veritable gateway to the West. Redstone Monthly Meeting was established in 1793, and Redstone Quarterly Meeting in 1798. The opening to settlement of the Northwest Territory, as Ohio was termed, brought a strong current of migration from various quarters, and especially from North Carolina, whence, in 1800, the Monthly Meeting of Trent moved bodily, or rather the members thereof, as their organization was dissolved before starting.

Westland Monthly Meeting taking the initiative, and the Quarterly Meeting confirming, were pretty busily engaged for some years with the establishment of meetings in the new territory. Taking the dates from the latter we find that Concord in Belmont County and Short Creek in Jefferson County were established as preparative meetings Sixth Month, 1801; Concord Monthly Meeting, Twelfth Month, 1801; Fallowfield Preparative Meeting, Washington County, laid down Ninth Month, 1802, because most of their members had removed to Ohio; also an indulged meeting near the Little Miami River sanctioned; Plymouth Preparative, as a branch of Concord Monthly, and Bethel Preparative in Columbiana County, Twelfth Month, 1802; Bethel (name changed to Middleton) established as a monthly meeting and Miami Monthly Meeting also, Sixth Month, 1803; Plainfield Preparative, Twelfth Month, 1803, as a part of Concord Monthly Meeting; Short Creek and Plymouth formed into Short Creek Monthly Meeting, Third Month, 1804; Salem Preparative, Ninth Month, 1804; Stillwater, Sixth Month, 1805; Salem Monthly Meeting, Ninth Month, 1805; Cross Creek Preparative, Jefferson County, and New Garden, Columbiana County, Twelfth Month, 1805; Flushing Preparative Sixth Month, 1806; West Branch and Elk Creek Preparatives and West Branch Monthly Meeting composed of the two; also Caesar's Creek and Center Preparatives and Center Monthly Meeting composed of the two (in the Miami region), Twelfth Month, 1806; Concord and Short Creek Monthly Meetings opened as a Quarterly Meeting, Sixth Month, 1807; Fairfield Preparative, Clear Creek and Fall Creek (forming Clear Creek Preparative), and Fairfield Monthly Meeting of the two preparatives, in Highland County, Ninth Month, 1807; Springfield Preparative (in Salem Monthly), Twelfth Month, 1807; Sandy Spring Preparative (in same), Third Month, 1808. Salem Quarterly (including Middleton) opened Sixth Month, 1808. Miami Quarterly Meeting established 1809. This terminated the jurisdiction of Redstone Quarterly over the Ohio State, and in 1812 Ohio Yearly Meeting was established by division of Baltimore, but not opened till the following year.

It is understood in the foregoing account that the line of succession has been by division of the older meeting through the monthly meetings of Salem, Burlington,

Chester, Concord, Newark, New Garden, Nottingham, Hopewell, Westland.

Another chain of descent may be taken from Philadelphia, 1682; Haverford, 1684; Gwynedd, 1714; Exeter, 1737; Catawissa, 1760, Munich, 1790; Roaring Creek, 1814.

From New Garden, Pa., we have Sadsbury, in the edge of Lancaster County, 1737; Warrington Monthly Meeting, York County, 1747; Menallen, Adams County, 1780; Dunning's Creek, 1803.

By Quarterly Meetings we will start with Burlington, 1682, Chester (now Concord), 1683; Western, 1758. Warrington and Fairfax, 1770. Fairfax, 1787; Redstone, 1798.

A map of Ohio Yearly Meeting, made at Salem School in 1826, locates the various meetings and gives the membership of each. By Quarterly Meetings the number are these:

Redstone, 927; Short Creek, 2,586; Salem, 1,018; New Garden, 1,517; Stillwater, 1,025. Whole number of meetings, 53; number of members, 8,873.

For this information as to the state in 1826 I am indebted to Charles Cope, Winona, Ohio.

EXPRESSIONS OF SIMON A. COX, SON OF NATHANIEL AND LYDIA COX, OF ASHBORO, N. C., WRITTEN BY HIM IN HIS FIFTEENTH YEAR, SHORTLY BEFORE HIS DEATH.

"O Lord, one more thing I ask of thee; give me more of Thy Holy Spirit to enable me to perform my duties to Thee, O Father, and my earthly duties to the world. Not my will, but thine be done, O Father. Grant, O Father, a mansion I humbly ask of Thee, where I may praise Thee in the world which has no end, and join in giving songs with my forefathers who have gone before. Not my will but thine be done, that I may give glory to God, henceforth and forever, amen."

"I often felt that I must mend my ways. The Lord often visited me with His Holy Spirit. The first visitation I will remember that I indeed did feel that the Lord was good. So that I corrected my schoolmates for doing evil. I lived happily for some time, but the wicked one set up a snare whereby he might attract me. The Lord visited me often,—at last I yielded to his visitations. O, that all might yield to his visitations before it is everlastingly too late.

"I was made to cry unto thee, O Lord. Once more I ask this of thee: Give me more of Thy Holy Spirit for I do feel weak, if it pleases thee, O Father, yet not my will, but thine be done. Grant, O Father, when I have to leave this world of woe, I may go to the mansions above to wear the golden crown in the mansions of the redeemed. Henceforth and forever may I give glory to Almighty God and the Lamb, world without end, amen."

ASHBORO, N. C., Third Month 12th, 1910.

Too many professors are Gadarenes, they love their swine more than Jesus Christ; and rather than part with all for Him, they bid Him depart from them: what madness!

We have reason to blush at the mention of our best services, and yet Jesus will mention them with approbation by and by: "Well done, good and faithful servant," etc.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Paoli, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

"God be praised for every instinct  
That rebels against a lot  
Where the brute survives the human  
And man's upright form is not."

Thine to work as well as pray;  
Clearing thence wrongs away;  
Plucking up the weeds of sin,  
Letting Heaven's sunshine in."

WHITTEER.

**LIFTING AND LEANING.**—It has been well said: "There are two kind of people on earth to-day," namely, "the people who lift and the people who lean,"—those whose work and words help to build up human society, and those whose acts and influence tend to pull down and destroy. The one

"Watching on the hills of Faith;  
Listening what the spirit saith,  
Of the dim-seen light afar,  
Growing like a morning star."

is ever cheering and inspiring. The other, sulking in the shadows of Doubt, would lead us downward to despair. The two classes are represented in the Temperance movement by those who favor Local Option and those who cling to the License System. The one sees the "light afar" that spells Prohibition by the mandate of the people; the other, in the darkness of human degradation, hears the caverns echo the godless cry they utter: "Man is bestial, humor the brute."

**REFORM THE SALOON?**—Temperance people have for years followed with much interest the utterances of Lyman Abbott on this question, and many times have been disappointed by his views on prohibition and the use of intoxicants as a beverage. It is refreshing therefore to find in the issue of *The Outlook* for Third Month 19th, a more satisfactory expression of views than ever before from the pen of this world-famous editor. The declarations appear in a correspondence with T. M. Gilmore, Pres. of the Model License League and also connected with *Bonfort's Wine and Spirit Circular*, a man who, while ostensibly sympathizing with efforts to lessen the evils resulting from the liquor business, is at the same time laboring strenuously for the defeat of prohibition and the perpetuation of the liquor traffic. His teachings are indeed well calculated to "deceive the very elect." In a letter to Lyman Abbott, dated First Month 5th, 1910, this shrewd defender of the licensed saloon invites the "Dear Doctor" to attend the Third Annual Convention of the National Model License League to be held in St. Louis, Second Month 3rd and 4th, and address the "brewers, distillers, wholesalers and the like" to be there assembled. He compliments Dr. Abbott on his "moral courage," and suggests that here would be an opportunity for him to do "some plain talking to the liquor men." To this invitation Lyman Abbott replied as follows:

"January 18, 1910.

"Mr. T. M. Gilmore, President:

"Dear Sir—Your letter of January 5th came in my absence from the office, hence

my delay in replying. I already am engaged on the date which you have named, and this engagement would make it impossible for me to accept your invitation.

"But, in truth, my views are such that I do not believe I could be of any service to your Convention were I able to accept the invitation. I am heartily glad that those who are engaged in the liquor traffic are taking this matter up, and are endeavoring to make much-needed reforms in the way in which that traffic is too often carried on. I heartily appreciate the difficulty of their work, and should be glad to render them any service in my power, but the reform which seems to me necessary is so radical that I do not think any presentation of it to the Convention by me would be of value. Whatever use alcoholic liquor may properly have as a beverage, I am clear in my own mind, first, that distilled liquors should never be used except under the advice of a physician; and, second, that beers and light wines, if taken as a beverage at all, should be taken only in connection with meals. All physiologists, I think, are agreed that taking alcohol upon an empty stomach is injurious, except in the rare cases in which the resultant disturbance is necessary for medical reasons. This principle, if it be sound, is fatal to the saloon as ordinarily conducted in America, because the saloon as ordinarily conducted in America promotes the drinking of alcoholic liquors not really as a beverage but as a stimulant, not as an accompaniment to meals but apart from them. To furnish a little food with the liquid is quite a different thing from furnishing a moderate amount of liquid with the ordinary regular food. A bar with a free lunch is neither a hotel nor a restaurant. The only real and radical remedy of the liquor traffic, in my judgment, would be to abolish the American saloon and use alcohol only either as a medicine, under the advice of a physician, or, in its lighter forms, as a beverage in connection with meals.

"I shall venture to assume, if I do not hear from you to the contrary, that you have no objection to my printing your invitation to me and this letter in response, if I should deem it best to do so, and I have no objection to publication of the letter provided that it is published in its entirety.

"Thanking you for the invitation, and the opportunity it has furnished me to give this frank expression of my views to you, and through you, if you choose, to your associates, believe me

"Very sincerely yours,

"LYMAN ABBOTT."

To this letter T. M. Gilmore replied in a way that sensible prohibitionists will not pass over lightly, for it represents the very strongest arguments of the liquor men and their host of sympathizers. He says, after quoting a considerable part of the foregoing letter:

"This is very good as far as it goes, and I will not say that your conclusions are incorrect. I will say, however, that there are millions and millions of people in this country who do not seem to agree with you.

"The people in this country consume 114,000,000 gallons of distilled spirits every year for beverage purposes. If we figure

seventy drinks to a gallon, this amounts to 7,980,000,000 drinks of distilled spirits by the people of the United States, and does not include imported brandies, S. whiskeys, etc., and it does not include alcohol used in the arts and sciences.

"What are you going to do with a people who consume this enormous amount of alcohol in a way you believe to be injurious which they seem to think is of advantage to them?"

"Would you prohibit them?"

"Would you say, 'I am going to have a glass of wine, or a bottle of wine, with dinner, but you men shall not have a cup of whiskey at the time that you think of greatest advantage to you?'"

"The people of this country consume capita one and thirty-hundredths gallon distilled liquors and twenty-two gallon fermented liquors a year. They seem to be about as prosperous, and about as healthy, and about as enterprising, about as religious, and about as philanthropic as any people on earth.

"Perhaps it would be better if they did not use any alcohol at all. But can we compel ninety million people, who drink enormous amount of whiskey, wine, beer above referred to, to give up the habit by an edict of law?"

The last sentence is misleading, if we therefrom that 90,000,000 of our people drink intoxicants or favor their use as a beverage. More than forty millions of people in the United States live under prohibition laws enacted by local option, many millions more would have similar if the right of local option were not withheld from them. There is reason to believe that a majority of the enfranchised citizens of the United States are opposed to the licensed saloon, and if women were equally enfranchised, the traffic in intoxicants would popular vote be abolished forever.

Again Lyman Abbott replies to the President of the Model License League, as follows:

"February 8, 1910

"Mr. T. M. Gilmore, President:

"Dear Sir—I regret that a pressure of special duties has prevented me from early answering your letter of January 25th. The figures which you give indicate that the evil is far greater than I had supposed, and the necessity for reform more urgent. I think that all physicians are agreed that the use of alcohol, except in connection with meals, or as a special medicine, is always injurious. Most physicians are agreed that distilled liquors should be used only medicinally, and as medicine, with great caution. All physicians are agreed that the excessive use of alcohol is a most prolific cause of disease, and sociologists that it is a prolific cause of poverty, and all penologists that it is a prolific cause of crime. If distilled liquors are used to the extent that your figures indicate, and I must assume their accuracy, that we would go far to account for the disease, poverty, and the crime which are three of the great burdens which the Nation is carrying. You ask me what I would do, in view of this state of facts. I would use all my influence to persuade my fellow-citizens not to patronize or support the saloons; second



ocate both the children and the adults a national understanding of the perils involved in an excessive use of alcohol; third, and I would leave to each locality the question as to how much it would take for the regulation of the saloon, and I would give to every locality the power to prohibit it altogether. In my judgment, the moral and educational work is more important because more fundamental than legislative reform; and no national legislative reform can be predicted alike for all localities, but each locality must be left free to adopt such measures as public opinion will support and accept.

"Yours respectfully,  
"LYMAN ABBOTT."

In this letter T. M. Gilmore replied, denying that he agreed with "all that you say in this letter," and repeating his concurrence by saying: "I agree with you that each locality should be left free to adopt such measures as public opinion will support and accept."

While yet mystified by the singularity of the mental contortion act of the President of the Model License League, we read in the papers of the activity of this same League in an effort to prevent the sale of New Jersey from exercising freedom in adopting such methods. Verily, their throat is an open sepulchre; with their tongues they have used deceit; the son of asps is under their lips."

**MAKING THE RISKS OF FAITH.**—In his last volume, "Aspects of the Spiritual," Mr. Pierley says:—

It will be in the generation of these spiritual powers on the great scale that we will witness the next stage in the human evolution. There will one day be enough of them to enable, nay to compel, some forest nation to proclaim its belief in trust rather than in distrust, in love of its neighbor rather than in suspicion and hatred of him. It will give up the race of armaments. It will cease to defile the seas with its hateful ships. And the response will be wonderful.

That light-signal on the hill-top will flash back from a thousand summits. The new law will be acclaimed as final and universal. The nation that does that will, of course, take the risks of faith. But the other force to which it commits itself will fail. And were the bare possibility realized of its venture bringing it into collision with the lower forces, with the aggressive instincts of a less developed nation, what would this latter find to fight against? Would it bombard love? Could it bayonet otherliness? And even going beyond that; the faith-people suffered for a time the tremblings of violence, could that experience other than a Calvary out of which a world's redemption would flow? Could we try the sufferers? Would not theirs be the truest place in history? Would they not rejoice in their sufferings, knowing themselves as experimenters and conquerors in the noblest of all sciences, the science of highest life?

**FAITH triumphs over reason, by receiving the revelation of the God of reason.**

**To Those Who Are Entrusted With the Care of the Young and Rising Generation.**

Some experience and observation have taught that it is a great and solemn trust and responsibility to receive at the hand of our Creator the gift of a child, with the injunction: "Take this child and nurse it for Me, and I will give thee thy wages." It implies not only the provision for time; but also for an Heavenly inheritance. I fain would have all parents converted to God and taught in the school of Christ, before they are entrusted with this responsibility, that they might be able to impart heavenly knowledge, and to encourage in the minds of their children a susceptibility to Divine impressions; and thus prepare them for the fullness of the manifestation of Christ's coming in the power of the Gospel. It was pleasing in the Divine Sight that the Patriarch Abraham commanded his children aright. Any failure in precept or by example to exalt Christ and his Heavenly kingdom or teaching in the hearts and minds of the dear children will be attended with righteous retribution to the grief of the rightly exercised minds of well concerned parents. Therefore all the steps in the lives of parents should be in the fear of the Lord, seasoned with Grace. They should oft remember the *woe* pronounced of old on those who take counsel, but not of Me; (saith the Lord), and that cover with a covering, but not of my spirit. They should heed the restraints and constraints of the Lord's Holy Spirit in the ruling of their own spirits and in the guidance of their precious offspring, if they would secure the Divine blessing on their efforts to train up their children in the way they should go. Then, though the children may be wayward for a time, when they grow old they will not depart from it. For children as well as older people, "To be good is to be happy." The gentle restraints of the Holy Spirit are to be heeded if we walk uprightly in the Divine fear, and know the Lord Jesus Christ to be our constant Friend and Comforter. The wisdom of this world will come to naught; but the wisdom that is from above is first pure, and thus characteristic of Heaven. "One eye on earth, and one full fixed on Heaven, becomes a mortal and immortal man." Wisdom is profitable to direct all our steps in life, and it "excelleth folly as far as light excelleth darkness." Some parents may be discouraged at times because of the folly of their children's course, but by doing their little best, and committing their cause unto the Lord in fervent, intercessory prayer, they will find that He will compassionate their low estate, and cause the vicissitudes of life to make great changes in character, and sometimes even to bring good out of evil. Our trust and confidence should ever be in the Lord; for "in the Lord Jehovah is everlasting strength." He can subdue all things unto Himself; and His Kingdom of purity and peace is to prevail finally and forever, when the conflicts of time are over.

R. S. ABBOTT.

Third Month 23, 1910.

"WEAKLINGS are bred where hardship has no part. Conflict it is that makes the caken heart."

**A Remarkable Visitation of Divine Love at a School in England, 1814.**

Extract of a letter to ———, dated second of First Month, 1814.

Divine Goodness was wonderfully near us last evening after the dear children had supped, which they do at six o'clock; they retired as usual into the school-room to amuse themselves in any way they thought proper, till the hour appointed for bed (about eight o'clock), before which we sit awhile and read a chapter or a few pages out of some suitable book. I came into the school-room and found them conversing, reading, etc., etc., around the fire. I stood but a short time amongst them before I felt my mind earnestly desirous for the increase of their acquaintance with their Heavenly Father, and after a few minutes I addressed them, about thirty being present, in a few words as way seemed to open. I felt myself and all present covered with an unusual solemnity. All amusements were laid aside and a perfect (and to me) awful silence ensued amongst them; my lips trembled, and I could scarcely articulate. From the eyes of some of the biggest, I soon saw the involuntary tear start. I left them to themselves, and retiring to my chamber, shut the door and was favored earnestly to beg of the Almighty that He would sanctify the opportunity to some of their minds. In about ten or fifteen minutes, I returned to them and found them still in perfect silence, none being present but themselves, save that they were, several of them, more especially amongst the bigger boys, weeping aloud. The scene was to me impressively awful; twenty-four of the thirty were in tears, and a considerable part of them weeping aloud. After a short stay I again left them, and in about a quarter of an hour again returned and found them as I left them. I then in a very few words endeavored to encourage them to begin from the present time to cease to do evil and learn to do well, but their sob increased and I could not proceed and wept with them. Who could forbear? A chapter in the Bible was read to them and in the same manner they retired to bed, not a word save by one was uttered amongst them that I heard till they laid their weeping heads upon their pillows. I asked one of the least among them who was weeping much when I bade him farewell, why he wept, he replied because "he was a bad boy;" another one of the biggest, told me weeping to-day, that he took up a resolution last night to do well. I thought the account would be pleasing to thee and have no objection to ———'s hearing this part of my letter; may it encourage him to believe that he may safely trust his precious charge in the hands of the Good Shepherd of his sheep. May the good work which is begun in some of their hearts go on and prosper in the earnest breathing of my soul, for I am convinced beyond a doubt it was his own power that did so tenderly their hearts last evening, and I am truly thankful for the favor. I have not written the above as thinking it was owing to my labor, but to the goodness of God.

This occurred at John Kirkham's school.

## OUR YOUNGER FRIENDS.

## THE WAY OF IT.

A little boy made him a wee snowball  
And rolled it about in the snow;  
And it gathered the crystals and clung to them all  
And O how that snowball did grow!

O my!

You've made one, of course, so you know.

A little boy whispered a word one day  
Unkind of some one he knew,  
And each one who heard it repeated his way  
The story till O how it grew!

O my!

And a heartache was caused by it, too!

Two little red mittens the small ball rolled  
That grew in such a magical way,  
And a little red tongue was the one that told  
The tale that grew big in a day.

O my!

Be careful, we tongues, what you say!

PAULINE FRANCES CAMP, in *The Housekeeper*.

A FATHER once taught his son this lesson:  
"Drive a nail into this board, John," he commanded, and the boy obeyed. "Now pull it out again." The boy did so. "Now, John, pull out the hole." Ah, you may think you have conquered a habit, pulled it up by the root; but the hole is there, and it is so easy to fall into the old ways.

Endless patience is needed, if we would break off our bad habits. Remember John Boyle O'Reilly's rhyme:

"How shall I a habit break?"

As you did that habit make,

As you gathered, you must lose;

As you yielded, now refuse.

Thread by thread the strands we twist

Till they bind us, hand and wrist;

Thread by thread the patient hand

Must untwine, ere free we stand.

That is true, and we must be patient and persistent with ourselves and with all that are trying to undo the past. And yet we must not make the mistake of the foolish man who set to work, one winter morning, to scrape the frost from his window panes. He complained to a passing neighbor, "It keeps coming on one pane as fast as I get it off another." "Why man," said the neighbor, "leave your windows alone and kindle a fire, and the frost will come off all at once and without any of your trouble."

Yes, inwardly warm yourselves in the love of Christ, the lover of our souls, and the outward behavior will have a new warmth and light.

A WORD TO YOUNG BUSINESS MEN.—*By "One of Them."*—Whatever you do, do it earnestly; business life is serious and it is for your own good to keep up with the profession. Work always in the interests of your employer, provided you do it honestly. "Strike while the iron is hot." Whatever line of business you are in; whatever your position, you will soon be looking for another if you let grass grow under your feet. Do not complain continually of small pay and long hours—you are not the only one.

If you work in an office or store, study the man one step above you; familiarize yourself with his work, if possible; then when your opportunity comes you will be ready for it. Do not keep those who come into the store or

office waiting if you can help it. Nothing is more disagreeable for a customer than to be kept standing, while the clerk goes on writing, or stands talking with his fellow employees. If you are unable to give your immediate attention, apologize and do so as soon as possible.

Do what your employer tells you to do, whether you like it or not. It is not necessary to show your dislike. Try to be always obliging to customers, even if their requests are unreasonable. Above all, answer questions cheerfully and as fully and concisely as you can. Don't adopt a condescending or blasé air when addressing customers. They will like you better if your manner is simple and direct.

If you are an agent or salesman, don't call upon people at unreasonable hours, especially if your business takes you to their residences. Don't neglect a "prospect" just because it does not look promising. Some of my best sales have come from most unexpected sources. Don't talk continually about your own goods to the disparagement of every other make. This is disagreeable and no one will take your word for it, anyway. State the reasons for the superiority of your goods, but do not dwell upon the worthlessness of everything not made by your firm.—*Contributed.*

A FORGIVENESS ACCOUNT.—John and his sister Gladys were out at the front of the house. Gladys was making a bead necklace for her doll. The beads were on a little work table beside her. John was playing at trains. His train was an old box-cart, his new wagon was a coach for the passengers. He was the engine and he was steaming and whistling with all his strength.

"Don't come here, John," said Gladys as he came near the table.

"Puff, puff," went this snorting human engine.

"Take care," cried Gladys again as he came nearer to the table, "you'll spill my beads." Away John went and soon forgot his sister's warning. The train came round the corner, and before he knew the table was upset and the beads scattered in all directions.

"Oh, John," cried Gladys, with angry face, "what did I tell you?"

"I'm awfully sorry," said John, as he helped to pick up the beads. John was always sorry, but it did not make him careful. Gladys did not answer for a moment but then she said, "Never mind, John, I'll forgive you." She had remembered the lesson she had heard on the previous Sabbath about Jesus telling Peter how he had to forgive his brother seventy times seven. Gladys was a passionate child, but had resolved to obey Jesus. She had been saying to herself—although John did not know—"I will forgive him, four hundred and ninety times but after that—"

"I'll keep a forgiveness account," she thought, "so as to know when it's seventy times seven." Before she went to bed she wrote at the top of a clean page in her last year's copy-book:

"List of the times I forgive John."

And under this:

"Monday—for spilling my beads."

Then she remembered that that very she had upset a block tower John built show father when he came home and John had not been the least cross with her, "I suppose I ought to count that on the other side," she said. She then wrote slowly on the opposite page:

"The times John forgives me."

"Monday—for knocking down his tower."

That made them even.

And so day after day it went on.

One day she had the longer list, another day John had it—often they were even. And Gladys was beginning to feel very humble, and said to herself: "I guess if I forgive all I can without keeping a list it will take me all my life to make five hundred and ninety times. Perhaps all that was what Jesus meant. I will tell Dear Lord, help me to forgive always a wish to be forgiven."—*The Examiner.*

THE VALUE OF SMALL THINGS.—"Did I hear you say that such a little thing couldn't amount to much?" asked Uncle Ben as he came into the sitting room where Roy and Bud were engaged in an earnest conversation.

"Yes, uncle, replied Roy, "I was just trying to talk Bud out of a notion he has in his head. I say such little things waste much valuable time."

"Ah, they do, you think," replied the uncle, smiling as he took a chair near the window. "Just let me tell you a few little things which counted, and more than made up for the time used in planning them. You see this rubber erasing tip on the end of the pencil, do you not?" continued Uncle Ben, taking a lead pencil from his inside pocket.

"Yes," responded the boys, looking little surprised.

"Very well. The New Jersey man who hit upon the idea of putting this tip to lead pencils is worth two hundred thousand dollars. It all came from this little idea."

"You don't mean it, uncle?" exclaimed Roy.

"Indeed I do, my boy," said Uncle Ben. "Yes; and furthermore, the man who thought of the metal plates that are used to protect the heels and soles of rough shoes realized two hundred and fifty thousand dollars in ten years from it, while the inventor of the roller skate has made one million dollars from his invention. The man who made the returning ball—the little ball with the rubber string—didn't think it would ever become a millionaire by so simple an invention, and the minister of England who made an odd toy that danced winding it with a string didn't realize the value of small things until he was \$500,000 richer by his small idea. I tell you, boys, always has been, and always will be, little things that count for most in this life." *Boys and Girls.*

ONE of the greatest blessings you can enjoy, is a tender, honest, enlightened conscience.

YOUTH, beauty, or wit, may recommend you to men; but only faith in Jesus can introduce you to God.

**Science and Industry.**

**WOOD FOR SPOOLS.**—Small things are not overlooked in considering the problems of the future supply, says the *Dixie Woodworker*. The matchmaker has as much to do in getting the grade of wood necessary for his business as the dealer in telegraph poles. The writer goes on to say:

One of the industries which deals with all things, yet which is one of the utmost importance to the country's commerce, is the manufacture and export of wood. This business is peculiar to the New England States, and is centered in Maine. Spool factories of this State are turning out 800,000,000 spools annually, with a market value of nearly 100,000,000. The best quality of timber used for the manufacture of spools is white birch which is used almost exclusively in this industry, reaches the factory in the form of bars from 1/2 to 2 9/16 inches square, and from 2 1/2 to 4 feet long. These bars are absolutely clear. The birch is cut with a cutter and sawed in small portable mills, which operate near some railroad line, but 2-3 cords being required for 1,000 feet of bars. After sawing, the bars are dried and crisscrossed, in order to facilitate seasoning, and, protected from the weather, are allowed to season until June. The spool-bar mills in Maine turn out about 1,000,000 feet of bars during the year, and approximately the same amount of material is manufactured into spools in this State. The machines for making spools are complicated, and require skilled men for their operation. The spools drop from the mill at the rate of one per second, and must be perfectly uniform and true. The finished spools are marketed in this country largely in Rhode Island, Connecticut, New York and New Jersey, while the spool-bars are largely exported to Greenock and Glasgow, Scotland, Hull and Fleetwood, England. Investments to these points are made mostly in Bangor, as much as 8,000,000 feet have been sent from that port in a season."

**DESTROYING MOTHS BY WHOLESALE.**—The destruction of harmful moths by means of a combination of electric light and a suction blower has been accomplished very successfully at Zittau, in Germany. The blower from a search-light mounted on the roof of the municipal electric plant is played on the forest several miles distant and the moths come fluttering up the beam in swarms where the intake of a powerful suction blower is concealed below massed arc lamps. The moths are drawn in by the suction and are dumped into a wire net cage which is removed as often as filled. As much as one hundred and forty pounds weight, representing some four hundred thousand moths, has been destroyed in this way in one night.—*Scientific American*.

The United States Geological Survey has just adopted an octavo or pocket form for its geologic folios—the separate parts or units of the geologic map of the country which is now in preparation. These separate parts have heretofore been published

only in folio form—about 18 by 21 inches—but as a result of correspondence with geologists, engineers, teachers, and librarians throughout the country the Survey will print also a field edition of all future issues of these publications, in size about 6 by 9 inches. The folio form is satisfactory for office and library use but a smaller form is desired for use in the field.

The question of provisions has come up more than once in the Peary-Cook controversy. No wonder, when you learn the possibilities of the Eskimo's appetite. Harry Whitney, in the *Outing*, tells what an Eskimo can do at table when he tries. He says: "I shall never forget the feast that those Eskimos had when we next halted. I made a careful note of what the six men consumed within three hours—seven hares, one seal, about a bucketful of dried walrus meat, prepared by Dr. Cook for dog food while at Annotok, and two large cups of tea and four biscuits a man. A good part of the seal and all the hare meat they ate raw, like hungry dogs."

**SELECTING A SERVANT.**—A woman seeking a servant made an odd request to the manager of one of the best employment agencies in the city recently. She insisted that she must have a housemaid who had worked in a minister's family, and when asked her reason, said her family had to practice great economy just now, and she had found by long experience that the maids who had worked in preachers' families knew how to economize much better than any other class of servants.—*Duluth News Tribune*.

**OLD AND WASTE METALS RE-USED.**—The depressing effects of low prices are felt more quickly in the business of recovering old or waste metals than in the winning of new metals. The total value ascertained of waste metals recovered in 1907 was over seventeen million dollars, and in 1908 was nearly eight millions.

**A PRIMER ON EXPLOSIVES.**—In continuance of its efforts to reduce the number of fatal accidents in American coal mines, the United States Geological Survey has just issued a primer for the benefit of miners and others who have anything to do with explosives. The primer, which is written in plain, non-technical language, describes how and of what materials explosives are made, points out the dangers in their use, and shows how these may be avoided or reduced to a minimum. This Bulletin, No. 423 may be had gratis.

THAT sermon did me good! Did it humble your heart, increase your hatred to sin, bring you upon your knees before God, fill you with gratitude, or make you ashamed of yourself and your ways? If it produced none of these effects, you are deceived; it may have pleased you, but it did not profit you; nature loves to be pleased, grace to be profited.

THE appropriation of man, if God disapproves, is a vanity tossed to and fro.

**Bodies Bearing the Name of Friends.**

MONTHLY MEETINGS NEXT WEEK (Fourth Month 4th to 9th):  
Kennett, at Kennett Square, Pa., Third-day, Fourth Month 5th, at 10 A. M.  
Chesterfield, at Crosswicks, N. J., Third-day, Fourth Month 5th, at 10 A. M.  
Chester, N. J., at Moorestown, Third-day, Fourth Month 5th, at 9-30 A. M.  
Bradford, at Marshallton, Pa., Fourth-day, Fourth Month 6th, at 10 A. M.  
New Garden, at West Grove, Pa., Fourth-day, Fourth Month 6th, at 10 A. M.  
Upper Springfield, at Mansfield, N. J., Fourth-day, Fourth Month 6th, at 10 A. M.  
Haddonfield, N. J., Fourth-day, Fourth Month 6th, at 10 A. M.  
Wilmington, Del., Fifth-day, Fourth Month 7th, at 10 A. M.  
Uwchlan, at Downingtown, Pa., Fifth-day, Fourth Month 7th, at 10 A. M.  
London Grove, Pa., Fifth-day, Fourth Month 7th, at 10 A. M.  
Burlington, N. J., Fifth-day, Fourth Month 7th, at 10 A. M.  
Falls, at Fallsington, Pa., Fifth-day, Fourth Month 7th, at 10 A. M.  
Evesham, at Mount Laurel, N. J., Fifth-day, Fourth Month 7th, at 10 A. M.  
Upper Evesham, at Medford, N. J., Seventh-day, Fourth Month 9th, at 10 A. M.

**Gathered Notes.**

INFORMATION has been received from Wm. C. Allen that, in response to an appeal in a recent article in THE FRIEND, he had secured a set of \$6.50 for purchasing agricultural tools for Alfred C. Edgar, a missionary among the Indians at California. Two contributions were anonymous—one of \$5.00 from Pennsylvania, and one of \$2.00 from Ohio.

EVIDENCES OF CHRISTIANITY.—Years ago there were two eminent lawyers, one named Lytleton and the other West. These two men were deists; that is, they had faith in a Supreme Being, but did not believe in revelation, or in inspiration, or in the miraculous. One day they got to talking about their views, and finally one said to the other, "Well, we cannot maintain our position until we disprove two things: First, the reputed conversion of Saul of Tarsus to Christ; second, that he had faith in a Supreme Christ from the dead." Said Lytleton to West: "I will write a book to prove that Saul of Tarsus was never converted in the way in which the Acts of the Apostles record." And said West to Lytleton: "I will write a book to prove that Jesus Christ did not rise from the dead as the evangelists say." Well, they wrote their books and when they met afterwards, West said to Lytleton, "How have you got on?" "I have written my book," said Lytleton; "I have become convinced that Saul of Tarsus was converted in just the way in which the Acts of the Apostles say he was, and I have become a Christian. How have you got on?" "Well," said West, "I have sifted the evidence of the resurrection of Jesus Christ from the Scriptures standpoint, and I am satisfied that Jesus of Nazareth was raised from the dead just as Matthew, Mark, Luke and John record, and I have written my book in defense of Christianity." These two books can be seen in our libraries to-day.—*TORREY, in Gospel Herald*.

NORTH CAROLINA has recently enacted a law abolishing capital punishment. Instead of condemning murder on the part of individuals and justifying it on the part of states, we should look to the state to set the proper example. Again, if all individuals would be obedient to the commandment: "Thou shalt not kill," who could be found spring the hangman's trap? The taking of human life, whether upon the field of battle, on the gallows or in the electric chair, or in a conflict between individuals, belongs to uncivilized nations.—*Gospel Herald*.

ANOTHER evidence of the authenticity of the Bible has been unearthed. From the ruins of ancient Nippur there have been taken a number of tablets which confirm the story of Genesis. On one of the tablets there is to be found the story of the flood, which sounds very much like the story found in the writings of Moses. As this tablet was lost to the world before the time that "higher critics" say that the children of Israel borrowed their story from Babylon, and has only recently been

unearthed, it takes away at least one point from those who insist on denying the inspiration of the Bible, and they must look elsewhere for something to convince themselves that the Bible is not true. It should be taken as a matter of course, however, that there is no outside testimony which equals the testimony of the Bible itself in support of its authenticity; it is possible for Prof. Hilgert, of the University of Pennsylvania, to whom credit is given for deciphering the story found on the table to which we referred, to be mistaken. All men, be they for or against the Bible, are human, and liable to err; but when God speaks, his word is yeast and amine forever. But it is interesting, nevertheless, to notice that whenever an excavation is made from ancient ruins that throw light on the contents of any sacred volume, it is invariably in support of this truth. God in nature and God in revelation agree exactly. Man may or may not be able to see the harmony.—*Extract.*

By his resurrection Jesus proved Himself to be infinite in power, just by his death He proved Himself to be infinite in love.

This is the thought we need most of all in the hour of need—that in Jesus infinite power is coupled with infinite love, and that He is able therefore to do for us all that his love may dictate. Our God is a strong God. Let us think what this means. If I belong to Christ, if I am trusting in his love and power, will He permit me to do that infinite power can do when given by infinite love? If He has conquered death, need I fear death? If He is able to raise Himself from the dead, will He not raise me from the dead?

We believe that Jesus loves the worst of sinners, but somehow we do not readily believe that He can re-create the sinner, that He can make respectable people out of vagabonds, that He can make clean and white the vile and unsavory creatures that swarm in the slums; we even find it difficult to believe that He can cure that horrid temper or that evil appetite that dominates so many of us who are already respectable. We believe in his infinite love; why can we not believe his infinite power?—*Fell's Notes.*

### Westtown Notes.

ALBERT H. VOTAW gave a lecture on the subject of the present status of the Temperance question to the girls and boys in the upper part of the School last Saturday evening.

JOSEPH ELKINTON addressed the pupils on First-day evening on Mysticism, making the volume recently published by Rufus M. Jones the basis of his remarks.

EDWIN P. AND VIRGINIA SELLEW, Joseph and Sarah Elkinton, Walter L. Moore, Thomas Fisher and William B. Rhoads were among the visitors at the Westtown meeting last First-day morning. Joseph and Sarah Elkinton and Walter L. Moore were guests of the School over First-day.

### SUMMARY OF EVENTS.

UNITED STATES.—A bill has been introduced into Congress to establish a Department of Health, the head of which shall be a member of the Cabinet. In support of the bill it was declared by Senator Owen who introduced it that "in the United States more than a million lives are sacrificed annually because of ignorance and neglect of sanitary and health laws. In addition to the six hundred thousand cases of fatal illness annually, he asserted that an average of three million persons were constantly sick with preventable diseases. He declared that with proper attention to the prevention of contagion and the protection of the enforcement of the use of polluted water and impure and adulterated food, human life could be greatly extended.

President Taft has issued a statement concerning the next census in this country, which is to begin Fourth Month 15th. The President points out that every person approached by a census enumerator who is duty bound to report to all the questions is compelled to answer to him and his family, and anyone who refuses to make answer may be punished according to the law. The proclamation adds that the information to be gathered has no bearing upon taxation, service in the army or navy, jury service, compulsory attendance at school, or limitation regarding the enforcement of any international or local law. It is expressed further that the employees of the census bureau are prohibited from making known any of the information which they secure.

A despatch from Washington says: "An increase of twelve million in the population of the United States

during the past ten years and a decrease of about five million in the number of available food animals is the estimate made by the Bureau of Statistics from reports on these two subjects, made respectively by the Census Bureau and the Department of Agriculture. Cattle form the one class of food animals which has nearly kept pace with the growth in population. Cattle have increased in number from eleven per cent, while the population has increased six percent. There were about 2.3 animals to each person in the country in 1901. In 1910 there are about 1.0."

In Burlington, N. J., on the 23rd instant, a despatch to the *Public Ledger* says: "Five thousand citizens joined hands to-day with Mayor Farmer and the city officials to convert Burlington into a 'spotless town.' Officially, the town was fixed a fortnight ago by Mayor Farmer as the first annual city cleaning day, the executive calling upon citizens to observe the occasion for brushing out from their premises the waste and rubbish accumulating during the winter. Viewed more or less as an experiment in behalf of sanitation and city beautification, the success of the undertaking was demonstrated by the fact that late to-night teams were yet carting away the piles of debris, although hundreds of tons had been removed during daylight hours."

A bill has lately passed the New Jersey Assembly making it a misdemeanor to wear feathers in the hair of women for the purpose of advertising for personal adornment. It was explained that the measure was advocated by the Audubon Society as a means of protecting bird life. The bill must yet be considered by the Senate.

It is stated from Washington that the qualification of Indians to assume the rights of citizenship will be determined in future by boards appointed by the Commissioner of Indian Affairs, to be known as "competency boards." These boards will be appointed for each reservation as the necessity arises. Each board will be composed of the local superintendent of the reservation concerned, an inspector of the Indian service and a representative of the State in which the reservation is located.

The Federal Grand Jury in Chicago has returned indictments against the National Packing Company and ten subsidiary concerns. Immediately after the announcement of the indictments was made, the Government filed a suit seeking the dissolution of the National Packing Company. The latter action is known as a "consolidation" of the various concerns, and the corporations and individuals are made defendants, twenty-seven in all. The charge is that an unlawful combination has been made to fix prices and restrain trade in fresh meat.

A despatch of the 21st ult., from Chicago, says: "All questions in dispute between the twenty-seven thousand strikers and the Western railroads and the railroad managers will be amicably settled, according to an arrangement reached to-day through the aid of United States Commissioner of Labor C. P. Neill."

Director Neff, of the Department of Health, plans to start a health campaign as one means for reducing mortality in this city, which this winter has markedly increased by being upon the entire community to engage in a thorough housecleaning during the first week of Fourth Month. He says: "Another point to which I shall call special attention in my cleaning-up campaign will be the prevention of the breeding of flies. This is the time of year to take steps toward this end, and by doing so you will be helping to prevent the spread of the disease-germ-bearing fly pest. Not only should the houses be thoroughly cleaned and the winter's accumulation of waste got rid of, but back yards and side alleys should be also made clean and sweet."

The sympathetic strike has been ended in this city by direction of the labor leaders. The Rapid Transit Company's employees still remain nominally on strike, though it is said that many have returned to their former positions, having been again employed as motormen and conductors. Delegates from labor unions propose organizing in order to form a political party.

FOREIGN.—The British House of Lords has passed three resolutions introduced by Lord Rosebery. The first declares that it is expedient that the rights of Lords be disabled by law from rejecting or amending a money bill, but that any such limitation shall not be taken to diminish or qualify the existing rights of the House of Commons. The second resolution declares that it is expedient that the powers of the House of Lords be limited by law from exercising any such powers by law, so that any such bill which has passed the House of Commons in three successive sessions and has been rejected by the House of Lords in each of these sessions shall become a law without consent of the House of Lords on royal assent being declared, provided that at least two years have elapsed between the date of the

first introduction of the bill in the Commons and date it passed the Commons for the third time, third resolution proposes to limit the duration of Parliament to five years.

A committee of men and women in England has sued a report in which it is stated that the standard of manhood and womanhood is falling—chiefly a result of poor educational methods. It disappears taking boys and girls out of school at an early age to set them to work; this should be stopped, the committee says. The establishment of trade schools, shorter hours for boys and girls, and prohibition of their employment in selling newspapers or goods on the streets are recommended.

Mount Etna has been violently in violent eruption Frank A. Perret, of Brooklyn, N. Y., who is attached to the Royal Observatory on Mount Vesuvius, has stated on the 25th, in which he says: "The eruption continues with unabated violence. The city constantly are throwing out liquid lava and height of twenty metres. It is a magnificent and terrifying spectacle. The lava has flowed ten metres (about seven miles) in two days. The lower of the stream is two hundred metres broad and metres high. The stream is advancing sixty metres hour, destroying vineyards and houses. Enormous damage is being done. I have measured the surface temperature at the lower end of the stream and it registers nine hundred degrees Centigrade. The lava does not form in a crust around trees, ignites them. The present eruption was expected even predicted." On the 27th it was reported that the activity of the volcano was greater and that the explosion of the 26th had been more violent.

The old age pension bill has been passed by the Senate in which obligatory payments of from four to six francs a year over the period of thirty years made the condition of a pension averaging about eight dollars at the age of sixty-five years. The payment the workmen and women are to be supplementary contributions of the same amount by the employer and the Government pledging itself to make up whatever deficiency there may be.

It is stated that a Berlin Museum has recently an important addition to its remarkable collection of antiquated and rare volumes. This addition is so-called Heliopic papyrus, dating from the reign of Ptolemy Philadelphus two hundred and fifty-nine years B. C., and relates to the transmission of letters by ancient Egyptian postal service along the Nile. It is said to be the first evidence found of an organized postal service. The document was discovered in Egypt twenty years ago.

A scientist in Europe claims to have demonstrated that rapid breathing of pure air acts as an anesthetic and renders a person immune to pain as long as it is maintained. After the rapid inhalations cease, a pain will be felt. By training a person may induce sound sleep by deep and rapid breathing for a few minutes.

### NOTICES.

NOTICE.—Philadelphia Yearly Meeting convened at Meeting-house at Fourth and Arch Streets, Philadelphia, on Second-day, Fourth Month 18th, 1910, at 10 A. M. The Meeting of Ministers and Elders is to be at the same place and hour on Seventh-day preceding.

WANTED, a young woman Friend who is capable teaching kindergarten and regular school work take charge of a Preparative Meeting School for coming year. Apply to Anna Walton, Moylan, Delaware County, Pennsylvania.

WANTED, in a Friends' family near Philadelphia Friend as mother's helper. One child eighteen months old. Address, M. H. OFFER, THE FRIEND.

NOTICE.—A meeting for Divine Worship is appointed by authority of a section of the Yearly Meeting's committee to be held in Friends' Meeting-house at Walnutbury, N. J., on next First-day, Fourth Month 3rd, 1910, at 3:30 P. M.

WESTWOWN BOARDING SCHOOL.—The stage will not leave Broad Street Station, Philadelphia, at 6:45 and 8:20 A. M.; 2:50 and 4:30 P. M. (except on travel days) and at 7 P. M., twenty-five cents each way.

To reach the School by telegraph, write West Chest Bell Telephone 1144. W. M. B. HARVEY, Supt.

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The reader of the daily journals can hardly fail to be impressed with the frequent mention of cases of despondency in which persons have been induced to attempt to take their own lives; and also with the fact that this temptation is yielded to by those of affluent as often or perhaps even more frequently than by the poor. In the latter case the difficulty of providing food and shelter for themselves or their families, is not infrequently the apparent cause, yet we have been particularly impressed with the consideration that the rich, those accustomed to luxury, and whose wants are fully supplied so far as money can do it, are often those who are overcome by the temptation to escape the sorrows or the trials which confront them. Such having exhausted the objects which the world offers to occupy their attention, and divert them from themselves and not having a safe refuge to fly to in the time of trouble, even the consciousness of the presence and watchful care of our Heavenly Preserver of men are induced to yield to the suggestions of the evil one.

Happy those who having in early life realized the truth of the Scripture declaration that godliness with contentment is great gain have been preserved from seeking pleasures in the acquisition of wealth, and indulgence in worldly pursuits, but have diligently sought for an acquaintance with God by obeying his manifestations in their hearts, and have found in secret communion with him, day by day, their chief joy. These have the promise "of the life that now and that which is to come."

The awfulness of being suddenly called to appear before "the just Judge to give an

account of the deeds done in the body is often impressed upon our minds by the daily reports of events which are transpiring around us, and at times we are shocked by the occurrence of calamities by which hundreds are at once ushered into eternity from entertainments or associations which we cannot believe have been such as to be harmless in the Divine sight.

## A Seaside Friends' Meeting.

The following extract from one of the many tributes to the memory of Hannah E. Bean may be of interest to readers of THE FRIEND:

Twenty-five years ago, recently arrived in California, I joined a party of other young people to go camping to Pacific Grove, which was then almost a primeval forest, not yet reached by railroad.

When First-day morning came, it happened, if things ever happen, that a chance acquaintance invited some of us to attend a Friends' Meeting to be held in a little cove, since called "Chautauqua Beach."

A short walk brought us to the spot, and climbing down the steep cliff, we found a little group of people. Sitting in their midst, under an overhanging oak tree, was dear Hannah E. Bean, with a young daughter on either hand. After introductions and a few minutes chat, the meeting began, and we settled down for the season of silence, which I have since come to know so well, and which has been so fruitful in my life. Then it was an absolutely new, but as it proved an enriching experience.

You can all imagine the outward setting of the meeting, the semi-circular beach, the protecting cliff, the glorious blue sky, the softly breaking waves, the peaceful silence.

My mental condition was completely at variance with the loveliness and calm of nature, and the deep peace written on the brow of my new found friend. Outwardly I was at all times cheerful, even merry and gay. But I was really suffering from a terrible burden, heavy as that of Christian in "Pilgrims' Progress."

This load of religious anxiety was always present with me; it gave me sad days and anxious nights; it pressed upon me there, even in that calm and quiet retreat. The joy of nature made such a sharp contrast to the terrors of my own inner life; the thought of the wrath of a justice-loving God seemed to throw a deep shadow over all things. The silence continued, no outward sound, but the murmur of the lapping waves.

Presently the sweet voice of Hannah E. Bean broke the stillness with the words of prayer:

"Beside Thy sea O God we turn to the

light of Thy Presence like that of the Master on the shores of Galilee."

I will not give the rest. What went on in my inner self at this time has never been quite clear to me. I offer no explanation of my experience, but at the close of this earnest prayer my heavy load was gone. I realized God as a loving Friend. The next day, and often afterwards, I had long and interesting conversations on spiritual subjects with [the dear Friend], and I count her friendship one of the great privileges of my life.

## An Appeal For Peace.

An appeal for peace, prepared by the Representative Meeting of Ohio Yearly Meeting, was issued by the latter body in the Ninth Month last, which it is desired should have a wide circulation not only among the members of Congress and the Legislature of Ohio, but among their fellow-citizens generally. From this forcible address, the following paragraphs have been extracted:

An honest inquiry into the motives and spirit of war, if we could see it divested of the pomp, and circumstance, and pageantry, that hide its hideous deformity; if we could examine it apart from the passions and prejudices that excite and control it; if we could only measure the immeasurable train of calamitous consequences, that accompany or follow in its wake, arson, pillage, lust, disregard of human life, and immorality, whose name is legion; could we thus examine the antecedents, the accompaniments and the consequences of militarism, we believe such examination would drive intelligent opinion upon the ground whereon the religious Society of Friends, and a few other religious denominations have long stood; the ground of opposition to all war, and to the spirit that fosters it, believing, as we do, that both are at variance with the Gospel of Christ, who declared, "My kingdom is not of this world. If My kingdom were of this world, then would My servants fight, that I should not be delivered unto the Jews" (John xviii: 36), and who clearly enjoined upon his followers "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in Heaven" (Matt. v: 44-45).

We can but deplore the inconsistency of our government, in pushing its ever increasing plans for armament, while at the same time advocating international arbitration; stultifying itself, by refusing in practice what it advocates in theory!

It is interesting, although humiliating, to discover what vast sums of money have been devoted by the general government, in the

past, to the payment of its military and naval expenses.

In examining statistics published in "The World Calendar and Almanac" for the year 1908, page 344, we find that our government has spent, from its organization in 1789 to the close of the fiscal year 1907, for its military, naval and pension departments, the vast sum of twelve thousand, two hundred million dollars!

The civil and miscellaneous expenditures during the same time amounted to four thousand, one hundred and five millions!

In addition to these sums, vast beyond comprehension, three thousand, one hundred and seventy millions were paid in interest on the public debt. A large part of this debt was incurred on account of the military and naval expenses of government, but we have not included this item in that list.

It seems very clear, however, that since the organization of government, more than twice as much money has been paid for the warfare, as for the peaceful expenses of our country!

Have we not small reason, as a nation, to be called the followers of the Prince of Peace?

We can but believe that the inconsistency of government, above alluded to, is due in great measure to the specious reasoning, that "the way to preserve peace, is to prepare for war!" and to the prevalence of erroneous ideas of patriotism. If, in the conduct of national affairs, the way to preserve peace is to prepare for war, by the same method of reasoning, would it not conduce to the peace and good order of a community, for each man to go armed and equipped, to enforce his demands among his neighbors, according to his own ideas of right and justice? How soon such a course would end in anarchy! The thought seems absurd. But is not the comparison reasonable and just? If not, WHY NOT?

We believe it is coming to be more generally recognized, in the business world, at least among the best business men, that the Golden Rule is adapted to the needs of the world; and if in the business world, why not in the political world as well?

We believe the adoption of this rule in the comity of nations, would relieve the conditions of suspicion and distrust which are disturbing them.

James Bryce, British Ambassador to the United States, a man to whom statesmen are wont to listen, said in an address before the Lake Mohonk Conference last spring, "At this moment, all the governments of the great military and naval states, are intensely desirous of peace."

"Every one of them would lose more by war than could possibly be gained!"

"Each nation is conscious of its own rectitude of purpose, but each is told not to credit with similar good intentions, the other nations. And this is one of the chief causes of the atmosphere of suspicion in relation to the great powers."

There come to men, and to nations, times of trial and of proving, when right and Truth and obedience to the Divine law, are at stake, and in these crises may we be found loyal to God and his Truth, even if, in the popular view, we may be counted unpatriotic!

Opposing not only war, but the spirit that fosters it we can but view with alarm and distrust any influences or tendencies that are calculated to keep alive this spirit in our country.

Especially do we wish to bear our testimony against the cultivation of this spirit among our children, and would earnestly protest against all forms of military training in our country's schools, and also against the "Boys' Brigade" movement.

Another agency, as we apprehend, that contributes to the perpetuation of the war spirit, is the use that is made of "Memorial Day," for the glorification of military characters and achievements. With martial music and military parades, the youthful mind is filled with the glitter and glamor of war; intoxicated with the spectacular display, and fired with the oratory of the occasion, to emulate the example of those who died in battle or in prison.

The actual, and brutal, and horrible side of war is not the popular subject of these memorial day addresses!

The fact that military life is beset with almost every form of vice and immorality, is not brought into view.

We earnestly desire as professing Christians, to do our whole duty, in advancing the cause of peace, not only in our own beloved country, but among the nations of the world.

The Church of Christ to-day has a vast responsibility resting upon it, in upholding the standard of the "Prince of Peace," and not allowing it to trail in the dust of expediency!

Let us be faithful to our high calling, if mayhap we may be instrumental in the bringing in, of that glad day when "Nation shall not lift up sword against nation, neither shall they learn war any more."

WHILE we mourn the sudden removal of our late dear and valued Friend, John H. Dillingham, the following lines from Whittier's beautiful poem on the death of Daniel Wheeler seemed to so revive hope that they are submitted for insertion in THE FRIEND.

JOHN C. MAULE.

#### FAREWELL!

And though the ways of Zion mourn,  
When her strong ones are called away.

Who, like thyself, have calmly borne  
The heat and burden of the day.

Yet He who slumbereth not nor sleepesth,  
His ancient watch around us keepeth;

Still, sent from His creative hand,  
New witnesses for Truth shall stand—

New instruments to sound abroad  
The Gospel of a risen Lord.

To gather to the fold once more  
The desolate and gone astray.

The scattered of a cloudy day,  
And Zion's broken walls restore;

And through the travail and the toil  
Of true obedience minister.

Beauty for ashes, and the oil  
Of joy for mourning unto her.

So shall the holy bounds increase,  
With walls of praise and gates of peace;

So shall the Vine which martyr tears  
And blood sustained in other years.

With fresher life be clothed upon;  
And to the world in beauty show

Like the rose-plant of Jencho,  
And glorious as Lebanon!

#### The Comforter.

God called Abraham out of Chaldea land which afterwards became the seat of powerful empires of Assyria and Babylonia through implicit obedience to that Divine word, the Lord bestowed upon him special promises, and named him "The Father of the faithful" and "The Friend of God." Nor did he, like Lot's wife, hanker after land of his nativity, from whence in obedience to God's call he came out, but looked steadfastly to the fulfillment of God's promise, "to thee and to thy seed will I that land."

No less real was the Divine call to early predecessors in the Truth, to come from the world, its vanities, its pleasures, customs and formal worships, to be to God a peculiar people, who should man by their holy walk and conversation, power and presence of Abraham's God, their God amongst them. So far had world's practices deviated from and come into opposition to the example and commands of Him, whom by profession world in word acknowledged as their I and Master, that the contrast betwixt "Friends" and the world was great. As high professing Jews fell on Stephen, so him to death, so did a storm of persecutors threaten to extirpate these innocent peace loving and law-abiding Friends. The day of George Fox at the age of sixty-six years who himself had suffered bitter persecutions took place at the time of a lull in this storm and zealot to the last in his love to church, he rejoicingly received accounts from regions far and near that "All well," and triumphantly yet reverently claimed, "God's power is over all."

No Christian workman in these latter days ever more clearly stripped from religion its excrescences, having their root in the dom and lusts of men, which had well nigh obscured the glory and beauty of Truth. This, in place of being planted in the heart and watered by showers of Divine grace, bringing forth the fruits of meekness, gentleness, peace and love, seemed to be relegated to a dry place, unseen and unobserved men. In its place religion as held by professors mainly consisted in formal act worship, conducted by a priesthood often, alas! sensual and profane, while most zealous votaries, held their profession of truth in bitter controversy, ready to persecute those who would not subscribe their dogma.

As Truth's day star and the dawn of Christ's day arose on Luther's mind, so the gloom of superstition fled at its approach to did a brighter and clearer day come to George Fox and his fellow helpers, proclaiming the glad tidings of salvation free and full through the grace of God, the gift of God to man through his Son Jesus Christ our Lord—a spiritual gift to all, light that comes from Christ the Sun of Righteousness, who himself did say, "I am the light of the world." But more than this they saw in this light, through faith in Christ, that, as "God was in Christ reconciling the world unto Himself," a truth which all who read the mighty miracles attested by undoubted witnesses must confess, so "C

in the light," and there alone does reveal Himself to such as seek Him in faith, and there they find and come to know of which knowledge of the Father and the Son that eternal life, which all who seek find and come to possess.

His revelation of God and of his Son Jesus to man, of his will and of His Father by the inshining of Christ's Light in the heart of every man, that all coming to be in faith, receive and obey the leadings of the Spirit, might come into possession of the promises of God in Christ, was a foundation line with them; and none who agree not to do can call themselves "Friends" with consistency with Truth, or claim to be followers in the way of Truth, as promulgated by George Fox.

His doctrine, so in keeping with the truth of God, at once clears up the main fallacies which Luther encountered in his faith after the pearl of Truth. It strips of his boasted power, to confer grace, even by his own acquired wisdom, to man what he must do to become accepted of God; for God's prerogative under the new dispensation of Christ is, that "all things shall be taught of God," and it is this grace of God, that bringeth salvation," *appeareth to all men, and teacheth all things* every man should do, and what he did not do, in order to please God, and give of Him the gift of eternal life, which Lord Jesus has power to give and does to "all those who obey Him."

But more than this. In place of making any thing something to be learned by formula—which may be culled from the Holy Scriptures, it brings every one who "believes in the Light," and, "walks in the Light," into the presence of God. Under the old dispensation, whose ritual observances were shadows of the substance, those better things to come to be inaugurated at the coming in of Christ's new and everlasting dispensation, the priests alone could enter the holy place within the outer veil of the tabernacle, and the High Priest alone could enter the inner veil, and that but once a year on the great day of atonement. Then he might not enter, unless the sense was beaten small in his censor, so that the light of God's glory as seen in the kinah on the mercy seat, might not blind him as it did Saul of Tarsus. But when Christ Jesus died on the cross this veil was rent in twain, signifying, as the Apostle says, that under the old dispensation immediate access and communion were permitted to but very few, whereas now, under Christ's new spiritual dispensation, it is the privilege of all,—“we all have access by one spirit through our Lord Jesus Christ.” Therefore are we made “Kings and Priests unto God his Father,” to offer up our spiritual sacrifices through our Great High Priest, now entered into the heavens by the presence of God as our Intercessor and Mediator.

With regard to this the greatest gift of God to man through our Lord Jesus Christ, coming into the immediate presence of God and holding direct communion with Him—the Roman church ever held, as it does now and did in Luther's day, that only the

Pope and the priests empowered by him could dispense this in and through what they term “the propitiatory sacrifice of the mass.” This they called one of what they termed the seven “sacraments.” Luther, taught the Truth by the grace of God, cut off five of these but retained two, “infant baptism with water” and “communion of bread and wine.” Luther also spoke strongly against war, but the world, like the Jews of old, seemed at the time unable to bear the full light of Truth.

But to us, as Friends, who have been privileged above many others to receive the Truth in its beauty and simplicity, stripped of all the cumbersome trappings with which men in the dark ages had enshrouded it, and who have been taught to hearken to the Voice of Truth, to look for the shinnings of that light that maketh manifest all things, whether they be of God or men; it is here in the light we find duty made manifest; therein we read the will of our Father in heaven, are directed to walk in his fear, and to love our fellow-man. As we yield to his teachings we receive the Comforter who gives that comfort that none but God can give, whom Paul alludes to some nineteen times in the openings of his second epistle to the Corinthians; then shall we know indeed our darkness enlightened, our sorrows assuaged, our footsteps stayed in the path of faith, and if faithful to the end, as Enoch was, so shall we be translated into God's Kingdom above, there to behold the King in his beauty, the Sun of Righteousness in all his heavenly glory. W. W. B

**Christian Trophies.**

Look at the trophies of the Christian. How the evidences of victory accumulate! "Peace hath her victories, not less renowned than war!" Think of Dr. Livingstone's unstained triumphs for Christ in Africa. Think of Titus Coan. In company with one companion he visited Patagonia in 1833. "On nearing the shore, the captain of the vessel said that, as the natives were so savage and untrustworthy, he could not allow his crew to land; he could only put them on the beach, in the little boat, with their goods, and, that if they lighted a fire, the natives would come in sight. The natives were soon seen lining the brow of the neighboring hill. They came near, and sought to satisfy themselves that the strangers were entirely unarmed—by examining every part of the dress, and even taking off their stockings and turning their pockets—but finding nothing, they expressed their friendly regard by taking their new friends in their arms, and receiving them into their tribe. At that time, no one but themselves knew the Patagonian language and they had no interpreter, all communications were through signs. "Some of our friends," says T. Coan "advised us to go armed." We said, no! our weakness is our strength; our apparent unprotectedness our shield. And so it was. The savages saw we were defenceless and harmless, and our God made them our protectors. They were not jealous or afraid of us, and we left them unscathed under the wing of our Immanuel. The Dyocks killed Minser and Lyman with

their own rifles. After we left Patagonia seven armed missionaries were starved to death on Terra del Fuego, because they feared to go with the natives and the natives feared them."—H. T. MILLER.

**Gardening.**

Kindergarten and kitchen garden are enough alike in sound to remind one of a similarity in their management. The situation and soil have no little to do with the success of each. A teacher of the first may train the young plants in many ways which will add to their beauty and growth, but will often fail to leave that impress on the young heart and mind, which is made by a loving parent, whose influence is exerted amidst the amenities of a truly Christian family. Therefore the home may be considered the most favorable situation for the child garden. Here the sunshine of love radiating from parental hearts filled with the Spirit of Him who said, "Suffer little children and forbid them not to come unto me," will cherish and make strong the growth of young souls; while the refreshing showers of grace, given in answer to prayer, will soften and enrich the ground of faith, so often manifest in early youth.

But here the parable does not cease. The gardener knows full well that, along with the seed of his planting, other seeds already in the soil by a natural law will germinate, and if suffered to grow will soon exhaust the nourishment needful to his expectant crop and overtop the plants from his own precious sowing, rendering them feeble and fruitless.

The wise tiller has proved how easy it is to eradicate these weeds if done as quickly as they show themselves; while if allowed to become rooted they are strong and stubborn.

When looking at the well-tilled garden of a friend, I remarked how clear it was of weeds. The reply assured me they were not suffered to remain after appearing above the surface.

Thus from the cradle the infant plant may be cared for, and the fond parents be rewarded by the promise of good fruit, and stand acquitted when called to account for the children "the Lord has given them."

J. E. R.

A MAN was standing in a telephone booth trying to talk, but could not make out the message. He kept saying, "I can't hear, I can't hear." The other man by-and-by said sharply, "If you'll shut the door you can hear." His door was not shut, and he could hear not only the man's voice, but the street and store noises, too. Some folks have gotten their hearing badly confused because their doors have not been shut enough. Man's voice and God's voice get mixed in their ears. They cannot tell between them. The bother is partly with the door. If you'll shut that door you can hear.—S. S. Times.

RIGHT living can show itself only with sound believing behind it; so that far from its being unimportant what we believe, it is of the most vital importance.—*Intelligencer.*

## SONG OF THE THRUSH.

When the beech trees are green in the woodlands  
And the thorns are whitened with May  
And the meadow-sweet blows and the yellow gorse  
blooms  
I sit on a wind-waved spray,  
And I sing through the living day  
From the golden dawn till the sunset comes and the  
shadows of gloaming gray.

And I sing of the joy of the woodlands,  
And the fragrance of wild-wood flowers,  
And the song of the trees and the hum of the bees  
In the honeysuckle bowers,  
And the rustle of showers  
And the voices of the west wind calling as through  
glades and green branches he scours.

When the sunset glows over the woodlands  
More sweet rings my lyrical cry  
With the pain of my yearning to be 'mid the burning  
And beautiful colors that he  
'Midst the gold of the sun-down sky,  
Where over the purple and crimson and amber the  
pink-pink cloud-curtain fly.

Sweet, sweet swells my voice through the woodlands,  
Repetitive, marvelous, rare;  
And the song-birds cease singing as my music goes  
ringing  
And fading, echoing there,  
Now wild and debonair,  
Now fill'd with a tumult of passion that throbs  
like a pulse in the hush'd warm air!

WILLIAM SHARP.

## The Journal of John Woolman.

BY PROF. W. T. HEWETSON.

[A valued Friend in forwarding the following for publication remarks: "I enclose a clipping from *The United Presbyterian*, which I thought might inform readers of THE FRIEND what others thought of such a life as John Woolman's; it might quicken some to a closer walk with Him who has said: 'I am come that ye might have life and that ye might have it more abundantly.'"]

Of President Eliot's "five-foot shelf of books," perhaps none has called forth more comment than "The Journal of John Woolman." At the time the list was published few had read the book, and many, even among the well-informed, had not so much as heard of it. And yet President Eliot is not alone in his high estimate of the modest Quaker's autobiography. William Ellery Channing long ago described it as "beyond comparison the sweetest and purest autobiography in the language." Charles Lamb, upon reading it, was led to exclaim, "Get the writings of John Woolman by heart and love the early Quakers;" and Crabb Robinson, who read the "Journal" at Lamb's suggestion, called it "a perfect gem."

No one could be more surprised at the fame of his book than Woolman himself would be, were he to re-visit the earth, for he wrote it not as literature, but as a devotional exercise. Born of Quaker parents near Northampton, New Jersey, in 1720, Woolman spent his boyhood days on his father's farm; afterwards he learned the tailor's trade, but devoted most of his life to the ministry, traveling in his quiet Quaker garb through Pennsylvania, Virginia, and the Carolinas, and at last visiting England, where he died of smallpox at the age of fifty-two.

His life, divided thus between humble toil and self-effacing ministrations, was one of

singular purity, piety, and peacefulness. "I was early convinced in my mind," he writes, "that true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness, not only toward all men but also toward the brute creatures; that as the mind was moved by an inward principle to love God as an invisible, incomprehensible Being, by the same principle it was moved to love Him in all his manifestations in the visible world."

This tenderness "toward the brute creatures" showed itself at an early age. "Once going to a neighbor's house," he tells us, "I saw on the way a robin sitting on her nest, and as I came near she went off, but having young ones, flew about, and with many cries expressed her concern for them. I stood and threw stones at her, till one striking her she fell down dead. At first I was pleased with the exploit, but after a few minutes was seized with horror, as having, in a sportive way, killed an innocent creature while she was careful of her young. . . . I went on my errand, but for some hours could think of nothing else but the cruelties I had committed, and was much troubled."

It is not surprising that so sweet and sensitive a spirit should have been sorely grieved by contact with human slavery. "When I ate, drank and lodged," he writes while on his Southern itinerancy, "free-cost with people who lived at ease on the hard labor of slaves, I felt uneasy; and as my mind was inward to the Lord, I found from place to place this uneasiness return upon me through the whole visit." "On one occasion," he continues, "a neighbor received a bad bruise in his body, and sent for me to bleed him, which being done, he desired me to write his will. I took notes, and among other things he told me to which of his children he gave his young negro. I considered the pain and distress he was in and knew not how it would end; so I wrote his will, save only that part concerning his slave, and carrying it to his bedside, read it to him, and then told him, in a friendly way, that I could not write any instruments by which my fellow creatures were made slaves, without bringing trouble on my own mind. I let him know that I charged nothing for what I had done, and desired to be excused from doing the other part in the way he proposed. We then had a serious conference on the subject. At length, he agreeing to set her free, I finished his will."

In all his ministry, Woolman labored to "live in the Spirit," and to avoid the slightest semblance of self-seeking. "The natural man loveth eloquence," he writes, "and many love to hear eloquent orations; and if there is not a careful attention to the gift, men who have once labored in the pure gospel ministry, growing weary of suffering and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and walk in the light—not of Christ who is under suffering, but of that fire which they, going from the gift, have kindled; and that in hearers which is gone from the meek suffering state into the worldly wisdom may be warmed with this fire, and speak highly of these labors. That which is of God gathers

to God, and that which is of the world owned by the world."

Thus the autobiography of this saint though unlettered Quaker is written in style of exquisite purity and charm, the character of the writer transferring itself to the book. It sets forth a career of entire self-effacement and utter unworldliness. Teaching is, indeed, the altruism of Christ himself, and is the very panacea of which this restless and materialistic age stands in need. How refreshing it is to escape from the mad rush and sordid aims of present-day life, and slipping back into the quiet work of the Quaker apostle, commune with the quaint and delicate spirit. As we read the record of his life, we are sensible, as Whittier says, "of a sweetness as of violets."

## The Field is the World.\*

God has maintained and preserved his creation through all the vicissitudes of the power of man unto the present day, and by the labor of his outstretched arm and love his own is still maintaining and bearing an forbearing in mercy with the incomprehensible mass of humanity which we call "the world." We bow in awe before Him; we feel that the very intentions of our hearts are the directing power of our spirits are discerned by the all-seeing eye of Him that formed them. We are restrained, reproved or approved according as his Spirit beareth witness in our consciences to our spirit whether we are in the way of life or no.

Oh, my dear friends, the power of the Lord is upon me to address you thus in your counsels as to our responsibilities in the "world" which He has created, and formed the spirit of man that is in him. Yea, it is a spiritual reality we have to deal with: God is a spirit and his work is in the heart and spirit to change it, to will, and to do his own good pleasure, to make it righteous and holy, a fit temple for his Spirit to dwell in. Then the outside becomes clean, the daily lives are right, and others seeing the good works will glorify our Father in heaven. It is holy ground where we are expected to labor. Let us put off all shoes from our feet and wait for the voice of Him to command, who speaketh from the "burning bush" of our hearts to lead our souls out of bondage into his fields which are "already white unto harvest." Each one of us has his "field," which is white unto harvest—and his call—to the vineyard of his own soul. And if the call is heeded and the labor performed under his guidance, and if so be we find grace in his holy eyesight; then is our call into the "fields" and "vineyards" of his in the world, which are all vines.

Under his light and creative power God has instituted a religion of his own, a Christ religion, a religion of the Holy Ghost, a way of life cast up for the ransomed and redeemed of the Lord to walk in, even the way of Christ (who is the way, the truth and the life), and a faith of his "which is the gift of God," and "overcomes the world." The faith, "the evidence of things not seen,

\*A letter addressed by Flisha J. Bye, of West Branch Iowa, to the Men's Conference on the Spread of the Gospel, held at Twelfth Street, in Philadelphia, First Month 12th, but without opportunity then to be read



pled with works of God's begetting and quickening is the saving faith, and when that day, even Christ, is born in the lowly manger" of our hearts and the humbly recesses of the soul, purifying and cleansing the temple, begetting a fear of sinning" ahead or lagging "behind" our Father God, we being filled with a prayer to talk in Him, what a growth is experienced, what an attainment reached, what a resurrection granted. Oh, the soul-stirring, spirit-edifying nature of the Gospel thus revealed,—"the power of God unto salvation;" and everyone of us is called to preach it in some way according to our Father's commands. I believe the call from God is for us to come up to the attainment of primitive Christianity in the way it was given to the apostles and revived in early "Quaker" times and is preserved by Christ, though seemingly by and through individual remnants scattered here and there throughout the world to the present day for a re-reviving of his own time and way. Long has been my prayer for such a nearness of our people unto God, and consequently of Him to our people everywhere, that we shall indeed know Him and our Lord and Saviour Jesus Christ (which is life eternal), and that people of our Society and elsewhere who will come, may come to feel and realize by experience a manifest power of God in the "sound of grace" attained in soul-stirring, soul-satisfying, heart-tendering, God-fearing worship; service and worship beginning here and if maintained by overcoming to the end is to continue through all the ages of eternity.

I believe God is preparing his way for our people to know Him, not to manifest himself with noise and tumult, nor the thunders of Sinai, nor the "fashionable" religion of the world, which seems more craving for entertainment than worship,—which, like Cain's sacrifice, was for worship, at his "doing" was not well,—but by the still small voice, in stillness, in quietness and in power, by making people everywhere satisfied with what they get in "fashionable" religion and longing for more real, sustaining, life-giving, joyful religion. We have seen large manifestations of the power of the Holy Ghost in this our day many times. Therefore let us humbly seek for our day of Pentecost which, when it comes to the present-day disciple, may find us enabled to speak so that every one may hear in his own tongue, as we speak to the several conditions of their own soul. And when it comes to us and the call from God follows, let us go into all countries, north, south, east and west, and everywhere we go, preach the Gospel.

In unbounded love, dear Friends, farewell.  
EILSHA J. BEVE.

GEORGE FOX was walking along Cheapside; at the instant a coach stopped and a little woman in very gay apparel stepped out of it. He, laying his hand upon her head, said: "Woman, mind the light within thee." She came effectually convinced, and was afterwards the wife of Samuel Walsdingfield, and a respectable member of our Society.

This relation was received from Priscilla Barclay.—*Journal F. Historical Society.*

### The True Light Revealed Among Those Called Heathens.

Among the workers in India visited by the Friends' Deputation in the early part of the present year was a Church of England missionary at Delhi, C. F. Andrews. An article published by him is of much interest to Friends, showing how a different viewpoint may be reached by contact with conditions so new as those met with by an Englishman in India. C. F. Andrews quotes the question put to him by a friend staying in Delhi,—"What difference has the complete change of environment from England to India made in your outlook upon Christianity? To such questions the paper is intended as an answer.

In his contact with Higher Hinduism, in conversation with its representatives and a study of their lives and their literature, C. F. Andrews has come to see things in a new light, that even the "heathen" (a term he much dislikes) is not left without witness. "Every ray of light in India's wonderful religious history, so St. John would have told us if he had lived in India to-day, comes from Christ, the Eternal Word of the Eternal Father, the One True Light that lighteth every man coming into the world." Every spiritual gift belongs to that larger Church of Christ, the Church of aspiring Humanity—the Church of Him who is the Son of Man. Every noble act, every deed of service rendered, it may be, without any conscious knowledge of his presence, has yet its recognition from Him, the Head and Representative of the human race, who blesses with the words, "Ye did it unto Me." In my spiritual intercourse, therefore, with educated Hindus, I feel a sympathy and fellowship already established. I am not delivering a strange message to strange ears. Indeed, I am often as much a learner as a teacher. For their experience of the light of the Eternal Word is different from my own, and frequently very beautiful and illuminating. This is all, I confess, somewhat unexpected." Such experiences have led the writer on to a better understanding of a story like that of Christ and the Syro-Phœnician woman: "Character—moral and spiritual character, is the only criterion of Christ. Race, birth, religion even, are as nothing compared with moral and spiritual character."

"In the next place, C. F. Andrews records "the way in which one whole field of the New Testament has become luminous," since he went to India. That is the account of Paul's struggle with Judaism, which had seemed to him a dead and buried controversy. Now it represents to him "the working out of what is perhaps the greatest moral problem before the Indian Church to-day—the union of two divided races, Indian and English, within One Body."

With all his change of outlook, C. F. Andrews says that the sacramental view of the Christian life appeals to him more strongly than ever. On the other hand, he finds himself "constantly restless under our present Western forms and Western conditions, and setting out on voyages of discovery into that mystical region of the

spirit, where the material world is left behind and outward ceremonies seem only to clog the pathway of the soul. I am impelled in this direction by various causes, which it is somewhat hard to analyze. There is, for instance, the supreme need of reducing Western religious experience to its simplest terms, in order to make it intelligible to Indian minds. This continual stripping away of Western accretions, so as to make the pure Christian faith stand out more transparent, creates an instinct of simplification and an avoidance of anything that is not fundamental. It leads back to a type of Christianity more primitive than the fully-developed sacramental system, and a view of the Church which is germinal rather than mature." And further on he speaks of the "longing for the simplification of our Indian Christianity, a longing to grasp the inner spirit of Christ, a longing to return to apostolic days, which is almost overpowering. It is when the narrowness of our Church systems presses most painfully, that the restlessness with our present conditions becomes greatest, and the desire to escape from outward forms becomes strongest."

To a Friend this is interesting and noteworthy. May the writer of the paper, in his college work, continue to "dwell more and more on the great thought of Clement of Alexandria, that Christ the Word is Himself the Instructor, the Teacher." Under that unflinching guidance will knowledge grow from more to more, and he will go on realizing that "as the Logos of the human soul, [Christ] teaches in his own inward way, through innate instincts and ideas, those who feel after Him, if haply they may find Him."  
—*London Friend.*

### Libraries at Friends' Meeting-Houses.\*

BY THOMAS HODGKIN.

"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

A forgetful traveller like the writer of this paper may be allowed to express his gratitude to the greatest of the Apostles for candidly confessing his negligence respecting the cloak that he left at Troas. Possibly the excitement caused by the all but fatal fall of Eutychus from the upper chamber might be the cause of the omission to recover the well-worn cloak from the keeping of Carpus; but however that may be, it is interesting to observe that even St. Paul was not exempt from that familiar trouble of travellers, forgotten articles of luggage. But those books, "and especially the parchments," which Timothy was to bring to his aged friend—what would our scholars and theologians give for a sight of them? How many questions as to the respective dates of the Gospels, the collections of the "Sayings of Jesus," the date and object of the Epistle of James would very likely be solved for us, if we only might examine the contents of that satchel with which, on the receipt of this letter, Timotheus no doubt went speeding

\*This paper, which has been written primarily for Australasian Friends, has been kindly sent us by the writer.—Ed. *London Friend.*

over land and sea to meet his venerable friend.

But these thoughts are not exactly relevant to our present purpose, which is to consider how the utmost advantages may be derived from those libraries "of Friends' books and others," which I am glad to say are now generally to be found at most of our places of worship. I think it will be generally admitted by those who have the care of these literary collections, that the response of the public is somewhat disappointing. We feel that we have here some precious spiritual treasure which might be much prized by the persons to whom—with a few necessary precautions—we afford the privilege of free access thereto; but somehow neither the intelligent stranger nor even our own hereditary fellow-members make as much use of it as corresponds to our ideal.

I suggest that this neglect of our literature is partly our own fault, and is due to a want of systematic arrangement of our libraries. A casual visitor to one of our meetings becomes interested in our manner of worship, or remembers that he comes remotely of Quaker ancestry, or for some other reason desires to make close acquaintance with "the principles and practices of Friends." He applies to the custodian for leave to look through our shelves and borrow a book. If not a trained student, he turns away, over-awed, from the grand old folios which contain the works of Fox and Penn and Barclay; he finds several books or pamphlets denouncing drunkenness or war; he may happen by good fortune to light upon Dymond's Essays or W. Beck's "The Friends and What They Have Done," and in that case his quest is not altogether in vain; but it is more likely that his eye wanders helplessly through a forest of modern religious biography. He selects a volume at random, takes it home to read, finds it full of pious thoughts, but quite devoid of incident, and written in a very dull style. He brings the book back, half or a quarter read, and does not trouble Friends' librarian again. In many cases, this untoward result might have been avoided had a little attention been paid to the classification of the books, and had there been good clear indications where each different class of book was found.

There must be a little expenditure of money to form and maintain a good and reasonably attractive Friends' library; but in this case a little money judiciously spent would go a long way. But first, I should plead for a pretty liberal expenditure on wood and glass, in order that we may have plenty of room to store our books according to subject, and to prevent the incurably dull ones from infecting their more interesting brethren with the contagion of their dullness. This being done, and our wall-space well utilized, let us now proceed to the classification of our library.

1. First and far the most important, and deserving of a bookcase all to itself, is our *Library of Biblical Literature*. If there is ever to be among us a widespread and intelligent [searching] of the Scripture of the Old and New Testaments, without which a young and inquiring mind is in danger of surrendering to infidelity or Rome, to the

*Clarion* or the *Tablet*. . . we must have reasonably accessible at least a few of the many books which have been written during the last half-century in illustration of the Bible. It is quite true that to the devout soul hungering and thirsting after righteousness and longing for communion with God, the Bible alone is all-sufficient, and that in certain moods of mind it may also resent the interposition of any self-offered human interpreter. But, as Lord Bacon said in opposing the *a priori* philosophies of his day, "The mistake that we make is that while greatly magnifying the power of the human intellect, we neglect its real helps," so here, while magnifying our own appreciation of the Bible and our power to receive instruction from its pages, we neglect real helps to its understanding which have been furnished by patient scholars who have gone before us. We all of us are continually using the help which they have given us as Translators. . .

There is one class of books, and only one, which I think might with advantage be included in the same bookcase with the Library of Biblical Literature, and that is books hearing on the *History of the Christian Church* in general (not of one particular branch of it). I hesitate what books to recommend for this purpose. Neander's *Church History* is, I think, the best, and is not expensive, but many readers complain that it is dry. That complaint certainly cannot be made of Milman's *History of the Church* (three volumes), *History of Latin Christianity* (seven volumes), but these are expensive books and deal almost as much with secular as with religious history. On the whole, I think, the best books for our purpose will be Backhouse and Tylor's "Early Church History" and "Witnesses for Christ." And these books have the advantage that they have already found a place in many of our libraries, having been presented by the liberal authors.

2. We come then to the class of *Early Quaker Literature*. And now let the careful custodian guard well his treasures under lock and key, for many of these books in their fine old folio or quaint quarto shape are marked at high prices in the booksellers' catalogues, though seldom required by visitors to the library for purposes of actual study. However, there are among them certain genuine Quaker classics with which every well-instructed member of our Society ought to have at least some acquaintance. Such are George Fox's *Journal*, Penn's "No Cross, No Crown," Barclay's Apology, Isaac Pennington's Works, John Woolman's Life, Thomas Ellwood's Life, and Sewel's *History of the Quakers*.

3. Next comes *Modern Quaker Literature*, [which, however, will bear careful selection by each committee as to its soundness and profitability.]

4. The class of *Modern Quaker Biography*, which comes next in order, will probably be the largest of all, and while it contains some valuable and helpful material, will also probably contain many books which harsh criticism would designate by the term "rubbish," but which we should prefer to label "well-intentioned failures." There is a mistaken notion abroad that given the

main facts of a life and a certain number the hero's letters, anyone can write a biography, whereas it is, in fact, one of the hard kinds of literature to excel in. Some write I think, has said that there are only really great biographies in the world. As matter of fact, too many of our religious biographies utterly fail to interest a reader or to convey any vivid life-like portraiture of the subject of the memoir. However, as we have them we must keep them, and shall probably do well to arrange them in alphabetical order so that anyone really interested in the history of one of our recent Quaker saints may find his or her biography without difficulty. And, also all things, keep biography on its own special shelves, and let it not encroach or blend self with any of the other departments.

5. Lastly, however good our classification there must be always a class of *Miscellaneous* or *Sundry* books, and among these it will be convenient to include pamphlets and small books dealing with our testimony against War, controversial literature on the subject of Intemperance, and other similar books or tracts dealing with the social questions of the day. On these shelves there will probably be many tracts and pamphlets which are meant to be, not lent, but gratuitously distributed after public meetings on similar occasions. A little upholstery on a few judiciously affixed labels will so impress the different destination of the tracts of books on the mind of the custodian.

6. If we have, as we ought to have, books specially devoted to the needs and tastes of children, these ought to form a class themselves.

"THINGS are only things," said a wise woman. "I am trying not to get so attached to them that I shall sacrifice people for them." It is a kind of sacrifice that goes on all around us in homes and communities. Some relief of the past is dear that lives must be cramped and hearts wounded to protect it. Some custom or tradition is considered so sacred that souls must be dwarfed by being forced to conform to it. "Only those things a good that make ready for better things come. The worst disloyalty to the past is mistake it for the future," and the worst we can make of its treasures is to forge the into chains to hinder progress and thwart growth.—*Forward*.

EVIL SPEAKING.—Keep clear of personalities in conversation. Talk of things, object thoughts. The smallest minds occupy themselves with persons. Do not needless report ill of others. As far as possible dwell on the good side of human being. There are family boards where a constant process of depreciating, assigning motif and cutting up character goes forward. They are not pleasant places. One who healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—JOHN HALL.

DR. MORE TO DR. JOHN DAVIES, (ABOUT 151)—The Quakers' Principle is the most plain and reasonable here, to keep close to the light within a man. But if you will needs to let me add anything further, that may aid to the keeping of a man in a perpetual calmness and peace of spirit, it is this: "To do all the good we can, expecting nothing again, as from men, but it may be evil language and as harsh deeds. And thus our expectation will never be disappointed, for the peace and repose of our mind is turbed." "Mind not high things, it descended to men of meager ability." *Journal of Friends' Historical Society (London).*

**Bodies Bearing the Name of Friends.**

At a Monthly Meeting of Friends, held at Holly Spring, Randolph County, North Carolina, Third Month 12th, 1910, we were more reminded of the workings of the Holy Spirit, wherein we are led to worship the Father in Spirit and in Truth, and come to love the only true God, and Jesus Christ whom He hath sent. It was by this Power and Heavenly visitation that a number of Friends situated at the aforesaid place in the Western part of North Carolina, feeling that they were not conforming to the innovations that were creeping into our beloved Society, united themselves in the capacity of a Monthly Meeting subordinate to North Carolina Yearly Meeting, held at Cedar Grove in Woodland. This and its several subordinate meetings we believe are held after the manner of ancient Friends, the Founder of our beloved Society and his disciples, who gathered and tied themselves hanging on the gallows, for what they felt to be their meat and drink, their light and life.

We believe those whose privilege it was to be present this meeting, felt the presence of that Divine Master, in whom is as an anchor to the soul both sure and steadfast. As we looked into the faces of some indicated members, we were reminded of the faithful workers for the cause of Truth, we could but feel that we were acting as it were in days of old, when the Divine streams of mercy were poured out upon the two or three gathered together in Heavenly places. At a meeting held on Seventh-day, one woman who was not at that time a member of the Society, afterwards desiring to be received, expressed that she never before sat through such a season. Between fifty and sixty gave their names at this time as members of this Monthly Meeting. We found many tender hearts in this part of God's heritage, confirming the belief that to the end of time there will be a remnant left. At a gathering of the same kind, at the home of Thomas Hines, on Friday evening, when the Gospel streams of love had poured freely, the meeting dropped into a profound slumber, and such a Power prevailed that few, if any eyes could be seen; and as the meeting was brought to a close, not one in the audience dared to move, it seemed they had not the liberty; such was the sense of the presence and power of the all-abiding Spirit.

We shall long remember the kindness and hospitality those visited in caring for and entertaining Friends in their comfortable homes. B. P. BROWN, George, N. C., Third Month 25th, 1910.

**Correspondence.**

THE BURNING OF FRIENDS' SCHOOL, BARNESVILLE, OHIO.—The Friends of Ohio Yearly Meeting have met with a great loss. On the afternoon of Fifth-day, Third Month 31st, their Boarding School, situated near Barnesville, Ohio, was destroyed by fire. The fire started in the bellery about 2:30 p. m., while school was in session. It is supposed a spark from a nearby chimney lit on some of the rubbish, and the fire started it. The School went on for some time unconscious of the fact that a fire was slowly creeping downward into the building. The first news of it came by telephone, and by the time the men teachers and the boys reached the attic, the entire attic was ablaze and the burning could be done but proceed as rapidly as possible to remove the personal effects and all movable property from the building. With the aid of the neighbors and the Barnesville Fire Department almost everything was saved. In fact very few lost any personal effects, and we are thankful to say no one was injured.

The students all showed rare presence of mind under the trying conditions.

The Fire Department at one time had the fire well under control, but just at a critical moment the water supply gave out and there was nothing to do but watch the building burn. Those of us who witnessed it will not soon forget the picture of the flames darting up between the walls we had learned to love so well.

As rapidly as possible the articles saved were gathered up from the lawn and stored in the barn and the Yearly Meeting House. Hundreds visited the scene from the town of Barnesville, and officers had to be on guard all night to prevent pilfering.

The students were immediately provided with accommodations in the neighborhood, and at a meeting of the committee immediately called it was decided to continue the School. Two houses in the neighborhood having been secured for boarding places for the students, and the Yearly Meeting-house will be used for recitations. While no official action has yet been announced, it is the prevailing opinion that the School building will be rebuilt as soon as possible. No one, older or younger, seems to question the wisdom of this course.

The quiet manner with which the Friends here are facing a most perplexing situation, is an encouragement to some of us.

J. W. HUTTON.

**Westtown Notes.**

MARY JESSIE GIDLEY read to the boys on First-day evening her essay on "Friends and Slavery" and David H. Forsythe occupied the half hour of the girls' collection by reading his paper on "The Youth and the Meeting."

The Class of 1910 planted its class tree on the afternoon of the 1st instant, the members of the First Class and a number of the teachers also being present. The tree is a blue spruce and it was planted near the Hospital with the usual amount of speech-making and other ceremonies.

"VISITORS' DAY" the day on which parents, prospective pupils and others closely interested in the work of the School visit Westtown, took place this year on Fourth-day, the 30th of last month. The visitors attended the regular class-room recitations in the morning, inspected the exhibits of drawing, note books, lessons, papers, and other shop work, and after lunch watched the classes in the laboratories and finally watched the drills in the gymnasium. There were three hundred visitors present and the day was a comfortable and successful one in spite of the unusually high temperature.

**Gathered Notes.**

WHY do we give more thought to death and what comes after than we do to living now in such a way that we shall be able to get more out of living forever?

JOHN G. PATON thought it was more important to be sure that he was doing God's will while he lived than to worry about how his days of service in the earth might be ended, whether by disease or by cannibals. Why should any of us worry about the possible time or manner of our death when eternal life is ours even now?—Forward.

The Reformed Church Messenger has this to say of "Pleasures,"

"Our Saviour cannot be regarded as an ascetic. He attended a marriage festival and other social gatherings. He seemed to enter fully into the spirit of those occasions. But no sin and wickedness were connected with his enjoyment. There was no drunkenness, vulgarity or profanity at the marriage of Cana.

"Jesus took part in social festivities; but they did not contribute the main portion of his life. His mind and heart and hands were for the most part engaged in the serious and solemn affairs of his mission in the world.

"In his example is found the key to our proper attitude to the pleasures and amusements in life. All such as are evil and sinful in themselves and in their results are to be discarded entirely; and such as are innocent in themselves are to be kept free of all morally degrading features. Our prevailing interest ought to be in the substantial concerns of life: in an avocation, in the moral questions of society and in the requirements of religion. Our social pleasures ought to be our diversions only. Then they are a benefit and blessing. But when they become the leading purpose of our life they work us great injury.

"The laws of the soul and observation teach us that when persons have their minds and hearts prevalently on pleasures and amusements and multiply their festivities, they become light-minded and frivolous. Such persons cannot be interested in matters that are of real substantial benefit to themselves and to the world in which they live. Moral and religious affairs are an annoyance to them. It is amusements they seek and pleasures they want. And all this works deleteriously upon themselves. Their character becomes weak and shallow, carrying but little force for good with it.

"Faithful attention to one's daily duties, interest in the welfare of our fellow-creatures, devotion to the moral and religious affairs around us, these are the things that develop strength of character and make us good and useful men and women."

EVERY branch of the Church of Christ has some special characteristics that are worthy of commendation and imitation.

The Catholic Church is right in holding that children and youth should have religious instruction in connection with their whole course of learning.

More and more of our statements are seeing and asserting that a religious belief is the only solid basis of morality and righteousness, and that mere secular learning has no tendency to make men moral and good. It may make more skillful knaves and dangerous neighbors.

[Another] important characteristic of the Catholic Church is that they are a conservative influence in the modern apostasy from the inspiration and authority of the Bible.

There are scores of preachers now in Protestant pulpits, conceitedly dealing out destructive criticism and cunningly undermining the faith of the people, who would be promptly silenced by Catholic authority. How strange the times and how humiliating to our religious professions.

I wrote a pamphlet to refute a Presbyterian "higher critic" who had discarded large parts of the Old Testament as false or legendary, with this title: "Christ and the Apostles Stand or Fall with Moses and the Prophets." A Catholic priest read it and reported to me, "I believe very highly of it."

Now, laying aside all prejudice, would it not be wise, scripturally and highly beneficial for all the Churches to adopt these principles? Would it not bring great blessings from God?—E. P. MARVIN, in *Episcopal Recorder*

THAT it may not always be illegal to think in Russia, is suggested by the fact that there was recently held in St. Petersburg an Evangelical Congress whose purpose was to unite all Bible Christians in the empire. The meetings were largely attended, harmonious and fruitful. Steps were taken for the establishment of a Bible training institute in which pastors and evangelists may be instructed, and an organization was effected for the Russian Evangelical Printing House, something like the English Society for the Promotion of Religious Knowledge or the American Tract Society. A weekly paper will be issued called *Spasenie or Salvation*. The Greek Church watched all the proceedings with an eagle eye, and the Russian police let no word escape their open ears, but to the advantage of the meeting, while the dissenters in Russia number millions, they have heretofore been ineffective through their infinite subdivisions. This is the first time they have been permitted to meet openly.—Interior.

**SUMMARY OF EVENTS.**

UNITED STATES.—A recent statement from Washington states that the proclamation of the President regarding the minimum rate of tariff under the Payne-Aldrich act to Canada, Australia, Venezuela and a number of countries less important commercially, together with those which will be signed, complete the extension of the country's minimum rates to the world. About one hundred and thirty nations and dependencies are mentioned in the list. The work involved in determining whether any of the nations included in this long list were discriminating in their tariffs against the products of the United States has occupied the attention of the tariff officers of the Government almost continuously since the passage of the tariff act last year. There is reason to believe that the work involved in determining the rates on American products as eminently satisfactory. A semi-official statement is made that fifty to sixty per cent. of the products of the United States will be admitted to foreign countries free of duty, and that of the American products which pay a duty in foreign countries, eighty-nine per cent. will be entitled

to the minimum foreign rates. A large proportion of these products hitherto have paid the minimum rates."

Associate Justice David J. Brewer, of the Supreme Court of the United States, died suddenly on the 28th ult. of apoplexy at his home in Washington, D. C. He was seventy-three years old. It is said that the death of Justice Brewer has raised a wave of great voluntariness as to the situation of the several extremely important cases now awaiting decision by that court.

The Pennsylvania Railroad Company has announced its intention of increasing the wages of its employees whose salaries are less than three hundred dollars a month by a general advance of six per cent., beginning on the 1st inst. The increase was given voluntarily.

Between 180,000 and 100,000 men will be affected by the general increase, which will amount to \$7,500,000 annually. The Philadelphia and Reading Railway Co. has also announced an increase in wages of 6 per cent. for all employees drawing less than three hundred dollars a month. A general order has been issued increasing by seven per cent. the pay of all employees on the New York Central lines east of Buffalo who now earn two hundred dollars a month or less.

A despatch from St. Louis, Mo., of the 31st ult., says: "Nine hundred coal mines in Illinois closed this afternoon and to-night and seventy-five thousand miners struck work. The mines were closed until a new wage scale is signed. The miners will be closed for probably sixty days and possibly for four months, according to statements of members of the Operators' Executive Committee." Three hundred thousand organized miners of the bituminous coal fields of Pennsylvania, Ohio, Indiana, Illinois, Iowa, Missouri, Kansas, Oklahoma and Arkansas are on strike for the 31st ult. The men demand an increase of pay, in some instances of five cents a ton, and in other instances more, and certain changes in working conditions. About forty-five thousand unorganized coal miners in Maryland, Northern West Virginia and Southern Pennsylvania have received an advance in wages of five per cent. No demand had been made for more pay by the mine owners, it is said, decided that, in view of the high cost of living, the men were entitled to an increase. The districts affected are the George's Creek, in Maryland; Fairmount, in West Virginia, and Somerset, in Pennsylvania.

The New Jersey Senate has passed a bill raising from twenty to fifty the minimum age at which children can be employed at night in factories, with the provision that the age limit shall be sixteen years after Seventh Month 4th, 1911. Bills also were passed by the Senate requiring marriage licenses for all residents as well as non-residents of the State.

Dr. Samuel G. Dixon, Commissioner of Health in Pennsylvania, has recently stated in an address at Pittsburgh, that 13,500 lives have been saved in this State in two years; that typhoid fever is killing twenty-five hundred less people than it did four years ago; that tuberculosis now claims one thousand less a year, and that the reduction in the price of antitoxin, making it within the reach of the poor, has greatly decreased the rate of a disease which was formerly fatal in at least fifty per cent. of the cases.

The Medical Society of the State of Pennsylvania is urging a saner celebration of Independence Day. With the American Academy of Medicine it proposes to show the Government what a terrible cost the country pays for the outburst of enthusiasm on Seventh Month 4th. The reports of the State for the last seven years are noted. It is stated that the reports for 1907-1910 tend to blank cartridge wounds, the deaths of 750 young men and women have been due.

Director Neff, in his weekly health letter to the public, urges the establishment of a municipal "Clean-up Week," to become as much of an institution as Memorial Day, Labor Day, Old Home Week, and Founders' Week. He suggests the last week in Fourth Month as the proper time when the accumulation of the winter's waste and refuse could be removed from yards, cellars, alleys and other surroundings in general, thereby preparing for the coming summer. He says: "Start early to weed gardens and yards and the work of keeping them free during the summer will be lessened. Weeds are not only unsightly, but are breeding places especially for mosquitoes. In cans and bottles should be carefully carted away, as an ordinary tomato can will hold sufficient water to breed enough mosquitoes to infect an entire city block. See that the cellars are clean. A coat of whitewash is expensive. Do not throw rubbish on open lots. The refuse contained therein is merely removed from one place and deposited in another. No matter how humble, the home can be kept clean, the reward for which is ample in preventing

sickness during the heated term, which is bound to happen under unfavorable conditions."

FOREIGN.—Discussions in the British Parliament respecting a reform in the House of Lords have continued, without as yet any definite result. It is stated that a House of Lords will not yield their privileges without a great struggle.

A late despatch from Paris says: "Great interest has been aroused by the explanation of his treatment of cancer given last week by Dr. Eugene Doyen, one of the most distinguished surgeons of France, at the International Congress of Physiotherapy. The doctor calls the treatment electrothermic coagulation; that is, a treatment by means of electrically produced heat. He says: 'I solved the problem by means of electrocoagulation. By allowing heat of about one hundred and thirty five-degrees to penetrate the tissues under a tumor a sort of electric process goes on, the diseased cells being destroyed while the healthy ones remain intact.' Doctor Doyen asserts that all accessible cancers of the skin, mouth, tongue, etc., may be cured by two or three applications of electricity, provided cancer is diagnosed in time."

A despatch from Hungary of the 28th ult., says: "The village of Oekoeritz and the adjacent districts have been thrown into mourning by a terrible disaster which occurred at the former place last night, and which resulted in the death of about one hundred and four hundred persons and the serious injury of many others. A public hall was announced to be held at the hotel of the village, where the coach house had been fitted up as a ballroom. While the dancing was in full swing a pine branch caught fire and fell to the floor. It blazed furiously, and almost instantly the dresses of several of the women burst into flames, which spread with terrible rapidity. A dreadful panic ensued, the revelers losing their heads completely. Many of them, with flames shooting out from their garments, rushed toward the barred exit, where a surging mass was jammed together."

Exp-President Roosevelt, in his journey through Egypt, has received with great enthusiasm and has addressed audiences composed of persons of different nationalities; Mohammedans, Gopis and others, generally with great acceptance. He has denounced with his accustomed courage the assassination of Butros Pasha Ghali, declaring, as a report says, that "the assassination was a greater calamity to Egypt than the loss of its individual himself." He said that the assassin stands at the pinnacle of evil infamy and that those who are apologizing for his act occupy the same bad eminence. It was language no Egyptian or no Englishman had dared to use. Indeed, although Premier Butros was assassinated a month ago the assassin is not yet tried, the English apparently being unwilling for some reason to proceed with it. The speech was one of Colonel Roosevelt's delivered before audiences differing in nationality, religion and education. Each aroused enthusiasm by the tactful handling of the religious, political, scientific and social questions discussed. He has also boldly expressed his judgment that the British rule in Egypt has been of great advantage to the country.

Eruptions from Mt. Etna continue. A despatch of the 1st inst. says: "Frank A. Perret, the assistant director of the Royal Observatory on Mount Vesuvius, thinks that the volcano still contains a considerable quantity of lava, and that a cessation of the eruptions probably will be only temporary." Professor Rizzo, director of the Mount Etna observatory, has been forced to abandon his post after passing hours of terror there. He said to-night: "One could not stand the deafening and horrible roar of the volcano for more than one day. It would certainly drive him mad."

#### RECEIPTS.

Received from Stephen Robson Smith, England, 10s. 10. No. 27, vol. 84.

#### NOTICES.

NOTICE.—The Annual Meeting of Friends' Western District Dorcas Society will be held in the committee-room of Twelfth Street Meeting-house, after meeting, Fourth-day, Fourth Month 13th. Those interested are invited to attend.

WESTWON BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met when requested. Stage fare, fifteen cents; board, 75 cts. per week. Five cents each way.

To reach the School by telegraph, call West Chester, Bell Telephone, 114A. WM. B. HARVEY, Sup't.

FRIENDS' LIBRARY, No. 142 N. SIXTEENTH Street, will be open from two to five P. M., only on Saturday, Third, Fourth, Fifth and Sixth-days of Yearly Meeting; on Seventh-day it will be open as usual nine A. M. to one P. M.

The following new books have been recently added to the Library:

The Quaker in the Forum—A. M. Gummere. My Life in China and America—Wm. Wing. Going Down from Jerusalem—Norman Duncan. The Spirit of America—Henry Van Dyke. The Great Lakes—J. O. Curwood. Trans-Himalaya—Sven Hedin. The Heart of the Antarctic—E. H. Shackleton. Life of Jas. Robertson—Ralph Connor. Life of J. Bevan Grant—Wm. H. Childers. Fifty Years in Constantinople—Geo. Washburn. S. E. WILLIAMS, Librarian.

THE PEACE ASSOCIATION OF FRIENDS has a number for Lucia Ames Mead, of Boston, to give a sum of addresses on Peace in and about Philadelphia.

The program (which is not entirely completed) follows:

Fourth Month 11th: 9:20 A. M., Haverford College.

8 P. M., W. C. T. U. Meeting. (To be announced.)

9 A. M., Hancock School, Twelfth and Fairmount.

2:30 P. M., Dunlap School, Fifty-first and Race Sts.

Fourth Month 13th:

9 A. M., Frances Willard School, Emerald and O Streets.

4 P. M., Grover Cleveland School, Seventeenth and Butler Streets.

Fourth Month 14th:

10 A. M., Wharton School—University of Pennsylvania.

8 P. M., Meeting of Home and School Leagues at N. East Manual Training School, Eighth and L Avenues.

Fourth Month 15th:

3 P. M., West Chester State Normal School.

NOTICE.—Philadelphia Yearly Meeting convene the Meeting-house at Fourth and Arch Streets, Philadelphia, on Second-day, Fourth Month 18th, 1911 to 10 A. M. The Meeting of Ministers and Elders is at the same place and hour on Seventh-day preceding.

WANTED, in a Friends' family near Philadelphia, Friend as mother's helper. One child eighteen months old. Address, M., Office of THE FRIEND.

DIED.—At her home in Pickering, Ontario, Can. on the twenty-first of Second Month, 1910, sudden heart failure, MARGARET E. BOONE, a beloved mother belonging to the Pickering Monthly Meeting of Friends, departed the World aged and was instant in heaven. She ministered to the comfort and satisfaction of friends. She was always a true, faithful Friend, exemplary in her life and conversation; showing thereby in whom she believed, not in cunningly delectable, but in the only true God and Jesus Christ, who has been the propitiation for our sins; and for ours only, but for the sins of the whole world. She was concerned to adorn the doctrines of our Lord Saviour. "Write, Blessed are the dead that die in Lord from henceforth; Yea, saith the Spirit, that may rest from their labors and their works do follow them."

—, at her home in Media, Pa., on the twenty-second of Second Month, 1910, SUSAN C. GARRETT, widow of Jesse H. Garrett, in the sixty-sixth year of her age. She was a quiet, unassuming disposition, but formed the duties of both father and mother to children for a number of years, we believe prayerfully and faithfully. Through the close life came as unexpectedly, her family and friends had the comforting belief, she was found "watching," and is now resting the reward of those who have kept "their law trimmed and burning."

—, at her home in Pasadena, California, on second of Twelfth Month, 1909, MARY F. LEE, wife of Allen T. Lee, in the thirty-sixth year of her age, member and minister of Pasadena Monthly Meeting Friends. She bore a protracted and suffering illness with Christian fortitude and resignation, leaving family and friends the comforting assurance through mercy her purified spirit has been gathered with the just of all generations.

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

# THE FRIEND.

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## Waiting Upon God.

What do we understand by waiting upon God? We are familiar with the phrase; we meet it in the Bible; we meet it in the religious literature of our time; we hear of individuals waiting on God for guidance, and we hear of meetings which are said to be times of waiting on God. More than that, the need of waiting is sometimes emphasized by religious leaders, and the meetings they support are pointed to as exemplifying such an experience or position of soul.

Now, one whole book of the Old Testament, and the one which Christians use more than any other, is largely devoted to the expression of personal religion, in declarations of the Divine character on the one hand and in depicting the soul's innermost need of God and the need of his protecting Providence on the other. More than twenty times in the Book of Psalms do we find waiting upon God enjoined, as an experience to be sought after, or as something which the Psalmist had himself realized.

In that wonderful part of the Bible called the Book of Isaiah, so mysterious and enigmatical to the natural understanding, we find not only the individual waiting spoken of, but also the personal pronoun I often becomes we and they.

*And I will wait upon the Lord that bideth his face from the house of Jacob.*—viii: 17.

*Lo this is our God, we have waited for him.*—xxv: 9.

*They that wait upon the Lord, shall renew their strength.*—xl: 21.

*The isles [separate souls] shall wait for his law.*—xlii: 4.

*They shall not be ashamed that wait for me.*—xlix: 23, and other passages. (See also Is. xlv: 4.)

Isaiah foretells the glory of the Church of Christ, and he sees that WAITING fulfils a necessary part in making way for the coming of that glory, which for long centuries has been so largely dimmed by the unfaithfulness of the Church.

Has the professing Christian Church ever since the Apostles' Days been a waiting Church; has the worship been a waiting worship, the ministry a waiting ministry?

Running before we are sent is not waiting; arranging to preach a sermon, or to engage in prayer immediately before or after is not waiting; filling up nearly, if not the whole time of public worship with words, is not waiting; carving out a line of service for ourselves is not waiting; putting our own meaning on Holy Scripture is not waiting.

The outward worship of the Old Testament was not the worship in Spirit and Truth, although this was substantially enjoyed in greater or lesser manner by faithful souls then, but the Apostle writing to the Hebrews and contrasting the two dispensations

distinctly says, c. 12, 19, "Ye are not come . . . unto the voice of words . . . but unto the City of the living God, the Heavenly Jerusalem—an actual present experience. Again Paul addressing the Thessalonians speaks of how they had so turned from idolatrous worship as to wait for the Son from Heaven. 1. Thess. 1: 10.

We, too, should turn from the idolatry of words and form, to wait for the Son from heaven, and just as at Pentecost and at other times, He did not disappoint his waiting disciples, so now were we to wait on Him, rather than dishonor God by depending on a fellow man. He would breathe peace in our midst, and we should know his doctrine to distill as heavenly dew—calming, refreshing, strengthening.

Waiting upon God—true waiting opens up fields of experience, and fountains of heavenly wisdom and paths of pleasantness which cannot be enjoyed or entered into by those who go before the Good Shepherd instead of allowing Him to go before them, and to appoint them their place of service, whether in silence or speech.

The Revival of 1904-5 did in some degree break down man-made barriers, but the work did not progress sufficiently for people to come into a waiting state, and for them to learn how to worship in a measure of Divine life without words or with words, so that when silence was sometimes called for, it was too liable to be broken, not by those to whom the Word of the Lord had been committed, but by impatient, unruly souls to whom the awful period of silence for half an hour among the heavenly hosts (Rev. viii: 1) would be an enigma.

A waiting Church and a purified Church will experience from time to time such solemn seasons, when the over-shadowing of the Holy Ghost will be so manifest, so inviting, so comforting as in Solomon's temple of old, when the glory of the Lord filled the house (1. Kings, viii: 11) and there was no room for the priests to minister.

May it be that little companies shall be gathered up and down Wales and England, with this faith, and learning more and more of this experience. Such will not be ashamed to wait on God in silence, as the early Quakers did. Their faith was abundantly rewarded, though when the love of other things crept in the glory withdrew; but the same faith will be abundantly rewarded now; in spite of all the opposition of the powers of darkness, the gates of hell shall not prevail against it. The Kingdom is within, and the coming of the King is an inward coming to rule the secret springs of action and life.

Again, what is true waiting upon God? It means what Paul meant when he said, "The life which I now live in the flesh I live

was remarked by an experienced servant of Christ in regard to religious exercise, "suffering is work done." From this we understand that the silent wrestling in the heart for the arising of Divine life in our own souls is acceptable to Him who pronounced blessing on those who hunger and thirst for righteousness. These considerations have occurred to us in looking toward our Yearly Meeting, with the desire that all may be encouraged to that exercise of spirit which we believe draws down the blessing upon a rightly gathered assembly, enabling it to transact the weighty business of the church under the qualification which is alluded to in the following passage in our Rules of Discipline: "The love, the tender and peaceable spirit of the Lord Jesus Christ, being the alone true authority of all meetings, it is the fervent concern of this meeting that they may be held under the blessing and influence of that holy unction."

In our last issue an account was published of the destruction by fire on the 31st ult. of the building occupied by Friends' Boarding School near Barnesville, Ohio. We have been informed that at a recent meeting of the Meeting for Sufferings of Ohio Yearly Meeting, it was decided to rebuild, and a Building Committee was appointed. A Committee was also appointed to solicit funds to aid in this work. We have no doubt that contributions from interested Friends beyond the limits of that Yearly Meeting will be very acceptable and helpful.

If God has chosen your way, depend upon it; it is the best that could be chosen; it may be rough, but it is right; it may be tedious, but it is safe.

by the faith of the Son of God." Waiting on God simply means such faith in the presence, the power, and the grace of Christ that souls standing in this faith can do nothing, not even offer an acceptable prayer without Him. "Not I," said Paul, "but Christ liveth in me;" do not act beyond thy measure of the life of Christ; wait for that to spring up in thee and to leaven and influence thy soul; have faith in this Life even though the faith be but as a grain of mustard seed, it will in due time remove mountains, and thou wilt be a true waiter, and wilt be brought to inherit all the blessings attached to waiting on God.

A corrupt Christianity is satisfied with hearing words about Christ instead of hearing Christ Himself.

When Moses and Elias, representing the law and the prophets, had appeared with Christ on the Mount of Transfiguration, the heavenly message to the disciples was—This is My beloved Son, hear Him. All ministry, all service, all worship that is not in the immediate will and appointment of the Father, is not in the life of the Son and does not gather to the Life and Power, though it may build up in a form of sound words. The form without the Power scatters from the Life. That is one reason why serious people complain so much of the deadness of the Churches.

A true minister of the Gospel cannot hand forth to-day manna he has gathered yesterday, he must receive his commission fresh and living for each service; he must, to use Paul's expression, "wait on his ministry." A company of true Gospel worshippers will make no arrangement with one of their fellow-men to speak to them; they cannot be disloyal to the great Minister of the Sanctuary whose voice they are to hear, and who will be heard if the whole attention of the mind be given to Him. Ministry from his Life they will accept whether it be from man, woman, or child, while ministry that is not immediately called for, though from the most experienced and able (in man's judgment), they will reject as chaff that cannot build up the life of the soul.

Waiting upon God is then the foundation of all true worship, and it places a full measure of responsibility upon each worshipper. There is no longer a gathering to meetings to hear so and so, but there is a meeting together that each may feel something of the powers of the world to come, the power of Christ fighting against the power of evil in each individual soul; the light dispelling the darkness, strengthening the weak, arousing the careless, instructing the ignorant, and so true waiters and wrestlers in spirit will have a ministry and service that will help the congregation, though not a word be spoken. This is a mystery; but in the simplicity which is in Christ in the Oneness of his body it is made clear.

He that waiteth on his Master shall be honored.—J. E. S.

"EVERY man should value being born of good and worthy parents, but no right-minded person will depend on this providential circumstance to bear him on through life."

### Report of the Proceedings of the Tract Association of Friends.

#### The Board of Managers report:

Within the year we have added to our list of Juvenile Tracts, "A Short Account of George Fox, prepared for young children. Also a collection of verses." It is listed as No. 4, and contains 32 pages.

Our stock of Select Extracts having been exhausted, a fresh supply has been neatly bound and placed on sale at 25 cents per copy. The book is composed of the reading matter in the Friends' Religious and Moral Almanac, covering a period of ten or twelve years, and this latest compilation includes the period from 1894 to 1906, inclusive, making an interesting volume of about 210 pages of brief but striking incidents and admonitions.

The demand for the Card Calendar still continues and the distribution of the edition for 1910 is the largest yet recorded, being 4716 at the close of the fiscal year. Besides the co-operation of individuals who are interested in circulating the Calendar, four business houses are distributing over six hundred copies near the first of the year to their patrons, and committees of two or three distant Yearly Meetings are annually purchasing a considerable number for the use of their members and others. We also note the orders received annually from several distributors in Great Britain and are pleased to feel that it is growing in favor there.

In remitting for several copies, a purchaser writes: "The enclosed in stamps is for your Calendars for 1910. We are quite dependent upon them."

A letter addressed to the Association reads in part as follows: "Your quotations from the Friends' Calendar help me so much. Just now when it is so hard to keep silent, I turn my head while writing to you, and read on your Calendar 'Know when to speak, yet be content when silence is most eloquent,' and I am praying that God will keep me silent, and only (let me) speak at the right time. . . . I have pasted on the wall in my room, your quotation from last month, 'If thou lovest tranquillity of mind, seek it not abroad.'"

We continue to receive evidence from time to time that our tracts appeal to the awakened soul and are made instrumental in strengthening the spiritual life of their readers; even sometimes of such who are involved in degrading practices. A person who had distributed many thousands of these tracts in New York City and neighborhood, largely while going to and from his place of employment, writes: "I had a talk with a soul who is on [the] Bowery and is a heavy drinker. He told me he had read that tract (The Remarkable Conversion of John Ross) and . . . he would give anything to give up that habit. Then I told how easy it is to tell Jesus and he can help him. I know out of my own experience how Jesus takes away the appetites of this world and makes a new creature." Another person who has disposed of many thousands in Atlantic City, N. J., writes: "The tracts belonging to the Friends have been thank-

fully received by the many that have visited the shore, and especially my mission-eters on Young's new pier in Atlantic and many have been cheered and benefited through reading them on the pier in quiet moments." The same writer writes from the saying of another person "the blessings will flow from such literature the waves that result from the little pier thrown into the water."

In view of the agitation in both Pennsylvania and New Jersey on the local question, a large number of Tract No. 10, "Is Temperate Drinking Safe?" which is especially pertinent to this subject, have been printed, and a gathering of the State delegates of the Women's Christian Temperance Union of New Jersey was supplied with 20,000 copies for distribution in their neighborhoods.

We would remind those who are interested in the work of the Association, that we are glad to learn of openings for our tracts in that while the burden of preparing and publishing them rests upon the Board of Managers, we would welcome a more extensive co-operation on the part of Friends generally in distributing them to others. Our 1910 tracts now numbers 182, eight of which are also published in the Spanish language in German and one each in French and Chinese.

The distribution of Tracts has been the largest numerically in twelve years, amounting in all to 126,729.

On behalf of the Board of Managers

WILLIAM C. COWPERTHWAIT, Secretary.

PHILADELPHIA, Third Month 10, 1910.

PAY AS YOU GO.—The best of all rules for successful housekeeping and making the ends of the year meet is: "Pay as you go." Beyond all countries in the world, our one in which the credit system is most used and abused. Passbooks are the bane and pest of domestic economy—a perpetual plague, vexation and swirl. Abused by servants at the store and hoisted and disputed constantly by housekeepers and dealers, they are temptations to both parties to do wrong. "I never had that," neglected to enter this, "I forgot to buy the book," and so it goes. But the worst of it is that housekeepers are tempted to do what they have not the means to pay for, and when the time for settlement comes they are straitened. A family can do respectably on a very moderate income if they always take the cash in hand and where they can buy to the best advantage. Then they will be careful first to get what is necessary. Extra comforts will be had if they can afford them. But it is bad policy to buy on credit. No wise dealer sells cheaply on credit as for cash.—*The Household.*

BELIEVERS, you have nothing but what God has lent you; and if he see fit to call what he has lent you only for a time, you ought to be grateful that He lent it to you so long, rather than grieve that he has demanded his own.

**"DOE YE NEXTE THYNGE."**

From an old English parsonage  
Down by the sea,  
There came in the twilight  
A message to me;  
Its quaint Saxon legend  
Deeply engraven,  
Hath, as it seems to me,  
Teaching from heaven.  
And on through the hours  
The quiet words ring  
Like a low inspiration,  
"Doe ye nexte thyng."

Many a questioning,  
Many a fear,  
Many a doubt  
Hath its quieting here.  
Moment by moment,  
Let down from heaven,  
Time opportunity,  
Guidance are given.  
Fear not to-morrow  
Child of the King,  
Trust all with Jesus,  
"Doe ye nexte thyng."

**Members.**

Thy book were all my members written,  
The Psalmist, behind the impenetrable  
the delicate tissues were woven, and  
complicated texture of the human  
made perfect. "Strange that the harp  
thousand strings should keep in tune  
ing," says the poet. "Stranger still" says  
philosopher "that so exquisite a piece  
work should ever be out of tune." In the  
man mind, the eye is given for survey, the  
on to argue, inventive power to construct,  
the soul we go deeper; here is kingly  
ever, marvellous activity, projective  
ner, photographic strength, reproductive  
ht. Here is sovereign sway, supreme  
power and plenitude. Angels look on and  
ider, they serve and wait. What poten-  
tities are here.

Life seemingly springs from the lowest  
of the earth. That is only a figure of  
each to illustrate the impassable ocean  
over which we try to sail. Life reaches to  
the highest ranges and its full elevation is  
in the air. "Love giveth to him that loveth  
over any soul beloved, even if that  
l knows him not, for it brings him in-  
wardly close to that soul." Pause and look  
at this grand endowment! You walk the  
earth a Prince, you exercise regal functions,  
you issue mandates which are sure to be  
obeyed. You exert a power which is more  
powerful than the wind or the light. "Light  
is sown for the righteous." You gather the  
op and liberate the sunbeams through  
your own personality, which is charged and  
perfused by Him who is the light of the world.  
Your idea held persistently in the mind tends  
to vivify the living body into harmony with  
itself. This law always acts impartially.  
There is another body pulsating with  
resonance, the spirit-body, and an idea  
held persistently will bring this body into  
more sublime harmony. You see your-  
self in the plate glass window, the glass  
reflects you back yourself. You gaze into  
another's eye, you have gained immediate  
possession and you permanently stay, you  
turn the very current of that soul by the  
power of that love that shines through you  
to another personality, it is not a negation, it  
is not a charm, it is not imparted when the

soul is drugged or made insensible, it is a  
positive thing, it is a conscious possession,  
it works silently, secretly, as the dew falls,  
as the light travels, as the sap rises in the  
trees.

One interview is very often enough, there  
need be no carnal elements or emotions; you  
touch, you reign, here is a sun that never  
sets, a river that never runs dry. Why?  
It is from God, it returns to God. It is his  
garment which He never puts off. He is  
clothed in the majesty of Love.

The door into this secret stands open,  
whosoever come may enter. "If any man  
serve Me, him will My Father honor."

The best, the fullest, the most permanent  
expression of this great secret is in the  
power of prayer. I gather these seeds of  
light, I transmit them, they fall into foul  
hearts, it may be, they are not contaminated,  
they germinate, they grow into flowers in the  
garden of God.—H. T. MILLER.

**The Spare Room.**

[The following is passed over to us by a  
travelling minister among Friends, who  
probably knows whereof it speaks.]

When winter comes the country parson  
has before him the horror of the icy bed and  
fireless room. Who has not shivered there,  
and "wished for the day?" It's the new  
preacher who is destined for martyrdom.  
The old one knows the "homes." He goes  
there only in [Eighth Month.]

We have known the head of a family to  
lead his minister, an old man, with thin  
blood and aches in his bones, away from the  
roaring fire-place of his own chamber to an  
apartment of arctic temperature, and to  
sheets akin to slabs of ice. There was a  
fire-place, while chips and wood lay in  
heaps down stairs. The host said, "You will soon  
be in bed so it isn't worth while to kindle a  
fire." The wretched victim of this inhuman-  
ity was in agony and suffered untold hor-  
rors before sunrise.

It is not too much to say that the founda-  
tion of ailments lasting and tormenting for  
years have been laid in these polar atmos-  
pheres. Health once impaired is not  
easily restored. It is a sacred duty to shun  
guest-chambers where Boreas holds high car-  
nival, and rheumatism, neuralgia, and lumb-  
ago, like Siberian wolves, rend the tendons  
and gnaw the bones. It is far better to  
hear the complaint "not visiting his people"  
than be in agony for years from indifference  
to common comforts.

Suffer a word of exhortation. Preachers at  
home sleep in an air warm all day. The  
change to a room where a feeble blaze on a  
cold hearth-stone is struggling for life, is a  
shivering contrast. The fire should be  
kindled an hour before bed time. The cover  
ought to be thrown open to give the sheets  
a touch of the higher temperature. There  
should be extra blankets within reach on the  
foot of the bed. Bed clothing, if not watched,  
will get damp. Putting a guest between  
chilling and moist sheets is a crime against  
health, man and God. Rather let him go  
to a cabin, where he may lie before a log  
fire and turn as he needs heat.—*Richmond  
Christian Advocate.*

**FAREWELL.**

My frequent speech with God dispersed my care,  
I knelt so close to Him, with reverent awe,  
The inward glowing glorified the hour,  
O dwelling place of hidden spirit-power.

I press the hand of death and pass right on,  
Just as I press the hand of passing friend;  
Over the door-step and under portals' frown,  
Welcome the greetings which will never end.

The height of nobleness within my reach,  
The stir of grand procession urge me on;  
Expanding powers outstrip my feeble speech,  
Profoundest music draws my infant song.

H. T. MILLER.

BEAMSVILLE, ONT.

**An Early Quaker Publisher.**

Abraham Shearman, Jr., was born Fourth  
Month 4th, 1777, on his father's farm, in that  
part of Dartmouth, Mass., then called  
Acushnet, now Fairhaven. In his fifteenth  
year he was apprenticed to John Spooner,  
publisher of *The Medley*, the first newspaper  
established in New Bedford, with whom he  
remained six years, until 1798. On Twelfth  
Month 8th, of that year he issued, at the  
Four Corners, New Bedford, the first number  
of *The Columbian Courier*, published weekly  
at one penny, or fifty cents a year. This  
was a sixteen-column folio of the class of  
newspapers published at that time. In  
1799 appeared the first book known bearing  
his imprint as a publisher. It is Benezet's  
*Short Account of the People Called Quakers*.  
In Third Month, 1805, he discontinued  
*The Columbian Courier*, and from that time  
forward became more and more interested  
in the religion of the Friends. He continued  
in the bookselling and publishing business  
at 45 Union Street, New Bedford, until 1831,  
retiring from business possessed of a moderate  
competency, and for the last sixteen  
years of his life devoted his time almost  
exclusively to the Society of Friends, of  
which he was a valued member, dying  
Twelfth Month 26th, 1847, unmarried.

In the time that he was a publisher,  
eighteen books were issued bearing his im-  
print. All are now rare. The story of his  
life and a list of his publications are given  
in a little pamphlet printed in an edition of  
twenty-five copies on Japan vellum by  
Frederick Fairchild Sherman, a New York  
printer and publisher. Brief as is this  
pamphlet, it rescues from obscurity, if not  
from oblivion, the memory of one who was  
typical of the local publishers and printers  
of his time, who planted the press in the  
virgin soil of American life in many parts of  
the country. It is a praiseworthy work, and  
there ought to be many others of similar  
character.

Abraham Shearman, Jr., was for many  
years clerk of New Bedford Monthly Meeting,  
also served for several years as clerk of  
Sandwich Quarterly Meeting, and from  
1810 to 1846 was clerk of New England  
Yearly Meeting.

He was an exceedingly useful man in the  
affairs of his religious Society.—*From the  
Boston Transcript.*

If you can from your heart forgive another  
for Christ's sake, you have no reason to  
doubt that God forgives you.

### "Dorothy Payne, Quakeress."

A Side-Light upon the Career of "Dolly Madison."—(Phila., Ferris & Leach, 128 pages, one dollar.)

In this book, says the London *Journal of Friends' Historical Society*, Ella Kent Barnard, of Baltimore, has given us a charming biography, and proceeds to sum up her history as follows:

Dorothy Payne was born in North Carolina, in 1708, the third child of John and Mary (Coles) Payne. Her parents joined Friends at Cedar Creek, Va., in 1704; her mother was a descendant of the Quaker family of Winston. When she was only a year old, her family removed back into Virginia, and Dolly's girlhood was spent at the Scotch town homestead in Hanover County. In 1783, the family removed to Philadelphia; and here, in the Pine Street Meeting-house, in 1790, Dolly Payne married John Todd, Jun. In 1793, her husband and younger son both died of yellow fever.

Dorothy's sister Lucy married in 1793, George Steptoe Washington, nephew and ward of the President, and in the following year at their home at Harewood, near Harper's Ferry, Dorothy was married to James Madison, and for this breach of discipline she was, in 1794, disowned by Friends of Philadelphia. Madison became Secretary of State in 1801, and President in 1809. Of this period we read (page 97):—At the request of her husband, she had laid aside her Quaker dress on her marriage. However, she clung to her Quaker ways, to its soft "thee" and "thou" that fell so pleasantly from her tongue, and, even in a measure, to its dress. During the eight years when, as wife of the Secretary of State, she was often called on by Jefferson to do the honors of the White House, she wore her "pretty Quaker cap." Indeed it was not until she came there as its mistress that she reluctantly laid it aside as "no longer suitable to her surroundings."

James Madison died in 1836, and his widow spent the remaining twelve years of her life at Madison House, Washington. "Here her old friends rallied round her, and she held court during her declining years." She was the transmitter from Washington to Baltimore of the "first real message flashed over the telegraph wires," in 1844. Her death took place on the twelfth of Seventh Month, 1849.

In this compact little volume there are frequent incidental references to Friends, e. g., the Pleasants family, Benjamin Bates, Jun., schoolmaster and clerk of Virginia Yearly Meeting in 1816, John and Charles Lynch, founders of Lynchburg, Va., Dr. William Thornton (1761-1828), architect of the United States Capitol and of Quaker parentage. The book has numerous illustrations and also a full index.

ARE you the Lord's? If you can honestly and heartily say, Yes, that ought to silence all complaining.

TRUE prayer strikes at the root of sin; where there is much real prayer, sin cannot be loved or indulged.

### Plain Living.

One of the many disadvantages of being rich is, that the more we have the more we want. One of the blessings that ordinarily accompany poverty is the disposition to be contented with what we have. The rich child with a multitude of toys is soon dissatisfied with every one of them. He wants a fire-engine that will work, a locomotive that will run and draw cars after it, and he gets them. He plays with them a little while, and then he discards them for a toy dancing bear or a battleship run by clock-work. When he is discontented with these he teases his mother querulously for some other expensive novelty. But the poor child whose parents have no money to pay for his fun, draws a few lines on the sidewalk with a piece of chalk and plays hop-scotch, or bounces a penny rubber ball, or plays leap-frog or hide-and-seek, and can find in a handful of marbles more pleasure than a rich little girl would find in a tray of finger rings.

The rich boy grows up, and his amusements continue to be expensive and complicated. Too lazy or too indifferent to learn the necessary rudiments of mechanical engineering, he graduates from his miniature bicycle to an automobile, which he drives at a reckless rate whither it pleases him. He does not make his own amusement out of the raw material, he finds it ready-fashioned for him at the theatre. His father and his mother encourage him to take the line of least resistance, and the whole course of his life is upholstered and cushioned against the shock of meeting life's real conditions. The boy becomes flabby, irresolute, effeminate through indulgence. When he becomes at length an unalleged man, he is fitted for little except to maintain the superficial forms of ceremonious gentility. He is a gentleman, according to the restricted definition that signifies a person of elegant leisure who is not obliged to earn his own living.

The rich girl may, if she likes, lead a life exceeding in vacuity and inanity that of her brother. She may spend most of her time following the fashions or getting ready to follow them. She may consider "bridge" worth the consuming devotion of her waking hours. She may elect to spend a large part of every day talking about the trivial concerns of the social set she moves in. The staple topics of her talk are likely to be the ball that was so brilliantly beautiful last evening, the party that bids fair to eclipse its radiance to-morrow. Her whole conversation turns upon the insignificant likes and dislikes of the callow fledglings who form her particular coterie, and she has no enthusiasms that go beyond the circumscribed sphere of their simian chatter. Such a girl grows up into a "hen-minded" woman, all fuss and feathers, without intellectual substance. She is worried by every little thing, and concerned by none of the great things. Good things to eat, good clothes to wear, "nice" people to know mean infinitely more to her than good books to read, good conversation or good friends. She is akin to Martha, who was cumbered with much serving. She frets at every

little squealing hinge of the domestic time; she simply does not know the placid obliviousness to that which can be helped. She seems to enjoy worry a connoisseur enjoys old wine or a poet is delighted by a radiant sunset. It never is possible to persuade her that a fool, for "she never could know, and could understand."

Those who are poor in worldly sessions but rich in the things of the heart have learned how few and simple are the prime requisites of happiness. A man was rated as fairly well-to-do who suffered so-called misfortune of having his life burn down with everything in it. Life insurance was partial. Before the catastrophe, he would have told you that his personal property he had accumulated in the course of some forty years was indispensable. After the fire, he found that he could do very well without nine-tenths of the longings that had been destroyed. He so thankful to Providence that his wife and his two little girls had not perished in flames that his joy in their salvation obliterated the sense of every loss. He never even attempted to recall the name of many things that in an hour and a half had reduced to ashes. The fire had made a sweep of his laborious accumulations, the first things that were replaced were those that would have been needed by a Western pioneer, facing for the first time the isolation of the blank prairie. That it will be to the end of his days devoutly thankful that only the things that could be replaced were taken from him, and that what was left him was the priceless and indispensable three-fold cord of the devotion of wife and children.

As civilization and culture make people more prosperous and more comfortable they are prone to forget how few and simple their real needs are. We need sleep, I do not much of it, and most of us are asleep exactly when we ought most of all to be awake. We need food, but it is not necessary that food should be cunningly disguised with a thousand devices to tickle the jaundiced and surfeited palate, for the main trouble is that we eat too much and not too little. We need clothes to wear, but the one source of fur that lasts certain animals all their lives is so beautiful that some men spend the whole time in search of it. We need heaven and the sense of a higher power directing our lives and our destinies; but we spend most of our time refuting and denying the possibility of anything bigger or better than we are. We need the love of friends and therefore, it is the more strange that we should decline to be lovable, and that we should spend our time not in improving ourselves, but in decorating our bodies, filling them with food and hustling the about over the earth in search of ever-fresh sensations.—From the *Public Ledger*, *This Month* 12th, 1910.

HOLY war is better than unholy peace but in order to it there must be a holy object, a holy motive, a holy rule, holy action and a holy end; alas! how seldom are they found together.



**THE MASTER'S VOICE.**

When days are dark and nights are cold,  
 And all the world seems going wrong;  
 When fears are fresh and hopes grow old,  
 And die because they've waited long;  
 When all is sad without, within,  
 And I am plagued with doubt and sin,  
 Yet, have I comfort and rejoice  
 If I can hear the Master's voice.  
 Come to me, thou child distressed,  
 Come, find a refuge on My breast;  
 Lay down thy burden and have rest.

When clouds are thick, and winds are loud,  
 And angry waters rising fast,  
 With many leaping waves that crowd  
 To overwhelm my boat at last;  
 When all my chance of life seems lost,  
 Though far astray and tempest tossed,  
 Yet have I courage and rejoice  
 If I can hear the Master's voice:  
 Be not afraid: 'tis I that stand,  
 In every danger, near at hand,  
 The winds are still at My command.

HENRY VANDYKE.

**Do Not Let Down the Standard.**

The *Paris Visitor* says of the practice of losing entertainment for worship: "Is there not danger of losing sight of the fact that the chief business of the Church is to do with the spiritual development of people? It has other business, of course. But this business should be kept in the foreground. For out of the successful doing of its business comes the extension of the Kingdom and the establishment of men and women and children in righteousness."

When the Church gives its strength chiefly to anything but the spiritual development of people, it is sure to lose its grip upon them. Crowds will come to a show in a church—sometimes; but the crowds will not be satisfied with a show. There is nothing much in shows to sustain life. Souls need more than shows to strengthen them against sin, and to inspire them to righteousness.

The services of the Lord's house should be interesting and attractive. And that means not the "Sunday" services of worship alone; it means all the features that centre in the Church, for all that the Church does should be projected and executed with the idea of service as the controlling motive. Let a service that is interesting and attractive need not degenerate into a mere entertainment. If it does it loses at once all its value as an agency in and for spiritual development.

Some churches think that they are under obligation to make their services entertaining—for the sake of the young people. The motive is good; but the method is bad. But goes in the direction of peril; and it is most sure to defeat the good purpose of those in charge. Young people are attracted to that which furnishes interesting entertainment; but it is seldom that they are held and won for the Church and the Kingdom by entertainment alone. There must be something substantial, serious and really worth while offered to them if they are to be captured for Christ and the Church.

On this point President Woodrow Wilson, Princeton University, has this timely suggestion to offer: "When we say that the way to get young people to the church is to make the church interesting, I am afraid that we often mean that the way to do is to

make it entertaining. Did you ever know the theatre to be a successful means of governing conduct? Did you ever know the most excellent concert, or series of concerts, to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted? If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say that there is some excuse for alluring persons to a place where good will be done them, but I think it would be a good deal franker not to allure them. I think it would be a great deal better to simply let them understand that that is the place where life is dispensed, and if they want life they must come to that place."

The better plan is to appeal to the highest always. That method may not get the crowd; but it will fasten the attention, grip the heart, give substance to character, and inspire the life.

**"If Mother Were Alive."**

Nothing said in praise of Grover Cleveland reflects more credit on him than some words of his own, says an exchange, referring to the following letter to his brother, written on the eve of Grover Cleveland's election as governor of New York:

"I have just voted, and I sit here in the office alone. If mother were alive I should be writing to her; and I feel as if it were a time for me to write to some one who will believe what I write. I have for some time been in the atmosphere of certain success, so that I have been sure that I should assume the duties of the high office for which I have been named. I have tried hard in the face of this fact properly to appreciate the responsibilities that will rest upon me; and they are much—too much—underrated. But the thought that has troubled me is: Can I perform my duties, and in such a manner as to do some good to the people of the State? I know there is room for it, and I know that I am sincere and honest in my desire to do well; but the question is whether I know enough to accomplish what I desire."

"In point of fact, I will tell you, first of all others, the policy I intend to adopt, and that is to make the matter a business engagement between the people and myself, in which the obligation on my side is to perform the duties assigned me with an eye single to the interests of my employers. I shall have in my head no idea of re-election or of any high political preferment, but be very thankful and happy if I serve one term as the people's governor. Do you know that if mother were alive I should feel so much safer. I have always thought her prayers had much to do with my success. I shall expect you to help me in that way."

I BELIEVE that the experiments and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God, and that he is the most accomplished Christian who hath been educated at the feet of Jesus and in the college of fishermen.—DANIEL WEBSTER.

EPISTLE FROM NORTH CAROLINA YEARLY MEETING, 1873, TO THE YEARLY MEETING OF FRIENDS IN IRELAND.

*Dear Friends:*—Having been permitted again to come together as a Yearly Meeting, we have not only felt our hearts more closely knit together in love, but through Epistles from the other Yearly Meetings, have felt the bond of Gospel fellowship strengthened and lengthened, so as to take in our Brethren and sisters wherever scattered—a bond reaching indeed from sea to sea, and from the river to the ends of the earth.

We have afresh been made to prize these communications, not only as a means for expressing our feelings on the broad ground of that Christian love which embraces as fellow-laborers all who, under whatever name, sincerely love the Lord Jesus Christ, and are under a concern to spread the principles of Truth and righteousness in the earth, but also, as the Holy Spirit may direct, as a means for promoting within our own borders a more decided consecration of all that we have and all that we are to the same cause.

In thus expressing ourselves, we have no new truths to offer—no new way to point out. We would advocate rather a very close and prayerful examination of the ground, before we give up the established landmarks as to Doctrine, Discipline, and Practice—living and acting under which our predecessors, those sons of the morning, were enabled faithfully to bear testimony not only to the outward coming of the Lord Jesus, who in his life, sufferings, death, resurrection and ascension, was a full manifestation of the love of God to man, and as both Son of God and Son of man was and is a Mediator between God and man—but more fully than was at that time, or than is now acknowledged by other professors of Christianity—that this same Jesus was the Word with God in the beginning, by whom the world was made, and that the same was the life and light of men. That He was the True Light, that lighteth every man that cometh into the world. This, as William Penn expressed it, was their characteristic or main distinguishing point or principle, viz., the Light of Christ within. This, says he, is as the root of the goodly tree of doctrine that grew and branched out from it—teaching Repentance from dead works to serve the living God, which comprehends a *sight* of sin, a sense and *golly sorrow* for sin, and an amendment of life for the time to come. Thus leading to justification; that is, the forgiveness of sins that are past, through Christ, the alone propitiator; and the sanctification or purgation of the soul from the defiling nature and habits of sin present by the Spirit of Christ in the soul.

They taught an ever-living and present Saviour—saving us continually from our sins—Christ within, the hope of glory.

These doctrines cannot be improved. May God, by his good Spirit, enable us to exemplify them in our lives.

Then our doctrine as to the call and qualifications of the true Gospel minister—how precious! While the necessity for the guidance and constraining power of the Holy Spirit is more and more acknowledged

by their societies, how few practically admit that a course of collegiate study or theological training is unnecessary before this sacred function is exercised; and still fewer, that this duty is devolved upon women as well as men.

We trust that our ground in this respect may be faithfully maintained, as well as that there may be no approach toward a paid ministry. We are reminded that Paul labored at a handicraft, and that his own hands ministered to his necessities.

Precious to us are also the doctrines of our Society in respect of Baptism and the Supper—believing that signs and figures are not a part of the Gospel, and that now, when the true light shineth, it is not the time to be building tabernacles for Moses and Elias, but that we should open the door of our hearts to Him who said, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." And that as taught by Paul, as there is one faith, and one Lord, so there is one baptism—that of the Holy Spirit.

We desire that the dear youth may prize the privileges which are enjoyed in this Society. The advantages of wholesome moral and religious training, the frequent visits of ministers to our families and meetings, the free interchanges of views in our Meetings for Discipline, the absence of all rites and ceremonies, the care and prudence and waiting for Divine guidance and approbation which are inculcated before entering into marriage engagements, and many other matters pertaining to their happiness even in this life, we believe are such as to commend to them the doctrine, discipline and practice of their forefathers.

And while we wish not to fold our arms, sitting in our own ceiled houses, we feel assured that we are not to improve or leave the world by assimilating our principles or practice to those of it.

The same Spirit which led our ancestors out of the vain fashions, customs and compliments of the world, or from the weak and beggarly elements still found in some branches of the Church, can never lead us back into them.

Our minds have been turned, as we humbly trust, under a measure of the Holy Spirit's influence, toward the poor and ignorant in our midst, and we have thought it right to set apart a few Friends to have under their more immediate care the moral and religious instruction of that class.

Our Committees on Education, Bible and Tract distribution, as well as that on General Meetings, made interesting and satisfactory reports.

Finally, brethren, may we all, as light is afforded, and as the Spirit leads, be up and doing. "I must work," said the Saviour of men, "while it is day; the night cometh when no man can work." "Work," said the Apostle, "work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of his good pleasure."

Signed by direction and on behalf of the meeting.

JOSIAH NICHOLSON, Clerk.

### Science and Industry.

WORK on the one-to-a-million scale map (16 miles to the inch) of the United States was begun during the year. This will form a part of a world map that is now in preparation under international agreement between several countries. A conference on this map was recently held in London, where members of the Survey represented the United States.

FEATHERS.—In the First Month's number of *Everybody's* the astounding statement is made that \$11,000,000 a year are spent in feathers for millinery purposes in this country. All the collections in the world, caged or stuffed, does not provide as many skins as are sold for millinery in one London auction, of which there are several each year. Plume hunters are busy all over the world, and recently an American war vessel captured a band of Japanese raiders in Hawaiian waters who had several million skins in their possession destined for the Paris trade. One little speck of an island in the Pacific furnishes 50,000 skins annually for this trade. But this wholesale slaughter of bird life is not confined to "the trade," for the same magazine tells of a physician and his two sons who set out one day to "make a record" and apparently made it for no other reason than that they wished to relieve the tedium by killing as many birds as they possibly could. When caught they were surrounded by the dead bodies of their victims. It is in our judgment high time that this wholesale slaughter was stopped. Even though it may not wipe out whole species of bird life, its effect upon those engaged in it cannot be other than brutalizing, as it is associated with cruelties that should not be inflicted on any creature of God.

### MENTAL ACTIVITY AND LONG LIFE.—

We have often heard of "brain fog," which is sometimes a euphonious title for an overloaded stomach and underloaded muscles; but now we are told by a London doctor that "brains rust for want of exercise, and that is the reason manual laborers are shorter lived than brain workers." Of course, the moral is, "Use your brain," and this is unquestionably a very good moral, but that this alone accounts for the difference in longevity between manual laborers and brain workers will hardly be accepted without vastly more proof. This implies that when the brain rusts a man dies. If this be true, then all we can say is, that some men would have been dead a long while ago; and it would appear that it takes such a small amount of mental exercise to keep the brain from rusting that few persons, if any, can ever die from the disease.

But apart from this, there is no question that really vigorous mental effort is not a disadvantage to the body, but a positive advantage. Thinking is healthful. Yet this must needs be modified somewhat. There is a mental activity which is distinctly unwholesome. The mind of the clever criminal is busy, just as busy as the mind of the statesman; and yet that activity tends only to further debasement.

And who shall say that the mental activity of the philanthropist, dealing as it so rarely does with tremendous problems of human woe and suffering, conduces to ical vigor? True, out of that activity springs hope and help for thousands yet to him it probably means an everlastingly. Yet to him that early grave among those "who counted not their dear unto them, if they might finish course with joy." But in the main, it to be accepted as a well-established truth that godly mental activity makes for long days; the thinking Christian will out his thoughtless neighbor. As was said ago: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—*Christian Guardian*.

A BIRD THAT DECEIVES THE BEE.—A man who has spent many years traveling in Mexico, lately said to the writer: "There is down in Mexico, particularly in the southern part, a peculiar little bird that is the constant and natural enemy of only the domestic honeybee, but of all kinds of wild bees. This bird lives entirely deceiving these little insects. It is of a striking, brilliant plumage. The bird, by ruffling up its various-colored feathers, is mistaken readily for a large tropic flower. In fact, all the honey-seeking sects do readily mistake the bird for a flower and generally make a straight line for it. No sooner does the unsuspecting insect come within easy reach than, quick as a flash, it snapped up by the bird. It remains perfectly still until the bee approaches near enough to be seized. I have very often watched this cunning little feathered deceiver thus earning its livelihood. I do not recall that the bird ever failed to capture a victim. If bees do have a language among themselves, they have no opportunity to inform and warn their kindred and friend of this destructive deceiver; as very few, if any, ever escape to tell the story."

These birds are very different from common little bee martin on the Pacific coast. These latter birds have very plain plumage, and could not be mistaken for flower. When they are hungry, they simply swoop down on a bee without any attempt to deceive the insect, but often the bee makes good its escape.—*Young People's Paper*.

SHE CAN SAIL ANY SHIP.—Agnes Connell, the only woman in this country who has papers permitting her to navigate a steamer of any class in any ocean, will soon be seen in these waters, navigating the steamer J. L. Luckenbach from New Orleans.

She is known all over the world, for her steamer is her only home, and she has sailed everywhere with her husband, Captain William J. Connell.

She was born in the Thousand Islands, and grew up with the youth whom she later married. For a while she stayed at home while he made voyages, but she soon tired of that, and for the past twenty-two years she has sailed with him.

As a result of her knowledge and exper-

in seamanship. Captain Connell received his sailing master's certificate from the port of San Francisco in 1901. She is an accredited pilot for the Great Lakes and est. Lawrence River, and also holds a government license, entitling her to navigate any kind of a craft in any waters. At any time she can relieve her husband, necessary, handling the big 5,300-ton steamer with ease. On one occasion they encountered a spell of rough weather, accompanied by an almost impenetrable fog, for the captain had spent three days and nights on the bridge without sleep, she led him to go below, and brought the ship to port herself.—*Boston Post*.

SOME curious information about a "Qua-vention" for bathing machines is given in the current journal of the Friends' Moral Society. The Friend inventor Benjamin Beale, of Margate, who, in the middle of the eighteenth century, devised the iron canvas screens or umbrellas, which are attached to the backs of bathing machines, and could be let down by the driver into the water. The bather was thus enabled to take his or her dip in a sea bath, but 8 feet by 13 feet, formed by the fall of the umbrella; and as the old print related, "the pleasure and advantage of bathing may be enjoyed in a manner consistent with the most refined delicacy!" We can imagine that such a contrivance was adapted for the calmest weather.—*London Friend, Twelfth Month*.

SOME time ago students of the University of Pennsylvania, at Philadelphia, Princeton University, at Princeton, N. J., and Columbia University, at New York, spent much time to devote to experiments in wireless telegraphy, building their own instruments and communicating with one another as soon as they became sufficiently expert. Intercollegiate sports, when held at the home of one institution, were reported (the other in this manner, and frequent chess games were played without the players meeting, each contestant's moves being sent by the agency of the mysterious wires to his opponent at the other university to be followed on his board.

The Princeton students claim the best record so far attained, for they received a message from one of their professors in Paris, relayed from ship to ship, and thence to a commercial wireless company at New York, announcing his arrival in the French capital, and published the fact in the university daily paper a day before the news agencies gave it out.—*Technical World Magazine*.

LIFE RINGS ON MOUNTAINS.—A remarkable example of the way in which a mountain may afford, on a small scale, an image of the earth's climates, arranged in successively higher circles, has been found by Dr. Powell in the San Francisco peaks. These, which are ancient volcanoes, rise out of a plateau having a mean elevation of seven thousand feet above sea level. The peaks are encircled with zones of vegetation, which in almost like contour lines round them.

Between sixty-five hundred and eighty-five hundred feet the yellow pine is the dominant tree. From eighty-five hundred to ten thousand three hundred feet the Douglas fir, the silver fir, the cork fir and the aspen share the available ground. Between ten thousand three hundred and eleven thousand five hundred feet the Engelmann spruce and the fox-tail pine take possession, and ascend to the tree limit.—*The Youth's Companion*.

WAX FROM MEXICAN WEED.—The candle-lilla weed, a desert plant which grows abundantly upon millions of acres of semi-arid land in northern Mexico and parts of Texas, Arizona and New Mexico, contains from three to four per cent. of wax, which is now being extracted by a process invented by a resident of Monterey, Mexico. The manufacture of this vegetable wax is already said to be on a paying commercial basis. Extracting plants are being worked in Mexico, and a number are to be started in New Mexico.—*Popular Mechanics*.

ELWOOD COOPER, an extensive cultivator of olives, writes: "In perusing THE FRIEND of date twenty-fourth of Second Month, page 272, second column, I find a notice of Cotton Seed Flour. The manner in which the statement is made might influence Friends to use it. I think to eat any quantity of this flour would be risky."—*ELWOOD COOPER, Santa Barbara, Cal., Third Month 4th, 1910*.

Our friend favors us also with a book on the California Olive Industry, of which he would seem to stand at the head, and never allowing a drop of aught but the pure oil to pass from his vineyards into the market. Among imported oils, he finds that the average of pure olive oil in the whole number was less than 34 per cent.; and by far the greater portion of the remaining 66 per cent. was cotton seed oil. After showing the dangerous effect of the cotton seed upon the sheep-fold, he considers the same in the household, attributing to impure oils the alarming increase of deaths from kidney trouble, apoplexy and heart trouble. Valuable lectures by physicians are given in the book showing the beneficial use of pure olive oil as a food and a medicine.

### Bodies Bearing the Name of Friends.

HARRISBURG FRIENDS' TRIBUTE TO THE MEMORY OF JOHN H. DILLINGHAM.—Harrisburg Friends have suffered through the death of John H. Dillingham, the loss of a dear Friend, whose interest was at all times for the destitute. By the State Capitol a few years from the date of his death, will be the little meeting of Friends who weekly gather together to worship in quietness and the living silence according to the principles of early Friends.

Following the regular morning hour for worship at their meeting rooms, No. 119 S. Second Street, the Friends devoted a very profitable half hour on Friday, Fourth Month 9th, 1910, to the reading of various articles which have been printed, of recent date, referring to the life and passing away of John H. Dillingham. Owing to the very great interest that he always displayed towards the meeting as a body, and the aims of the meeting for a greater fellowship and unity of its members, many present felt free to speak.

The contents of a letter received by Walter G. Heacock but one week previous to his passing away, requesting a suggestion as to a suitable date "before Yearly Meeting" for another visit to Harrisburg

Friends, was also read, which, alas, could only be answered in Spirit and loving memory for one whose unselfish devotion and untiring efforts were freely given to the least of us. It seemed that at this time, while realizing that John H. Dillingham had been taken out of a busy life to a greater reward, this meeting could do no more fully follow out his wishes, than by silently watching a few more minutes before going to our respective homes.

### Westtown Notes.

J. RENDEL HARRIS, of Woodbrook, England, was at the School on the 6th instant and spoke to the boys at length nearly an hour. His address delighted his hearers, who will long remember his visit and his three suggestions for the enjoyment of life.

SCHOOL closed for the winter term on the 6th instant, but all pupils who could comfortably leave at the close of the School the previous afternoon were at liberty to do so, and nearly all made use of the privilege.

THE semi-annual Westtown trip to Washington is to take place on the 12th, 13th and 14th of this month. The tour is under the management of David H. Forsythe, who about twenty years ago inaugurated the system of school trips to Washington by taking a party from Germantown Friends' School. More than sixty of the Westtown boys and girls from the higher classes and a few of their friends from outside of the School, with two of the women teachers, constitute the party.

### Gathered Notes.

ALL homely duties take on glory and all lofty things become lowly in the presence of God. Common spots and common deeds are transfigured. "Surely," Jacob said of the place where he had slept, an ordinary bit of desert. "Jehovah is in this place; and I knew it not." Every day becomes a heavenly day, one of the days of the Son of man, when we see it as a day of God's presence. Life becomes the actual thing it was meant to be, a companionship in life and light and love with the Eternal One. Heaven will be only the unveiling of the eternal reality of such a life.—*S. S. Times*.

"THOU God seeest me" is sometimes quoted as a warning. "Beware," we are told, "God is looking and all that you do is made known to the eyes of him with whom you are to do." It is indeed, and if it is a thing of evil he sees it. The thought that God sees ought to suffice to shame us out of all things that He disapproves. But the words are meant to be not a warning but a blessing. God sees. The hardships which no human eye sees, and which we can tell no human heart, God sees. The fidelity in small things which gains no human praise and is often ignored in the admiration poured out upon what is shoddy and tinsel, God marks. All our need God sees and cares for and we can trust Him.—*S. S. Times*.

"READING, 'Riding and 'Rithmetic" are the "three R's" in the old school curriculum. While not wishing to rule out of school, Professor Votaw, of Chicago University, would impart three more into the scheme of study in our public schools, namely, "Right, Respect and Responsibility." With the importation we most heartily concur, but the question which such importation raises in our minds is, how are these things to be taught? The general thought in our public schools, and religious instruction must be politely but firmly bowed out. Those who have tried teaching ethics without religion have very soon been face to face with the problem that ethics without any dynamic are practically valueless. The existence of the Supreme Creator, the greatness of the universe, its existence in our judgment, its unity as any conception of right, in our judgment, its respect or responsibility. Three things are necessary to these "three R's," namely, the existence of the Almighty Father, our accountability to Him, and the Ten Words which He has given as the standard of right conduct. Any efforts to teach ethics apart from the supreme facts on which they are based will prove futile and a waste of breath.—*Episcopal Recorder*.

THE blessings which God bestows upon the sons of men are likened to the mercies which come through the gush of springs and the bursting forth of streams in desert lands. The Gospel of Christ may be traced through the earth as clearly as a river can be traced through desert wastes. Wherever the river glides, heathily takes the place of barrenness, fertility succeeds desolation, and health and comfort bless the weary

land. So where the Gospel of Christ sheds its influence on the individual, the community, and the world, it is like the opening of springs in the desert, like the gush of living streams amid burning sands. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." "He that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

There are men and women in the world whose presence is a blighting curse, who scatter desolation and death on all the circle around them; but when they are once converted to God, and have received the living water which the Saviour gives, when from their souls flows forth a tide of blessedness and peace, then they become like wells of water, and around them cluster all blessing and blessedness, fruitfulness, health and peace. How many a soul there is to-day, barren and sterile in a dry and thirsty land, who might be made a fountain of blessing, sending forth living streams to flow through desert wastes. They have only to come to the Lord Jesus Christ, believe the words which He has spoken, accept the gift which he bestows, receive the Holy Spirit, and then their new life shall grow glad and bright with joy unpeakable, and in its brightness others shall rejoice, and give glory to God for the rich gifts which He has bestowed.—*The Christian.*

The Council of the Congregational Union of England and Wales lately opened its annual assembly at the Lincoln Congregational Church. Many matters of important action taken, but perhaps the most important action taken was looking towards the recognition by the union of women as accredited ministers. The report of the General Purposes Committee included the question of the recognition of women as accredited ministers, upon which the following resolution was passed by a majority vote: "That the joint meeting of the General Purposes Committee and the Settlements and Removals Committee, having considered the question of the recognition of women as accredited ministers of the Congregational Union of England and Wales, recommends the Council to admit women as accredited ministers of the denomination, provided always that they qualify under the schedules relating to the recognition of ministers." The resolution was agreed to without discussion.—*Episcopal Recorder.*

NOVEL READING.—It is ascertained that in New York City, during the last year, the whole number of volumes issued to readers from the Mercantile Library, was 177,936. Of these, 108,804 volumes were novels! Now, we wish to remind you that probably for the largest proportion of these readers, the comparatively young persons, may it not be feared that the kind of reading, correspondingly light and fictitious, or unreal and false ideas of life and of human responsibility, of virtue and of truth, of religion and all noble principles, are early given; and that the legitimate fruits are seen in the easy morality, the fraudulent business courses, and the flagrant crimes that are alarmingly multiplying every year! All this, too, is more and more seen in what has been deemed the cultured classes. May not the starting steps for these fearful things be often found in the reading which the young man or woman has? If so, what a call there is to beware!—*United Presbyterian.*

#### SUMMARY OF EVENTS.

UNITED STATES.—President Taft, in a message to Congress, has asked for an appropriation of \$50,000 for research work in reference to the cause of cancer. The State Department of Agriculture has just issued a bulletin from a comprehensive treatise on the growing of potatoes in Pennsylvania, as has been completed within a month, and in the cities the work is limited to fifteen days. It is expected that some of the returns from the cities will be received as early as the first week of the Sixth Month. But the exact population of the entire State will not be determined before some time in the Ninth Month.

A despatch from Washington on the 10th says: "Halley's comet was seen here to-day for the first time, about 4.30 o'clock in the morning. In about three weeks, when the comet will be visible to the naked eye, it will rise two hours and forty minutes before the sun. Popular apprehension regarding harm to the earth and its inhabitants during the visit of the comet to this portion of the universe is unfounded, according to a statement, issued to-night by Willis L. Moore, of the U. S. Geological Survey. The tail of the comet, though with a very fine earth probability, will pass very near to the earth, but will probably be noticeable only as an absolutely harmless luminous trail of dust. It may produce electrical and magnetic effects that can be detected only by self-recording instruments."

In a recent address before the American Society for the study of alcohol and other drug narcotics, Dr. Frank Woodbury stated that alcohol was the greatest cause of insanity in Pennsylvania is now supporting in nearly thirty hospitals more than sixteen thousand indigent insane," said Dr. Woodbury, "very large portion of whom owe their unfortunate condition directly or indirectly to the toxic effects of alcohol." Doctor Woodbury returned a few days ago after a tour of inspection and study of the hospitals for the insane in the seven cities. During his tour he inspected the institutions of the seven cities, and studied the general conditions in the tropics. He declared that the general belief that the use of alcohol is beneficial in warm climates is erroneous, and that because of this indulgence the inhabitants are mentally and physically being ruined. Dr. De Lancey Carter of New York stated that two hundred thousand inebriates die from the effects of alcohol in this country every year.

A bill has recently passed both branches of the Legislature of Maryland intended to disfranchise the negro so far as State and local elections are concerned. Governor Crothers has announced his intention to veto it. The storage battery devised by Thomas A. Edison has been tried lately in New York City with great success. The experiment was made with an ordinary trolley car which ran an average of 60 miles per day at a daily cost for electricity of less than five cents. Only one charge per day was required, and although the car had run fourteen hours it still had energy enough for twenty miles more. From this invention of a practical, powerful, economical storage battery great things are expected.

Dr. Neff, of the Department of Health, has advised that children in the public schools in this city should be examined to see if they are affected with the disease the eyes called trachoma, of which it is said fifty thousand cases have been found in the schools of New York. It is stated that trachoma, which affects the eyes in this country by inheritance, has invaded the schools of New York to such an extent that an alarming epidemic now confronts the school authorities in that city. Many schools have been closed, and it is to prevent such conditions in this city that Doctor Neff advised the committee to adopt some precautions. Dr. Campbell Posey, of the University of Pennsylvania, will have charge of the investigation.

A meeting has lately been held in Little Rock, Ark., of nearly a thousand delegates, composed of school teachers and men prominent in the cause of education. This meeting was held in connection with the General Education Board which has for its objects: (1) The promotion of a practical farming in the Southern States; (2) the development of a system of public high schools in the Southern States; and (3) the promotion of higher education throughout the United States. The board has assisted in the establishment of one thousand high schools in the Southern States during the last ten years, and five million dollars have been raised by the people for building the schools and equipment.

FOREIGN.—A despatch from London, of the 7th instant, says: "The four nations in committee by a vote of 339 to 237. This resolution declares it expedient that the House of Lords be disabled by law from rejecting or amending a money bill, but that any existing rights shall not be taken to diminish or qualify the existing rights of the House of Commons."

A despatch from Berlin on the 10th says: "At least one hundred and twenty thousand Swedes and Russians took part to-day in the most impressive demonstration ever held in Berlin in favor of suffrage reform in Prussia." There was no rioting.

Dr. Josef Gans, living in Vienna, Austria, has invented a camera of long distance photography by which pictures can be reproduced at any distance by the telegraph. He has received a patent in Austria for an electrical device for preventing accidents on electric railways.

A despatch from Santiago, Chile, of the 5th instant,

says: "The Trans-Andine Railway tunnel was opened to-day with the passage through of a train of the Chilean and Argentine commissioners and representatives of both countries. The tunnel is 10,000 feet long, and crosses the sea level, and links the cities of Chile and Argentine commercially. It is five miles long and affords direct communication between Valparaiso and Buenos Ayres. Heretofore winter travel has been compelled to go round by the Strait of Magellan, which means a cold and stormy voyage of railway tracks are built up the mountains by the use of 'rack sections,' or zigzags as they are called. El Navaro, which is 5,325 feet long, is the first steel viaduct, they cross a tremendous gorge of second tunnel, which is 15,195 feet long. On the side the mountains fall so rapidly that it was necessary to build a series of screw-shaped tunnels described as 'switchbacks.' The aggregate length of the tunnels is 27,840 feet long and dropping 2,762 feet in that distance. The aggregate length of the switchbacks is 27,840 feet. The journey between Buenos Ayres to Valparaiso in Chile may be made now, said, in thirty hours.

#### NOTICES.

NOTICE.—Philadelphia Yearly Meeting convened the Meetings—held at Fourth and Arch Streets, Philadelphia, on Second-day, Fourth Month 10th, 1910, to A. M. The Meeting of Ministers and Elders will be at the same place and hour on Seventh-day preceding.

THE YEARLY MEETING'S COMMITTEE extend a invitation to the younger members of our Yearly Meeting (not excluding those who attend the after-meeting at Fourth and Arch Streets, Philadelphia) next First-day the 17th inst. at 3.30 o'clock.

WESTWON BOARDING SCHOOL.—The Spring opens on Second-day, Fourth Month 25th, 1910. P. should arrive at Westwotton Station not later than that afternoon.

WM. F. WICKERSHAM, Principal, Westwotton, Pa.

WESTWON BOARDING SCHOOL.—The stage will run trains leaving Broad Street Station, Philadelphia, 6.48 and 8.20 A. M.; 2.50 and 4.32 P. M. Other times will be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chest: Bell Telephone, 114A. WM. B. HARVEY, Supt.

FRIENDS' LIBRARY, No. 142 N. SIXTEENTH STREET will be open from two to five P. M. only on Second Third, Fourth, Fifth and Sixth-days of Yearly Meet week; on Seventh-day it will be open as usual from nine A. M. to one P. M.

The following new books have been recently added to the Library:

The Quaker in the Forum—A. M. Gummere. My Life in China and America—Yung Wing. Going Down from Jerusalem—Norman Duncan. The Spirit of America—Henry Van Dyke. The Great Lakes—J. Curwood. The Himalayas—Sven Hedin. The Heart of the Antarctic—E. H. Shackleton. Life of Jas. Robertson—Ralph Connor. Life of J. Bevan Braithwaite—His Children. Fifty Years in Constantinople—Geo. Washburn. S. E. WILLIAMS, Librarian.

DIED.—Suddenly, of heart failure, on Second Month 10th, 1910, at Deep River, North Carolina, JOSEF POTTS, son of Joseph K. and Sidney Potts, of Philadelphia, aged seventy-five years.

—, at her home in Haddonfield, N. J., First Month 21st, 1910, LEVINA E. McLAUGHLIN, widow of James McLaughlin, in the eighty-eighth year of age; a member of Haddonfield Monthly Meeting of Friends. She was concerned to obey the Scripture injunction: "Be ye not forgetful to entertain strangers," and in view of the sacrifice of her time and substance in so doing, we trust that the language may be applicable to her: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." —, at Moorestown, N. J., on Second Month 25th 1910, JOHN ALLEN DeCOL, son of Ruthanna L. and the late Daniel DeCol, in the thirty-sixth year of his age. "Blessed are the pure in heart for they shall see God."

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

# THE FRIEND.

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## Philadelphia Yearly Meeting.

Philadelphia Yearly Meeting of Ministers and Elders held its first session on the 10th inst., during which a helpful exercise preceded for the welfare of the body, and of individuals composing it, and the business transacted under a weighty and harmonious feeling. The meeting adjourned on the afternoon of Fourth-day, the 20th inst.

The Yearly Meeting convened on the 18th inst. under a solemn covering. Reading minutes of the Meeting for Sufferings was taken up, which showed that it had been gently occupied with the consideration of various subjects affecting the welfare of the body.

An address to President Taft had been prepared by a committee with the concern to encourage him to use his efforts in promoting international peace, through the help of the Hague tribunal, and the lessening of military and naval armaments, and pointing to the opportunity which the United States might now properly embrace of setting an example in this direction to the nations of the world. This address was forwarded to him at Washington and was acknowledged by his secretary, who promised that it should receive his attention.

New trustees to hold the title to the meeting-house lot at Charleston had been appointed, to whom the surviving Trustee had made a transfer of the property under legal advice.

A Committee had been appointed to have an interview with Governor Fort, of New Jersey, with the desire of strengthening his hands in the maintenance of order and the suppression of vice in one or more of the cities of New Jersey, whose report showed that in an interview with him the sympathy and encouragement of Friends with his efforts had been favorably received.

A Committee appointed in reference to the care of the records of our meetings, made a report proposing a change in the additional query relating to that subject, and

also the appointment of a standing committee which might assist Monthly Meetings in case of need. An appointment of four Friends for this purpose was subsequently made.

An appropriation recommended by the Charleston Trustees had been made of \$800 for repairing the meeting-house at Mill Creek, Ind.; also an appropriation of \$85 for repairing the meeting-house at New Hope, N. C., and one of \$500 for repairing and enlarging the meeting-house at Cedar Grove, near Woodland, N. C.

The report of the Book Committee showed that an unusually large number of volumes had been sold during the past year, due in part to the publication of two additional volumes of Quaker Biographies, the series now consisting of three volumes. About forty copies of the recently published "Principles of Quakerism," had been given away for circulation among those under our name in one or more of the Western States, and a number of appreciative acknowledgments of it had been received. The Committee called attention to the treatises on special subjects, as Oaths, War, Capital Punishment, the observance of the First-day of the week, the use of intoxicating drinks and on Theatrical Amusements, which have proved useful in disseminating a knowledge of our principles and testimonies on particular occasions.

The Committee to assist the Doukhobors in Canada had given substantial help to a settlement of them at Petrofka, by maintaining a school for their children, where elementary branches are taught, and where they have the opportunity of learning the English language. This settlement consists of those who have withdrawn from the community system, and are independent of the control of Peter Vergin, whose influence has been exerted against the establishment of schools among them. Our Friend, Benjamin W. Wood, removed to this neighborhood last autumn with his wife and one son, and has been engaged in teaching this school, with the assistance of a woman teacher, who has charge of the primary scholars.

The report of the Trustees of the Charles Willits' Legacy showed that they had issued the *African's Friend* monthly during the past year, an average of 2600 copies being sent to Liberia for distribution and 2825 to persons living in the Southern States.

A proposal to participate in a movement on behalf of peace, which had been referred to the Meeting for Sufferings last year, had received consideration, but way had not opened to take part in it as proposed, information of which had been furnished to the Yearly Meeting held in New York City and also that held in Poughkeepsie, N. Y.

An important work performed by the

Meeting for Sufferings has been the revision of the Discipline. This had occupied the attention of a Sub-committee for several months; a synopsis of the changes proposed and of the new matter which had been added had been prepared, in order to give to the Yearly Meeting needful information. This synopsis was read, and a general approval of it and of the work of the Meeting for Sufferings was expressed. The revised Discipline was adopted, with the understanding that it should also receive consideration by the Yearly Meeting of Women Friends. The preparation of a definite minute on the subject was postponed until they had examined it.

WHO SHOULD PLAN A MINISTER'S SERMONS FOR HIM?—Who should tell him what to say to his people? Are these questions that need to be seriously asked? Is it necessary for the man of God who is living an ever-deepening life in Christ, searching out through the fresh experiences of every-day the unsearchable riches of the Christ-life and of the Book that reveals that life and the Father's will, and who is entering unselfishly and deeply into the hearts and individual needs and experiences and problems of the people in his charge,—must such a man have a little outline of what he ought to say to his people about God's Truth, neatly blocked out for him and delivered to his study, by mail, week after week? God forbid! Can you imagine Paul or Barnabas, Peter or Stephen, sending his subscription price to Jerusalem or Antioch for his sermonic outlines in preparation for the preaching that lay ahead!

When a man dares to enter upon the work of breaking the bread of life to needy souls, let him pledge himself to his Master, in solemn consecration, that he will offer to those who look to him for a life-giving message, not a warmed-over rehash of suggestions that some other man has put together, but such Truth, revealed by God to his own heart, as he believes will help his people in view of his intimate, loving knowledge of his people's own individual needs. Such a minister will not be interested in what some other man, remote from himself and his people, thinks he ought to say about a given passage of Scripture; and he will turn indignantly from any suggestion that he should cultivate such an interest, as an unworthy attempt to emasculate his message and destroy his rightful place before God and men.—S. S. Times.

SUFFERING should always be preferred before sinning.

NEVER forget that the Lord Jesus knows all you think of Him, say about Him, and do for Him.

## A Narrative of the Life of Edward Chester.

BY HIS WIFE.

He was religiously inclined from his youth, having his conversation then mostly among the Baptists. About the seventeenth year of his age, his father died intestate, and his mother, who was a religious woman, committed the care and management of her business to him, which he readily undertook for her, and for twelve years conducted it with so much diligence and faithfulness, that he improved the estate and left her more for her other five children, all younger than himself, than their father could have given them if he had made a will—a good example to young men thus circumstanced.

When he was about eighteen years of age, he joined in communion with the Baptists, and was held in such esteem by the chief of them, that I, who then frequented their meetings, have heard them say, he was likely to be a teacher among them; and they would often be putting him forward to exercise his gift, as his manner of speaking was; but I heard him say, he waited for a stronger and more powerful impulse on his spirit. Sometimes through their importunities he undertook it in their private meetings; but it brought trouble upon him and an exercise of mind, for he was not satisfied with the outside of religion. His spirit travelled after the enjoyment of the substance; an hunger being begotten in him after that bread which comes down from heaven, and a thirsting after that water that springs up to eternal life, and was to be set open as a fountain to wash in, from sin and from uncleanness.

Whilst his mind was thus exercised with desires after the Lord, He was graciously pleased to manifest Himself to him in love and with power, so that I have often heard him say he was convinced of the blessed Truth by his own fireside, as he sat alone bemoaning his condition, and crying to the Lord for power to overcome those sins which secretly and so easily beset him. Under this exercise, the doctrine of the cross of Christ was opened to him by the illuminating Spirit of God, by which he clearly saw and was fully satisfied that the way to know and witness redemption and salvation from sin was to take up the daily cross, that which crucifies us to the world and the world to us, and which crucifies the flesh with the affections and lusts, and thus to follow the Lord Jesus Christ. When the sense of this was imprinted on his mind, he cried within himself: "Alas! have I been a professor of religion so long and have not yet known the power of the cross of Christ? Have I read the Scriptures so often and have they been to me all this time but as a sealed book?"

Some little time before this, he heard of a people in the north of England who professed the light and inward manifestation of the Spirit of Truth to be their guide and teacher; and he felt a strong desire to know them. Providence so ordered it, that John Askew, a Friend, of London, brought a young man to his house, whom he since thought was Richard Farnsworth, with whom he had a conference, to his great

satisfaction; and expressing a wish to have more acquaintance with this people, then in scorn called Quakers, many of them afterwards called upon him. His heart being opened by the Lord, his house was opened also to receive and entertain the servants of the Lord, at a period when they could hardly get entertainment in some places for their money.

Now that he gave up to follow the Lord, it pleased the Lord to bless him both inwardly and outwardly; he was increased in the things of this world, and grew in the knowledge and obedience of the Truth, and was enabled to suffer for it, both in the spoiling of his goods and the imprisonment of his body. For being brought before the justices in Oliver Cromwell's time, for bearing his testimony against the oppressive burden of tithes, and not having freedom to pull off his hat to them, he was committed to prison for it, and was the first Friend that was sent to Bedford jail on Truth's account.

He has often since been a prisoner, but not long at a time, for being beloved by most who knew him, both justices and others, because of his innocent life and peaceable and loving behavior, his neighbors were always uneasy when he suffered. One of his persecutors became so much so, that he went from justice to justice to get him discharged, and would not come home without him, so mightily did the Lord work for his deliverance. But he always came forth clear in bearing his testimony, through the Lord's assistance, to whom be the glory.

About a year after his conviction, which was in or near 1654, [he says:] "It pleased the Lord in his tender love and great compassion to my poor soul, to beget in me also a sense of my want of a right knowledge of a Saviour, to save and preserve me from my sins. Through the Lord's mercy to me, I could read the Holy Scriptures and was pretty well acquainted with the literal sense; yet I found I wanted the knowledge of that which could give me power and strength to fulfil them, which I saw to be my duty, and that without it I was not fit for the kingdom of heaven. This brought a great exercise upon my mind, and I may truly say, by night on my bed, I sought Him whom my soul longed after, but I knew not where to find Him. I passed nights of sorrow for my misspent time, though I had never been addicted to gross evils, having had my education amongst a sober people. In this state the Lord was graciously pleased to hear the cry and regard the panting of my poor soul, which had breathed after him, even in my tender years. Blessed be his great name; He appeared in the needful time, and turned my mind inward to his Holy Spirit, through the powerful and effectual preaching of the then contemptible people called Quakers."

By this time meetings were settled at Market Street, at Sewell, and at Dunstable, where my dear husband and I were two of about twelve, who for some time met together, till the Lord increased our number. But not one of those twelve, who first sat down there to wait upon the Lord, now remain but myself only, the rest having laid down their heads, I hope, in peace with the Lord.

After our little company was soon increased, we still sat together for that part in silence, not having a word amongst us for several months. Some a ministering Friend was sent by us to visit us with a living testimony, which we were encouraged to wait upon the and directed where and how to wait, to find Him and be accepted of Him, the Lord's presence and power being we waited for, blessed be his name; He sent us altogether empty away; sometimes we waited long, before He forth in his tendering power and con love; which, when it did break forth, brought true humility and tenderness and in us a strong desire and cry after the same. And I can truly say, it was a good day, for the blessed Truth prevailed and prospered.

After we had thus walked together several years in the profession of the blessed Truth, my dear husband and I took other in marriage, on the nineteenth of Month, 1663. Being the first who were married amongst Friends in our meeting, in this county of Bedford, that we had known of, we had no track to follow, and that order which is now established amongst Friends was then wanting. Wherefore we took each other in a public meeting, and a certificate thereof signed by about six Friends of the meeting, and we joined in which, through the Lord's assistance, called us to love and to be faithful to each other until death.

In the year 1665, it pleased the Lord to bring my husband forth in the ministry, declaring what He had done for his setting forth the great love of God to raise and exhorting all to come unto and persevere in the blessed way of Truth, that they might inherit everlasting life. And truly his plain testimony made such an impression on the people, and produced such tenderness in them, that the remembrance of it rests in me with great satisfaction. From that time forward, as the Lord by his constringing I drew him forth and gave him utterance, he labored in the service of Truth, and had great travail of spirit, more especially for the meetings to which he belonged—Market Street and Sewell—where his service mostly lay. Sometimes he had drawings to visit Friends in other meetings, but always felt a care that he might not make that little dispensation of the Gospel, as he used modestly to call, which was committed to him, chargeable on any. He was also much concerned for the recovery of those who professed the blessed Truth, and yet walked disorderly or not according to it. His tenderness and love to me I want words to express; but this I can with good assurance say, we were true hearts meets to one another, and our love increased to the last, for it stood not in natural affection only, but was grounded in that which endures forever. When the period of our separation drew near, this made me desirous to be thoroughly resigned and kept subject to the Lord's heavenly will, for therein only could I be comforted in parting with my dear husband, considering that my loss was his greatly desired gain; even that he might be in full fruition of Divine love in th

only mansions, "Where the wicked go to trouble and the weary are at rest." I used to be the name of the Lord, who now I call as formerly hath made in measure things easy and bitter things sweet.

In his last sickness he uttered many comble expressions, though it was difficult for him to speak. He would often say, "I know more of the love of God than he could guess, and he much desired stillness and content, saying he knew the worth of a quiet habitation. I felt him in that love of God which surpasses the love of all things below, in which we were joined together by the Lord, and in the same love the Lord pleased to separate us, by taking him from himself, on the twenty-third of the fifth Month, 1707, in the seventy-fourth of his age. And now my desire is that I should the children he hath left behind him, to follow him in that strait and narrow way, which we took delight to walk in, until we arrive at our journey's end in true peace in the Lord.

It was upon my mind to write in commemoration of the Lord's gracious dealings, and remembrance of his goodness to us in our earlier years. How He shed abroad his love in our hearts when we were but young, which drew us to love Him again, and not to think of anything too dear to part with for his name and Truth's sake. Surely we had good cause to say, He remembered the kindness of our youth, when we followed Him in a land that was not sown, through briars and thorns. Heerto He hath been the support of our youth and the stay of our old age, and hath loved my dear companion to become more in a conqueror, through Jesus Christ who led him, and that it may be so with me also, and with all those who love the Truth sincerely, is the earnest desire and fervent teaching of my soul to God.

ELIZABETH CHESTER.

DUNSTABLE, First Month 31st, 1708.

LOYALTY to Christ demands of us the utmost of sincerity and truth in all our living. God desires truth in the inward parts. Yet are there not men who claim to be Christians and are living a lie? There are lives that are honey-combed by all manner of unfaithfulness, dishonesties, injustices and injuries to others and by many secret sins. What does the lesson of loyalty to Christ have to teach us about these things? Are covered sins safely hidden? Are they of us still forever? Oh, no; be sure your joy in will find you out. The word is not, "Be sure your sin will be found out." It may not be found out in this world, but it will find you out." It will plague you, spoil your happiness, make your life wretched. What shall we do about these wrong things we have done? A life of loyalty to Christ means a life that is white, clean through and through. None can build a beautiful, shining character on covered sins. Joy is part of a complete Christian life, and no one can be joyous with sins concealed in his heart.—J. R. MILLER.

You will never continue in the practice of a self-denying duty, except the Holy Spirit continue to work in you.

"The work which we count so hard to do He makes it easy, for he works too; The days that are long to live are his, A bit of his bright eternities, And close to our need his helping is."

### The Pity of It.

[Although we cannot expect the spirit which pleads for and prepares for war can be cast out by anything short of the effectual working in the heart of man of the Prince of Peace, yet it is cordial to our feelings to see such an editorial as the following published by a leading periodical in New York City—*The Independent*—which brings to view some objections to war which may appeal to all.]

The miserable folly of the system of war which holds in terror the nations of the civilized world is evident in the article on "Australian Defense," by Dr. Burgess. Australia does not want to fight, has no thought of attacking anybody, but is terribly apprehensive that Germany or Japan will some day pounce down on the coast, capture the unprotected cities, and burn them or demand a big ransom. Accordingly, first, Australia will build and command its own squadron, one armored and three unarmored cruisers, six destroyers and three submarines. How easily they would be captured if Japan or Germany were to send that way a really respectable fleet! Then these thirteen—yes, thirteen, vessels, will require 23,000 men to man them, taken out of productive industry, and supported in busy idleness at a cost of \$3,750,000 a year to be raised by taxation, while the thirteen vessels will hardly last ten years before they are obsolete or worthless. Then, next, Australia must create an army of militia, every male citizen of military age compelled to join it, and to give ten or twenty days every year to military training. Thus not only are the 23,000 men of the fleet taken out of the productive and taxpaying population, but from two and a half to three and a half weeks of working time is taken out of the year of the most active workers. But this is not all. The young boys in school are to train half an hour every day to learn how to fight, and boys from fourteen to eighteen years of age will be organized in battalions and trained for sixteen days in the year, this to be increased after the age of eighteen. That is, boys are to be taught to be soldiers, fighters, to learn the military taste of war, and all out of fear of some other nation that is equally afraid that it will be attacked. It is a most unfortunate condition, utterly unchristian, but supposed to be a sort of national insurance, and therefore worth while. It is all a burden, a nuisance, a terror, an obsession; and the most important duty of statesmen is to see to it that it comes to an end, and speedily. Then our squadrons can go to the scrap heap, and we can close military and naval academies and let the boys learn some productive industry, and spend our taxes for the public benefit.

There are two things you never want to pay attention to—abuse and flattery. The first can't harm you and the second can't help you.—Selected.

EXPRESSIONS UTTERED BY EZRA COMFORT, SENIOR, DURING A LONG PERIOD OF ILLNESS IN 1810, A FEW YEARS PREVIOUS TO HIS DECEASE.

"The state of the self-whole and self-righteous is one of the worst states a man can arrive at. It is easier to convert a highwayman than to convince one of these of his error. The time will come when all their excuses will only add to their condemnation. It will be with them as it was with one we have an account of, who no doubt stole into the marriage chamber of the king's son; when he was questioned he stood speechless and condemned. For it will be testified I have long waited, I have knocked till my head has been wet with the dew and my locks as with the drops of night. There is not a son or daughter of Adam that has any ground to plead excuse, for all have had the light and might have seen the way for themselves. I think I have seen as clearly as I ever saw anything with my outward eyes for many years past the path that the humble Christian traveller has to walk in. I think it is one of the most beautiful subjects the human mind can contemplate, to view the first movings of those who are following their blessed and Divine Master,—how they move on step by step. I have compared it to a ladder with the foot standing on earth and the top thereof reaching to Heaven."

At another time he said, "I have seen that our gracious Redeemer has a church on earth, and I have been permitted to join with them; and I earnestly wish that church may be kept clean and unspotted from the world that it may be fit to be presented to the Lamb."

"The incomes of the love of God have been such as to overbalance my pains and allay them so that my soul has rejoiced. Whether life or death may be my lot, I feel content. Will not the Judge of the earth do right? As the heavens are higher than the earth, so are his ways higher than our ways and his thoughts than our thoughts. I have been favored to see a little into the excellency and glory in heaven, a soul-ravishing prospect it was. Whether I shall be permitted to join them now or not is much hid from me."

"I cannot help mentioning what a pity it was that the wise men of the east who saw the star and followed it for a time, turned aside to enquire of the great men of the world where the young child should be born. In so doing they were perplexed, for one cried one thing and others another. But when they returned the star appeared unto them and they rejoiced. I think I have seen this to be the situation of too many in the present day; they turn aside to enquire of the wisdom of the world and thereby miss their way."

At another time to a friend sitting by him, he said: "I am glad to see thee; there is a remnant to whom I feel my heart nearly united. I have at times felt such a flow of love toward them since lying here, that I thought if my strength and voice would have permitted, I should have been glad to have

seen them assembled in my room. But I am content if they will but keep close to that light that has manifested itself unto them,—it will preserve them in all times of trial and distress and finally lead them up to the city of God." Again he said, "I have been dreaming that I saw a company of the angelic host coming to me. I was in hopes when I saw them that there would be something done for my relief. I did not request them to build me a house in the land of Shinar, but I wished them to build me a little tabernacle as a covert from the heat and storms; but they left me. Then I remembered that there was no such thing to be this side of heaven. I awoke and felt my inner man strengthened and renewed."

A young woman came in and sat by him. He said, "Since I have lain here my gracious and Divine Master has been with me, and given me a comfortable hope that when I depart I shall be mercifully assisted or carried into heaven, where there is no more distress, but all is happiness, life, and love. Now, dear child, let me tell thee it is impossible to become heir of two kingdoms; most assuredly where there is *no cross* there is *no crown*."

Again a young woman came in and sat by him; he said, "Dear child, if I should never see thee again in mutability strive with all thy heart to serve thy great Creator, — and then He will discover all the byways and crooked paths, and will finally lead thee up into the realms of everlasting peace."

"I have seen as clearly as if they were before me and I could see them with my outward eye, that there are thousands and tens of thousands out of all kindreds, nations, tongues, and peoples, who are going up to the mountain of the Lord, and the prayer of my soul at this time is that they may hold out through all unto the end, that their faith may be kept; that one of their stakes may not be broken, nor their cords loosed, till they ascend up the mount even to the City of Zion, where we shall all unite as brethren and sons in the redeeming love of the Lamb. These are they who have known their swords beaten into ploughshares,—which is their nature brought into a cutting, teachable state; and their spears into pruning hooks— which is a state of industry—doing what is required of them to do."

Again a friend coming in and sitting by him, he said, "The word of the Lord came to the king by the mouth of his prophet formerly, saying, "Go slay Amelek and utterly destroy them; save nothing alive, neither oxen nor sheep, but utterly destroy them." He was not to partake of any of the spoil of that old evil nation, whom the Lord declared he would have war with, until he had utterly destroyed them. Now it appears that the king went, but did not attend to the command, but from his own testimony *for fear of the people*, he spared the best of the spoil, and saved old evil Agag alive. Now, my dear friend, I had no prospect of mentioning these things when thou came in, but they arose with such weight upon my mind I thought I could not feel easy without mentioning them to thee in order that thou might examine closely and see if there is not yet something that thou hast reserved and

kept alive for thyself that ought to have been slain. The Divine Master requires our wills to be wholly given up to his will; there must be a reducedness of self. Our will, which is the old sinful nature, must be slain. Now, dear friend, I do not mention these things in order to discourage thee, for I feel that I love thee. But I mention these things to encourage thee that thou mayest come forward aright in thy appointed allotment. It is a great thing to go forward in the work of the ministry; I remember how it was with me in my first appearances; my soul was often bowed in supplication, which occasioned many tears, that my offerings might be of his putting forth. Now, dear friend, if thou shouldst find nothing in these remarks worth thy consideration, let them go, but I felt them so to impress my mind when thou came into the room, that I believed it right to mention them. From the impressions that have attended, I am induced to believe that there is something of that old sinful Agag nature within thee yet that ought to be slain, which hinders thy getting along."

"I have often thought since lying here what a dreadful situation those must be in who have been living as without God in the world; they have nothing to support them, when those who have been striving to serve their Divine Master have nothing to spare. I know it is a great attainment to have our wills always in subjection to the Divine Will, but we ought to strive after this attainment. . . . Not my will but thine be done." But O, how absurd it is for any of us in our supplications to pray that his will might be done and we at the same time living in the gratification of our own wills."

"Now, dear friend, the Lord in the riches of his goodness, has extended a merciful visitation to thy neighborhood and has mercifully brought some of you in good measure to forsake the evil of your ways. You are very near to my best life, and the travail of my heart has been that you may be preserved in great watchfulness and humility, for in this your happiness depends. Now, dear friend, since thou hast been sitting here I have felt a strong desire that thou may be preserved—that thou may neither run before thy guide nor lag behind,—not do as some others have done, supposed they have attained to this and arrived to that state and are ready to say to their brother: "Sit thou here, for I am more righteous than thou; yea, and some are ready to set up their post beside the Lord's post. O how different is this state from that of the humble traveller who goes bowed in great humility, eyeing that straight and narrow path by the light, and striving to keep in it, for there is a glorious highway cast up for the true, humble traveller to walk in, that the vulture's eye (those that are full to their own wisdom) hath never seen into, neither has the lion trod thereon,—that is those that are in their own selfish strong wills. No, verily these have never seen into that glorious highway, nor ever will, which is cast up for the humble redeemed one to walk in."

After this spell of illness he so far recovered as to be enabled at times to attend his own meeting, in which he was frequently favored in lively testimony. Toward the close of the

year 1819 he was again taken ill. He departed this life on the 15th day of the Month, 1820, in the seventy-third year of age. His remains were interred in the burying ground at Plymouth Meeting, Pennsylvania.

### What Men See.

It depends upon what we see in life whether we go up or down, are depressed or elevated on to honor or ruin. It is all according to what we see.

"Two men looked out through prison bars. The one saw mud, the other stars. Men see what they look for; men become what they look at; we are transformed good or ill by what we look at. Beholding in a mirror the glory of the Lord, we are changed into the same image, from a lower degree of glory to another."

"In the year that King Uzziah died I saw also the Lord." When a king dies it is a great change—some lose their appointments, others gain. It is never good to stand upon calamity alone, Isaiah saw the Lord king; he saw also the living God. So it is we. We see death, that is only a passing show; we may also see the Lord and He never pass away. Death is an accident; the life of God is permanent. We disaster, wind storms, hail storms, brimstone storms, devil storms. We are sad if we see death; it is our privilege to say, "I saw the Lord."

"Change and decay in all around I see;  
Oh, Thou, who changest not, abide with me."

We see change, the world passeth away. We may also say, "He that doeth the will of God abideth forever."

Oh, the changes! You marry; you leave your home; happy if you may say, "I saw the Lord," the creator of the home, the sustainer of the home, without whom it is no home. He alone is able to put honor upon the sanctities, the sacraments of love. Happy wife, happy husband if you can say "I saw also the Lord."

Glance at the doctrine of discipline. "Many as I love I rebuke and chasten." O to the great parade, look at the adult population of heaven, look in their faces, at them questions.

"I ask them whence their victory came. They with united breath ascribe—their conquests to the lamb; their victory to his death." An anchor is made to hold; a saint is made to endure. Look at that anchor hanging at the bows, all mud and seaweed and slush. It is not a thing of beauty; it is not gilded or adorned with ribbons.

"When you see me" says the anchor, "you do not see me at my best; think of me as grip the ground; hold on, hold all, hold on. Look not at the storm that howls; look also at me." Every adult soul in heaven has been tried, and by discipline has been made holy. Called and chosen and faithful, they endured; they looked at the calamity; they also saw the Lord!"—H. F. MILLER.

I BELIEVE in the utter inability of any human being to work out his own salvation without the constant aid of the Spirit of grace.—DANIEL WEBSTER.



## "HE BRINGETH THEM."

PSALM CVII: 30.

od guides across the trackless sea  
The children of His love;  
he wild winds gather round the ships,  
The clouds are dark above,  
but He keeps watch through all the night,  
and they are safe as in the light.

Huge waves beat on them in the storm.  
Yet they may calmly sleep,  
Who know His stars are overhead,  
His wonders in the deep;  
Through rising winds and lifted waves  
He stretches forth the hand that saves.

God's ocean is so large and wide.  
Their spirits are dismayed  
When the wave-mountains shut them in,  
Or rushing hosts invade;  
But they cry out amid their fear,  
And God's "Fear not" rings brave and clear.

And then they know their Father nigh.  
The stilled waves chant a psalm;  
His "Hush!" falls on the people's hearts,  
He makes the storm a creed;  
And they who were by dread oppressed  
Are gently soothed to sleep and rest.

But ay, through stillness and through storm,  
Some leagues are daily won;  
Alike in sunshine and in gloom  
The homeward-bound sail on,  
And near, with every sunset's fire,  
The haven of their hearts' desire.

And they all find a tranquil sea  
Awaiting them at last,  
God makes them glad with quietness,  
And all the storms are past.  
O sailors over life's rough main,  
Remember, and take heart again.

MARIANNE FARNINGHAM.

## The Library of God.

The Library of Congress has lately received, as a gift from China, a complete set of the great Chinese encyclopedia, the "Fu Shu Tai Cheng," completed in more than five thousand volumes. The library's Chinese collection already numbered more than ten thousand tomes, and his now one of the most notable in the world. The cry of the books is, "Give place that we may dwell." Every library must be enlarged. The British Museum in London covers acres and will cover more. Of the making of books there is no end. This is a fit and far-reaching fact.

Lady Powerscourt says: "Soon our tale shall be finished, and the history of our lives put by in the library of God, as an old volume of his faithfulness." The groaning selves of this library cry out louder than ever, "Give place that we may dwell." Remember, these are books, not booklets, not pamphlets, not abridgments, not selections. Shall I venture to call them autobiographies, revised and completed by angel dictators? Not in paper covers, but bound in durable binding, classed, catalogued and connected. Some born mud and died marble. Some born to the purple, and ended in disgrace. Some were carried to the temple, with two young pigeons, expressing the contents of the purse. Some soothed to the lullaby of a golden cradle. Oh, the number, the variety, the latitude, the longitude, the altitude! My brain reels under the burden!

As you enter the precincts of the British

Museum you see the notice: "Closed on Tuesdays and Fridays for the benefit of students." So, mayhap, we may find a similar notice in the great library of God—certain days only for students, the angels, still eager for knowledge, specialists, experts, men who dwell apart, who shine like stars.

What colleges for the training of heads of departments, massive, far-reaching, abiding—men endowed with governmental powers, subduing, ruling, uplifting. Is there ebb and flow? Races decaying, worlds dying; races rising, worlds re-born? Do these men see the drop of human blood slowly eating like a canker into the foundation timbers of the throne of the tyrant. Do they see the landslide which shall launch the name and glory into the stream that hurries to the deep sea of oblivion and perdition?

Even the study of this minor planet gives lessons to the devout in the small days of time.

Are these studies retroactive, are these journeys retroceding? What revelations all round, lifting the cover of the past and the future. Did Abraham see the day of Christ, did it make him glad? Did Jacob Behman hear the music on his dying bed, the music of saintly praise! What prevision, what foresight, heaven is near to the holy! The volumes in the library of God are freighted with his faithfulness. On the first page of each book we read: "Have I been a wilderness unto you, a land of darkness?" Have I failed, as to time, ability, resources? Have I forsaken, have I forgotten? Was it not just when, just where, just how, and how much? "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor. And he closed the book and gave it back to the attendant and sat down, and the eyes of all in the synagogue were fastened on him."—H. T. MILLER.

A DIARY OF THE COMET (According to calculations given by F. C., in *Christian Work and Evangelist*).—First Month 1st (1010) the comet was distant from the earth 127,000,000 miles. First Month 15th, Almost south of Mars, and near that planet. First Month 18th, Rises above the ecliptic. First Month 28th, A little north of Saturn. Second Month 3rd, Crosses Mars' path; speed, 1,284 miles a minute. First Month 7th, Crosses earth's path overhead, where earth was Tenth Month 19th; speed, 1,548 miles a minute. Third Month 27th, Passes behind the sun; distance from earth, 105,000,000 miles; now enters morning sky; crosses Venus' path coming. Fourth Month 1st, Distant 130,000,000 miles. Fourth Month 12th, Speed more than 100,000 miles an hour. Fourth Month 19th, Perihelion; nearest sun, about 60,000,000 miles; greatest speed, 1,878 miles a minute. Fifth Month 1st, Close to Venus in the morning sky; distant from earth, 63,000,000 miles. Fifth Month 6th, Earth crosses comet's path, where comet is due Fifth Month 26th. Fifth Month 9th, Comet crosses Venus' path in retreat. Fifth Month 10th, Comet distant from earth 33,000,000 miles and drawing nearer. Fifth Month 18th Comet passes the earth; nearest, 12,000,000 miles; comet's descending node, dropping below the ecliptic; comet makes transit of

sun's face, visible in Europe; earth plunges through comet's tail about now; comet re-enters evening sky. Fifth Month 26th, Comet crosses earth's path beneath, in retreat, where earth was Fifth Month 6th. Seventh Month 7th, Comet crosses Mars' path in retreat.

## Some "Imitators" of Christ.

There have always been two parties, those who have insisted that the real imitation must be a literal one, and those who have realized that such imitation is impossible after the age in which Christ lived, and have said: "The true imitation of Christ is the living in his spirit and having as fundamental principles of our own life the great laws of life that underlay his own." Francis of Assisi, of the thirteenth century, is as understanding an instance of this literal imitation as history offers perhaps, although all the monastic orders originated with this law in mind, and many saints tried to live in their day *exactly*, even to dress, as our Lord lived. "St. Francis," a rich man, sold all he had and became poor. He wore only a robe and sandals. He practiced absolute non-resistance and forgiveness of the enemy. He wandered about, as did Jesus, doing good to the poor. He had no place to lay his head, and he never had a coin in his purse. He, perhaps, more than anyone who has lived since St. Paul, has been the most Christlike of men in all outward semblance, as well as inward spirit. The ages, too, have crowned his life and revere it. It was lived, however, in a simple age, and in an economic system when food was sure even for him who trusted only. Tolstoy is the living instance of the attempt in our day to pursue this literal imitation. But it is only partial with him, because he has worked for his bread, not having placed himself as an itinerant prophet at the mercies of his fellows. But on the ethical side Tolstoy has made a strict and literal imitation. He practices and preaches non-resistance as did Jesus. He has boldly advocated the absolute forgiveness of the enemy, and he has here followed Jesus also. He devotes a certain portion of every day to the feeding of the poor, and blesses them with his own hands. He abjures patriotism, as did Jesus, in a Christlike practice of equal brotherhood to men of every race.—*Christian Work and Evangelist*.

THE KINGDOM OF HEAVEN IS WITHIN YOU.—If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it. And to work for it you must know what it is; we have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The kingdom of God is within you." And, being within us, it is not a thing to be seen, but to be felt; and though it brings all substance of good with it, it does not consist in that: "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost"—joy, that is to say, in the holy, healthful, and helpful Spirit.—JOHN RUSKIN.

### Letter of Richard Shackleton to a Bereaved Friend.

BALLIFORE, 15th of Eleventh Month, 1778.

*My Dear Cousin:*—It is not for want of thoughtfulness about thee, that I have been silent while thou hast been in trouble. Bare words are easily spoken; but to minister consolation, by words or any other mode, is not at our command. There is a treasury, a repository, but we do not keep the key of it. Thou knowest it to be so. It has been opened for thee by Him who keeps the key. He has fed thee out of it, and sustained thee with hidden manna. His love was always to thee, and his chastisements have been the stripes of a tender Father. Yea, I believe He will never leave thee nor forsake thee. Thou hast passed, and may have again to pass, and we all have had to pass through the gloom and horror of the shadow of death in respect to our near friends and relations; but the arm of God's power is sufficient, and it only is sufficient effectually to support and comfort our spirits in these trying hours. Look that way, my beloved friend, and let thy dependence be there. So shall these momentary afflictions work the end for which, with unerring wisdom, they have been sent, even to reduce and refine thee as pure and beaten gold, to fit thee for more fully coming up in thy several duties in this life, and prepare thee for a state of unmixed felicity in the next. In seasons of this sort of domestic troubles, kind friends and courteous neighbors are apt rather to overload with their visits; they mean to help, but they sometimes hurt by detaching the mind from a silent, solid waiting for the springing up of the well of true consolation. Many are strangers to the efficacious virtue which proceedeth from Him, the hem of whose garment we should industriously press through the crowd, that we may touch with a lively faith, and witness thereby a renewal of our spiritual strength. But as we become weary of such comforters, and retire to the Beloved of souls, pouring out our prayers and tears before Him, that He may be pleased to continue us and ours in his holy keeping and disposal, that He may correct us, but with his judgments and not in anger, lest He bring us to nothing; then He is pleased to speak peace unto us, and we see that it is in mercy and in perfect wisdom that we are thus tried and proved; so can bless his name who gives and who takes away at his pleasure, and an humble, dutiful acquiescence with his will possesses our souls. May this be, and I have no doubt but this has been thy experience, my dear cousin, and I rejoice in the belief that as thou becomes more and more sequestered, separated, and dedicated, thou wilt more and more feel of that substantial, everlasting good, which is superior to every possible calamity, whether public or domestic. In the fresh sense of cordial amity, replenishing my heart with endeared love to thee and thine, I dearly salute you and bid you affectionately farewell.—R. S.

VIVID and scriptural views of sin are essential to our forming a right estimate of the atonement.

### Science and Industry.

**A SENATOR'S ADVICE.**—If I had a boy today I would rather put him on an eighty-acre lot that never had a plow or an axe upon it than place him in the best government office in the land. Make your houses pleasant. Make them so attractive that your sons and daughters will love their homes better than any other place on this earth. Make the business of farming so agreeable that your sons will see that it is the most healthful and profitable occupation in which they can engage. Build good houses and buy good implements. Don't get an old cracked cook-stove, but put in a good range. In fact, have every convenience that you can, so that your wives and daughters will deem it a pleasure to perform their household work. In this way you can bring up your sons and daughters on the farm; but when you make the home repulsive, you drive them into clerkships and other menial positions, when they ought to be God's anointed lords of creation.—ZACHARIAH CHANDLER.

**A NEW USE FOR ELECTRICITY.**—New applications of electricity are being discovered daily, but not every new application is of as much interest or importance as one recently developed for purifying the air of reading rooms and other close places where large numbers congregate. The apparatus referred to is the ozone generator installed recently in the Chicago Public Library to purify or ozonize the ten thousand cubic feet of air that is forced into the main reading room every minute. After the installation of the ozonizing apparatus it was found that the main reading room was completely deodorized, the air being freed of that disagreeable and deleterious odor which for years had so thoroughly permeated all papers, books, furnishings, and so forth, in this large room. The fresh sterilized "mountain" air in the room reduced the humidity during the hot, oppressive days of summer, and greatly increased the comfort of the readers and employees. The installation is an automatic process, keeping books, periodicals and papers on shelves, racks and tables in a hygienic condition.—*Scientific American.*

**IMPERISHABLE CEDAR.**—An extraordinary illustration of the almost imperishable nature of Washington's red cedar is furnished in some shingles recently cut out in a Washington mill and sent east for exhibition purposes. Those shingles were cut from a moss-covered cedar log lying on the ground, and which had growing over it another cedar tree, the roots of which encircled the fallen log. The growing tree had 750 rings, which indicate, according to the accepted theory, that it was 750 years old. Yet its growth started after the tree from which the shingles were cut had fallen to the ground. Here was a cedar log, fallen and lifeless, which had lain exposed to the weather for not less than 750 years, and yet was free from rot to the extent that merchantable shingles could be sawed from it.

Every man who has worked in woods or in clearing land in this has seen similar instances of the decay of red cedar to resist the ravages of an alluvial soil along the river bank, digging ditches, cedar logs have been covered by four or five feet of alluvium which were yet sound save for a few inches on the extreme outside, although, under similar conditions, almost any other wood would have decayed in a few years. The lecture halts at any attempt to estimate the length of time which might have elapsed since those logs were growing there.—*Seattle Post Intelligencer.*

**SOME TRADE SECRETS.**—A poor British soldier was once helped by a kindly baronet, Doncaster who gave him a railroad ticket when he had not a cent in his pocket and needed the ticket urgently. The soldier did not forget the kindness, and gave the benefactor, afterwards, a recipe for making blacking which he picked up in his travels. The barber tried it, found it remarkably good, kept the formula a secret and formed a partnership with a man named Day to make and sell it. The result is Day & Martin's blacking, advertised on the entire continent of Europe, the formula for which is one of the most valuable trade secrets in the world.

All the world over, the paper on which the Bank of England notes are printed is well known. Its formula is the most famous in Europe, and belongs to a family of English paper-makers, the Portals of Laverstock. In two generations it is brought them in an enormous fortune, and it is guarded, naturally, with the most jealous care. Our American Government has a trade secret—the making of the particular green ink used on twenty-dollar bills. Only once in a long while is it counterfeited successfully; and one New York gang of counterfeiters, who actually managed to steal the formula, were tracked down and caught, not long ago, by the secret-service men.

A native of India made the first chutney sauce, and sold the secret to an English man for a few rupees. The other day the formula changed hands in London and the buyer gave forty thousand dollars for it. Another firm in England has paid fifty thousand dollars for the secret of curing hams by the Brandenburg method.

One family of merchants, at Burtischofen near Aix-la-Chapelle, have held for generations the order for the brilliant red cloth from which the robes of the Roman cardinals are made. The distillation of the dye is a mystery, passing from father to son, and solemnly guarded in the family. The secrecy used is only paralleled by that of the company in New Jersey which owns the dyeing formulas for "mercerizing" cotton goods. This company's works are as inaccessible as a military fortress, and its dye processes for finishing various goods are absolutely proof against spies. Its chemical formulas are locked in vaults like those of a bank, and its few trusted men are held for life in their positions, and guarded carefully.

**inker's Ink**, which tells about this, on to say how Worcestershire sauce is being. The recipe was used in English county family for hundreds of years. An old butler sold it for a trifling to a clever buyer, who became the of the firm of Lea & Perrins. That many years ago, but the formula has been resold, and millions have been out of the sauce. It has been more than any other sauce ever known. Chemists of note have been offered sums if they could duplicate the formula. No one, however, has ever succeeded, any more than those who have tried to solve the secret of Russian Caviar. Caviar remains inimitable, though America and Europe have done their best to reproduce it. Russia holds the secret, handed through many generations; and the land of the czar makes incalculable amounts of money out of it, the caviar stores being guarded with military watchfulness.

Matches are almost always dependent in value upon a secret formula. The story is told of how the chemist of a match company, quarrelling with one of the officers, taking his formula with him, and how the whole corporation went to pieces with it. *The Oxford Press*, for the thing, is a paper used in its famous Bibles, has a high value at more than a million dollars. It cost twenty-five years of work to perfect and one hundred thousand dollars to get it, so its present valuation is not excessive. Another sort of trade secret and asset is the inside information and data and lists of customers which are the distinctive property of a concern as much as its trade mark. Not long ago the courts decided that an employee in Buffalo who took a business, taking with him lists of names, and so forth, was restrained by law from using them in the business of a new employer. This decision is especially interesting to advertisers, who use lists of names so frequently, but it seems to be sound law. Trade secrets, of any kind, are certainly about as valuable property as patents, and it is therefore fair to safeguard them with the greatest care.—S. RICHARD KATZ, in *Forward*.

**CANAL BUILT IN MID-AIR.**—The Reclamation Bureau has resorted to a very novel expedient in the building of a canal along the side of a mountain at Yakima, Washington. Down in the valley below there is plenty of water, sand and gravel—all the stuff, in fact, requisite for concrete. Up on the mountain side, five hundred feet higher, one of these things is available. Accordingly, the engineers decided to mold the concrete sections for the canal lining at the valley and hoist them into position. A trolley was rigged from the valley up the mountain side, and by this means the concrete sections of canal lining, molded down below, were hoisted to place.

The plan made the work easier and saved both time and money, as well as introducing a novel method in concrete construction.—*Popular Mechanics*.

OUR YOUNGER FRIENDS.

When a driver is seen beating his overloaded team most of those who pass by, whether grown-ups or children, regard such conduct with horror. Little girls turn away their faces and shudder, while boys are inclined to hurl abusive epithets at the cruel man, telling him he is a beast, and they would like to see him hitched to a wagon loaded with paving stones and driven by a horse. Both boys and girls are glad to hear afterward that such a merciless creature has been arrested for over-driving his team, and has been taken to court to be fined or imprisoned for his inhuman conduct.

It is to be hoped that the boys who berate a heartless driver in this fashion never pull the legs off of grass-hoppers, or use live bait in fishing, or "sick" their dogs on a stray cat. Of course the tender-hearted little girls who cannot bear to see a horse ill-treated never need to be scolded for leaving their caged canary birds without either food or water.

There is an old saying: "Those who live in glass houses should not throw stones," and most young people are bright enough to understand its meaning.—S. S. *Advocate*.

A LESSON IN GRAMMAR.—The Bishop of Cambridge once gave a lesson in "Christian grammar" to a class he was teaching. He said: "We have all learned to say in school:

- First person—I;
- Second person—Thou;
- Third person—He.

But that is wrong in Christian grammar, so wrong that to put it right, one has to turn it quite upside down. The Christian's grammar is:

- First person—He;
- Second person—Thou;
- Third person—I.

And 'he' means God, the first person in the first place. Then 'thou' means one's fellow-man; and 'I' myself comes last.

A truer lesson never was taught. Ordinary grammar reflects ordinary life. Christian grammar, like Christianity, turns the world upside down, and remakes it. The first, last and hardest thing a Christian has to learn is to change about the first and third persons—to substitute God, and God's glory, for self and self's wishes. It is truly the learning of a new language, belonging to a new life. But the better one learns the Christian language, the more one understands the Christian life; and until those two persons are changed about no one can understand Christian living or carry it out with any joy or peace.—*Forward*.

USING OUR REPUTATIONS.—Reputation has its uses as a stimulus. It is not of nearly so much account as character, to be sure; for our reputation is only what people think we are, while our character is what we are. But there is one way by which we can make of our reputations—and we all have more than one—valuable helpers. A shrewdly thoughtful business man has told how, in this advice: "Be what your friends think

you are; avoid being what your enemies say you are." There is a sure way to justify our friends and to confound our enemies—and nobody gets hurt by it.—S. S. *Times*.

GOD IS HERE.—God is always near us. He is not an absentee, needing to be brought down from the heavens or up from the deep. But we too much fail to realize his presence. We often pass hours and days, and even weeks, almost without thought of God.

How different is this failure to realize the presence of God from the blessed experience of his nearness realized by some. Brother Lawrence, the simple-minded cook, tells us that for more than sixty years he never lost the sense of the presence of God.

It is said to have been the humbly confessed experience of Spurgeon that he never passed fifteen minutes of his waking life without the consciousness of God and his nearness. If only such an experience of the nearness of God were always ours, enveloping us as the air or light, if we could only feel as the great apostle put it on Mars' Hill, that God is not far away, that "in Him we live, and move, and have our being," then we should know what David meant when he spoke of our "dwelling in the secret place of the Most High," or of our "abiding under the shadow of the Almighty." Then, too, we should acquire the blessed secret of the Spirit-filled life, the life of privilege, and the overcoming life.

Let none of us get the impression that this kind of living is something vague and visionary and beyond our reach. It does not require that we should hide away from the world as monks or nuns in convent or monastery. It is something both desirable and available and intensely practical, and it is not in the least incompatible with the duties of domestic, social and business life. Indeed, it is something to be maintained in the midst of all these. The practicing of the presence of God is never a hindrance to the best sort of daily, secular living; but, on the contrary, it is a great help toward accomplishing our daily tasks most calmly, most comfortably and also most successfully. It is simply the life of which so busy a man as St. Paul speaks when he says: "Nevertheless I live; yet not I, but Christ liveth in me." To live this interior life is to have an abiding sense of God's presence. It implies the maintenance of an unbroken consciousness of our union with Him.

"Just what is involved," it may be asked, "in this practicing of the presence of God?" As a first step, it involves the yielding of ourselves cordially and fully to God. It is not enough for us to give time and talents and energy and money. "Yield ye yourselves unto God as those that are alive from the dead." Many will gladly give anything rather than themselves. But what God wants is not ours, but us. At least, He wants us first of all. His call is, "My son, My daughter, give Me thy heart." There must be first a full surrender of ourselves unto God before any abounding blessedness can come. The one is the result of the other—the blessedness of the yielding.

This yielding of ourselves to God should be also a definite response to recognized duty.

We belong to God. It is for us, then, to recognize his ownership—to say with Paul, "Whose I am," as well as "Whom I serve." We are first of all to be God's, given up to his ownership, yielded over to his possession, set apart by his name.—G. B. F. HALLOCK, in *Episcopal Recorder*.

### Bodies Bearing the Name of Friends.

**MONTHLY MEETINGS NEXT WEEK** (Fourth Month 25th to 30th).

Chester, at Media, Pa., Second-day, Fourth Month 25th, at 10 A. M.  
Philadelphia, Northern District, Sixth and Noble Streets, Third-day, Fourth Month 26th, at 10:30 A. M.  
Concord, at Concordville, Pa., Third-day, Fourth Month 26th, at 9:30 A. M.  
Woodbury, at N. J., Third-day, Fourth Month 26th, at 10 A. M.  
Philadelphia, Western District, Twelfth Street, below Market Street, Fourth-day, Fourth Month 27th, at 10:30 A. M. and 7:30 P. M.  
Abington, at Horsham, Pa., Fourth-day, Fourth Month 27th, at 10:15 A. M.  
Birmingham, at West Chester, Pa., Fourth-day, Fourth Month 27th, at 10 A. M.  
Salem, N. J., Fourth-day, Fourth Month 27th, at 10:30 A. M.  
Philadelphia, at Fourth and Arch Streets, Fifth-day, Fourth Month 28th, at 10:30 A. M.  
Germantown, Phila., Fifth-day, Fourth Month 28th, at 10 A. M.  
Haverford, Pa., Fifth-day, Fourth Month 28th, at 7:30 P. M.  
Goshen, at Malvern, Pa., Fifth-day, Fourth Month 28th, at 10 A. M.  
Lansdowne, Pa., Fifth-day, Fourth Month 28th, at 7:45 P. M.

At a recent "Workers' Conference of Deep River Quarterly Meeting," held at High Point, N. C., a prominent minister of North Carolina Yearly Meeting (largely body) read a paper on "Pastors." A printed account says: "He claimed that no meeting can be kept up right without a pastor. [Another] opened the discussion and united with what had been said, saying he was ready, when convinced to receive any new truth." The acknowledgment is well made that the necessity of a pastor rightly to maintain a Friends' Meeting is a *new* truth, if it is a *truth*. An examination of the accepted writings of members of the Society of Friends for more than two hundred years will fail to show that the Society accepted by a truth. It has been left for a so-called "Friends' Church" to find out, within the past forty years, that a pastor is necessary to a Friends' Meeting. The history of the Society abundantly disproves the statement, and the sad experience of some meetings, under the name of Friends, which have adopted the pastoral system, is a confirmation of the position so long held by Friends on this subject. The spiritual life and growth of a meeting is not dependent upon human leadership, but upon the presence and guidance of the "Head of the Church," our Lord Jesus, "the Shepherd and Bishop of souls."

E. P. JESU.

On the afternoon of First-day, the 17th instant, there was a large gathering of young people and others at the meeting-house at Fourth and Arch Streets, Philadelphia, in consequence of a special desire of the Yearly Meeting's Committee to meet with the younger members of the Yearly Meeting at that time. Much fervent exertion for their welfare and that of others was expressed.

### SUMMARY OF EVENTS.

**UNITED STATES.**—The U. S. Supreme Court has decided to postpone a decision in the Standard Oil and Tobacco Trust cases, which have been before that body, until a reargument, when before that tribunal takes place. One effect of the delay is that the decision will be to defer action by the Department of Justice against those combinations or trusts believed to be operating in violation of the Sherman anti-trust law. The Massachusetts Legislature has passed a bill, which has been signed by the governor, incorporating trustees for the same. The plan is to give college instruction throughout the State, using gymnasiums for recitations and lectures. It is estimated that in this

way the value derived from a classical education can be secured at a cost not exceeding two hundred dollars annually.

A late despatch from Washington says: "Aroused by the recent serious floods in Paris when the Seine overflowed and caused considerable damage to the French capital, the engineers of the United States Geological Survey have begun a study of means to prevent or to diminish loss in the United States from such floods. They estimate the annual damage by floods in the United States at one hundred million dollars."

In 1880 the value of the wealth produced on farms of the United States was \$2,400,000,000; ten years later it was \$4,717,000,000, and last year, according to an estimate just issued, it was \$8,760,000,000.

An expedition lately sent to the North American continent, and found that its summit was 20,500 feet above sea level.

It is stated that the United States Steel Corporation will raise the wages of 225,000 employees of the subsidiary companies. The increase means an expenditure of \$9,000,000 more annually and goes into effect Fifth Month 1st.

It is stated that Director Neff, of the Health Department, is determined that the law prohibiting persons suffering from contagious diseases from using public vehicles shall be enforced. For the better safeguarding of the public health the director says that examples should be made of offenders of this character. It is impossible, the director says, to determine the number of cases that are spread and the number of deaths resulting therefrom by the action of one individual in breaking the law regulating the care and treatment of contagious disease.

The strike of the employes of the Rapid Transit Co., which began Second Month 19th, has been officially ended by the action of the labor union to which the strikers belonged.

A movement has lately been made by the Hebrews living in New York City to discontinue the use of meat for a certain length of time in order to compel a reduction in price. About one million persons are said to be more or less affected by this movement, which has spread to Brooklyn and Newark. Some rioting has occurred in connection with the movement.

The lavish use of lumber in the United States for per capita consumption is from three to ten times greater than that of the leading nations of Europe. Five-eighths of the lumber sawed in this country serves as raw material for conversion into a more highly finished and valuable product, such as furniture, etc., according to an examination by the Forest Service of the wood-using industries and wood consumption in several States. The waste in the woods, the mill and the factory, it was said by the Forest Service, is so great that two-thirds of what was in the tree is lost on the way to the consumer. The heaviest part of this loss takes place in the saw mills.

It is stated that the National Association of Audubon Societies will present to the Ornithological Congress, to be held in Berlin on Fifth Month 1st, a plan for uniform protection of birds throughout the world. An agreement is undertaken between the United States and Canada and Mexico to protect the migratory birds of the continent. The value of the birds destroyed is calculated to be at least a million dollars. William Dutcher, president of the National Audubon Societies, reports that the bird of paradise is very close to extinction.

After years of experiment the officials of the Baltimore and Ohio Railroad have come to the conclusion that so far as the work of their railroad is concerned account will take no more notice of the sex of their employes. None of the women at present working for them will be dismissed, but no new ones will be taken on.

**FOREIGN.**—The resolutions offered in the House of Commons by Premier Asquith to limit the veto power of the House by a majority of one hundred and three.

Some experiments recently made in England show that vegetables grown on soil which has been electrified are superior to those grown under ordinary conditions. Certain grasses and grains are especially mentioned as improved when produced in electrified soil.

Ex-President Roosevelt, after a stay of some days in Italy, arrived at Washington on the 15th instant, and was received by the Austrian Emperor in a manner similar to that accorded to a reigning sovereign.

A recent despatch from Chang-Sai, China, says: "All the foreign-owned buildings in Chang-Sai have been destroyed by fire, with the exception of the British

consulate. All the buildings rented by foreigners have been looted. The Chinese officials issued a proclamation that they were unable to protect the lives and property of foreigners, and, thereupon, all foreigners were urged to leave the city. So far as is known no resident lost his life. The chief cause of the riot was the scarcity and high price of rice. For a long time there has been an anti-foreign propaganda and conditions were such that any opportunity arose from whatever cause supplied the excitement, fanning the anti-foreign sentiment in a dangerous manner."

A despatch from Berlin of the 15th says: "As in the building trades of Germany began at this evening. Between 150,000 and 200,000 workmen already are known to be affected. The lockout was caused by the action of delegates representing the German Federation of Trades Unions, comprising three hundred thousand bricklayers, carpenters, painters and laborers, who recently rejected by a majority vote, a proposed wage tariff of the Master Builders Union."

The German postal service is carrying (packed) one-third of a cent a pound from one end of Germany to the other side of Austria-Hungary, including postage up to one hundred pounds. The success of this enterprise has encouraged the belief that a parcel would be found profitable in this country, legs for which has been proposed at Washington.

The average duration of life in the German Empire is said, greatly increased in the decade from 1870 to 1890, as compared with a similar period from 1810 to 1880—i. e., the former period, the average age of men was 38.1; now it reaches 48.8.

A series of earthquakes, varying in intensity, over Costa Rica on the 14th instant, doing damage to more than one million dollars. The people in the area are panic-stricken and are abandoning their homes for the hillsides. More than thirty shocks occurred within four hours. The authorities have ordered a suspension of all public business until safety was assured. The banks and general institutions have been closed and trade commerce came to a standstill.

### NOTICES.

**WESTWON BOARDING SCHOOL.**—The Spring opens on Second-day, Fourth Month 25th, 10:10 P. M. should arrive at Westwton Station not later than that afternoon.

WM. F. WICKERSHAM, Principal,  
Westwton, P.

**WESTWON BOARDING SCHOOL.**—The school year, 1910-11, begins on Third-day, Ninth Month 13th, 1910. Friends who desire to have places reserved for their children now at the School, should apply at an early date.

WM. F. WICKERSHAM, Principal,  
Westwton, P.

**WESTWON BOARDING SCHOOL.**—The stage will leave trains leaving Broad Street Station, Philadelphia 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trns will be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chest Bell Telephone, 114A. WM. B. HARVEY, Supt.

**DIED.**—At Caldwell, Idaho, Third Month 21st, 1910, ANGELO ROBERTS, who was born at New Sharon, N. W. New Market, Ontario, Canada, Sixth Month 27th, 1848. He was an active member of the Society of Friends while among them, and when away from them, as was for several years of his later life, he was true to allegiance and stood firmly for the principles of ancient friends on every occasion where he felt the way open. Of him it may be said: "Blessed is the dead which die in the Lord; yea, they shall rest in peace; the Spirit; that they may rest from their labors and their works do follow them."

—, at his home near Tacoma, Ohio, on the twelfth of Third Month, 1910, ABRAM PLUMMER, in his seventy-ninth year of his age; a member of Stillwont Monthly Meeting, Canton, Ohio. He bore a lingering illness with patience and resignation, according to the end was near. A comforting assurance was granted that all would be well with him. We feel that to him the following language of the Scriptures was particularly applicable: "Mark the perfect man and behold his upright; for the end of that man is peace."

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# THE FRIEND.

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## Philadelphia Yearly Meeting.

*Third-day, the 10th instant.*—Zebedee Haines, on behalf of the Representatives, reported that they were united in proposing Charles S. Carter for Clerk, and Walter L. Fore, Assistant Clerk, to the Meeting for the present year, which was approved, and they were accordingly appointed.

In the consideration of the state of the Society, as shown by the Answers to the Queries, occupied the remainder of this day's session; also a considerable part of the session held on Fourth-day, the 25th inst., in which much salutary advice was given, encouraging our members to the faithful support of our Christian doctrines and testimonies. In the list of ministers and elders deceased, forwarded in reply to one of the additional Queries, the names of nine friends were mentioned, all of whom had attained the age of eighty-three years, or upwards.

Early in the Meeting on Fourth-day morning, Zebedee Haines mentioned a concern which had been upon his mind for some time, to pay a visit to the Women Friends assembled in their Yearly Meeting. This was fully united with and the visit was made. The Educational Statistics sent up by the several Quarterly Meetings, showed a total number of six hundred and sixty-six children members of the Yearly Meeting between the ages of five and twenty years. Of these one hundred and sixty-four had been at Westtown, and including these, one hundred and twenty-nine had been at schools under the care of Friends. The situation of eighty in these respects had not been definitely reported.

The summary of the reports on the use of intoxicating drinks showed but little change is compared with last year. Both of these subjects were again recommended to the care of subordinate meetings, to be reported in next year.

In the afternoon a second session of the Yearly Meeting of Ministers and Elders was held, and the remainder of the business com-

ing before that body was transacted under a solemn feeling.

*Fifth-day, the 21st instant.*—A report was received from the Committee appointed last year to consider a proposition sent up by Abington Quarterly Meeting to make a change in the Discipline in regard to marriage. This report stated that way did not open to recommend the adoption of the proposed change. This report was accepted by the Meeting and subsequently by the Women's Yearly Meeting. An interesting and detailed report of the Committee having charge of the Boarding School at Westtown was read. The School had been attended by almost as large a number of children as the accommodations would admit of, and the financial statement showed a balance in favor of the Institution. An appropriation of \$1500, the same amount as last year, was asked for, and granted. It was stated that this amount could be paid from money now in the hands of the Treasurer of the Yearly Meeting.

A comprehensive report of its proceedings was made by the Committee appointed last year to visit the subordinate meetings. All of the Particular, Preparative and Monthly Meetings had been attended by members of the Committee, with the desire to strengthen the hands of the members in the maintenance of these meetings, and the support of our doctrine and testimonies. Many meetings had been held by appointment, some of them in neighborhoods where meetings of Friends had formerly been held, which have since been discontinued. In such places, a comparatively large number of persons responded to the invitation to be present, and it was believed a service had been performed among those who still retained an interest in Friends, from whom many of them had been descended.

The number of Particular Meetings was given as fifty-nine, and in addition to these a few other meetings which are held during a part of the year only had been visited. The labors of the Committee were satisfactory to the Meeting, but in accordance with the judgment expressed by it that it should now be released, this was done. The report which it had made was directed to be printed separately from the Extracts from the Minutes of the Yearly Meeting, for distribution among the members.

*Sixth-day, the 22nd instant.*—The report of the Educational Committee was considered. This showed that twelve schools had been more or less helped by the care of this Committee, in which were three hundred and twenty-nine children, eighty-five of whom were members of our Society. It called attention to the fact that sixty-five of our children are receiving instruction at the public

schools, and it was desirous of making it possible for these to be placed in schools under the care of Friends. An appropriation of \$3000 asked for to enable the Committee to continue its work, was granted. During the consideration of this subject, the fact that comparatively few of our young men prepare themselves for teaching as their occupation for life, was alluded to. This is an occupation which though not attended with the pecuniary rewards which may result from mercantile or other pursuits, is yet often accompanied by the satisfying compensations flowing from the knowledge that it tends to the uplifting of character, and the development of feelings of mutual interest and esteem between teachers and scholars, which are sometimes lifelong in their duration.

The Women's Yearly Meeting having mentioned its approval of the revised Discipline, a minute was made directing the Book Committee to have it printed, and that subordinate meetings should take pains to have it distributed among their members. It was also directed that it should go into effect on the first of Seventh Month next.

The report of the Indian Committee mentioned the valuable services of Aaron S. and Eva S. Edkin, who continue in charge of the School at Tunesassa, and the farm and dairy connected with it. The number of children now there, fifty-four in all, is rather greater than usual. Several members of the Committee had visited the Institution, one of them having spent several weeks there last autumn. These Friends had made numerous calls upon Indians at their homes on the Reservation, and on the Corn Planter tract, which is located about ten miles from Tunesassa, further down the Allegheny River, and is owned in fee simple by the descendants of Corn Planter. These visits, the report says, "are often very helpful, encouraging the Indians by a manifestation of our interest, and enabling the visitors to see more clearly how these people are situated." In reference to the School, the Superintendent and Matron remarked in a late report, in speaking of the winter just passed, "It is a time we can look back to with thankfulness for the loving care and blessing of our Heavenly Father." An appropriation of \$3000 asked for, was granted for the use of the Committee.

The Committee to examine the Treasurer's account, proposed that \$2000 should be raised for the use of the Meeting the present year, and subordinate meetings were desired to forward their quotas of this sum, and also of \$3000 for the use of the Educational Committee and of \$3000 for the use of the Indian Committee to the Treasurer of the Yearly Meeting.

A minute expressive of the concern of the Meeting on various important subjects connected with our profession was read, and, with a few slight modifications, adopted, and directed to be printed in the Extracts. We hope to present this to our readers at a future time.

A Memorial of our late Friend, Elizabeth Allen, a beloved minister, prepared by Germantown Monthly Meeting, brought to view the exemplary and instructive character and services of this Friend, who for more than forty years had been a valued member of that meeting. It was directed that this Memorial should be printed.

After a period of solemn silence, the Meeting concluded.

### The Real Forgiveness.

Our real motive to forgive, and our power, lie in our forgiveness first by God. I speak of real forgiveness, what Christ calls forgiveness from the heart. And I mean forgiveness of a real wrong, of what we bitterly feel as a wrong, what is past human nature to forgive. I do not speak of little offences and trifling insults, real or fancied, but of a great wrong embittering the soul to the centre, and the soul, too, of the strong, to forgive which we should at once confess was beyond our power. I speak of the forgiveness which is the greatest tax on our moral resource, and shows its weakness most. I mean the one triumph above all others for which the grace of God is needed, and where it shows itself as really grace. To forgive in this way is a superhuman power. "You cannot," you say, and you go regretfully away. Of course you cannot. It can only be done by the forgiving God within you. It takes much forgiveness of you to raise you to that. It is no light matter, no case of good nature, or short memory, or generous contempt. It is a case of a new heart and a new will.

"I cannot forgive," you say, and you comfort yourself by the conclusion that there are things you are not called upon to forgive. But Christ will not allow that. You must part either with your rancor or your Redeemer. "I cannot forgive," you say and feel. Then your prayer, if you continue to pray, must be, "Forgive me that I cannot forgive." This shows at least that you acknowledge the duty. It is glorifying the spirit of forgiveness which you confess you have not acquired. "Forgive me till I can forgive," you must pray. "Make me daily so to feel the thousand pounds that Thou hast forgiven, that I may freely remit the hundred pence that are due to me. Make me realize where I should have been if Thou hadst claimed Thy rights, so that I may be ashamed to stand greedily for mine."

Paul had seized the true Christian principle, "forgiving one another, even as God for Christ's sake hath forgiven you."—P. T. FORSYTH.

NEVER lay too great a stress upon your own usefulness, or perhaps God may show you that He can do without you.

A LITTLE fruit proves the nature of the tree, but abundance proves its fruitfulness.

### Sojournings Abroad.

#### SIBFORD RE-VISITED.

Some one has said that each new language one acquires is equal to a new consciousness added to his being. Not unlikely there is involved in this statement something of the old controversy between nominalists and realists. We have no wish to revive the controversy, or the memory of it, but to suggest that the thought of an added consciousness, has led to the reflection that each new means of locomotion acquired by man increases our perceptions, even though there may be no addition to our perceptive powers. Doubtless when flying becomes general we shall see our common every day world from such new points of view, that we shall hardly recognize it. In some measure this is now true of the "motor car." It has transformed old sights, or so multiplied them, that we are often amazed at the larger world revealed to us, as we spin over country roads, or roll cautiously through secluded country towns. Such an enlargement of vision was our privilege in a day of last autumn, devoted to Sibford School, and to the hundred miles of rural England to be traversed in going and coming from Birmingham to Sibford. Fortunately two routes were possible for us, so that there were no steps to retrace.

The morning was dull,—too dull for a mere pleasure trip, but an Englishman is not easily daunted by weather, and our iron steed was given the bridle near nine in the morning. We traversed winding lanes and thickening fog in the outskirts of Birmingham until we were fairly in the open country, when finding the Stratford highroad we felt ourselves borne along by the travel and traffic of centuries of English history. Indications of antiquity were in the types of the houses, in quaint old signs on wayside inns, even in the people and vehicles that passed us. From hill tops, as we reached them, despite mist and fog, we could see spires of church towers in towns to the right or left of us, or finely wooded slopes suggesting seclusion and repose for which one would expect to look much further than in this central county of England. Finally, the valley of the Avon distinctly marked our course, and the familiar spire of Stratford was set before us as the centre toward which all the roads lead. Turning aside, however, from this great tourist centre, we seek Wellford on Avon across the hills. Had time permitted we should have gladly sat in Harvard House at Stratford, only then a few days open with most liberal hospitality to all American tourists. It seems a justifiable aside to say that this idea of an "open house" for visitors in the birth-place of the father of the founder of our great university partakes of the large spirit for which university life should stand.

Wellford is our immediate destination. It is the quaintest possible English country village, so set apart from the stream of ordinary civilization as to be totally unspiced. The type of dwelling, the type of life, the type of character, all might easily belong to the seventeenth century, albeit his

Majesty's post office and telegraph station are in the centre of the town. We would attract any American traveller's attention to this remoteness of his character. Itracted us specially, then, as the scene private housing project undertaken by most kind host. Agitation has been a in England for some years against *improving housing*, not only in cities but also in districts. Just any kind of a house that feeling landlords might provide and a cute people might live in, will not satisfy twentieth century sense of justice. Certain requirements of light and air and sanitation must be met, and these requirements found expression in acts of parliament. Apart from these acts, however, an discovery has effected marked change many rural districts. It has become that suitable houses attract suitable tenants these tenants can pay a fair rent and make a sure return upon a proper investment. This fact appeals to the wealthy philanthropic, so that added to the improvement in housing required by law, there large body of improvement in many districts based wholly upon safe and sane business enterprise. The Wellford experiment advances one step further than this. A cottage, larger than those built for rent but without the pretension that would rent it as entirely apart from them, has been finished and furnished by the proprietor a retreat for himself. One could hardly imagine anything more complete and attractive for a holiday than residence among these simple-hearted folk, and surely in other way could one come so near to the point of view and to a real understanding of their problems. After some refreshment at the table of one of them, we sped on our way, with real regret that we could not accept the offer of this cottage for a month's residence.

Beyond Wellford, it would not be safe to say in which direction, but perhaps fifteen miles away, is Armscott, a Quaker centre, in times past, now the scene of an annual meeting which some years before had found of great interest. Some trees a hill top were pointed out as in the neighborhood. In England it is a growing custom keep alive some interest in Friends by a formal or another of annual meeting, which closed meeting houses mark the scene of former Quaker settlement. There is often much good in the practice for the neighborhood and for the Friends who join in it.

Thickening clouds and occasional drops rain quicken our pace, and finally the tall long hills that we must climb to reach Sibford are before us. Twenty years before with Edward Sharpless as companion, the same hills had made a clear picture in our memory, that gave a sense of familiarity to them now. Then, Sibford School was under the superintendency of Robert Oddie, and Richard Lamb's weighty presence in the meeting, seemed to us like a distinct touch of home. Now we are met by a young headmaster, James Harrad, and the "new order" which has transformed the School, is explained to us and liberal opportunity afforded in the four hours of our visit

ct the building operations and to tarry a minutes with several classes.

First then, and chiefly, as to the "new plan." The Central Education Committee at the Yearly Meeting found the Schools of Society, only a few years ago, not a crippled from the fact that practically all of them attempted the whole field of primary education. Some, poorly equipped and poorly endowed, with very limited funds, did the work poorly. They were almost totally patronized by country people, the particular type of education in them no special reference to the circumstances of the children or to their probable life-long. An intelligent study of schemes of education made it clear that every consideration of efficiency and economy would be served by limiting the effort in some of the schools to fewer years' work. To this some changes should be made in the amount of education, and teachers of manual or business subjects should be introduced. In the social nomenclature of England this scheme was expressed in terms of "leaving age." Thus some schools would contain a "leaving age" of fourteen years, others of seventeen or eighteen. At bottom it was expected that the school with the lower leaving age would educate the artisan class, and the full secondary school those children who might reasonably expect more education in school and possibly a college education. In America we should naturally prevent the social discrimination involved in this arrangement, but perhaps we have no more important lesson to learn even yet than that our education needs strengthening in the lower grades more than anywhere else along the line. The reasons for this seem most simple, but they are often ignored. Then, however, the work of lower grades is strengthened two interesting facts emerge. The first of course is the improved quality of the product of these grades. We get not only better work but better children, more intelligent and more able for sustained effort in study. In addition to this, however, it is found almost always that an increased percentage of the pupils of these lower grades, where improvement is the order, will press forward with a determination somehow to secure the more advanced opportunities. At Sibford evidences of improved work were manifest in the general atmosphere of the place and in class room exercises as well. The new "scheme" here and in two other schools, has hardly been in effect long enough for accurate information on the second point, but the headmaster "believed" a larger percentage of the pupils than under the old system advanced to higher schools, and the same impressions were found also prevailed at some of the higher schools. Whatever of social discrimination there might be in the scheme would be very much allayed in any country by this fact. Education is a democratic instrument, but democracy that means advancement without merit is not worthy of the name.

The means fostered by the Central Education Committee to improve the standard of elementary education in the Friends' Schools that have been willing to confine their efforts to this field, naturally interested us

greatly. They consist first of all of a revised course of study in which enrichment on literary and historical lines has gone hand in hand with modern courses in manual training. As in our own country, the hand work has so far quickened intelligence as to further rather than impede general progress. Quite as important, perhaps more important than the new course of study, has been the new type of teacher. Such a teacher must be specially prepared, but England is rather rich in training courses, and the new type has been forthcoming with Friends. Sibford has a share of such teachers and the transformation of the school is already apparent. One other important element of improvement is to be added to those noted above. A revision of buildings, in the case of Sibford amounting to a plan involving an expenditure of thirty thousand dollars or more, has been undertaken. This has been a contagious movement and perhaps most of the schools of the Society have had some addition or improvement in buildings during the past five years. English Friends evidently have not believed as much as we have in America in what Edward Thring called the "almighty wall," but apparently there is an awakening in this line, and education is slowly but surely appealing for larger investment of capital. This, of course, is the only condition upon which it can earn a worthy return for the Society.

We have, however, had dinner, inspected the building operations, visited classes, and now at four o'clock we are headed homeward through Banbury and Warrick. At the former place we must needs stop for "tea" at the original shop of the noted Banbury Cakes and we appreciate what warm hospitality Friends can dispense even in commercial enterprises, for the proprietor of this famous establishment is a Friend. Some rain and chilly mist would make our way forlorn, but a warm fire of gratitude for a day of such rich experience dispels all gloom, and before nine o'clock has struck, we are set down at our hospitable home well satisfied that it should bear the good Philadelphia name of "Fairmount."

J. HENRY BARTLETT.

Serve Where You Are.

A policeman in Birmingham, becoming a Christian, was so greatly troubled by the sights and sounds of sin among which he worked, that for a long time he and his wife prayed:

"Lord, take me out of the police service. Give me some other work."

Still no answer came and no other work was opened for him. At last he said to his wife: "I think we have been making a great mistake. We have been praying that I may be taken out of the force, and I begin to think that He has put me there to work for Him. Now I am just going to pray that He will help me serve Him where I am."

That was the beginning of a life of marvelous usefulness. His influence over the men was so great that he was promoted to be the head of detectives. He was instrumental in the salvation of many criminals. The place where God has put you is the place you can do the best service for Him.—Extract.

IF WE UNDERSTOOD.

If we knew the cares and trials  
Knew the efforts all in vain  
And the bitter disappointment  
Understood the loss and gain—  
Would the grim eternal roughness  
Seem—I wonder—just the same?  
Should we help where now we hinder?  
Should we pity where we blame?

Ah! we judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the fount of action  
Is less turbid at its source;  
Seem not amid the evil  
All the golden grains of good;  
And we'd love each other better,  
If we only understood.

Could we judge all deeds by motives  
That surround each others' lives  
See the naked heart and spirit  
Know what spur the action gives.  
Often we should find it better  
Purer than we judge we should.  
We should love each other better,  
If we only understood.

Could we judge all deeds by motives,  
See the good and bad within  
Often we should love the sinner  
All the while we loathe the sin.  
Could we know the powers working  
To overthrow integrity,  
We should judge each others' errors,  
With more patient charity.

RUDYARD KIPPLING.

"The Righteous Shall be in Everlasting Remembrance."

PSALM CXII.

The following incident in the life of Louis A. Majolier, a faithful follower of Jesus Christ, and a Friend in France, the father of Christine M. Alsop, is worthy of record. Being engaged on one occasion in an arbitration case respecting an inheritance, which by law required an oath before a judge or justice, and being cited to appear before one who had recently come into the Province, and did not know L. A. M. or his principles, was asked by the judge, "Do you swear to perform this trust faithfully?" Louis replied, "I cannot swear at all," judge—"You cannot swear at all?" Before Louis had time to explain, the president of the court said to the judge, "Sir, I know this man, he is a disciple of Penn, you may take his simple promise, he will perform it as well as other people do their oaths." Judge—"The law requires an oath." President—"No matter; the courts have decided in favor of the Quakers in this respect." After some further discussion it was agreed to dispense with the oath, the reasons for which were entered upon the records, and when Louis pronounced the words, "I promise it," the president added, "and I guarantee his promise." This noble-minded man was a Catholic.

LIFE'S COMPASS.

Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellow-men sincerely;  
To act from honest motives purely;  
To trust in God and Heaven surely.

HENRY VANDYKE.

### Taking Account of How We Stand.

From a paper read at Friends' Reading Circle, Moorestown, N. J., Twelfth Month, 1909, by Benj. S. DeCou.

In every business there comes a time each year when an account of stock is taken, and matters are settled up so that the heads of the concern know whether they have made progress or not.

It is well that some operation analogous to stock taking in business, be carried out in the affairs of other organizations, and in our own individual lives. The time required to sit down quietly and consider our standing as individuals, and as a society, will be well spent. Not that it should be done in a spirit of sitting in judgment of others, but with an openness and a consecrated desire to know the facts, pleasant or unpleasant as they may be. Then we have a basis to start work upon. It sometimes happens that a man thinks he is making money, but at the end of the year finds the balance on the wrong side of the ledger. It is very easy to think we are doing things when we are not. Who has not had the experience of deceiving himself into thinking that he was very regular in rising at a given hour, when in reality not more than one day out of seven did he arise till five, ten, or thirty minutes after the set time. This variation most likely would pass unnoticed, without a rigid examination.

This then is our purpose, to help in a measure at least, to determine where we as individuals and as a society, actually stand now, and in what direction we are moving, in our relation to the things that are real, the things that are lasting, the things that are of supreme importance, in this life and in that which is to come.

Whatever our station in life may be we are all confronted with the problem of living. To some this is mainly a problem of existence, where the next meal will come from, but to most of us it is a question as to how we shall use our lives and the opportunities they present, most profitably. Of course at this point there is room for a great diversity of opinion as to what is most profitable. Each individual must decide this for himself, whether he wants to do it or not, and upon his decision the outcome of his life will depend.

To me the life that is really most profitable, is the one that puts best things first, that seeks to lay hold upon and build into its structure the things that are eternal rather than the ephemeral. "And this is life eternal that they should know thee the only true God, and Him whom thou didst send, even Jesus Christ." (R. V.) So, to live most profitably I must seek first the kingdom of God and his righteousness. Quite likely we will all agree with this standard, but let us be honest with ourselves and our God and stop to consider whether our daily actions would reveal to others about us, all unconsciously to ourselves, that such is the real motive of our lives.

In whatever way we decide to use our lives, we will all agree that the best results are attained when we are in perfect health, and it therefore becomes our duty to use our

best wisdom to maintain bodily and mental vigor. To do this there is no doubt that physical exercise is very valuable and necessary, and a great many find much enjoyment and good in many kinds of out-door exercise. These may be good and right in themselves, but the question is, as we indulge in them, do we take them and control them, and weld them into our characters, so that they will not only add to our own profitableness, but also to that of those with whom we come in contact.

When Friends enter into these recreations, I believe that, without doubt, their influence weighs heavily on the side of clean sport, for its own sake, and the benefit to be obtained from it, and not simply for some paltry prize of silver or of gold. On the other hand, I am not so sure that we keep these things in their proper place. Do we allow them to take a too important part in our lives to the exclusion of other things of greater value? Not long ago in speaking of our meeting of the First-day before, a friend said to me, "I felt that the whole meeting had been weighed down by the influence of the automobile races of the previous afternoon." In that meeting a powerful sermon was preached, and I could not but feel distressed as I went out into the vestibule at its close, and heard almost nothing but talk relating to the recent automobile races. When we talk we are very likely to talk on subjects that are most interesting to us.

Further are we as careful as would be well regarding our example in the indulgence of various recreations on First-day? Does the seeking of pleasure in its many forms, some of them seemingly innocent, but in apparent forgetfulness of the purpose of the day, add to our influence for righteousness in a community? Of course some one may say if a man is smart enough to own an automobile hasn't he a right to use it as he wishes? Certainly he has the right, but he has a still greater right to desist from using it in many ways that may cause a weaker brother to stumble. Let us beware of the subtle idea that we are separate and distinct from our neighbor, and can do just as we please. While we believe with Paul that there may be no sin in eating meat offered to idols, let us also remember the further declaration made by him: "Wherefore if meat causeth my brother to stumble, I will eat no flesh forevermore, that I cause not my brother to stumble."

Besides physical recreation we have need of mental relaxation and refreshment. Some seek this in the theatre, and card playing. In doing these or kindred things we cannot escape the expressing of some message. It is a matter for each one to decide whether the message rings true with the standard of his life. I need not enter into the pros and cons of the subject, but I always think of the answer Henry Drummond made to a question [regarding] Christian young men smoking. "That is one of the questions for each man to settle for himself. I know a young man who has spoken in this hall, who was a great smoker. He was brought to Christ a short time ago, and on returning home at night from the

young men's meeting he used invariably smoke a cigar. One night, after a spiritual meeting, on the way home he took a young man, and felt a burning desire to speak to him about his soul. Then he had a cigar in his mouth. How or other it seemed to stand in the way. He could not well define how. "Speak a man about his soul with his cigar in his mouth," he repeated to himself. There was an anomaly somewhere. Reason it could not; but, somehow it did not consist. He must either lose his cigar or his opportunity. He chose the former alternative."

To give forth the strongest message must live in more vital union with our Heavenly Father, and ever be ready to opportunity presents, to speak for Him.

At our last meeting we heard how our early Friends carried their religious principles into their business, and how they set for a distinct standard in regard to honest and fair dealing. In this we certainly have a goodly heritage and our business should continue to uphold the banner of truth and honesty. In fact this is now the basis upon which business is generally transacted, and a man can scarcely afford to act in any other way.

We are glad that such is the case, but we are not rest satisfied there. If we are a little church we should be advancing, how slowly it may be, and ought we not to be proclaiming a more vital Christian message?

Some firms are doing this, and I hope the time will come when more will do it. Long ago I knew a young man who went to a Friends' firm to learn the business, and so doing he spent several months right in the factory. He has since told me that in all work there amongst the men only once did he hear a word of profanity. This speaks well, I think, for the Christian character of the heads of that concern. I have also been told of an office in which the day is opened with Bible reading, and in another fact a religious meeting is held daily for the men during working hours. Other firms refrain from conscientious reasons to furnish matter for war purposes, and for breweries or other works of which they disapprove.

In the treatment of their employes Friends are generally just, and careful to that working conditions are safe and healthful. There are also a few men amongst us who have it on their hearts to try to increase the growth in spiritual things among their employes through personal contact. These firms and others like them are certainly proclaiming in an effective way to their employes and associates, that godliness is profitable under all circumstances. At the same time they are lacking in push and energy, and will generally be found in the forefront of the business race.

Let us glance for a few moments at the other side of the picture. Two or three weeks ago a man not a Friend, said to me, "The Quakers do not allow their religion to interfere with their business." In talks with several Friends I have gathered that they felt the same way; that is, the dollar must be made and religion can be attended



a later and more convenient season. We firms do not hesitate to furnish war supplies, for example, and are careless on the subject of oaths, the main thought being whether an honest dollar can be turned out in the transaction. In this as in many other situations the individual must answer for himself and his Heavenly Father as to his treasure is. In it all, however, let us be careful how we strain out a gnat and swallow a camel.

After all, it is the dominating spirit of lives that counts most. Friends have always emphasized the power of the spirit—life in all the circumstances of human existence, and is there not to-day a great and a grand opportunity for us all, whether in our business or home affairs, to demonstrate the practicability of a life that is first the kingdom of God at all times? We are looking for just this, and do we not have a responsibility to demonstrate it day by day? To show that the life lived about Jesus Christ as its center will be peaceful, will do things in moderation, and will depend on Almighty God for guidance in all our undertakings, both great and small, and give all that it will attain most satisfying fruits, fruit that is worth the having? We need of the wonderful work accomplished by missionaries and marvel at it. They draw to the hearthen that Christianity is worth while, though it does mean sacrifice and suffering, that it brings results. In short, such are real ambassadors for Jesus Christ, at the same time working hard at fair teaching, doctoring, nursing or whatever it may be. Now why should not we here at home do as well as they, working it as hard in our own little sphere, for Christ, and demonstrating the power of a life united with Him. Surely the opportunities are ours, how many of us use it as we might? We have ministers who can speak to great audiences, with power and conviction, their work is good, and should be done, let us encourage them every time. But in the business world it is the man-to-man interview that most often counts—that is individual work. So it seems to me that the message of Quakerism, which is in reality the message of Christianity, will be proclaimed most effectively in the daily man-to-man contact. Here is a duty and privilege open to us all, and which I fear in sort of creaturely inactivity has been overlooked by Friends, and they are not spreading the good News as it might and should be done.

We have all been told, I venture to say, by our parents or leading Friends in the meeting that we should be good, honest, and truthful, which is all very well, but how many of us have ever been spoken to directly and done, about our soul's welfare, which is a subject of interest to everyone if properly approached. I know this is not an easy work, it requires thought, tact, practice, prayer and an infinite amount of patience and love, [above all, Divine impulse and guidance]. It was, however, the way our Saviour worked in large measure, and with His help in it we will be greatly blessed. Without doubt it is easier to trust to our beautiful example, or to that of some of our predecessors, than it is to face one of our

fellow beings alone in these things. But don't let us depend too much on example. There comes a time when a few words of heartfelt love and sympathy clearly spoken without room for misunderstanding as to our meaning, are a thousand times more effective. Many people are hungering for just such a word.

I have wondered whether we are as open to the Spirit's disseminating in us and about us generally the spirit of Christian service and sacrifice as we should be. Only a few evenings ago some of us heard of the splendid Hampton spirit of service. At Hampton Institute they take a poor ignorant colored or Indian boy or girl and in four years this spirit is so deeply rooted in them that they leave the institute with the great aim, not so much to make money, but to be of true service in the world. We have been under the influence of the Society of Friends for many years, but even so have we received such a spirit that we are willing to go anywhere or do anything for the sake of Jesus Christ, and for our fellow men whom He loves so well? Is there not here a perfectly legitimate and useful work to be undertaken and fostered under the Holy Spirit?

In our home life I judge that there is scarcely another body of people that is sounding forth such a sterling message of comfort, happiness and contentment. There are few if any family disturbances amongst us. There is much love and unity on all sides. All things would indicate a strong message for morality, honesty and real worth proceeding from our homes. Notwithstanding this, by outsiders we are looked upon as exclusive and self-satisfied, as feeling ourselves a little better than other people.

Because we are generally so comfortable we are apt not to realize the misery and distress, the longing for better things that are all about us, and it is easy to become indifferent to them, not caring to take the trouble to see just how conditions are. In this attitude there is danger of our becoming too self-centered, even to mix with our own members and become acquainted with them to our mutual benefit. If this is the case the only hope is to change the center of our lives from self to Jesus Christ. If He is our all in all, and we have had a vital experience of His transforming touch, our relations to our families, our fellow members, and our fellow men will take care of themselves, and although it may be unconsciously, we will sound forth a message that the world needs and is looking for. I can easily imagine under such conditions that we would find time and opportunity to seek out the retiring ones in our membership, by taking the trouble to invite to our homes those whose paths do not run along with our own. Who knows what powers might be discovered in our young men for instance, if an older Friend should invite them to his own home and get acquainted with them, and through personal touch give them the help of his more seasoned experience and judgment?

As I have talked with others, and thought on the subjects that we have been discussing this evening, I am more and more convinced that Friends are giving a good upright and valuable message to the world, but there

seems to be as a rule a lack of the vital message that comes from the real, deep down, living experience of the humbling, transforming and uplifting intercourse and actual friendship at all times with our Saviour Jesus Christ. It was this that differentiated Friends in the beginning of our Society, and men are hungering for the same thing to-day. Are we going to measure up to our opportunities and responsibilities? To some of the weaker ones it may seem too hard and useless to try. But it will do no good for us simply to hear or think good things over and over again. It is easy to do that. However, under such circumstances there comes with tremendous force the declaration of James, "To him that knoweth to do good and doeth it not, to him it is sin."

Let us remember that together with God all things are possible. We are to be his fellow workers, and as we range ourselves on his side, we are bound to be on the side that wins. The Gospel of Jesus Christ, both for the present and for the future life, is the Gospel of victory and of joy.

Fear of the Lord.

"My flesh trembleth for fear of Thee." Not the fear that hath torment, but the fear that hath grown familiar, and the familiarity that hath merged into intimacy, and the intimacy that hath melted into awe, deep, dark, and delightful. I sometimes fear at the impressions I convey. Do I make or mar, help up, or down? Where shall wisdom be found? Do angels bring me thoughts, help me to combine, shew the pattern, fill up the warp of life, is the end ever kept in view? Do I grow more *passive*, are my powers, my own or am I energized? I know not how or why? Is my soul like a ship, with Himself in supreme command, Who never leaves the deck? Do I read signals aright? If He is my Commander is He not also my Partner? I bear not my burden alone. He shares my joys and pain, fair weather and foul, what abundant revelations! confounding, uplifting, not to be revealed to another.

I come to a point in the road, and find He has been there before me, at the moment of my need there is waiting a suitable supply. Is He infinitely *rast*, He is also infinitely *minute*. Small things are great, and the gossamer is stronger than the cable if He is at the end. Is my heart a harp? He has strung it, tuned it, touches it. O dower of song and glory! I find responses in kindred souls thousands of miles away.

Ah me! keep thyself in His presence, and thy hope shall live.—H. T. MILLER.

WHENEVER we find a preacher or teacher or individual worker who is conspicuous in his power to interpret Christ to men, from Jowett of Birmingham to Jerry McAuley of Water Street, we find that this sole message is Christ's power to meet men's needs. Whenever we find men failing to make Christianity a living, transforming force in the lives of others, we find that they have not realized that this one truth is the only message that all souls are hungry for and can always take in.—S. S. Times.

## A Message to be Spoken and Ears to Hear.

Too frequently in conversation and in published essays in our day has the spiritual power evidenced in the ministry been spoken of or treated in a way to convey the impression that this Gospel authority has been largely lost to our present age. The prevalence of this idea is adapted to weaken our faith in the great principle for which Friends have always pleaded, the direct communication between the human soul and our Father in Heaven. That the apparent effect of a Divinely authorized ministry on the hearers is not as evident as it was in the seventeenth century times may be admitted. Increased habitual self-control in the concealment of inward emotions may, in part, account for the absence of outward evidence of deep conviction on the one hand, or of joy in the Holy Spirit on the other. Another possible failure to profit by true ministry may arise from an intellectual knowledge of Scripture teaching, apart from its inward application to our deepest spiritual needs. "If any thinketh that he knoweth anything, he knoweth not yet as he ought to know." (1 Cor. viii: 2, R. V.)

A fresh presentation of the Truth, with a direct application of it by a spoken message, may be blessed to a congregation or an individual by removing a stumbling block lying in the way, or by pointing out the road which leads to peace.

The thought has suggested itself whether familiarity with authorized preaching of the Gospel has not made it so much a matter of course, that some hearers' minds have come to resemble the well travelled road, in which the freshly sown seed can find no lodgment.

Free criticism of the ministry, too, must have the effect of lessening its best influence on the hearts of both critic and his hearers.

Refraining as we do from previous preparation, and speaking from a fresh impulse, that which is presented to the mind as a Gospel message, there may lack that orderly and logical presentation of the subject which shall please the audience, except where there is a natural gift of ready expression; while the spiritual significance of what is spoken is the truth most needful to be embraced at the time.

These limitations surrounding the exercise of the ministry are no doubt felt by not a few who realize their call to it, and draw out the sympathy of others, who are longing for the prosperity of our branch of the Christian Church.

Cautionary advice has been abundantly bestowed on the preachers; and may it always have its right effect, when given in the love which edifies. But whether the hearing ear is as open as true unity of spirit would lead to, is a question which may well engage our thoughts.

J. E. R.

Do not hastily conclude that your undertaking is acceptable to God, because He allows you to proceed without interruption for a time.

INDIFFERENCE to another's comfort, or in reference to the least sin, betrays our hardened state of mind.

## OUR YOUNGER FRIENDS.

GRANDMA'S BIRD STORY.—"A story! a story!" cried the children, coming in one snowy afternoon from out of doors, where they had been making snow houses and snow men and women. This was their special hour in grandma's own sitting-room, and neither Ruth nor Robert ever forgot their privilege. After a little, grandma laid aside her knitting-work, sighed contentedly, and queried:

"What kind of a story do you want dearies?"

"Oh, a really, truly story," answered Robert, laying his dark, curly head on grandma's knee.

"A really, truly temperance story," begged Ruth, but Robert demurred.

"No," said he, decidedly, "I don't want a temperance story every time. I want a bird story once in a while.

"Suppose I tell you a temperance bird story?" questioned grandma, stroking the curly head that lay so lovingly under her hand. In a moment the children were all attention, and grandma began: "Once upon a time—"

"Yes, yes," exclaimed Ruth, "that's the way all the really stories begin," and she clapped her hands in great glee, as she nestled close to grandma's side.

"Once upon a time a dear temperance lady lived just back of a saloon," once more began grandma. "Oh!" gasped Ruth, but Robert kept very quiet. Boys, of course, should be very brave and not afraid of anything. It was all right for girls to be afraid of saloons, but not men and boys. Men and boys should not shrink away, but go right by them and show that they are not afraid. So, as grandma went on, he looked wise and waited.

"This dear temperance lady was often annoyed and sorrowful to see drunken men come out of the saloon and go staggering down the street to where she felt sure their little boys and girls were suffering for the money which they had spent for liquor. And always, as she watched, she prayed the kind Father to save them." Here Ruth sighed, but Robert remained stoical. "One day," went on grandma, "the saloon-keeper came to his back-door and threw out a broken bottle. It was broken only at the top, leaving the bottom like a tumbler, and in the whole part of it was something which looked red, like wine. A few moments after it was thrown out a bevy of English sparrows flew down to the ground and surrounded it. Such a chattering! One of the birds would hop briskly up to the bottle and peep in; then he would hop back and forth, all the while keeping up a dreadful scolding. Then another bird would hop up and take a peep at its contents. And so for some time these wise little birds seemed to keep up a discussion as to what was in the bottle, and whether or not it was something of which they might take a taste. At last one bird, more venturesome than the others, hopped up to the bottle, and perking his little head, reached over his tiny bill and took a drink. Then what a chattering and scolding! But the bold little bird paid no

heed, although his mates kept up a te chattering as though they were afraid wine would hurt him. But it made no difference. Drink after drink went his little throat in spite of the remonstrances of his little comrades.

"In a little while he toppled over—d Then his mates began to chatter and harder than ever. But try as they would it was impossible to waken him. another one of the whole flock of birds w take the smallest sip of wine from broken bottle. After a little," continued grandma, stroking Ruth's hand lovingly because she was such a tender-hearted girl, "the birds, seeing they could do no for their drunken comrade, flew away were gone for some time. When returned, they brought reinforcements."

"What's reinforcements?" questioned Robert, who always wanted to know the meaning of words.

"It means help, dearie, in one way or another. In this case it meant more birds. They had been after more birds to help care their drunken brother. You see, the birds knew something was wrong, and that's why they wanted help."

"Men don't always do that way, do they grandma?" said Ruth, nodding her head emphatically, as she rocked to and fro in little rocker before the glowing wood fire.

"Men ought to know better than to drink whisky and beer, anyway!" stoutly declared Robert, with a sniff that told much.

"But sometimes men are not strong enough to resist temptation, when whisky is set before them," replied grandma, "and I'm sorry to say that men are not always kind to help their fallen brother as much despised little sparrows were to help their tiny mate. But you must listen supper will be ready before we are through with our story."

"When the birds came back with their reinforcements, they began to pull at the drunken bird's wing in a way that made business. At last, by dint of pulling and working, they finally reached the gutter the back of the saloon where a stream of water was slowly making its way into the sewer. Into this small stream of water they pushed the drunken bird, in such position, however, that he would not drown. Then they began to chatter and scold as they were discussing the matter. Great was their delight when he opened his eyes. He chattered as if they knew he was coming all right. But their voices took on a different sound when he fell back once more in a stupor. At last, after several attempts the poor fellow was able to stand up and hob about. After a little, he hopped up on to a tank. Then from that he flew to the tree. Still, his companions watched and stayed behind him. When finally he was free from the effects of the wine so that he could fly about a bit, their delight was complete. But it was at least two hours from the time he became drunk until he was able to fly away with his mates."

When grandma had finished the story both children were so quiet that she knew they were thinking of the lesson in the stor

What lesson does the story teach, my ears?"

"Not to drink the dirty old stuff!" answered Robert decisively.

"I know what it teaches, grandma," whispered Ruth, as she looked up into dear grandma's face. Then she raised her voice we bit: "It teaches that we mustn't grow discouraged in trying to get our friends to be ok. The drunken bird wouldn't have got p soon if the others hadn't helped him." "It is just at that moment they heard the call of the supper bell.—MARY P. SAYERS, in *The Union Signal*.

### Science and Industry.

THE TELEPHONE AS IT IS TO-DAY.—The fourth Month number of *The World's Work* contains an extremely interesting article under the above title, written by Albert M. Casson. The "phone" has now become such an indispensable helper, both to the "man of affairs" and to the housekeeper, that some extracts may be of interest to readers of THE FRIEND.

Theodore Vail, the present President of the American Bell Telephone Company, and a pioneer in the business, said in 1879, in a letter, "Tell our agents that we have a proposition on foot to connect the different cities for the purpose of personal communication, and in other ways to organize a grand telephonic system." This was certainly a bold assertion, when there were not as many tele-phones in existence as there are now in the city of Cincinnati, and, says H. M. Casson, "most telephone men regarded it as nothing more than talk. They did not see any business future for the telephone except in short-distance service." Vail, however, proved to be no mere visionary. He said "I saw that if the telephone could talk one title to-day, it would be talking a hundred titles to-morrow." In 1885, with only one hundred thousand dollars capital, the declared object of the American Telephone and Telegraph Company was "To connect one or more points in each and every city, town or place in the State of New York, with one or more points in each and every other city, town or place in said State, and in each and every other of the United States, and in Canada and Mexico, and each and every of said cities, towns or places is to be connected with each and every other city, town or place in said States and countries, and also by cable and other appropriate means with the rest of the known world." So says Casson, ran Vail's dream, and for nine years he worked to make it come true. Recently, in 1907, he came back to be the head of the telephone business, and to complete the work of organization begun by him thirty years before.

To give an idea of the tremendous growth of what was once called "Vail's folly," the article states that the Bell Telephone began sending a million messages a day in 1888; it had strung its first million miles of wire in 1890, and installed its first million phones in 1898. By 1897 its wires equalled the mileage of the Western Union telegraph, in 1900 it had twice as many miles of wire, and in 1905, five times as many.

By 1893 one-half the people of the United States were within talking distance of each other. Boston and New York being able to communicate over the phone with Chicago, Milwaukee, Pittsburg and Washington. Slowly, and with much effort, the public was taught to substitute the telephone for travel.

It was in New York City that the most record-breaking expansion of telephone business took place. From fifty-six thousand users in 1900, it leaped to three hundred and ten thousand in 1908. In a single year sixty-five thousand new phones were installed in offices and houses, "an average of one new user for every two minutes of the business day!" More and more were demanded, until to-day there are more telephones in New York City than in the four countries of France, Belgium, Holland and Switzerland combined. Mass together all the telephones of London, Glasgow, Liverpool, Manchester, Birmingham, Leeds, Sheffield, Bristol and Belfast, and there will even then be barely as many as are carrying the conversations of this one American city." The New York telephone directory in 1879 was a card containing 252 names. Now it is a quarterly of 800 pages, circulating five hundred thousand copies, requiring twenty-nine days, and four hundred men to deliver it to subscribers. To furnish the army of more than five thousand girl operators with lunch (a cup of tea or coffee at noon), takes six thousand pounds of tea, seventeen thousand pounds of coffee, forty-eight thousand cans of condensed milk, and one hundred and forty barrels of sugar. [yearly.] "Between five and six o'clock A. M., two thousand New Yorkers are awake and at the telephone. Half an hour later, there are twice as many. Between seven and eight o'clock, twenty-five thousand people have called up twenty-five thousand other people, so that there are as many people talking by wire as there were in the whole city of New York in the Revolutionary period. Even this is only the dawn of the day's business. By eight thirty it is doubled, by nine, it is trebled, by ten it is multiplied six-fold, and by eleven o'clock the roar has become an incredible Babel of one hundred and eighty thousand conversations an hour, with fifty new voices clamoring at the Exchange every second. This is 'the peak of the load.'" It is the utmost degree of service that the telephone has been required to give in any city. And it is as much a world's wonder to men and women of imagination as the steel mills of Homestead or the turbine leviathans that cross the Atlantic Ocean in four-and-a-half days. Already this Bell system has grown so vast, so nearly akin to a national nerve system, that there is nothing else to which we can compare it. It is strung out over fifty thousand cities and communities. If it were all gathered together into one place this system would make a city of Telephonia as large as Baltimore. . . . Its actual wealth would be fully seven hundred and sixty million dollars, and its revenue would be greater than the revenue of the city of New York."

In concluding his article H. M. Casson

says: "Such is the extraordinary city of which Alexander Graham Bell was the only resident in 1875. It has been built up without the backing of any great bank or multimillionaire. There have been no Vanderbilts in it—no Astors, Rockefellers, Rothschilds, Harrimans. There are even now only four men who own as many as ten thousand shares in the stock of the central company."

OLDEST LAND IN THE WORLD.—Stretching across Canada, north of the St. Lawrence, and ending in the regions about the source of the Mississippi, is a range of low granite hills called the Laurentian Highlands.

These hills are really mountains that are almost worn out, for they are the oldest land in America and, according to Agassiz, the oldest in the world.

In the days when there was nothing but water on the face of the globe, these mountains came up—a long island of primitive rock with universal ocean chafing against its shores. None of the other continents had put in their appearance at the time America was thus looking up.

The United States began to come to light by the gradual uplifting of this land to the north and the appearance of the tops of the Alleghanies, which were the next in order. Later the Rockies started up. The United States grew southward from Wisconsin and westward from the Blue Ridge.

An early view of the country would have shown a large island which is now northern Wisconsin, and a long, thin tongue of this primitive rock sticking down from Canada into Minnesota, and these two growing states looking out over the waters at the mere beginnings of mountain ranges east and west.

ANOTHER source of national wealth has been found, this time near Murfreesboro, in Arkansas. It is a diamond mine, the producing value of which is yet to be learned, but from which 700 diamonds of good quality, varying in size from chips to six and one-half carats, have been taken. The owners are installing \$200,000 worth of mining machinery. In the Arkansas field, within an area of less than 100 acres, there exists one of those rare freaks of geological formation which produces the diamond. It is not a long, extending vein, like deposits of gold or silver or coal, but a small neck or pipe of igneous rock forced up by volcanic action from a great depth. Scientists believe that in past ages this was the opening of a volcano, but the cone was long since washed away by erosion, leaving the choked-up pipe. The diamond bearing rock, therefore, extends straight downward, instead of under a wide area.

ANCIENT REMEDIES.—For seasickness—Stay on shore. For drunkenness—Drink cold water, and repeat the prescription until you obtain relief. For the gout—Board with a printer. To keep out of jail—Keep out of debt. To please everybody—Mind your own business. Of all forms reforms are the best.—From *Portfolio of a leading Friend of a former generation*.

### Bodies Bearing the Name of Friends.

QUARTERLY AND MONTHLY MEETINGS NEXT WEEK, Fifth Month 2d to 7th:

Philadelphia Quarterly Meeting, at Fourth and Arch Streets, Third-day, Fifth Month 3rd, at 10 A. M.  
Abington Quarterly Meeting, at Germantown, Phila., Fifth-day, Fifth Month 5th, at 10 A. M.

#### MONTHLY MEETINGS:

Kennett, at Kennett Square, Pa., Third-day, Fifth Month 3rd, at 10 A. M.  
Chesterfield, at Trenton, N. J., Third-day, Fifth Month 3rd, at 10 A. M.  
Chester, N. J., at Moorestown, N. J., Third-day, Fifth Month 3rd, at 9:30 A. M.  
Bradford, at East Caln, Pa., Fourth-day, Fifth Month 4th, at 10 A. M.  
New Garden, at West Grove, Pa., Fourth-day, Fifth Month 4th, at 10 A. M.  
Upper Springfield, at Mansfield, N. J., Fourth-day, Fifth Month 4th, at 10 A. M.  
Haddonfield, N. J., Fourth-day, Fifth Month 4th, at 10 A. M.  
Wilmington, DEL., Fifth-day, Fifth Month 5th, at 10 A. M.  
Uwchlan, at Downingtown, Pa., Fifth-day, Fifth Month 5th, at 10 A. M.  
London Grove, Pa., Fifth-day, Fifth Month 5th, at 10 A. M.  
Burlington, N. J., Fifth-day, Fifth Month 5th, at 10 A. M.  
Falls, at Fällington, Pa., Fifth-day, Fifth Month 5th, at 10 A. M.  
Evesham, at Mount Laurel, N. J., Fifth-day, Fifth Month 5th, at 10 A. M.  
Upper Evesham, at Medford, N. J., Seventh-day, Fifth Month 7th, at 10 A. M.

**HARRISBURG FRIENDS.**—A recent communication from Harrisburg, Pa., acknowledges, with much appreciation, the receipt of a selection of books from Friends' Book Store, 304 Arch Street, Phila., donated by the Book Committee of our Representative Meeting. It also informs that they had been visited by ministers and others on Second Month 20th and Third Month 2nd and 13th, and that the average attendance at their First-day meetings, since beginning to hold them every First-day, has been fifteen.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—A despatch from Washington of the 20th inst. says: "Ultimate disarmament of the nations of the world is practicable in the opinion of Secretary Knox. He believes the establishment of a court of arbitral justice, to which nations of the world may appeal for the settlement of their controversies, will have the effect, as its own natural consequence, of not merely reducing armament, but ultimately of rendering large armaments unnecessary. His plan for the establishment of an international court of arbitral justice, which was outlined in an identical note sent in the fall of last year to various nations, is said to be meeting with general favor, and he believes that such a court will be constituted at the Hague in the near future. The court would be composed of judges representing various nations or systems of law, and it is expected would develop international law just as the common law of England and the United States has been developed by judicial decision." The Secretary also said that while the court would be primarily intended for the Powers participating in its constitution, it would, nevertheless, be open to any Power that might wish to submit a controversy to it, thus making it in the fullest sense international. It is not proposed, in signing a convention for the establishment of such a court, that the nations shall obligate themselves to disarm or make any move toward disarmament. The successful operation of the court, however, would have for its consequence a reduction of armament, if not complete disarmament."

A despatch of the 24th from Chicago mentions that damages to budding crops, fruits and vegetables in the storm of wind, rain and snow that descended on the Middle West on the 23rd inst., are estimated at over thirty million dollars. A canvass of the situation shows that the greatest damage has resulted in Iowa, Illinois, Indiana and Ohio. Reports from the Northwest indicate that barley, oats, rye and corn were badly damaged

by the cold. The soil, however, still is in fine condition for plowing and it is not too late for reseeded. In Kansas, Missouri and Kentucky snow is expected to protect small fruits and lessen the loss on apples. Mississippi, Tennessee and Arkansas reports show that considerable damage has been done by the coldest weather on record in these States during this month. Information from Wisconsin and Michigan indicates that the fruit crop will not be much more than one-half the usual size at a number of points.

Information lately received before Attorney-General Wickham's indicating the fact that a combination had been formed between a number of operators to buy up all of the remaining unused raw cotton produced in the United States during the crop year of 1909-1910; that, as the result of the operations of this pool, the price of this cotton has already been advanced so largely in excess of the normal price that the cotton manufacturers are greatly reduced their output, rather than buy at this exorbitant price, throwing out of employment upward of twenty-five per cent. of the cotton mill operatives of the United States, thus resulting in the monopolization of the entire visible supply of raw cotton in the market and the demittation in the commerce of the goods. An investigation into these changes by the Government has been ordered.

Director Neff of the Health Department is planning means to destroy mosquitoes throughout the city, and the police are expected to assist in carrying them into effect. Deprived of water, the embryo can find no means for development. The entire community is asked to join in the extermination, and property owners especially are urged to believe that rather than buying oil on the surface of stagnant ponds to destroy the mosquitoes' breeding spots, it would be better to remove the ponds themselves by filling in the hollows and holes in which water collects.

It is said that in the last twenty-five years there has been a great addition to the number of words in the English Language. In 1828 the first Webster's Dictionary contained but seventy thousand words, whereas the Oxford Dictionary, which is in course of completion, will probably contain definitions of four hundred and fifty thousand words. The new Standard Dictionary has four hundred and twenty-five thousand words defined, and the International of 1910 has four hundred and thirty thousand words.

The Commissioner of immigration reports that between Third Month, 1909, and the same month in 1910, the number of American citizens with from one thousand dollars to five thousand dollars each who went to Canada was ninety-five thousand, two hundred and seventy. They went from all parts of the United States, especially from the Middle West, and took up government lands in Montana. A recent despatch from Canada, however, states that many hundred families have returned to the United States and taken up government lands in Montana, finding land in Canada too high in price.

On the 18th inst. forty-six saloon and café keepers of Atlantic City were taken into custody by agents of the New Jersey Law and Order Society and the Good Citizenship League as a result of a renewal of the movement to close these saloons on the First-day of the week. Practically all of the defendants waiving hearings, entered one thousand dollars bail each to await the action of the Grand Jury.

The Steam Railroad Committee, in this State, has favorably reported on the plan of utilizing the Pennsylvania Railroad to use green flags and green lights as danger signals instead of red flags and lights at crossings and other places. It was stated that on Fifth Month 28th the railroad company would put in operation a new system of signals, which included green lights for danger signals. Representatives of the railroad company have been invited to come that evening to a meeting, the fact would be widely advertised for the information of the general public.

Calvin S. Hunter of Seven Mile, Ohio, has for many years experimented to ascertain the best method of raising large crops of Indian corn, and has shown that it can be grown so as to produce 248 bushels to the acre. He believes that the culture and a constant food supply are of essential importance, and that the soil is corn sown skimmed milk, he finds a valuable fertilizer. So treated with soiled milk will grow five and six large ears of corn to the hill, if the proper care is taken. It is stated that as the result of his success in corn growing, distinguished people from all over the country are constantly visiting his farm to get a view of his corn and examine his methods, and ex-President Roosevelt and a number of college and department of agriculture experts have congratulated him upon his life's work.

**FOREIGN.**—In a recent session of the House comes a motion of Premier Asquith was adopted by vote of 345 to 252 that the finance bill must be dropped by the 27th inst. John Feasby has announced the intention of his party to give cord support to the Government's policy and the budget cause financial injustice to Ireland was only removed by securing home rule and the merits of demerit the budget were trivial in comparison with the at of the veto power of the House of Lords.

London.—"The Government may now proceed to collect the overdue arrears of the income tax, the House of Commons having by majorities averaging eighty-five voted the various budget resolutions and passed its first reading of the finance bill, which will carry budget resolutions into effect. There is now no prospect of the budget being defeated. The supporters are raising a great outcry against the increased burdens placed upon the licensed brewers. Many big brewery companies owning numerous houses will be so severely affected by the increased duties as to force possible inability to interest upon their ordinary shares. Formerly the highest duty was the maximum duty of a heaviest but under Chancellor Lloyd George's proposals in many cases will be increased to five thousand dollars. An additional difficulty is presented through the curing licenses having to pay twice within a few months for both the last and the current year."

Ex-President Roosevelt has arrived in Paris, an received great attention from President Faillier.

A recent despatch from Rome says: "Systematic excavations on a large scale during the last year at the ancient harbor of Rome at the mouth of the Tiber have yielded successful results. The extensive ruins of a large city dating from imperial times, which probably built by Hadrian over the old republican city, have been discovered. The most interesting and most discoveries as important as those of Pompeii."

A despatch from Pekin, China, of the 21st, says: "The lawlessness of the natives, which began at Ch'ing-sha, the capital of Hunan Province, is reported spreading. Advice received here state that riots occurred at Ninghsang, the site of a Protestant mission station, and at Yiyang, twenty miles north of Ninghsang, has burned. The foreigners are said to have escaped harm."

#### RECEIPTS.

Received from Joseph Hobson, Ag't, Ireland, 1 Henry Bell, vols. 83 and 84.

#### NOTICES.

**CORRECTION.**—A clipping from the *Gospel Herald* appeared in a late issue of THE FRIEND which stated that North Carolina has recently enacted a law abolishing capital punishment.

This appears to be a mistake. The *Gospel Herald* writer probably made it because the State mentioned recently changed the manner of administering capital punishment from hanging to electrocution. What said regarding legal murder in any form was excellent if that which called it forth was a mistake.

**WESTTOWN BOARDING SCHOOL.**—The School year 1910-11, begins on Third-day, Ninth Month 13th. Friends who desire to have places reserved for children not now at the School, should apply at an early date.

WM. F. WICKERSHAM, Principal, Westtown, Pa.

**WESTTOWN BOARDING SCHOOL.**—The stage will leave Broad Street Station, Philadelphia, 6:48 and 8:20 P. M., 2:50 and 4:32 P. M. Other times will be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114A. WM. B. HARVEY, Sup.

**DIED.**—At his home in Marple, Delaware Co., on the twenty-eighth of Twelfth Month, 1909, CHAS. PANCOAST, a member of Chester Monthly Meeting Friends, Pa.

at Moorestown, N. J., Second Month 28th, 1910, PETER ELLIS DeGOU, of Trenton, N. J., in his seventy-first year; a member of Chesterfield Monthly Meeting of Friends.

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HERE is something cheering in the coming of Spring, the reappearance of verdure, fresh foliage, the budding and blossoming of myriads of plants. The pleasing change which is thus brought over the landscape, and the genial warmth which succeeds the chilling blasts of winter, combine to render this period one of enjoyments and delights. This marvellous change is brought about without the agency of man, and is a striking manifestation of the goodness of Providence, who is thus constantly fulfilling the ancient promise: "While the earth endureth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

In considering these mighty changes wrought without man's efforts, we have regarded them as typical of those revolutions and developments in the spiritual world, when, in accordance with the gracious purposes of the Almighty, the sunshine of his love and his unseen power are spread over the minds of men to cause to bring forth and cherish in them those fruits of the Spirit, which are well pleasing to Him.

Hereby is fulfilled another ancient prophecy: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh bring forth and bud, that it may give seed to the sower; and bread to eater: so shall my word be that goeth forth out of my mouth; shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In the midst of discouragements which may assail us, it is well to remember the unfulfilling promises of the Most High, and to recognize the varying aspects of the natural world

his immediate ordering, and that He can change the hearts of men as a man changeth the water course in his field. He intendeth to bring about in us individually, if we do not oppose his working, those blessed fruits, which will cause the wilderness and the solitary place spiritually to be glad for them, and the desert of our hearts to rejoice and blossom as the rose.

## Information Regarding World Peace.

FURNISHED BY JAMES L. TRYON.

*Assistant Secretary of the American Peace Society, Boston.*

Everywhere along the line we are making progress in world peace. Nothing is more indicative of progress than the steady increase in the number of peace societies. The American Society for the promotion of the judicial settlement of international controversies has been formed in Baltimore, and a world federation league in New York City. These societies will promote interests in arbitration and world organization. When we have, with a complete system of arbitration, a federated world, even though it be a comparatively loose union of states, we shall be able to meet the question of the limitation of armaments more effectively than at present. More than seven hundred and fifty clergymen in Boston and its neighborhood recently sent to Congress a petition protesting against further increase of the navy. Letters were also sent to congressmen and senators from college presidents and business men deploring the great cost of armaments and remonstrating against further extension of the navy.

The American Peace Society has made large gains in membership and is constantly forming branch societies. The promotion of the peace cause has been greatly stimulated by the formation within about a year of the American School Peace League and the International School of Peace. These societies show that an attempt is to be made for the thorough teaching of peace principles and policies in the schools and among people at large. The business department of the International School of Peace is rapidly being put into service. It will work indirectly through chambers of commerce in all countries.

The following are events of the calendar of peace work: On Fourth Month 28th was the meeting of the American Society of International Law in Washington. The New England Peace Congress will be held at Hartford on Fifth Month 8, 9, 10 and 11. This, in some respects, will be as important as a National Peace Congress. Men of national reputation

will speak on its program. The next meeting of the American Peace Society will be held in connection with the Hartford Congress on Fourth-day, Fifth Month 11th.

About a week after the Congress is held the Mohonk Conference will meet. This will bring together leading educators, business men, clergymen and lawyers from different parts of the country to discuss the Court of Arbitral Justice which was proposed by the United States, Germany and Great Britain at the second Hague Conference and is being put before the nations by Secretary Knox for final acceptance and organization.

On Fifth Month 18th will be held exercises in the interest of world-peace in the schools throughout this country generally and in many countries of the old world. This day, sometimes called "Hague Day," is the anniversary of the meeting of the first Hague Conference, which opened on the Czar's birthday in 1899. There never was a time when the peace movement moved so steadily and rapidly forward.

## The Power of the Bible.

There is no book that takes such hold on the soul as the Bible. It is a wonder that its Divine origin is doubted by any, and that attempts should be made to lower it in the esteem of Christendom. Its pages do not contain formal arguments of its inspiration; but their truths so influence the minds and hearts of its readers as to prove they are from God. It converts its foes from hatred of it into earnest practitioners of its teachings. We quote the following as illustrative of this fact: "There was a godless man, an inveterate gambler, wholly devoted to his pleasures. There was to be a grand horse race in Richmond, for which he had three fine horses in training. When the time approached he started in his carriage for that city, so as to arrive the night before the race. It was a journey of more than a hundred miles; and in those days of slow travel it is no wonder that time hung heavy on his hands. Passing a country store, he tried to buy a novel, but all the reading matter the store-keeper had to sell was spelling books and Bibles. He could not entertain himself with a spelling book, and so he bought a Bible. It was a book he knew nothing about. He began to read it, but soon threw it down. But the journey was dull, and he could not talk with his negro driver. That Bible was his only companion. He took it up again, and this time he grew interested. He read it till he reached Richmond, and nearly all night after he went to his lodgings. By that time the man had undergone a complete revolution. He withdrew his horses from the race, paid his forfeit, went home and burned his cards, dice and gambling im-

plements, killed his game cocks for his servants' supper, set up his family altar, built a church building on his plantation and became himself a preacher of righteousness. He lived many years an earnest and useful Christian, and died a most happy and triumphant death.—*The Christian Instructor.*

### William C. Meader.

*"The path of the just is as a shining light that shineth more and more unto the perfect day."*

In the decease of our dear Friend, William C. Meader, we feel that we have lost a near and sympathizing Friend, a tender father in the Truth, as well as a gifted minister—one of Israel's true shepherds. Indeed, it was eminently his qualification to gather the straying and scattered lambs back to the Father's fold, and by a truly baptizing ministry to bring these, and all within his reach, to a renewed and often deeper feeling of the compassionate goodness that is to be found there. And in a sense of how much we (in England\*) owe to our dear Friend's repeated labors among us, we feel some token of affection to be due to his memory, for the recalling of his earnest exercises and worth, to those who in this country benefited thereby, and for the comfort of his near relations and friends, who so often had to spare him to us.

Our dear Friend was the son of Joshua F. and Jimena R. Meader and a great-grandson of Joseph Hoag. He was born in the State of Vermont, on the 11th of Sixth Month, 1832, and spent most of his early life there. In the Tenth Month, 1856, he was married to Lydia D. Hoag, daughter of Jarvis and Susanna Hoag, and, after a short residence in Ohio, they removed to Poplar Ridge, Cayuga County, New York, which continued to be their home the remainder of his days.

More than once, in moving language, have we heard him tell us how he himself was gathered as a lost sheep, when far from the heavenly fold, and how, under a sense of the greatness of the love that watched over and visited him, he was constrained, on bended knee, in the lonely woods of his native land, to offer himself and all to the care, direction, and disposal of the Almighty Hand; of how he passed through much hard labor and many trials in early manhood in providing for the things of this life; of how he was gradually called to enter into the Gospel ministry, and in Gospel love was drawn to this country. From the time of his first visit in 1869, when 37 years of age, we believe that his interest lay very much in the prosperity and spread of the Truth here; his heart was much bound up in the welfare of those he met with in this land, of our meeting in particular and of many others, and he seemed not to forget any respecting whom his sympathies had been awakened.

Seven times were we favored with his visits and Gospel labors amongst us. In 1869, when comparatively but a stripling in the work and a stranger to many of the families and meetings, it is remembered how

\*This testimonial was prepared by Friends in Fritchley, and approved by Scipio Quarterly Meeting, held at Poplar Ridge, N. Y., of which William C. Meader was a member.

he used often to enter on the day's work as one bowed down and under depression, but as he was helped through he would return lightened and have frequently much to communicate of a cheering and enlivening character to the young people among whom his lot was cast, and in the religious opportunities with which the day was wont to close he was often drawn out in tender pleading with them.

In 1873 he was again with us, and also in Norway; and in 1880 his visit included some extended labors in the Vaudois Valleys, the South of France, and in Norway. During all these visits he received much help and support from the older friends of our meeting; but after 1880 we were gradually stripped of most of these, and for several years had no visit from any of our American Friends.

In 1880 he came again, in company with his wife—a valued minister—who had also accompanied him in 1873 and 1880, and though this visit was more of a social character and for the benefit of his health, it was very acceptable and helpful to us. His other visits were, in 1894 and 1898, accompanied by his wife, and the last in 1902, when his grandson kindly tended him in his increasing infirmities. On this occasion he passed his seventieth birthday at Fritchley, as many of our young Friends can remember with interest and pleasure.

Some of us cherished the hope that we might have seen him again in this country, and we believe that such a prospect was sometimes in his mind. His interest in the welfare and prosperity of this portion of the Lord's heritage continued unabated to the close; and we are assured that his union with us as a little gathering of Friends, and ours with him, was in the enduring bonds of Gospel love.

Whilst his ministry fully set forth and recognized the supreme value and work of the Redeemer when He took upon Him the form of a servant, was formed in fashion as a man, and suffered and died in that prepared body outside the gates of Jerusalem for the sins of the whole world, and that it is by that offering and sacrifice that we have access to God through the Spirit, yet he was very careful to lay before his hearers that they had their own part to do, without which nothing that had been done would avail them anything. Thus on one occasion he rose and said, he had been feeling how little any, even the most favored instruments, could do for another—that our salvation could not be effected without our own act and consent; that even the sacrifice for the sins of the whole world would avail us nothing if we neglected to take the needful steps to be benefited thereby. He alluded to the captain of the host of Syria, smitten with an incurable disease; how that a little captive maid was an instrument towards the great man's healing. She had her mission, and she said to her mistress, "Would that my master were with the prophet that is in Israel!" She knew that all his wealth and his power could not save him or cleanse him of his leprosy. And Naaman, hearing of her words, inclined to try that way. This was a good step, and, had he not heeded the message, through the little captive maiden,

he would never have been healed. A went to the prophet, and there again to learn that all would not be done for without his doing his own part. The p did not lay his hand on the place and forthwith, but the command was to f wash seven times in Jordan. This w lowly a thing for him, and he went w anger; but yet another of his servants— a messenger to him, counselling him a to try the efficacy of doing as he wa Thus another instrument was made use his help, and as he hearkened thereto came cleansed—his wish was realized, that none of us might turn back to the of Damascus, the pleasures of the unregate state, rather than wash in the r judgment seven times and be clean!

On another occasion, after quoting language, "By the rivers of Babylon, we sat down; we hanged our harps upon willows, yea we wept when we remem Zion," etc., he continued to the effect t was not the will of the Almighty tha should remain always in such a state that, accepting the offers of Divine merc grace now held forth, endeavoring to f Him in the way which the gracious Sa would appoint for such, we should ente the land of liberty and light, and be at sing the praises of redeeming love. Su the will of heaven with regard to every and such is the condescending goodness c Saviour in visiting and re-visiting us, we should all be left without excuse, responsibility would remain with us if w not witness a deliverance from the lan captivity. This is the declared office of Saviour of men—"to break the bonds of oppressor and to let the oppressed go fr "to comfort all that mourn, to appoint them that mourn in Zion, to give unto beauty for ashes, the oil of joy for mourn the garment of praise for the spirit of he ness, to preach deliverance to the capt and the opening of the prison to them are bound."

For the last few years of his life, our Friend was in a declining state of health still kept up a warm interest in the welfare others, notwithstanding his bodily weak and inability to take long journeys.

In the autumn of 1907, accompanied by wife, he visited New England, hoping might be a benefit to them both, to spend short time amongst their native mounts. They also attended meetings, as these c in their way in those parts, much to the c fort and satisfaction of Friends there. The journey was not accomplished with great weariness, and in writing of this says, "If we are favored to reach hom harbor in safety, I do not know that we feel like launching out again." On their turn he was much of an invalid, and m confined to the house through the winter.

The last occasion of his leaving home was the First Mo. of the present year [1908], w he attended the funeral of an intimate Fr and had considerable ministerial labor.

On his return, he soon took to his bed, the symptoms of the illness growing w a medical consultation was then consid necessary, which resulted in a serious op tion being performed. Some hopes wer

stinted of his recovery, but it was evident to those around him that the day was drawing near. He passed through a bodily suffering at times, but through it was very patient and resigned, once retiring, after an attack of severe pain, "It does not seem as though I was going to get through this has not been shewn me. And myself, I could not desire it, but for you I am willing to stay and suffer, if I may, in order to finish my work in the dear's service, so I abide in his will."

"Another time he said, "What would I do if I had remorse of conscience to gain the midst of so great physical suffering but through great mercy I feel nothing of it—a quiet faith and trust which has sustained me since this illness began." And on another occasion he said, "I have no great hopes or visions, but an abiding faith that I have accepted."

"He spoke a great deal of love, saying that because of God filled his soul until he loved everyone, even his enemies, if he had any; and to one of his friends who called to see him he said his heavenly Father had made him sick-bed a bed of roses.

"Another friend who visited him he read the twenty-third Psalm, dwelling on the verse, and also spoke to his children and grandchildren, saying he hoped they would meet him in heaven.

"He was too weak to talk much the day he died, and was at times unconscious, and passed away very gently and as one falling asleep, the seventh of Fourth Month, 1893.

"The remains of our departed Friend were buried in the Friends' burial ground at Cedar Ridge on the eleventh of the same month, when the meeting was felt to be a sacred and solemn occasion; and at the bedside the words were quoted by a valued minister present, "Mark the perfect man and heed the upright, for the end of that man is peace."

"We reverently believe that his barque is forever anchored in the safe harbor of eternal rest and peace, that he has known a happy landing there and a glad meeting with the Lord of life and glory and all who, like himself, have been permitted and prepared, through much tribulation, to enter where sorrow and suffering can never come, there to sing the praises of redeeming love before the throne of God and of the Lamb.

"No tragedy is greater than that of lost enthusiasms." This truth strikes at one of the great mishaps of many men, who began earnest but who allowed their zeal to ebb at at their finger-ends. They meant to have been good, useful men. But by degrees they settled down into an easy quietude respecting the just claims of Christ. The handwriting against them in the judgment day is, they "loved this present world." "A very healthy soul Christ's claim is pre-eminent. His pre-eminence "is the pre-eminence which love will ever give to the one of his choice, however costly it proves. And the cost will always be prominent, for it is nothing less than that 'He must increase but I must decrease.'"—J. STUART GOLDEN.

**"YE FIRST GAVE YOURSELVES UNTO CHRIST."**

Laid on thy altar, O my Lord Divine,  
Accept this gift today for Jesus' sake.  
I have no jewels to adorn thy shrine —  
Nor any world-famed sacrifice to make;  
But here I bring within my trembling hand,  
This will of mine, a thing that seemeth small—  
And Thou alone, O Lord, canst understand  
How when I yield Thee this I yield my all.

Hidden therein thy searching gaze can see  
Struggles of passion, visions of delight;  
All that I have, or am, or fain would be;  
Deep loves, fond hopes, and longings infinite;  
It hath been wet with tears and dimmed with sighs,  
Clenched in my hands till weary hath it gone!  
Now from the footstool where it vanquished lies,  
My prayer ascendeth—may thy will be done!

Take it, O Father, ere my courage fail,  
And merge it so in Thine own will, that 'e'en  
If in some desperate hour my cries prevail,  
And Thou give back my gift, it may have been  
So changed, so purified, so far from given,  
So one with Thee, so filled with peace Divine,  
I may not know or feel it as my own,  
But gaining back my will may find it Thine.

*Copied for THE FRIEND.*

**Don't "Don't Too Much."**

Life for some people is one perpetual "don't." Our sympathies were recently enlisted for Freddie, a little fellow of five, who had been kept within doors during a long storm. His mother, a gentle woman, sat quietly sewing, as she chatted with a friend. "Don't do that, Freddie," she said, as the child's whip-handle beat a light tattoo on the carpet. A block castle rose—and fell with a crash. "Don't make a noise, Freddie." The boy turned to the window, the restless fingers making vague pictures on the damp pane. "Don't mark the window, Freddie," interposed the mother; and "Don't go into the hall," she added, as he opened the door to escape. The "Don'ts" continued at brief intervals. At length the small one, seating himself with a pathetically resigned air, remained perfectly still for about a minute. Then, with a long-drawn sigh, he asked, "Mamma, is there anything I can do?"

There is no surer way to check confidential intercourse between parent and child, and to retard the development of his best faculties, than to create an atmosphere of blame about him. He will grow unhappy and discouraged, if not disobedient and reckless. Far better let some childish wrong-doings pass unreprieved than to make your boy feel that he never quite pleases you. Wise commendation will not foster vanity or self-consciousness. A loving word, an appreciative smile, any sympathetic recognition of real effort, is generally more helpful than many reproofs for failures. Check evil propensities by developing good ones, rather than by waging a fierce, direct war of extermination. The result of such training may not be soon apparent, but in the end your child's character will be broader and stronger. Wait for the moral nature to grow; and be patient, as God is patient with his children.—Vermont Baptist.

They who accomplish the most have learned the art of using those fragments of time that the rest of us throw away.—S. S. Times.

**Change of Work.**

"Send him away to let him stay in bed all day if he wants to, or lie in a hammock and read," said the foolish friends to the mother of the boy who had overstudied and was on the verge of a nervous collapse.

"I don't want to lie and read," he said. "Let me go to one of those boys' camps. There's a good one at Willow Lake." So they sent him to camp, where he slept in the open on balsam boughs rolled in a blanket, where he got up with the sun and chopped wood for the breakfast fire, where he ate ravenously of food that he would have sniffed at at home, and where he learned that among real boys books come only second and third and fourth to wrestling and swimming and ball playing.

When that boy returned to school after six weeks of this hard, rough, joyous, busy life he "slugged away at his books as if he were chopping down trees," to quote one of his teachers, and he carried off honors galore in the spring without break-downs of any kind.

Change of work is often more needed than rest from work. Louisa M. Alcott, whose books all sound as if they were written with joyous spontaneity, used to desert her desk once in a while and do housework. "It's the best thing to make one's ideas perk up. Plots simmer in my head as I bake and dust. Ideas bob in my brain like potatoes knocking against the cover of a saucepan." But she kept on with her homely task until her head was so full of thoughts that she had to sit down, pen in hand, and release them!

A delicate, high-strung, intellectual woman was amazed not long ago to be told by a big specialist that the best advice he could give her to help her to regain tone and stamina was to spend three months in the White Mountains—as a waitress at a hotel! Not being of an adventurous turn of mind the lady did not follow the prescription, but as she had paid \$25 for the advice she assumed that it was worth something, and she is at the present moment busy and happy and rapidly getting well in a fisherman's cottage at Nantucket, where she cooks and cleans and even entertains amused friends who drive over to see her from their hotels.

The houseworker, worn out from wearisome, monotonous daily task, needs mental refreshment and bodily rest when her vacation time arrives. She should take a boxful of good books to read as she lies in the woods and rests. The woman who bends her back over sewing all winter and strains her eyes looking at her shining needle and tiny stitches, should play tennis or row a boat and give the delicate nerves of eyes and hands a rest.

Most of us are unsymmetrical because our minds work along in ruts most of the time. Change is needed to restore the balance. For as variety is the spice of life, so change is the basis of rest.

EVERY sight of Christ begets fresh love to Him.

NEVER leave your way to seek a cross, nor go out of the way to avoid one; appointed crosses are real blessings.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Paoli, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

My people are destroyed for lack of knowledge. Hosea iv: 6.

A wise man is strong; yea a man of knowledge increaseth strength. Prov. xxiv: 5. Brethren, I wot that through ignorance ye did it, as did also your rulers. Acts iv: 17. Sanctify the Lord God in your hearts, and be ready to give, with meekness and fear, to every man that asketh you, a reason for the hope that is in you. I Peter iii: 15.

These passages of Scripture, although not read nor quoted at the time, must have a fresh and fuller meaning to every one whose privilege it was to be present at the Thirtieth Annual Meeting of Friends' Temperance Association of Philadelphia, held in the Meeting-house on Twelfth Street, on Third-day evening of Yearly Meeting week. The announcement that Wilbur F. Crafts, Superintendent of the International Reform Bureau at Washington, D. C., was expected to deliver an address, had drawn together a goodly number of earnest, thoughtful people. But there was room for more, and it is cause for regret that such an opportunity should have been lost by any one.

"But they who mingle in the harder strife,  
For truths which men receive not now,"

have need for patience. The workers in the field of temperance reform have much to cheer and inspire them. The speaker said:

"At the close of the nineteenth century opium held as many deluded victims as alcohol itself, and the fact that the opium is about to be sentenced to join piracy and slavery in the limbo of crimes against civilization, is the best encouragement I know to press a like sentence for alcohol, against which a like verdict has already been rendered by religion and history, athletics and insurance and business and science.

"No less an authority than King Edward's physician, Sir Frederick Treves, puts these two deadliest of habit-forming drugs in the same category, declaring, as quoted in one of the municipal posters on 'Alcoholism and Physical Degeneracy,' which have been put up in a hundred British cities by order of the city councils, that 'alcohol is an insidious poison and should be subject to the same strict limitation as opium, morphia or strychnine, and that its supposed stimulating effects are delusive.'

"For a hundred years America has been the world's experiment station for alcohol. Sincere men have solemnly tried to make poison beverages harmless by selling them in new ways. Low license, high license, government ownership, and even doxology saloons—we have tried them all—and have found that nothing helps except total abstinence and prohibition.

"No temperance experts—none but novices—hope for anything from anti-treating efforts or any other attempts to secure the moderate use of a poison whose most essential quality is that it creates an in-

creasing demand for itself. Preaching moderation, even moderation pledges, backed by moderation society, never even decreased drunkenness."

"Hinduism, Buddhism and Mohammedanism are all known as 'total abstinence religions.' But for that fact Christian nations would, in Asia as in Africa, have 'made a thousand drunkards to one Christian.'

"Let us not forget that Catholics to an increasing degree are with us in the fight against drink. Hear the word of Archbishop Ireland: 'Education, the elevation of the masses, liberty—all that the age demands—is set at naught by this dreadful evil.'"

Much emphasis was laid on the "verdict of athletics" as an argument that appeals strongly to young men. If the use of intoxicants even in the most moderate degree is found to lessen the power and endurance of the athlete it cannot be helpful to the ordinary man. The experiments that convinced President Eliot that moderate drinking is not only dangerous, but destructive of efficiency, should be told and illustrated everywhere. In this experiment signals similar to those used on railroads were used, the subject experimented upon being required to press the proper electric button upon noticing the change of a signal. The speed and accuracy of total abstainers exceeded that of men of very moderate habits, and of course far outclassed the habitual drinker. It was found that the same individual was rendered less efficient for many hours after taking an alcoholic stimulant.

The verdict of Life Insurance was commented upon instructively, and American companies were asked to explain why they do not accept total abstainers at a lower rate of premium, following the long established example of the Provident Institution of England, which allows a reduction of twenty-five per cent. for this class.

The verdict of Business was illustrated in many interesting ways, especially with reference to public utilities. But to the testimony of Science are we indebted for those proofs which seem to appeal most strongly to the mind of the average drinker himself. Experimental work of this kind has progressed much further in Germany and England than in America. The effect of alcohol upon school children has been proven by elaborate tests. Large numbers of adults have also been made the subjects of test. Alcohol itself has been shown to be the refuse—the excrement—of animalcula, a product most dangerous to the human body. No wonder that President Hadley, of Yale says: "If people knew what alcohol is they would drive it from the land." There is a great work to be done in overcoming the prevailing ignorance and misrepresentation concerning alcoholic drinks. When Neal Dow was asked how it happened that prohibition became a law in Maine, he replied substantially: "By sowing the State-keep-deep with temperance literature." One of the great benefits of local option campaigns consists in the education they give to the people. Before we can get good laws we must have rightly informed citizens; and

no matter how good the laws may be enforcement will depend upon the sent of those entrusted with the execution law. W. F. Crafts told us of 1 visited recently seven "dry" towns that six of them had a "wet" mayor way of doing was fittingly called "pe idiocy." He said: "Prohibition m buttressed by law enforcement, an verdict of "No license for the city" m supported by the personal verdict, liquor for me." Can the reader ass bringing these thoughts to the attent persons who are being prepared to r them?

"President Taft, on the ground opium has proved to be a dangerous s suitable only for rare medical use, d direction of skilled physicians, has c conference of the leading nations c world to make an international prohibi law against its sale anywhere for any purpose. To secure such internatio tion for the kindred drug—alcohol—the earliest possible time should be the g united efforts by all the scattered bety force forces of our land and of the world."

It was the privilege of the writer to some private conversation with Wilb Crafts after the lecture. It was not for surprise that he predicted a recessi the "prohibition wave" depending i extent and damage upon the readiness which the American people are will accord this great issue its rightful place to account their party preferences les portant than the success of a great re The lack of solidarity amongst the pperance forces and the great need of wisa capable leadership was frankly an admitted. The failure of Congress to vide needed legislation regarding the ment of liquors into prohibition terr was much lamented.

His own personal and private endeo to bring about good feeling and co-oper amongst reform workers by meetings a own home are commendable. His persi endeavor to avoid being drawn into troversy is no doubt praiseworthy. A present-day conditions, he told us th gathered hope and encouragement fro fact that in all history "black has n seemed blacker, nor white seemed whi and more attractive than now. He spol very high appreciation of that unque most useful Friend, the late Josiah W. Le who seems to have been admired by Cl tian people not of our membership quite much as by our own. He said he o found news venders who said they coul sell certain books because the "Josiah L Society" would not allow of it; and he ad that he was disposed to regard the "Society" as a Society of One Individ and that he often told people abou influential society that used to figur conspicuously in law enforcement.

THE number of school children in N York who appear under the influence liquor is startling. In some sections least half are given beer. Parents of children are frequently inebriated, and little ones receive beer and wine in place



## OUR YOUNGER FRIENDS.

How the MERCIFUL OBTAIN MERCY.—Little children may be merciful to every living thing! and Jesus meant children as well as grown-up folks when He said: "Blessed are the merciful, for they shall obtain mercy."

The birds, the dogs, and the cats, all learn to love the children who are kind and merciful; and such little ones receive the reward promised by Jesus to the merciful in ways that few children can understand until it is explained to them. It is by the growth of our *brain cells* that children who do one kind act find it easier to do other kind acts to birds and animals and to their playmates, until kindness becomes the law of their lives and every act and thought is an effort to make some one else happy.

There are very good reasons why boys should never throw stones at dogs, cats or birds; and there are also reasons why girls should never play at punishing their dolls. They are growing the wrong kind of brain cells by so doing, and that will make it easy for them to form the *habit* of being cruel or severe. If a little girl has a favorite dollie she should always take pains to tell her friends: "*My dollie is always good*;" and boys should learn to make friends and pets of dogs, cats and birds, because by doing so they will be cultivating the habits of thought which will make every one around delight to make them happy. The kind thoughts we send out to others always return to bless us. This is God's law.—*Scattered Seeds.*

DON'T KILL THE BIRDS.—On the return of spring, with its soft, balmy winds, and bright, beautiful sunshine, when the blades of grass, tender and green, come forth, and form a carpet for our feet; when the tender buds begin to open and the trees are robed in glory, the blithe little birds return to cheer us with notes of praise.

Who can tell the amount of good they do us? The trees would be stripped of their beautiful clothing if it were not for them. It has been said that one pair of sparrows while rearing their young, have in one week put to death thirty-three hundred and sixty caterpillars, besides other insects.

Once read that a farmer loaded his wagon for a journey, and for some reason it was left standing for awhile, as he did not perform the journey as soon as he intended. A pair of robins built their nest in the straw; and when the farmer did go on his journey, one of the birds would not leave the nest, only to procure food for the young ones, while on the way. The birds also returned home with the good farmer, having traveled a distance of nearly fifty miles. Being a kind-hearted man, when unloading the wagon he was careful not to disturb the nest.

A favorite with many people is the little bluebird, so perfect in its make-up and cheering in its note. In the early spring these birds return from a warmer climate, and make the orchards ring with their precious melody, while building their nests and hatching their darlings; and, if undisturbed, they will occupy the same little home for years. A pair of them built their

nest in a hollow tree, year after year, until a storm came and soaked the little home nest, and drowned their babies; since which time it has been quite impossible to coax them back, although the good old farmer repaired the tree as much as possible, in hopes they might be induced to return.

In the fall, a little before the birds leave for warmer quarters, we may see these, and others as well, collecting in flocks and chattering among themselves, apparently talking the matter over before starting. Robins, bluebirds, orioles, swallows, mocking birds, thrushes, and the little ground birds, seem to be wonderfully on the decrease; and were it not owing to the fact that boys and men are not as merciful as they should be, would there not be many more to-day? Some think the reason that they are decreasing so rapidly is because the English sparrows kill them; but there certainly would be many more if men and boys did not shoot them. Song birds are hunted down and killed without mercy, for many reasons, and some for the shameful adornment of the bonnet. Who can take one of these creatures that God has made for our comfort and pleasure, and look into its bright, beautiful eyes, and not love it with a love tender and strong? Who can stroke its soft, downy breast, and not form an attachment for it? Not one of them falls to the ground without our heavenly Father's notice.—A. A. HARPER, in *Youth's Instructor.*

FOLLOWING CHRIST.—I believe that persecuted ones have more blessedness than any other saints. There were never such sweet revelations of the love of Christ in Scotland as when the Covenanters met in the mosses and on the hillside. No sermons ever seemed to be so sweet as those which were preached from Claverhouse's dragoons were out, and the minister read his text by the lightning's flash. The flock of slaughter, the people of God that were hunted down by the foe, these were they who saw the Lord. I warrant you that in Lambeth Palace there were happier hearts in the Lollard's dungeon than there were in the archbishop's hall. Down there where men have lain, as did Bunyan in Bedford jail, there have been more dreams of heaven, and more visions of celestial things, than in the courts of princes. The Lord Jesus loves to reveal Himself to those of his saints who dare take the bleak side of the hill with Him. If you are willing to follow Him when the wind blows in your teeth, and the snowflakes come thickly till you are almost blinded, and if you can say, "Through floods and flames, if Jesus lead: I'll follow where He goes," you shall have such unveilings of his love to your soul as shall make you forget the sneers of men and the sufferings of the flesh. God shall make you triumphant in all places.—C. H. SPURGEON, in *Episcopal Recorder.*

DILIGENCE is the mother of good luck.—BENJAMIN FRANKLIN.

The thoughts of some people live so near to God that to ask them to think of us is to ask them to pray for us.

Almost every school in the city shows examples of children suffering from the effects of alcohol.

Ten families of drinking habits, there are fifty-five children. Thirty died in infancy, three of heart disease, four were lame, seven were anaemic, eight were moribund, one had diabetes, three had poor teeth, three had adenoids. Only one of the number were normal. Of the boys, two were excellent, six were fair and seven were deficient in their studies.

In ten families of abstaining parents, there were seventy children. Two died in infancy, two were neurotic and anaemic, one had rheumatism, one was tuberculous and thirty-four were normal. In study fifty-six were excellent, ten were fair, only two were deficient.

Of the children of total abstaining parents, eighty per cent. were normal; of the total of children of drinking parents, ninety-three per cent. were abnormal.—DR. MCNICHOLO, *Magdon of Red Cross Hospital.*

## Conserving the Children.

Theodore Roosevelt conferred an untold benefit upon our nation by his agitation in behalf of the conservation of our natural resources in which he has been so ably seconded by Gifford Pinchot. He did even more good by his earnest appeal in the interests of dependent children.

One of the first helps is right convictions on the part of parents. Children become largely what their parents expect and want them to become. If a college education is always held before the child as his goal, he will naturally prepare for and pursue and do credit to all concerned. The same is generally true of all ideals, habits and traditions. It is especially true in spiritual matters. For God always blesses parental example and instruction. As surely as harvest follows sowing and reward follows labor and success follows wisely-directed effort, so surely the parent's holy life and faithful teaching and earnest prayers impress themselves upon his children. Faithfulness here is in every duty and calling of life is most surely rewarded. What an encouragement or parents to put forth the most earnest and hopeful endeavor in this nearby and most promising field. To be "laborers together with God" in this noble work ought to be the delight of every parent. The results of such work cannot be doubted in the light of this promise. "Train up a child in the way he should go, and when he is old he will not depart from it." Many grateful children whose feet were early guided into paths of peace by heaven-taught parents are now bringing continual joy and reward to these parents by tender love, dutiful obedience, a humble, holy walk and a successful, useful life.—W. J. MOSIER, in *N. Y. Observer.*

DEMAREST, N. J.

It is easier to fly from company than from sin; Lot fled from Sodom, but he fell into sin; "Hold thou me up, and I shall be safe."

A CHRISTIAN is never satisfied with himself; but this is no wonder, as he is not fully satisfied with any one but Christ.

## PRIESTHOOD.

His priest, am I,  
Before Him day and night,  
Within His holy place;  
And death and life;  
And all things dark and bright,  
I spread before His face.

Rejoicing with His joy;  
Yet, ever still, for silence is my song;  
My work to bend beneath His blessed will  
All day and all night long.  
Forever holding with Him converse sweet,  
Yet speechless, for my gladness is complete.

TERSTEGEN.

## A Quaker Before George Fox.

Caspar Schwenckfeld Von Ossig was a Silesian nobleman, whose life covered the first half of the sixteenth century. He was a religious genius of marked individuality, one who "did his own thinking," and fearlessly followed the light wheresoever it led. His personality and career, noteworthy in themselves, possess additional interest for us from the fact that in many important respects his views of the Truth were identical with those held by Fox a century later. The spiritual awakening of Schwenckfeld took place at the age of twenty-eight, and its first effect was to cause him to revolt against the externality and traditionalism of Rome, and to throw himself into the arms of the Reformers. He soon perceived, however, that he differed entirely from Luther on such points as Baptism, the Lord's Supper, the union of Church and State, and the general principle that "God has resolved to give no one the inward things save through the outward." Schwenckfeld, on the other hand, took his stand as an exponent of inward religion, becoming, as has been well said, "the noblest representative of the theoretical mysticism of the age of the Reformation." Finding himself almost equally at variance with Rome and with the Protestant Reformers, he became the founder of what is known as "The Middle Way." The full history of this remarkable movement has yet to be written, the large volume\* now before us being, we gather, the first installment of a great work.

Broadly speaking, the Middle Way was a foreshadowing of the Protestant Nonconformity of a hundred years later. It had affinities with modern Congregationalism, but its most distinctive and original features were those that have characterised the Society of Friends since its first rise. Personally Schwenckfeld declined to partake of the Supper, though he allowed it to his followers as a spiritual and memorial rite. He also disapproved of Baptism, whether infant or adult, as tending to encourage reliance on the "outward." He refused to take Clerical Orders, upholding strongly the fundamental rights of the laity, and regarding as basic the doctrine of the universal priesthood of believers. Above all, in an age of dependence on ceremonial and external agencies, he stood for belief in the possibility of first-hand communion with Christ. Rejecting all intermediaries he took his orders direct from his Master, to whom alone he

held himself responsible. In a word the whole tendency of his teaching and the central tenet of the Middle Way, was to make the life right with God and man, and to allow other things quietly to arrange themselves in the free action of the Spirit.

For the rest Schwenckfeld was a polished courtier, an accomplished scholar, a man of great individual initiative, and of a most sweet and winning Christian character. He possessed a trained and cultivated intellect, and was powerful as a preacher and writer, being equally at home in the German and Latin tongues. His lot was cast in stormy times, and for all his humility and meekness he was persecuted alike by Protestants and Catholics, being in fact formally excommunicated by Luther in singularly harsh and bitter fashion. He passed his life in the eager service of the Truth, constantly hindered and hunted by his foes, being "often exposed to rain and storm," and forced to take refuge in "hedges, out-houses and hidden caves." But he was not of those who are daunted by outer happenings, his motto being *Nil Christo trisite recepto*—"When Christ is received, nothing is sad"—and truly this thought found expression in his life and character. He died at Ulm in 1561, at the age of seventy-one.

At the time of his death the followers of Schwenckfeld are said to have numbered from four to five thousand. This little band of believers in the Inward Light, albeit a peaceable and law-abiding folk, greatly beloved and respected by their neighbors, paid the penalty of being before their age. They were systematically persecuted, imprisoned and harried from place to place, until in 1734 forty Schwenckfeldian families travelled to England and finally emigrated to Pennsylvania, where alone they have maintained their existence as a separate religious body. At present they number some two hundred and fifty families, mostly agricultural. They support their pastors, and so far as we can gather, are not in the practice of silent worship. In other respects, however, they still seem to have much in common with the Society of Friends.

This, the first volume of the *Corpus Schwenckfeldianorum*, consists of a study of seven of Schwenckfeld's earlier letters, to which are appended English translations. These are documents of great value. Vigorous, convincing, the outcome of a deep experience in spiritual things, full of love to God and man, they are the very mother-speech of religion. They are embedded in a mass of explanatory matter, which, as a monument of learning and research, combined with loving reverence and thoroughgoing, painstaking zeal, is beyond all praise. We must admit that the style is somewhat too American for our insular taste, and we could wish that, with the lapse of three and a half centuries, all traces of controversial bitterness might have disappeared. In conclusion, we venture on a kindly caution to the Editorial Board not to overdo the theological, historical and philological sides of the work. Such writings as those of Schwenckfeld speak for themselves, and we are only too thankful to have them brought to our notice.—*M. A. W., in The British Friend.*

## Science and Industry.

The paper on which Bibles are printed is made thin to avoid clumsiness. Ordinary white paper cannot be made beyond a certain thinness without showing through. Hence a special quality known as "India paper" has been invented, exceedingly thin and slightly tinted to make it more opaque. It is difficult to make to print; and a Bible on India paper is not more costly than one on ordinary paper, while its thinness makes it more difficult to turn the leaves; but many people think it worth more than the difference in cost.

## SOME NEW THINGS IN ELECTRICITY.

In these days when wonder follows wonder with lightning-like rapidity in the field of electrical invention, the latest announcement of a television telegraph does not tax the credulity as much as the telegraph instrument did two or three generations ago. This great idea no longer exists merely in the fevered imagination; it is now in actual process of accomplishment. Think of it! Going to your telephone and seeing the person at the other end of the wire, though miles and mountains lie between. The idea is said to be as well developed as was wireless telegraphy a decade ago. It all is to come about through the discovery that one of the elements known as selenium will conduct electricity when subjected to light, and is a non-conductor when in the dark. The degree of its conductivity depends upon the intensity of light and shade.

In the transmitter there is a frame filled with selenium cells like honey-comb in the little pound boxes found in a grocery store. By means of a strong light a mirror and a lens the image of an object is projected onto the cells, and those in which the light falls send currents of varying intensity out upon a revolving wheel called the collector. This collector turns very rapidly and transmits the electrical impulses to the receiving station. At the receiving end the impulses sent out by the transmitter are gathered and transformed into light rays again through a peculiar chemical-mechanical process. Thus is the exact duplicate of the image at the transmitting end reproduced at the receiving end. The apparatus is the invention of two foreign scientists, Rignoux and Fournier.

One of the big manufacturers of electrical machinery is making some turbine-driven electrical units of 14,000-kilowatt capacity. To appreciate what power these great engines will generate one must have it expressed in comprehensible terms. What is technically known as the fifth stage element is a big wheel, twelve feet eight inches in diameter, which, when going at full speed, rotates at the rate of 750 revolutions a minute. If it were running on a railroad track it would travel 5.66 miles a minute, or from New York to San Francisco in nine-and-a-half hours. The rotating mechanism weighs ninety tons, yet so perfectly is it mounted that it can be turned with one finger. One of these units would light 350,000 sixteen-candle power electric lights, enough

\* *Corpus Schwenckfeldianorum*. Vol. 1. Published under the auspices of the Schwenckfeld Church, Pennsylvania, and the Hartford Theological Seminary, Connecticut, U. S. A. (Leipzig: Breitkopf and Härtel.)

luminate 60 miles of hallway ten feet wide, or supply an arc light for every 150 feet between New York and Chicago.

A new thing in electricity is an electrically-heated garment, a sort of bath-robe, having 7,000 feet of wire woven between the lining and the outer cloth. It is so constructed that it is perfectly pliable and the wire adds an additional weight of only twenty ounces to it. A 110-volt current, either alternating or direct, produces gradual warming. Contact may be established with the electric light system of any ordinary house.

While discussing the electric elevator problem a speaker before the electrical engineering society of Columbia University stated that the 8,000 passenger elevators on Manhattan Island carry more than 6,000,000 passengers a day. Roughly speaking, this is twice as many people as are carried by all the elevated, underground and surface cars of the city. If each person rides only fifty feet the aggregate distance traveled in this way would be nearly 60,000 miles a day. The engineering society of New York recently got an account of the expense of elevator service in its building. It found that under conditions existing there, which he said to approximate the average, it costs about one cent a round trip to carry passengers. At this rate the borough of Manhattan alone spends \$35,000 a day in the elevator rides.

**GLASS SANDPAPER.**—"There is no sand in sandpaper," said the manufacturer. "It is powdered glass that does the business. That's where the broken bottles go." He added toward a pile of broken bottles in the yard. "We powder the glass into half dozen different grades," he said. "We coat our paper with an even layer of hot glue, then, without loss of time, we spread over the glass powder. Finally we run a wooden roller lightly over the sheets to give them a good surface. When, in the past, sandpaper was made of sand, it wouldn't do a quarter of the work glass paper does."—*Exchange.*

**POSTAL BUSINESS.**—Recently published postal statistics inform us that there are 71,000 post offices in the world, covering ninety-seven States, with a combined area of 30,000,000 square miles. Of these post offices, the greatest number, 63,663, are in the United States. Germany comes second, with 49,838 offices, and then follow in the order named, the United Kingdom, with 23,738; Russia, with 18,000; France, 13,000; and Austria and Italy with 9,500. The daily postal business of the world averages 110,000,000 small packages, while the mail transports in registered letters the average sum of \$68,600,000 daily. For the successful conduct of this work, 1,394,247 officials are necessary, and we are surprised to find that the German contingent leads with 314,251. There are 767,898 mail boxes in the world. The thing that impresses us most about these figures is not their hugeness, but the amount of confidence in governments and individuals they represent, and

the respect that the "mail" receives in being considered inviolable. If such confidence could be inspired in other walks of life, a golden age would soon dawn.—*Episcopal Record.*

**THE ONLY BANK OF ITS KIND.**—The extent to which radium has become a factor in the medical world is indicated by the cable from London, which states that a bank is to be opened in London to deal with this wonderful element, which is infinitely more valuable than gold. In the bank's vaults will be deposited \$250,000 worth of radium. Loans from that capital will be made to physicians of acknowledged professional standing or those who deposit in mere money the value of the radium they borrow. The radium bankers expect to profit largely from the interest on their loans; from the charges for using the radium. Only the recent find of radium at Guarda, Portugal, made possible the acquiring of enough radium to establish this unique bank. It is less than eight years ago that radium was discovered and it only occurs to the extent of a few grains to a ton. Yet it has been wrested from nature by science and used to benefit mankind. We may readily believe that countless secrets are still hidden from human intelligence; but also that those who seek them earnestly will be rewarded by new discoveries.

**FIRST FLEET OF BARGES.**—The Talker noticed with interest the *Brooklyn Eagle's* announcement of the arrival at Brooklyn of the first fleet of canal barges designed for operation on the barge canal. It consisted of a steam-power boat and five barges. The fleet carried a cargo of 8,000 bushels of oats. On its passage from Buffalo this fleet passed no less than ninety-six horse-power boats. It is an event full of significance. It is a demonstration of the possibilities of the barge canal. It has been shown that the trip of a steam-propelled fleet can be made in less than four days from Buffalo. The carrying capacity of 30,000,000 tons of the barge canal, as against 7,000,000 tons of the old Erie Canal, is shown. The canal enters again as a regulator of freight rates and as a director of the stream of field products of the West to the port of New York as a point of shipment.—*Exchange.*

**THE VERY BUSY MARTIANS.**—The latest advices, via telescope, say that they are busy as bees up in Mars, making new canals, according to Professor Lowell, of Boston and Arizona. The Martians are apparently way ahead of the Americans in the matter of canal building, for while the United States has been struggling to make a ditch across the Isthmus of Panama, they have dug three that are so big they can be seen by observers here. The recent indications that there had been a calamity on the planet, amounting almost to its dissolution, now seems to have been merely a sort of equinoctial storm, and learned astronomers say that there is no trouble there at all. And the three new canals discovered by Professor Lowell, all of recent making, show that the Martians are still good diggers.—*Exchange.*

## Heights.

Man never is but always to be blest, there is always room at the top. We find this in every way of life. The seventy found this (Luke x: 17). They were endowed with power to tread on serpents, over all the power of the enemy; nothing was to hurt them. A dangerous elevation truly, yet there was more to come. "Howbeit in this rejoice not that the spirits are subject unto you, but rejoice that your names are written in heaven."

A family registry as old as eternity! With a long arm He touches this point in the invisible, with terrible illumination. He brings this wonderful secret to the individual heart.

Herein is a parable. Do we see this instant any very great penetration? Men are after place, money, influence; they invent, they apply, they gather. If they only had the power!

Every man worthy of the name heads up stream; the law of life seems to be, progress by antagonism, powerful obstructions menace, there is a challenge for him to overcome. And a voice is heard, "come over," and thou shalt "overcome."

Think of it. Commerce is war, there is strife in politics, in the race for riches, for place, for name and for dominion. Men come from the mother country. In the presence of Dame fortune, they say "I came, I saw, I conquered." They return, (now and then one), and there is banquet and song. A man just past middle age he rests on his riches, the pillow is hard, he dreams, he hears a voice, "Rejoice not that the elements are subject unto you, but rather that thy name is written in heaven." Here is a ladder he has not climbed; there is a flag at the mast head he did not hoist, and he did not deserve. He awakes and says, "God has been with me and I did not know it; after this I am a different man."

Man is here to subdue the earth, to drop his sounding line into the sea and bring up wonders; to harness the thunderclod, make a trap for the ether, send his diamond drill into the rock and bring up gold, and coal, and oil, and gems. Put all these together, and do you get life's ultimato? The sun knoweth his going down, and the golden west sees him dip into the sea. The stars come out, they sing: "Rejoice not in these fading material glories, but rejoice that your names are written in heaven."

The most amazing thing which makes the angels blush is, that the Christ is viewed as an intruder; he comes not in good form, there is no beauty in Him, men do not desire. And yet He speaks the Truth, and speaks the Truth in love. He lifts the curtain and gives a glimpse into the past, before time began. He unfolds a busy world, authority, place and power, to hosts of beings. There are books, and scribes, and purposes. There are grades, and orders, not yet named. Oh, the store houses! Compassion for the helpless, pity for the proud, crown for conquerors. Names!!

your name and mine, written by High command. Think of it. If that fact does not humble you to the dust, nothing ever will.—H. T. MILLER.

### Bodies Bearing the Name of Friends.

QUARTERLY MEETINGS NEXT WEEK.  
 Concord Quarterly Meeting, at Media, Pa., Third-day, Fifth Month 10th, at 10 A. M.  
 Cain Quarterly Meeting, at East Can, Pa., Sixth-day, Fifth Month 13th, at 10 A. M.

### Westtown Notes.

SCHOOL reopened on the 25th ult. with an enrollment of two hundred and twenty-five pupils. The boys and girls are as nearly evenly divided in numbers as possible, there being one hundred and twelve boys and one hundred and thirteen girls.

WALTER W. HAVLAND and George Henry Little attended the meeting for worship last First-day morning, and both had vocal service. George Henry Little spoke to the pupils in the evening on "Religion and Superstition in the Time of our Lord," illustrating his talk by showing real Jewish phylacteries and some other interesting objects bearing on the general subject.

The decision of the judges of the International Peace Act of Arbitration Essay Contest was announced a few days ago, and it was given with great satisfaction. Eugene M. Pharo's essay on "History of the Movement of Arbitration," was given first place of all, which entitles him to an award of fifteen dollars. Amelia E. Rockwell's "Different Schemes of Arbitration," and Walter H. Savery's "Looking Forward" ranked second for each an award of ten dollars will be given to each, and Marian C. Embree's "History of the Movement of Arbitration" and Joseph E. Steiger's "Arbitration between Great Britain and the United States" were given third place among girls and boys below the First Class respectively, entitling them to awards of five dollars each. All awards are to be given in books. The judges of the essay were Susanna S. Kite, Agnes L. Tierney and Francis R. Embree. The award of the International Peace Meeting on the evening of Fifth Month 14th, at which some or all of the above essays will be given.

### SUMMARY OF EVENTS.

UNITED STATES.—There lately arrived in New York City a consignment of eight hundred and ninety-one carcasses of sheep, which were sent from New Zealand. This mutton was brought at a tariff of one cent and a half a pound, together with the cost of freight from New Zealand. But the dealers say that which port every month in the year at least twenty-five thousand carcasses, it is said, are shipped from New Zealand.

Joseph M. Huston, architect of the State Capitol at Harrisburg, Pa., has lately been convicted on the charge of being "guilty of conspiracy to cheat and defraud the Commonwealth of Pennsylvania." He is the fifth man convicted of fraud in connection with the furnishing of the two capitals, two of which he is said to have built. Congressman Barthold of Missouri, in a late address at Atlantic City, declared that "In these enlightened times nations have no more excuse to go to war with battleships than the ordinary citizen has a right to revert to the methods of the cave man when his wishes are challenged." Two counseled universal peace, and said that the United States should set an example for the rest of the world by reducing its enormous expenses for army and navy.

Governor Hughes, of New York, has been appointed as Associate Judge of the Supreme Court of the United States in place of Justice Brewer lately deceased.

A committee of teachers of schools in this city appointed several months ago to simplify the arithmetic in the curriculum of the lower schools has completed its work. The new course, which will eliminate many of the features now regarded as useless by Superintendent Brumbaugh, will be substituted at the beginning of the next school year. This new course ignores such lessons as the greatest common divisor, the least common multiple, common partnership and other, which are of no value as a training. The practical training of the pupils so that they will be of immediate use when accepting employment in offices and banks is the aim of the reform in this branch. Superintendent Brumbaugh says: "The present method of elementary training in this branch of learning is a hindrance to the pupil, and this is what we intend to eliminate. We will

reach our goal by drilling the pupils in the practical things and eliminating those which are useless."

Preliminary steps toward forming a permanent organization, which has for its purpose the cultivation of abandoned farms in New York and other Eastern States, have lately been taken in New York City. A committee of men, well versed in the details of the business and financial world, as well as scientific agriculturists, were named to take charge of the project. The organization will urge men from cities to return to farms, and will especially induce immigrants, who were farmers in their own countries, to settle on farms rather than to remain in the towns.

Petroleum has lately been discovered in East Calocal township, in Lancaster County in this State.

A despatch from Tamaqua says: "Dr. Bronson, medical examiner on the Shamokin division of the Reading Railway, has expressed the opinion that excessive smoking, particularly of cigarettes, was weakening the sight of a large percentage of railroad men. Doctor Bronson discovered that very few of the young men have perfect sight. He was surprised at the number between the ages of twenty-one and twenty-eight years who applied for positions who could not tell one color from the other, neither could they read small print on specimen cards placed ten paces away."

A practical demonstration of the process of spraying fruit trees has lately been given at the country home of Dr. Bronson, near Gwynedd, Pa. J. S. Briggs, of the State Department of Agriculture, said: "The destruction of any sort of tree had for its purpose the destruction of fungus growths and insect life. Experiments had proved that one operation was sufficient to destroy the insect and remove the disease. He recommended a solution consisting of one and a quarter pounds of blue vitriol to four gallons of water. Each is to be dissolved separately in twenty-five gallons of water, and to be kept in 'stock solution' for an indefinite time and are not to be mixed until wanted for immediate use. Care is also to be exercised in the mixing—a bucketful of each at a time being poured into the vessel from which it is to be sprayed, the whole being constantly stirred. For the excellent preparation for the destruction of any sort of chewing insects was a one per cent solution of acetate of lead. He recommended its use in disposing of the potato beetle."

More than six hundred cultivators of the vacant lots, in this city, lately went to their assigned plots in the various sections of the city and began the spring planting. For the first few days the vacant lots have been scenes of great activity. Flowers and vegetables were kept busy from early morning till late in the evening preparing the soil. Seeds were distributed and the tillers, wishing to take advantage of the rain-softened soil, set immediately to work.

A costly building lately erected in Washington at the expense of Andrew Carnegie has been dedicated to the use of the International Union of American Republics, which, including this country, are twenty-one in number. One of the activities of this union is to disseminate among the inhabitants of North America accurate information respecting the rest of the hemisphere, and thus to dispel misunderstandings, and contribute to peaceful intercourse among them.

For the first time an educational exhibit in its nature study for the first time has been held in this city, to be included in the next farm train sent out by the Cornell College of Agriculture over the Rome, Waterbury and Ogdensburg division of the New York Central Railroad. Two sections of pasture soil cut out of the land near Ithaca will be taken along in one of the cars, and the farmers of the district will be enabled to see good and bad pasture lands, the difference between

FOREIGN.—A despatch from London of the 27th ult. says: "Chancellor Lloyd-George's finance bill, the rejection of which by the House of Lords cost the nation, as Premier Asquith announced in his final speech last night, \$6,500,000 in actual money, passed the third reading in the House of Commons by a majority of ninety-three." It was subsequently passed by the House of Lords and became a law on the 25th by the royal assent."

Premier Luzzatti, of Italy, in the Chamber of Deputies, lately made special reference to the ecclesiastical policy of the Government. The Premier said that religious questions must be considered only from the point of view of the public interest, and that no one in which the rights of the church and the State must be decided on the basis of moral, judicial and social reasons, in order to firmly establish a system which better insures the security of the family, which is the supreme object of legislation. What must be prevented, he continued, was the invasion of the con-

fessional and ecclesiastical spirit in the field action. "We wish to defend," he said, "without understandings, the sovereignty of the States, as those principles of enlightened democracy represent faith in the new kingdom." A vote of opinion in the Cabinet was adopted by 303 to 17, in favor of the retention of the Chamber of Deputies in France, has lately been held, the result of which is said, leaves the political parties practically same position as in the last chamber, but the is considered a strong indorsement of the demoelectoral reform whereby the basis of voting is cleared from small circumferences to cover entire countries.

The Premier of Newfoundland has lately been content on his way to The Hague to take part settlement of the fisheries dispute. He says that Newfoundland needs settlers. It has millions of acre fertile soil that can produce any crops that are in New York State. Some land is offered to settlers free, and anyone may buy one thousand at thirty cents an acre. There are fine forests and mines. But the greatest wealth of the province is its fisheries.

EX-President Roosevelt arrived in Brussels at 2:28th ult., and was given a warm welcome by the people of Belgium and by the people. At the railway station he was greeted with great pleasure his hosts by saying: "I am visiting the country from which my people came three centuries ago."

Although rioting has ceased at Chang-Sha, China, the governor urges foreigners not to return to the district where native rioting has occurred before thirty years have elapsed. A number of foreigners have returned to the city, which is quiet, but considerable apprehension felt, as a feeling of unrest still exists among natives.

### NOTICES.

THE ELEVENTH ANNUAL MEETING OF THE FRIENDS' EDUCATIONAL ASSOCIATION will be held at the Moorestown Friends' Academy, Moorestown, N. J., Seventh-day, Fifth Month 27th, at 10 A. M.

### PROGRAM.

AFTERNOON SESSION—3:30 P. M.

1. Reports of Committees and Election of Officers.
2. Report of Friends' Schools.—DAVIS H. FOSY.
3. School Tests: Oral and Written.
  - (a) Methods Now in Use.—D. LAWRENCE BURTON.
  - (b) Most Effective Methods.—ARTHUR H. TOMLIN.
4. Discussion by William F. Wickersham, Walter Hubbard and William V. Dennis.
5. The Problem of the Slow Pupil.—Dr. Henry Goddard.

EVENING SESSION—7:30 P. M.

ADDRESS—Education in Free Countries.—Dr. SAN T. DUTTON, Superintendent of Teachers' College, Professor of School Administration in Columbia University.

FLORENCE ESTHER TRUEBLOOD, Secretary.

A cordial invitation to be present is extended.

Train leaves Market Street Ferry at 1:40 P. M.  
 Club trolley leaves Market Street Ferry at 1:30, 2 and 3:30 P. M.  
 Trolley leaves Ridley at eight and thirty-eight minutes after the hour.

Train returning leaves Moorestown at 9:23 P. M. trolley at fifteen and forty-five minutes after the hour.

WESTTOWN BOARDING SCHOOL.—The School year 1910-'11 began on Third-day, Ninth Month 13th, 1910. Friends who desire to have places reserved for children now at the School, should apply at an early date.

WM. F. WICKERSHAM, Principal.

Westtown, Pa.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other travel will be met when requested. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114A. WM. B. HARVEY, Sup't.

DIED, Third Month 15th, 1910, at her home, near Danville, Ind., of the infirmities of age, MARY V. CARVER, aged 96 years, 1 month and 26 days; an esteemed member of Mill Creek Monthly Meeting Friends. Meekness and humility were marked characteristics of her life. "Blessed are the meek, for they shall inherit the earth."

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# THE FRIEND.

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## Mission of the Church.

The church is the "body of Christ" of which each true believer on Him is a member. This mystical body of which Christ is the visible head, is composed of those whom He has called out of the world, as the word "church" signifies; it being the translation of the Greek word which means called. As the church universal is composed of all true believers, so a company of such persons gathered together for worship and fellowship, is a church of Christ in that particular locality. He who is the head of the body is also the head of each member of that body. While there are many members in the body, as these "were all baptized into one body" "in the one Spirit," and have the same head, there can be no schism in the body.

The Master, Himself, said in that memorable prayer, recorded in the seventeenth chapter of John, "I manifested thy name unto the men whom thou gavest me out of the world." "I pray not for the world but for those whom thou hast given me." "As thou didst send me into the world, even so I have sent them into the world." "And the glory which thou hast given me I have given unto them, that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me." He also said to his disciples, "I have chosen you, and ordained [or appointed] you, that ye should go and bring forth fruit." His commission to them was, "go ye, teach all nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit." And when He had "opened their mind, that they might understand the scriptures," He said: "Thus it is written,

that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things." When He was about to be taken up out of their sight He said: "John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." "Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

Does not the language of Christ clearly show that the one work of his church is to witness unto Him? Many seem to think the mission of the church to be to add to its own numbers, and thus build up a large organization. It was indeed said of the Apostolic Church, "and the Lord added to the church daily such as should be saved;" and after Saul's conversion, "then had the churches rest [from persecution] and were edified; and walking in the fear of the Lord and in the comfort of the Holy Spirit, were multiplied;" but this addition and multiplication were the result of witnessing.

In order to be a competent witness there must be first-hand knowledge of that about which testimony is given. This the immediate followers of Christ had, so far as related to his life, death, resurrection and ascension. But more than this was needed; hence the command, "tarry ye in the city of Jerusalem, until ye be endued with power from on high;" and the promise, "Ye shall receive power, after that the Holy Spirit is come upon you."

Personal knowledge, and that power which comes alone through the Holy Spirit, are the indispensable qualifications for being Christ's witnesses. The Saviour said to Nicodemus, "We speak that we do know, and bear witness of that we have seen;" and John wrote, "That which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled; that which we have seen and heard declare we unto you also."

We have the record of the Prophets and Apostles concerning Christ, but have we a personal experience in ourselves of those things which Christ came to accomplish?

Before we can be his witnesses, as expressed by Paul, we must "know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." The loudest and most effective witnessing for Christ is in showing his Spirit to the world. "If any man have not the Spirit of Christ, he is none of his" was the declaration of the Apostle. So, if any one does not show forth the Spirit of Christ, he cannot be a witness for Him. We may testify for Him by word of mouth, but if we are cross, harsh, censorious, suspicious, jealous, vindictive, selfish, or unlike Christ in any particular in our spirit, do we not contradict our words and make void our verbal testimony?

When Saul "made havoc of the church," entering into every house and haling men and women to prison, they were all scattered abroad, except the apostles. "They that were scattered abroad went everywhere preaching the word." They were all preachers—the scattered ones were not apostles—but much of the preaching was probably such as is recorded in that same chapter when Philip preached to the Ethiopian eunuch. The same Spirit that gives power to witness sent Philip into the way of the Ethiopian, and said: "Go near and join thyself unto this chariot." As the Ethiopian read the Scripture, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth," Philip was led to open his mouth, "and began at the same Scripture and preached unto him Jesus." Here was one disciple of Christ, under the call and anointing of the Spirit, witnessing to a single individual; but the eunuch "went on his way rejoicing," and undoubtedly became a witness in Ethiopia for his new Master.

We may not describe nor define that power which the church of Christ received when the Holy Spirit came upon them; but without it they were not able or prepared to witness unto Him. He who had said to them "go,—teach," had also commanded them to wait for an endowment of power. His church to-day needs that same power to be his witnesses. No literary ability or powers of elocution can take the place of the Spirit's anointing; but, with his anointing and call, the Truth, spoken in the simple

language of the common people, will not fail to carry conviction to those to whom the witness is sent.

When the church has failed to receive or has lost the power to be witnesses, its attention has been turned to that to which it has not been called. The energies of its members have been spent in moral reforms, philanthropies, intellectual culture or even entertainments. The church is called to witness rather than to govern. Government in the church is necessary. The Head must be recognized and obeyed, but all churches have shown weakness and decreased their true power and authority when they have placed the emphasis upon the external form, rather than upon the inward life. The nominal church has often assumed to exercise the functions of civil government and in doing this has shown intolerance, if not injustice and cruelty. Civil government is the ordinance of God, (Rom. xiii: 2) and therefore we should "be subject unto the powers that be," if the civil law does not contravene the Divine. But the King whom we serve said: "My Kingdom is not of this world," and the Apostle Paul wrote, "Our citizenship is in heaven." Whatever part in politics or civil government the individual members of the church may be allowed or called to take, this certainly is not the mission to which the church as such has been called.

It is a question if that which in late years, has become known as the "Institutional Church" is not an evidence of the lack of that power which qualifies and enables to be witnesses. To accomplish its mission of witnessing for Christ his church does not need more or better organization, but more dedication and singleness of purpose, so that there may be that "tarrying" for the enduement of power from on high.

If we are members of a body which is recognized by the world as a church of Christ, we are, in our daily lives, witnessing—but perhaps bearing a false testimony. Do our lives testify to our having found in Christ our King, the Ruler of our hearts and lives, and a satisfying portion? Do we show that the fruits of the Spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance? Christ said, "Ye shall be witnesses unto me." Is our witness true or false?

"We can calculate, roughly, what is done; only God knows what is hindered; and that which hinders the larger good, what is it? Gross, flagrant, open sin and crime? Or is it not rather the vast mass of inert goodness, which is afraid of the better as it is of the bad?"

### THE STILL SMALL VOICE.

(I. KINGS XIX: 11, 12.)

From the noise of the tempest, the whirlwind, the fire,  
From the mourner or those who rejoice.  
'Tis sweet in the chamber of thought to retire,  
And attend to the small quiet voice.  
Of Him who hath promised to meet with us there,  
In the closet alone, or the temple of prayer.

When morning awakes amid dew spangled flowers,  
To the music of birds on the spray,  
And commune with the green scented bowers,  
'Tis sweet in the chamber of thought to retire,  
'Tis thus that the "pearl of great price" may be bought,  
For truly He teacheth, as never man taught.

When winter's bright frost-work enamels the earth,  
And his chain o'er the waters is thrown,  
Still Wisdom, and Love, and Goodness shine forth,  
And the Lord by His works may be known;  
Then never, oh man! may thy spirit despair,  
On the land or the ocean,—God's presence is there.

When troubles come in like the waves of the sea,  
Break down the strong barriers of faith,  
'Tis good like a child at His footsteps to be,  
Made willing to hear what He saith.  
For on all that are wounded, His Spirit Divine  
Awaiteth to pour in the oil and the wine.

But once in a season the angel had power  
At the Pool of Bethesda to heal,  
And whenever His people are willing, that hour  
Christ heareth the sinner's appeal.  
Though their sins be as scarlet, or crimson their dye,  
He can make them as snow unto mercy's meek eye.

My brother! my sister! what time thou dost hear  
His voice, like the prophet of old,  
Fold the mantle of faith round thy soul, and give ear  
For His words are more precious than gold.  
Though o'ercast be the sky and though stormy the way,  
Whenever He calleth, fear not to obey.

L. M. H.

**PERNICIOUS BOOKS.**—It is more than time that some steps were taken against the facilities afforded by the great circulating libraries for the circulation of pernicious books. For some while past, it appears, serious complaints from numerous customers have reached the libraries—Mudie's and others—as to the character of some of the books in their lists, especially, of course, novels. The libraries say that, repeatedly, and at no small loss to themselves, they have withdrawn such books from circulation, to avoid giving offence. They are now taking united and stronger action. They have addressed to the publishers a joint letter in which they say that they will not, in future, circulate any book which, "by reason of the personally scandalous, libellous, immoral, or otherwise disagreeable nature of its contents," is in their opinion liable to prove offensive to any considerable section of their subscribers. They ask the publishers to send them, therefore, a clear week before publication, copies of all doubtful novels and other books, in order that they may decide about them. This action has of course led to an outcry. It is regarded as an attempt to institute a literary censorship. But every Christian at least will feel that only good can result from an endeavor to restrict the output of moral poison through the medium of the press.—*English Notes in Record of Christian Work.*

Good habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is every day life. The uneventful and commonplace hour is where the battle is lost or won.—**MALTBIE D. BABCOCK.**

### A Good Foundation.

A traveler passing through the v country saw, on the new "claim," son busily excavating.

"You mean to have a good foundation for your house," he remarked to the whom he judg'd to be the owner.

"Tisn't a house, it's a cyclone cellar, volunteered the neighbor and elder who was assisting in the task. "What you have to build first in this of country—a cyclone cellar. "Tain' ways needed, but whenever it is, ye n' so mighty bad that nothin' else 'pe' count for much."

The requirements of our inner and humanity are more nearly alike than often realize; the spirit also needs its refuge. One of the first things ever of need to build for itself is an inner sanctum where some things shall be beyond reach of the storm. Disappointments, tions, the untowardness of circumstances and the unreasonableness of men are that blow unto us daily, to say nothi of the heavier storms that come, and that that is tossed hither and thither at mercy can never know much of peace strength. It is impossible that griefs sh not hurt, that unkindness should not w but it is possible that the spirit should its refuge from the tempest—some quietude into which it can retreat w these things go by, and not allow the to sway and wreck at will. A quiet spi something to be striven for and won. not stoicism nor indifference, not the philosophy of those who do not care w happens so long as it does not happen them; but it is common sense and the g of God.

There are many who misunderstand both its nature and its scope. "We an intense," they say; "we feel everything keenly; our likes and dislikes, our hopes, fears, and griefs are all so strong that cannot do anything but yield to th. Calmness amid whatever befalls, and the ability to throw off worries and troubles must be a very comfortable gift, but we not possess it." Really their out-spo thought would be that there can be such quietness where there is any de of feeling, or strength of affection; it can belong only to a somewhat call or shallow nature. Their own upheav and tumults, their tears and complain however wearing and uncomfortable th may be, are yet to them a proof of super fineness and nobility. We have only watch ourselves and those about us for little time to disprove any such theo. There is nothing so destructive to nerve a brain, to mind and body, as uncontroll feeling—the tempests of worry, resentment, grief, and passion that sweep across the so. We all know that they make clearness of thought, steadiness of hand, and reasonab judgment impossible, and that we can do our best work under their influence; they "upset" us, as we say. And as ever day we meet in some form or other, in circumstances or in people, these things the disturb and irritate, it follows that if w

er to do our best work at all it must  
escaping from their power.

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

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

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

—Forcard.

### Advice to a Young Man.

Remember, my son, you have to work.  
Whether you handle a pick or a pen, a wheel-  
barrow or a set of books, digging ditches or  
writing a paper, ringing an auction bell or  
sitting funny things, you must work. If  
you look around, you will see the men who  
do the most able to live the rest of their  
days without work are the men who work  
the hardest. Don't be afraid of killing  
yourself with overwork. It is beyond your  
power to do that on the sunny side of thirty.  
You die sometimes, but it is because they  
die at six p. m. and don't get home until  
two a. m. It's the interval that kills, my  
son. The work gives you an appetite for  
your meals; it lends solidity to your slum-  
bers; it gives you a perfect and grateful  
appreciation of a holiday.

There are young men who do not work,  
but the world is not proud of them. It does  
not know their names even; it simply speaks  
of them as "old So-and-so's boys." No-  
body likes them; the great busy world  
doesn't know that they are there. So find  
out what you want to be and do, and take off  
your coat and make a dust in the world.  
The busier you are, the less harm you will  
be apt to get into, the sweeter will be your  
sleep, the brighter and happier your holidays  
and the better satisfied will the world be  
with you.—R. J. BURDETTE.

He wants forever who would more acquire.

### Jesus Christ Lifted Up.

Philadelphia Yearly Meeting for the year  
1910 has come and gone. In all the sessions,  
both for Divine worship and for the transac-  
tion of business, a spirit of unity prevailed  
and hearts were drawn together in the bonds  
of Christian love and fellowship.

A deep concern for the younger members  
of the Yearly Meeting was expressed, and  
doubtless many a silent prayer arose also  
that Jesus Christ might of a truth be lifted  
up in the hearts and lives of many present.

"And I, if I be lifted up from the earth,  
will draw all men unto me," was the expres-  
sion of our Saviour. "This He said,  
signifying what death He should die,"  
meaning his death on the cross. He is saying  
the same thing now, and will forever express  
Himself in this language.

Everyone who has accepted Jesus Christ  
as a personal Saviour must have seen Him  
lifted up from the earth upon the Cross of  
Calvary, crucified for their redemption from  
sin, and in getting this wondrous vision,  
he has been drawn unto Him through love.  
"We love Him, because He first loved us."

Doubtless there are many young Friends  
of Philadelphia Yearly Meeting who sincerely  
desire the growth of spiritual life and  
power in our Society; but shall we not pause  
and consider what must be back of this  
desire before we can effectually work for  
Him. First must come a thoughtful, prayer-  
ful self-examination: Are we living as our  
Saviour would have us live? and are we do-  
ing his will? Has Jesus Christ been lifted up  
in our hearts and lives? The work must  
start in our own hearts first, and then we can  
turn our attention to the problems of our  
Society afterwards. Let us remember that  
all labor and work is vain, unless in the power  
and under the guidance of the Holy Spirit.

How true it is, that there are many who  
have felt a desire to accept Christ, but have  
realized that to do so they might have to  
give up some cherished plans and would  
have to cease going to the theatre, playing  
cards or dancing; would lose friends and be  
thought a crank; they have sought refuge in  
social reforms, philanthropic and other good  
works, anything but what they knew Jesus  
Christ would have them do.

Arthur T. Pierson illustrates this phase  
very beautifully, he says, "In the Bodleian  
Library at Oxford, is a picture illustrating a  
valuable manuscript. A cross occupies the  
center, dividing two groups. On the left  
are serpents, on the right none. Moses is  
seen, and back of him, one who with arms  
crossed is looking at the serpent on the  
cross—healed. On the other side are four  
representative figures; one, kneeling before  
the cross, but not looking at the brazen  
serpent, but at Moses, as though depending  
on his priestly intervention; another lying  
on his back, a serpent at his ear, even in  
extremity still harkening to evil suggestion;  
a third binding up another's wounds, as if  
expecting some immunity through good  
works; a fourth fighting off the serpents as  
if depending on fleshly energy." "The  
picture" he goes on to say, "is too true to  
life; for alas how many instead of simply  
trusting in God's dear Son, are looking to  
man's help, resorting to self-help, or still

surrendering to the devil as though counting  
on Satanic help."

We must realize that we cannot obtain  
the Crown, until we have taken up the  
Cross; we must see Jesus Christ, high and  
lifted up, we must know that our sins are  
washed away in his precious blood; then  
through it all we shall find that his yoke is  
easy and his burden light, and experience  
an honest joy in doing his blessed will.

May we not pray for a revival of heart  
power, the consecration of young lives to  
the service of God and of our Society. We  
should have a feeling of thankfulness that  
there are not a few young Friends in our  
midst, who have heard the serious call and  
have answered it, who have tasted and  
seen that the Lord is indeed good, and  
have felt his constraining and restraining  
love in their souls.

"Oh! for such love, let rocks and hills  
Their lasting silence break;  
Let all harmonious human tongues  
Our Saviour's praises speak."

JOHN W. DORLAND.

BRISTOL, Pa., Fourth Month 23rd, 1910.

HOW COLUMBIA UNIVERSITY GETS ON  
WITHOUT FOOTBALL.—It is four years since  
football was abolished at Columbia, and  
there are no undergraduates left there who  
have known or seen the demoralizing influ-  
ence of intercollegiate football. It is the  
unanimous testimony of Columbia professors  
that the autumn weeks have now, for the  
first time, become quiet, orderly, and  
abundant in work. Previously serious academic  
work began after Thanksgiving. Football  
dominated everything until that day. The  
tone of the student-body has improved, and  
now on the university exercising ground,  
South Field, there may be seen every after-  
noon hundreds of young men actively en-  
gaged in sports, in games, and physical  
exercise, where, during the football period,  
there were but twenty-two rushing and tearing  
at each other, while a few scores or a few  
hundred stood on the side lines watching and  
cheering.

Football makes athletics impossible. Ath-  
letics cannot flourish until football is gotten  
out of the way. The rational and regular  
participation in outdoor sport by hundreds  
of students is an end devoutly to be wished  
for. It cannot be obtained, however, so long  
as the body of the whole student interest is  
focused on the gladiatorial struggle between  
two trained bodies of combatants, leaving  
to the students as a whole nothing to do but  
to watch. The alternative is between the  
real and the vicarious. Football for the  
mass of American students is a vicarious  
participation in athletics.

It is deplorable that Columbia's example  
has not been followed by other large insti-  
tutions. President Eliot talked and thun-  
dered against football, but Harvard did not  
uphold him. Other college presidents have  
gone to the length of defending football as a  
moral agent. One hardly knows how to deal  
with men who take such an attitude. Col-  
umbia has gained for itself a proud pre-  
eminence by an act of conspicuous moral  
courage, good sense, and high intelligence.  
—From "Effects of Football Reform at Col-  
umbia," in the *American Review of Reviews*.

## Early Days in Concord Quarterly Meeting.\*

BY ANN SHARPLESS.

One First-day morning in the latter half of the year of 1765 a ministering Friend from Ireland, worthy William Edmundson, who was travelling up and down the provinces in America in his Master's service, came to a small settlement on the right bank of the Delaware River then called Upland, now Chester. Near the mouth of Chester Creek, on its west side, at the house of a certain Robert Wade, Edmundson found a Friends' Meeting in progress, a small company, but, says the traveler, "We were glad of one another and comforted in the Lord;" then he was off again to Salem, New Jersey, where he held an appointed meeting that evening. Only a few months before this event Wade had crossed the Delaware from Salem, and shortly before that had crossed the ocean from England. But he seems to have made or found a dwelling place there at Upland of some pretension, thought to have been the so-called "Essex House," where William Penn was entertained in 1682, and where the Assembly of Pennsylvania held its first session in the same year. Here, then, at Robert Wade's the Friends of our commonwealth held their first meeting in 1765; here was held the first Chester Monthly Meeting in 1681; and here, presumably, the first Concord Quarterly Meeting convened two years later.

From this starting point at Upland the settlements and meetings of Friends spread inland—eastward, northward, westward, southwestward until before 1700 ten particular meetings within the limits of Concord Quarter had been established in the following order: Chester 1681, Darby and Newark (the latter northeast of Wilmington, Delaware) 1682, Chichester 1683, Concord and New Castle 1684, Centre 1687, Springfield, Providence and Middletown 1696.†

Perhaps I had better call to mind, to prevent confusion, that Concord Quarterly Meeting was till 1800 called Chester Quarterly meeting, *i. e.*, the Quarterly Meeting for the County of Chester, (Chester County including in earlier times all the present Delaware County.) Says Ezra Michener in his *Retrospect of Early Quakerism*, "It was a favorite idea with Friends of those days to hold a Yearly Meeting in each province, a Quarterly Meeting in each county, and a Monthly Meeting in each township where Friends were sufficiently numerous to do so." Hence when the Welsh Friends at an early date set up meetings at Haverford, Radnor and later at Newtown townships, all within the limits of Chester County, as it was then, and sent their representatives to Philadelphia Quarterly Meeting, Chester Quarterly Meeting remonstrated firmly and followed the matter persistently until the decision was made against them by Philadelphia Quarterly Meeting, and in the case of Newtown by Philadelphia Yearly Meeting, which, however, also declared that the Welsh Friends must set up no more meetings in the limits

of Chester County without the consent of our Quarterly Meeting. Goshen Friends were largely Welsh, and so when they established their meeting in 1703, they had to affiliate with Chester, though various acts of kindness, as well as ancestry and language, incited them more to their Welsh brethren. In 1706, however, Newtown Meeting became a part of Chester Quarterly Meeting, possibly because Goshen Friends were our members.

To go a little deeper into this difficulty with the Welsh, I would explain that they had come to Pennsylvania under the expectation and perhaps a verbal promise from William Penn that they might have a separate "barony," where they could have their own laws, language, and meetings; their tract lay at first in Philadelphia County, but later a certain governor named Blackwell, who did not view them with a loving eye, ran the county lines anew, putting one right through the Welsh settlements, assigning Merion to Montgomery County and Haverford and Radnor to Chester. It is not difficult to see why the Welsh Meetings preferred Philadelphia to Chester, nor why it is that now Haverford Friends are members of Philadelphia.

We must, however, return to the beginning. Chester Quarterly Meeting was the fourth among the Quarterly Meetings in our Yearly Meeting to be established. Burlington and Salem were each first held in 1682, Philadelphia early in 1683, and our first Quarterly Meeting came on the Fourth-day of Twelfth Month, 1683. The Monthly Meeting of Chester had thus preceded the Quarterly, and the Quarterly Meeting was at first only the third in a series of Chester Monthly Meeting, the minutes of the Monthly and Quarterly Meetings being kept in the same book.

I have here a copy of the minutes of the first Quarterly Meeting, and being brief and to the point, I will insert them entire.

"At a quarterly Meeting the fourth of Twelfth Month, 1683, held at Chester, ordered yt Chester Monthly meeting be held on ye first weekly second Day of Eavery Moneth, & Chechester Monthly Meeting be ye Second weekly Second Day of Eavery Moneth & Darby monthly Meeting be ye first weekly fourth Day of Eavery moneth, and at this quarterly meeting," the minutes continue, "there was brought in ye collection of ye several meetings following viz:—

Chester meeting of Penna. monys.	5.	d.
Chichester do do ye same do.	13	02
Darby do do do do do.	07	07½
Providence do do do do do.	06	02½
	03	5

paid out at the same time for ye widow Steedman 12s. 06d. of ye aforesaid monys. Left in the hands of Thomas Brasey 18s."

Let us notice some points not embodied in these first minutes:

There is no record of the appointment of a clerk; doubtless there was one, and probably that one was at first the clerk of Chester Monthly Meeting. But the mention of a clerk was very infrequent for the first hundred years. Then there were no representatives called and there were no queries

and answers. It was not until the second Quarterly Meeting that it was "agreed that two Friends at least out of every Part Meeting within this county be chosen to attend the Quarterly Meeting for the management of the affairs thereof according to Truth and its good order"—a heavy responsibility than now rests special on the shoulders of representatives, who are then also expected to report to the subsequent meetings that appointed them happened in the superior meeting.

About 1707 the minutes of the Quarterly Meeting ran thus:

"The Friends appointed to attend meetings give a pretty full account of things relating to the affairs of Truth a general indifferent well."

"Chichester Month's meeting reports things with them are indifferent well, the grave-stones removed." These reports were probably oral, for in 1709 the recommendation of the Yearly Meeting was in the Quarterly Meeting that the representatives to it carry up reports in writing, at the monthly meeting likewise to the quarterly. The next year the written report sent from Chester Quarterly Meeting was follows:

"Having made diligent enquiry of regulations of each Monthly Meeting within the limits of this meeting concerning affairs of Truth amongst us, we have received accounts from them that in the matters are well, the book of Discipline generally read, the substance thereof well put in practice and weekly meetings generally kept up and Friends in love & unity."

We see from the foregoing that Queries and Answers are on the way. To trace the evolution of these by means of records of our Quarterly Meeting alone is entirely satisfactory, but here are a few observations. In these early days matters had not crystallized. There was no variable method of procedure in all meetings of the same rank, and quarterly and monthly meetings seem to have made rules for themselves in accordance with the general instructions given by the Yearly Meeting and with their sense of the needs of the time. Each higher meeting was rightly desirous to obtain a clear understanding of the condition of its subordinate ones, and various questions were asked to which Overseers were to give answer and transmit the same. In 1701 it was agreed by Chester Quarterly Meeting "that these following heads be put in practice and truly observed." The same regulations regarding the constitution of preparative meetings, the choosing of Overseers and the various details which these officers were to attend to.

(To be continued.)

HOWEVER impossible the *literal* imitator may be, the real imitation of the Lord in the spirit is possible for all. And that is enough to redeem the world from selfishness to love and from darkness to light. If we may not do just the things He did, we can be in our age what he was in Galilee—the loving, serving minister to all human needs.

\* A paper read before the West Chester reading circle.  
† These dates, and those for other meetings are taken from Bowden's *History of Friends in America*.



OUR YOUNGER FRIENDS.

**HEAVY MAN.**—A boy heard his uncle say, "There goes a man that shakes the road for ten miles 'round."

"Why, how can that be; is he as heavy as a" asked the boy. "Well, Friend Brown is a very weighty character; he is what is called a solid Friend, and when he thinks it is in the right, it is very hard to move in. Why, I remember last fall Friend Brown was called on the jury and when he got into the court-room he thought it his duty not to take off his hat, which custom seemed to him too much like having respect for persons. The judge was very angry at it, demanding his name and on being told, exclaimed, 'You deserve to be sent to prison.' 'I may be so,' answered Friend Brown, 'but what becomes of judges who imprison the most men?' Then a tip-staff, or some other officer of the court, came up and took off his hat, and this was done every day he presided on that jury. You see, he put his feet down and would not show what he considered undue respect of persons; and people talked about it a good deal and some rebuked him and some said that Judge Clayton had had a good lesson. And I am perfectly sure that if Friend Brown is drawn on again, he will keep his hat on as before. He has the courage of his convictions.

"Then people all over this country know that our friend is honest. A good many would result him when they make their wills. Not long ago an old man came to his house to have his will written. He owned a house in the city which was used as a saloon. Friend Brown asked him what he intended doing with this house; the man said, it goes to my best son, who will derive a good income from it. 'I cannot write thy will,' said Friend Brown, 'without spoiling my own peace of mind, for it is doing wrong to the young man to start him in life drawing income from a trade which does continual harm to other people; thee will have to ask someone else to draw thy will.' About a year after the old man again came to Friend Brown and said he had sold the house in town and thanked him for showing him where he might have done harm to his son; and so the will was written. And Friend Brown takes care of money for a good many people who haven't much to keep, and I have never heard of anyone who lost a cent by placing it in Friend Brown's care."

"Yes," said the little boy, "but when is a going to shake the ground?"

"Have patience," said Uncle, "he may be getting ready now. There were three men out here from Newtown yesterday respecting for a place to locate an amusement park, where they will have liquor sold. A part of the plan is to run a trolley line to the proposed park, and that would have to cross Friend Brown's farm. When they ask him for right of way, although they are eady with plenty of money, I think Friend Brown will put his foot down and say, No; and the county will shake.

"Will it be like an earthquake?" asked the little boy.

"Well, it's different from an earthquake," said Uncle Cyrus, "because it

builds houses up, instead of shaking them down; it seems to make everything firmer on its foundation. And then our friend has made himself much heavier by not having any false pride; he treats his hired men as though they were his brothers, and takes a real interest in how they get on in the world.

"He is industrious, works hard, and is never idle.

"He is cheerful, and hopeful, and always ready to listen to anyone who has a plan to help the neighborhood.

"He never wastes his money on what seems to him luxuries, and so he usually can give a little to help along plans and projects of other people who come to him for assistance.

"Then he gives some of his time without pay to the school board, and some to his meeting.

"Then he is helping a colored family who live in that little house over yonder near the railroad; they are shiftless people, and it takes a good deal of patience to bear with them.

"Now, there is one very weighty quality in Friend Brown that I haven't mentioned yet; I've saved it to the last. I never knew Friend Brown to tell anything to the discredit of his neighbors; all he says is to their advantage or else he says nothing at all."

"But I don't see yet—" began the little boy.

"Well, all these things that Friend Brown does, taken together, go to make up his character, and his character has a reputation and his good reputation gives him an influence, and his influence makes people around him act differently from what they would were he not there. All the people within ten miles and more are often moved by him to do this or that because Friend Brown has asked them to do it, or just because they know that that is what he would do in their place. Don't thou see?"

"Yes, but thou said he shakes the ground; thou didn't say he moved the people."

"That's true," answered Uncle Cyrus, "and if I were as careful to tell the exact truth as Friend Brown is, I should have said: There goes a man who shakes everybody up for ten miles around."

"And the little boy was satisfied.—T. A. J., in *Scattered Seeds.*

**A QUEENLY ACT.**—The Empress Frederick, the daughter of Queen Victoria and mother of Emperor William II. of Germany, was a frequent visitor at the St. Joseph's Hospital at Berlin after the death of her husband. A patient—he had been brought, all too late, to try the cure of Dr. Koch's reputed consumption cure—was at death's door, and his wife had been hurriedly summoned to his side. Baby in arms she was walking up and down a waiting-room, close to the ward in which her husband lay. Happening to visit the hospital, and seeing the poor woman in her bitter sorrow, the Empress approached, and asked some sympathetic questions.

"Yes, he is dying," the woman sobbed; "and he wants to say so much to me about how I am to manage when he is gone, and how the children are to be brought up; but baby is not well and cries, and he is so weak

he cannot bear it, and he may die at any moment."

"Instantly the Empress took the infant into her arms, and while for a whole hour, the wife sat by the side of her dying husband, her majesty nursed the child, walking up and down the rooms with it, and soothing it with motherly tenderness.—*The Little Christian.*

**A GOLD-GETTING SPARROW.**—A bird-house near the United States Mint in Philadelphia was occupied for two seasons by a bold English sparrow. The girls employed in the building, all of whom bring their dinners, became interested in watching his tricks, and allowed him to fly into the smelting room to pick up the crumbs. They said, jokingly, that he was the only one who had "free run of the mint." One day a small boy peeped into the bird house to see if there were any eggs, and to his amazement found the inside *flecked with gold dust* which made a shining, yellow carpet. The sparrow had carried off quantities of gold dust in his feathers, and shook it out when he made his toilet.

In the San Francisco Mint, a carpet which had been on one of the floors for five years, was cut in small pieces, burned in pans, and \$2,500 realized from the ashes.

Thousands of dollars, worth of gold are thus recovered and saved, by burning the floors, roofs, and buildings where gold is melted, and to neglect such savings would be poor economy.

But there is something which every one has, which is far more precious than gold; and yet how often it is wasted, how much of it is frittered away. It is "the stuff that life is made of."—it is *time*, which no money can buy, but without which we could not live.

And yet people waste minutes, hours, days, months and years, and when time is once gone no one can recover it or buy it back. Shall we continue thus to waste our hours until they are gone to return no more?

"Why will ye waste on trifling cares  
That life which God's compassion spares,  
While in the varied range of thought,  
The one thing needful is forgot?"

Let the time past suffice for this insane folly. While time is passing, life fleeting, and judgment and eternity are hastening on, let us, knowing the time, awake from sleep, and from henceforth live, "redeeming the time because the days are evil."

"Thy precious time misspent, redeem;  
Each present day thy last esteem;  
Improve thy talent with due care,  
For the great day thyself prepare."

—*The Little Christian.*

**SILLY SHEEP.**—Joe came home with his clothes, and even his curls, all wringing wet. "Just knew the ice was 'nt strong 'nough!" he grumbled.

"Then why did you slide?" asked auntie. "Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story:

"When I was a little girl, Joe, my father

had a great flock of sheep. They were queer things—where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the old sheep dog, barked his loudest. But they just kept on jumping and jumping, till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe. Then he looked up at his aunt and laughed.—*London S. Times.*

### Correspondence.

"My health is good for an invalid, while I am sensible that my strength slowly yet surely declines. It is about one and a half years since I was able to get to meeting, and I have little outward fellowship. I think the visit of our English Friends lately has been very helpful to many, in all our Australasian meetings. There has been a spirit at work for sometime that has tended to hurt and to scatter, running largely on the lines of what is called new theology (of which a dear Baptist friend of mine truly remarks, "What is new is not true, and what is true is not new.") This visit of our English Friends has, I think, deepened the "life" in the talkers, exalted Jesus Christ, as the One, all-important and inspiring Center and Agent, from whom all help must come, and set them more earnestly to work. So that I trust his Holy Spirit is at work to draw them nearer to *Himself*, and one another. We have sometimes to remember that "no man can call Jesus, Lord, but by the Holy Ghost," so we must keep clear of judging any, though knowing well that He is willing, *yea waiting*, to reveal *Himself* in all his glorious offices, to the humble, earnest, seeking soul, as we are able to receive and bear it. His dealings with individuals and with his church are often trying and mysterious, though love and mercy prompt them *all*. Since my break down in America in 1900, I have been wonderfully led about and instructed.

"During these years, I believe I have seen many things, as revelations of our loving Father to a simple child. I have spoken of some of them to choice and trusted friends; but always desired that the matter should be weighed for *what it is worth*: "Many spirits are gone out into the world," and these must be tried. That that seeks to pry into the "secret things" of God, or plans or preaches other than is revealed in and through Christ Jesus, and by the Holy Spirit, is an evil one, and totally at variance with that of the little child, in which I desire to live. I often seem to sit at the Lord's table, next to the penitent thief, for we have much in common (I have robbed my Master of much valuable time He lent me, and the church and the world of much helpful service that might

have been rendered and was not). Here is a bountiful supply for all who are poor enough to receive, and small and humble enough to sit with those who *really* hunger and thirst after righteousness." J. J. N.

At the suggestion of two concerned mothers the subjoined caution is commended to parents and their children, as the season for recreation at sea-side and mountain resorts is at hand.

From —. "Having heard a desire expressed that something might appear in THE FRIEND relating to card-playing, in which the young people of our Society are asked to join, especially during the vacation season, a clipping from a recent number of the *Public Ledger* is inclosed, some quotations from which might show what the game leads to. The increase of wealth and luxurious living among us, inevitably leads to the desire for the usual recreations and indulgences of the wealthy class. To stem the tide of these tendencies we need to be alert to use our influence in the direction of higher ideals, and for those recreations which elevate the mind and refresh the body."

An attack upon the playing of bridge-whist has been made by Charlotte M. Walm, of this city. She has issued a pamphlet which she calls "The Bridge of Size," and in which she declares the craze for the game has ruined many homes and made gamblers of every member of families.

Bridge-whist is a danger which threatens our country. Women neglect their household duties, every duty, and rush from one card party to another. Large sums are lost or won. Men in moderate circumstances often have trouble in meeting the card debts of their wives. Women who have little money play for a stake.

Playing bridge-whist is never called by its real name—gambling. There are many children who entertain in this way, and who take and give lessons. Bridge-whist hangs like a pall over America. Conversation at lunches and dinners is almost entirely of points of the game, the mistakes that have been made, how some well-known person has cheated and so won. Families go away in summer to the sea or mountains, and the very person for whom the change is made never breathes the sea or mountain air, but lives indoors hanging over the bridge-whist table. They go out to spend a day in the country and shut themselves indoors and play bridge-whist.

In the good old days of Quaker Philadelphia, it was whispered sometimes with fated breath that a certain man, named —, people looked askance at him when they passed him in the street. But he gave no cause — our mothers, our sisters, our wives, our little children are gambling or learning to gamble. What is to be the outcome of it all? Women even go to the communion table on [First-day] morning and play bridge-whist for money the rest of the day. In old days if our boys gambled with their desired mothers would watch and wait for their return in the early hours of the morning and many hearts were broken—now the mothers are often the gamblers. Are not our women the backbone of our morals? If they are contaminated with such an evil, what will become of our boys and men? And is there not something to be said of the future. What will the girl be like who is descended from a grandmother—a mother, who was a gambler? What chance for her?

The words of a Church of England priest recently heard in speaking to evangelical ministers were sufficiently true to be effective. "You have no altar in your churches, but you have a pipe organ." This tendency is undoubtedly to substitute the aesthetic and entertaining for worship at an unseen altar, in dependence upon the atonement and advocacy of Christ. For "we have an altar," visible only to the Spirit-enlightened vision of faith.

### Science and Industry.

The Teletop, the new system, Telegraphic company which charges twenty-five cents for ten word messages, without regard to distance, has opened offices in St. Louis, Mo. as a centre and now has lines extending to Sedalia, Mo. Terre Haute, Indiana, Chicago, Ill.

Arrangements are being made to connect with their New England system. The ten word "telecards," which cost for ten cents, are a convenience for travellers.

THE INVENTOR OF ALL THE INVENTIONS. A correspondent writes: "We allude to one having 'invented' so and so. I have been thinking how the fact is—that he has been permitted to find out something which may be of advantage to himself or to the human race."

INVENTORS AID U. S.—Last year government grew fat off inventors, telecards showing that fees from this source were sufficient to pay \$1,887,443; it dispenses for running the patent office leave a surplus of \$88,476. This fact is emphasized in the annual report of E. B. Moor, Commissioner of Patents, issued on the basis for important recommendations, urging new laws by Congress which would factually expedite methods for issuing patents. There were 4,000 more applications for patents presented during the fiscal year ended 6 Mo. 30, 1900, than in the previous year. Applications for patents on mechanical inventions reached a total of 60,000. There were 35,215 patents granted, 100,000 patents, approximately of which have been reclassified, are recorded, and there are more than 1,000,000 million foreign patents. The grand total of receipts over expenditures for maintaining the bureau from 1836 to date is \$7,547. This vast sum represents the cost of the patent office since it was first organized.—*Christian Work.*

IMPERISHABLE PAVEMENT.—A new paving material devised by a French engineer consists of the iron shavings from lathe similar machines, which are mixed with cement, making a combination which is almost indestructible. In making pavements, according to this process, a mortar filled with these iron shavings and the concrete is filled with cement grout sufficient to penetrate the entire mass. The blocks thus formed are said to possess great strength and resistance to abrasion and to (what seems less credible) elasticity or blows or jarring. Tests made of the blocks are said to have shown a resistance to compression of about 150,000 pounds per square inch and at a tensile strength of 7 times that of neat cement.—*Id.*

"Of good resolutions it is said—  
You picture to yourself the beauty  
of bravery and steadfastness. And then  
so little, wretched, disagreeable duty comes  
which is your martyrdom, the lamp  
of your oil; and if you do not do it, your oil  
is spilled."

**PEACE.**

ere is a peace that cometh after sorrow.  
 of hope surrendered, not of hope fulfilled;  
 peace that looketh not upon to-morrow,  
 But calmly on a tempest that is stilled.

peace that lives not now in joy's excesses,  
 in the happy life of love secure;  
 it in the unerring strength the heart possesses  
 Of conflicts won while learning to endure.

peace there is in sacrifice secluded;  
 A life subdued: from will and passion free,  
 Is not the peace that over Eden brooded,  
 But that which triumphed in Gethsemane.

ROSE GATES.

**For the Nations as Well.**

or the peace He brings, the nations wait,  
 its marvelous how much He has accom-  
 in preventing the barbarism of war.  
 how strange that the nations that are  
 earnest in preparing machines of war,  
 are most diligently studying the art of  
 are those that call themselves by the  
 of Christ. Surely Christ has a better  
 surer and cheaper way to peace than by  
 adnoughts and huge armies. He prom-  
 that He would send One to guide into  
 ways of Truth. He kept his word and  
 Holy Spirit was sent into the world to  
 to forward the word of Christ by means  
 the Truth. In so far as the world has  
 epted the Truth He revealed it has com-  
 to the enjoyment of peace. And when it  
 ill have ordered its life by the Truth the  
 rit of God has taught us, then the dream  
 the ages will have found substance, and  
 world will be at peace that nothing can  
 turb. Business is relied upon by many  
 bring about that day. But business, in-  
 of its great interests, could not prevent  
 Civil War; and in times of crises it will  
 ept aside as any other artificial barrier,  
 when the Truth of Christ shall possess the  
 world, then there shall be peace that shall  
 eep and lasting. It is said that on the day  
 at peace was agreed upon between the  
 voys of Japan and Russia at Portsmouth;  
 M. Witte went to the Navy Yard without  
 eave. In an adjoining room his secretaries  
 waited the result of the secret conference.  
 code had been arranged to cover the  
 ontingency of a rupture, and when he  
 merged from the room if the fatal words  
 evoiting failure should be uttered, one of  
 e secretaries was to go hastily to the private  
 ephone which connected directly with the  
 ussian headquarters, announce the rupture  
 hich was to be cabled instantly to Saint  
 etersburg, and telegraphed to Manchuria  
 s the signal for LINEVITCH to attack.  
 uddenly the door was thrown open and  
 Vitte stepped out, apparently trying to  
 aster his emotion. The secretaries held  
 their breath as he strode on. Suddenly he  
 poked. Instead of the words so fraught with  
 life or death so far away on the battlefield  
 of Manchuria, which they expected, he  
 exclaimed, "Gospoda Mir," which being  
 ranslated is, "Gentlemen, peace!"

As great joy will come when the ministry  
 of the Spirit of God shall have triumphed  
 and all round the kingdom of Jesus Christ  
 shall sound the blessed words, "Gospoda  
 Mir!" "Gentlemen, peace!"—*Christian  
 Instructor.*

**The Cigarette Smoking Boy.**

I have tabulated reports of the condition  
 of nearly 2,500 cigarette-smoking school  
 boys, and in describing them physically my  
 informants have repeatedly resorted to the  
 use of such epithets as "sallow," "sore-  
 eyed," "purfy," "squeaky-voiced," "sickly,"  
 "short-winded" and "extremely nervous."  
 In my tabulated reports it is shown that  
 out of a group of twenty-five cases of young  
 college students, smokers, whose average  
 age of beginning was thirteen, according to  
 their own admissions they had suffered as  
 follows: Sore throat, four; weak eyes, ten;  
 pain in chest, eight; "short-winded," twen-  
 ty-one; stomach trouble, ten; pain in heart,  
 nine. Ten of them appeared to be very  
 sickly. According to Dr. Sims Woodhead,  
 professor of pathology in Cambridge Uni-  
 versity, cigarette smoking in the case of boys  
 partly paralyzes the nerve cells at the base  
 of the brain and thus interferes with the  
 breathing and the heart action. And yet  
 all this debility and more is brought upon  
 thousands of boys who innocently imitate  
 the example of their elders.

The injurious effects of smoking upon the  
 boy's mental activities are as very marked.  
 Of the many hundreds of tabulated cases in  
 my possession, several of the very youthful  
 ones have been reduced almost to the  
 condition of imbeciles. Out of 2,330 who  
 were attending public school, only six were  
 reported "bright students." A very few,  
 perhaps ten, were "average," and all the  
 remainder were "poor" or "worthless"  
 students.

Prevention is the only practical solution  
 of this cigarette, or pipe-smoking question.  
 Boys take up the practice in innocence,  
 "just for fun," and are usually its victims  
 before the matter is detected by their parents.  
 Any normal, healthy boy will learn to smoke  
 if thrown among young smokers without any  
 caution or restraint from those in authority  
 over him. After the parent discovers the  
 fault there is often a pathetic struggle, per-  
 haps attended by many maternal tears,  
 and then a compromise; that is, the boy  
 tries in vain to quit and finally agrees to  
 compromise on a pipe.

But parents must learn more about the  
 nature of this insidious habit and prevent  
 its being taken up. The following methods  
 of prevention have been reported effective:  
 (1) Begin to talk to the boy as early as his  
 sixth or seventh year about the matter and  
 make a strong appeal to his sense of honor.  
 Do not be too insistent and threaten to  
 inflict punishments, but indicate rather  
 that you think him too worthy to take up  
 such a practice. (2) Offer to set aside some  
 material or pecuniary reward to be paid  
 when he becomes of age, provided he con-  
 tinues his total abstinence, and add to this  
 the sentiment that he may then do as he  
 pleases. Never ask a boy to pledge away in  
 advance the years of his manhood. (3) Remind  
 the boy in every possible way how much  
 concern you have for his well-being,  
 and how much you are willing to sacrifice  
 for him, and how anxious you are to be true  
 to him and to help him. He will then likely  
 never break faith with you. (4) Keep in

touch with the boy and know at all times his  
 joys and hopes and aspirations. Be his  
 companion and adviser and true friend and  
 he will respect your wishes in regard to him.  
 —WILLIAM A. McKEEVER, M. A., Ph. M.,  
*Professor of Philosophy in Kansas State  
 Agricultural College, in Child Welfare Mag-  
 azine.*

POVERTY wants much, but avarice every-  
 thing.

**Bodies Bearing the Name of Friends.**

QUARTERLY AND MONTHLY MEETINGS NEXT WEEK.  
 Fifth Month 10th to 21st;  
 Western Quarterly Meeting, at West Grove, Pa.,  
 Sixth-day, Fifth Month 20th, at 10 A. M.  
 MONTHLY MEETINGS.  
 Philadelphia, for the Western District, Twelfth St.,  
 below Market St., Fourth day, Fifth Month 18th,  
 at 10:30 A. M. and 7:30 P. M.  
 Muncy, at Greenwood, Pa., Fourth-day, Fifth Month  
 18th, at 8 A. M.  
 Haverford, Pa., Fifth-day, Fifth Month 10th, at  
 7:30 P. M.

**Westtown Notes.**

THE Alumni Natural History Committee held a  
 "Bird Meeting" at the School on the evening of the  
 10th instant. John D. Carter was the speaker of the  
 occasion, and he emphasized the care needed on the  
 part of observers who wish to do really accurate work.  
 Before the close of the meeting he imitated a number  
 of bird notes for the audience to recognize. The next  
 morning three parties took early bird walks, one of  
 which was led by Mr. Albert Linton, another mem-  
 ber of the Alumni Committee. John D. Carter brought  
 and placed in the museum specimens of the Bald  
 Eagle, the Red-tailed Hawk, Cooper's Hawk, the  
 Sharp-shinned Hawk and the Sparrow Hawk. The  
 birds are suspended on a wire to show how the feet and  
 wings are held in flight.

WILLIAM B. HAYES talked to the girls last First-day  
 evening on some points of interest about the recent  
 sessions of the Yearly Meeting, and also read the  
 "Invitation" to attend our meetings, for worship issued  
 not long ago by the Meeting for Sufferings. Davis H.  
 Forsythe read to the boys an interesting sketch he had  
 written about the Footloths.

**Gathered Notes.**

A TETOTAL VILLAGE.—An incidental, but very re-  
 markable outcome of the recent Parliamentary election,  
 has been the adoption of total abstinence by almost the  
 whole of the population of the village of Heckington, in  
 Lincolnshire. It has come about in this way. Certain  
 of the villagers, of Liberal political opinions, were  
 taunted—to use no stronger word—on account of those  
 opinions, by the keepers of the beer-houses in the village,  
 whenever they entered them to get a drink. The place,  
 by the way, boasts eight such houses. At last galled  
 by the taunts, the men made up their minds to endure  
 it no longer. So they formed a league among them-  
 selves on the basis of a resolution that for twelve months  
 it was forbidden for drinking, say, out of the eight  
 accommodation for drinking, to get their doors. The advan-  
 tages to pocket and health derived by the abstainers  
 from their abstinence have now led to the tetotalists  
 being joined by many of their fellow-villagers, and almost  
 the whole of the village, as I have said is now tetotal.  
 The league is known as the "Total Abstinence League."  
 Its original political character has passed away. Men  
 of all schools of politics have joined it. It has paid  
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be true in the case of any other public man now living. Few men of our time have borne their testimony more fully and faithfully against jingoism in politics and statesmanship, and in opposition to the incitements to war, and the spirit of conquest in our civilization. His best and wisest words were for peace. The fiction of phenomenal preparedness for war as a pretended peace measure received no encouragement from him, and all his influence went to help our country from that insane competition in the building of Dreadnoughts, the now veritable nightmare of the nations.—*Intelligencer.*

## SUMMARY OF EVENTS.

**UNITED STATES.**—The preliminary report of the State Dairy and Food Commissioner of Pennsylvania, shows that during the year 1900, 4082 samples of milk and cream were purchased for analysis, as compared with about 2500 taken in 1908. The samples were collected in one hundred and twenty-six communities. The condition of affairs discovered by this extensive survey of the trade of milk and cream was most excellent. The examinations of cheese showed no violations of the law. The Commissioner says that one hundred and fifty-one samples of cider vinegar were taken for analysis. Forty-one of these were terminated for violations of the vinegar act. The Commissioner reports that 1418 samples of butter, oleomargarine and renovated butter were purchased for examination, and that there resulted two hundred and seventy-three prosecutions that were terminated in the year 1900. The official forecaster of the weather has lately stated that "the incalculable damage to fruit and vegetation in the central valleys and southern States caused by the cool wave during the latter part of last month might have been avoided in large degree by a proper appreciation of the timely warnings issued by the Weather Bureau and the employment of approved frost-protective devices."

John O. Sheatz has been ousted from the office of State Treasurer of Pennsylvania by the Supreme Court. The court sustained the recent appointment by Governor Stuart of Charles Frederick Wright to fill the unexpired term of the late Jeremiah A. Stober, who was elected State Treasurer last autumn, and who died on First Month 10th.

A protest has been made by Methodists in this city against a prize fight to occur in California, Sixth Month 4th next, as follows: "Resolved, That the permission of this fight can be regarded as nothing less than a national disgrace and calamity to the normal life of our people; that the Philadelphia Preachers' Meeting protest against the permission of this fight, and that we invite the ministers of all denominations in the State of Pennsylvania and in other States to join their people and to unite with us in a protest to the Governor of California against the permission to conduct this fight."

The United States Court of Appeals has handed down a decision affirming the decision of the United States Circuit Court in which the Standard Oil Company was fined twenty thousand dollars by a jury before Judge C. D. Noyes in the Western District of New York for violation of the interstate commerce act.

It is announced that girl pupils in the grammar schools of three wards of this city will be instructed in the care and feeding of children during the remaining weeks of the school term. The instruction will be given by trained nurses employed by the Bureau of Municipal Research and under the direction of Director Nell, and is the first step in an extensive plan to reduce the mortality of the city. The course has been approved by the Committee on Elementary Schools. "There are more than six thousand deaths of children under two years old annually," declared Dr. Barker, of the Bureau. "This amounts to one-fourth the entire mortality list. A large percentage of the deaths of children under two years old falls into the summer months with improper care and feeding three thousand children might be saved."

The population of the various States of the United States, according to unofficial estimates, show that New York leads the list for 1900, with Pennsylvania second, Illinois third, Ohio fourth and Texas fifth.

Wood Pogue, in a lecture at the Franklin Institute, "Has Greasing and Lamen Industry in the United States," said that \$200,000,000 worth of flax fibre is yearly burned in this country because of the neglect of the flax industry here. He sought to show the immense value of a new invention, by which the fibres heretofore thrown away or burned may be economically turned into flax. He said by the use of this invention the fibre was converted into flax in four

hours, as against the European methods, which require about five months. He showed that there was not a five acre mill in flax in this country, and while there are five million acres devoted to the growth of flax, only the seed is used, and the fibre thrown away. This amounts to eight million tons annually, and this converted into flax, ready for spinning, represents a total value, now thrown away, of over half a billion dollars.

A despatch from Birmingham, Ala., of the 4th says: "A granite and one hundred and thirty-five negro miners are employed in No. 3 coal mine at Palos, Ala., as the result of a strike. The mine occurred today. It is believed that all the dead miners are owned by the Palos Coal and Loke Company of Birmingham. The flames from the explosion shot two hundred feet into the air, and the shock was felt three miles. Timbers were hurled several hundred feet from the mouth of the mine. The fan machinery was damaged, but air is pumped into the mine to-night in the hope that some of the men are still alive."

Edward Payson Weston, a man of seventy-two years, has lately crossed the continent from Los Angeles, Cal., to head city, on foot, a distance of 3,485 miles, in seventy-seven walking days.

A recent despatch says: "The railway wage advances already made or to be made before the end of the year are now estimated at \$100,000,000 for the entire country. This is the figure given by President Brown, of the New York Central, R. R."

The United States Steel Corporation has announced that it had established a pension fund for the employees of its subsidiary corporations. The fund to be set aside is the sum of \$8,000,000 for this purpose, which will be solidated with the \$4,000,000 given some years ago by Andrew Carnegie for the same object. The united fund will be under the direction of twelve trustees, eight of whom have been appointed by the Steel Corporation and four by Andrew Carnegie. This action is regarded as part of a settled policy of the corporation for the Steel Corporation a force of loyal workers, who will be content to remain with the concern as long as they live.

A company of sixty-seven Japanese have lately visited this city. They are private tourists, not official visitors, but on a bearing and propose to allow some of our civilized achievements to escape them.

A despatch from Washington of the 4th says: "In the rapid development of the world's manufacturing industries, the United States is leading her three principal competitors—Great Britain, France and Germany. It is evidenced, according to the calculations of the Bureau of Statistics of the Department of Commerce and Labor, by the immense increase in importations of raw materials and the growth of the exports of finished products. Trade in that direction now comprises more than seventy-eight per cent. of all the foreign commerce of the United States, and during the nine months ended in the Third Month aggregated more than a billion dollars."

On account of the danger of the spread of small-pox in this city, Dr. Nell, of the Board of Health, recommends every one to be vaccinated.

**FOREIGN.**—Edward VII., king of Great Britain, died on the 6th instant, aged about sixty-eight years and six months. The disease was pneumonia. He became king on First Month 24th, 1901, on the death of his father, the late Queen Victoria. He is succeeded as king by his son George V. Frederick Ernest Albert, under the title of George V. The latter was born Sixth Month 2d, 1865. It is said of the late king by the *Public Ledger* of this city: "It was the rare tact and statesmanship of Edward VII., which gave him his great which, and it was his genuine democracy and humanity which made him so popular. It is to be regretted that the leader in the House of Commons, only a few days ago, 'the most popular man in England.'"

An invention has lately been tested in England by which physicians have been able to listen to the heart of a patient at a distance of ninety miles. The invention consists of a connection of a stethoscope with a telephone instrument.

Ex-President Roosevelt left Copenhagen on the 3rd instant for Christiania, Norway, after having received the guests of the king and queen. On the following day, he delivered an address on "International Peace," before the Nobel Prize committee. In it he said: "Something should be done as soon as possible to check the growth of armaments, especially naval armaments, by should act by itself; for it is eminently undesirable, from the standpoint of the peace of righteousness, that

a power which really does believe in peace should itself at the mercy of some rival which may have no such belief and no intention of acting in full, granted sincerity of purpose, the great Power would find no insurmountable difficulty in reaching an agreement which would put an end to the present costly and extravagant expenditure on naval armaments. An agreement me limit the size of ships would have been very a few years ago, and would still be of use; but the men should go much further. Finally, it would be master stroke if those great Powers honestly be the peace from a League of Peace, not only to prevent war, but to prevent, by if necessary, its being broken by the victors."

An earthquake has lately destroyed a large Cartago, in Costa Rica. It is known that at least thousand persons are dead and many hundreds in Scores of buildings were thrown down, among the Palace of Justice erected by Andrew Carnegie. A recent despatch says: "Paraiso, a village of thousand people, about eighteen miles east of Cartago, also suffered severely from the earth shocks, reaching here indicating that nearly one hundred persons were killed. Large fissures have opened in Cartago province, which have given additional cause for alarm. In some places persons have been rendered homeless, and the severe lack of food and drinking water are responsible for much suffering."

## NOTICES.

**WANTED.**—A few Westtown boys and girls desirous of obtaining situations for the summer term, preferably in the country. Any Friend no help of this kind, please write to

WM. F. WICKERSHAM,  
Westtown, Pa.

**FRIENDS' LIBRARY.** 142 N. SIXTEENTH ST. PHILADELPHIA. The following books have been added to the Library:

Crawford—Old Boston Days and Ways.  
McLaughlin—My Friend the Indian.  
George—The Junior Republic.  
Lindsley—The Best of the Best.  
Farris—Winning Their Way.  
Weir—Conquest of the Isthmus.  
Begbie—Twice Born Men.  
Robt. Wheeler—The Boy with the U. S. Survey.  
Delacombe—Boys' Book of Airships.  
S. E. WILLIAMS, Librarian.

Fourth Month 28th, 1910.

**WESTTOWN BOARDING SCHOOL.**—The School y 1910-11, begins on Third-day, Ninth Month 13th, 1910. Friends who desire to have places reserved for child not now at the School, should apply at an early date.

WM. F. WICKERSHAM, Principal,  
Westtown, Pa.

**WESTTOWN BOARDING SCHOOL.**—The stage will migrate leaving Broad Street Station, Philadelphia, 6.45 a. m., M. & J. 2.50 and 4.32 p. m. Other tra will be met when required. Stage fare, fifteen cent after 7 p. m., twenty-five cents each way thereafter.

To reach the School by telephone, write West Chest Bell Telephone, 114-A. WM. B. HARVEY, Sup't.

**DIED.**—At the residence of her son-in-law, Charles J. Palmer, Westtown, Pa., on Third Month 8th, 1910, JANE DAVIS STANTON, wife of William Stanton, in her forty-fourth year of her age; a member of Stillwater Monthly Meeting of Friends, Ohio. Funeral and interment from their home at Tacoma, Ohio.

—at the residence of her son-in-law, Willis Stanton, at Tacoma, Ohio, on Third Month 13th, 1910, MARY DAVIS, wife of the late Francis Davis, in her sixtieth year; a member of Stillwater Monthly Meeting, Friends, Ohio.

—at her home in Jenkintown, Pa., on This Month 7th, 1910, HANNAH STORY HULME, wife of Robert R. Hulme, aged fifty-two years; a member of Germantown Monthly Meeting of Friends. She was always of a tender conscience and regarded the moon said: "Oh, the dear heavenly Father! I have left, to know that I know I have overcome." "Blessed are the pure in heart, for they shall see God."

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

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THE king of a great nation recently laid  
his head in death, and his crown was  
placed upon the head of another. A short  
time before, death had removed from the  
cities of this city and its suburb, one  
who had long occupied a place of prominence  
in the latter, a layman and an elder in  
a large denomination, was a man of material  
wealth, whose contributions to public char-  
itable and educational enterprises had been  
generous and many, and whose influence in  
the community had been on the side of civi-  
lization, of goodness, of public and private morality,  
and of religion. In the short time between  
the death of these two prominent persons,  
hundreds of others, less widely known and  
in a more restricted sphere of influence,  
terminated their earthly career and had  
passed upon the untried realities of the  
world of spirits. Every person living in  
the midst of a dense population is almost  
constantly in the presence of death; and few  
of our circles are so small as not to be at-  
tacked occasionally broken by this, the com-  
mon enemy or friend of man, according to  
the point of view from which it is regarded.  
Each crossing of that mysterious line, which  
separates the present from the future world,  
which we are cognizant, should teach to us  
some common lessons. Each one is a  
reminder that death is "that one event"  
which "happeneth to them all." "All go  
into one place; all are of the dust, and all  
turn to dust again." Some of them suggest  
how early a stage life may be cut off, and  
others emphasize the fact that life is but a  
little thread, easily and quickly broken.  
All of them should recall to us the fact that  
this life is a probation in which to prepare for  
the future one, and should cause us to unite in  
the prayer of the Psalmist: "So teach us to

number our days, that we may apply our  
hearts unto wisdom."

The removal by death of the two im-  
portant persons, to whom reference has been  
made, suggests some additional thoughts  
which may contain lessons of value. One of  
these is that death is a great leveller. He  
shows no partiality and makes no differences  
on account of rank, wealth, learning or  
social distinctions. The most skillful phys-  
icians, with all that money could procure at  
their command, were as powerless to deliver  
the king and the wealthy citizen as to keep  
from death the humblest subject of the  
former or the most menial servant of the  
latter.

Thomas Gray, in the *Elegy Written in a  
Country Church Yard*, forcefully and beauti-  
fully expresses this:

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Await alike the inevitable hour:—  
The paths of glory lead but to the grave."

Watts, the voluminous hymn writer,  
gives expression to a similar thought in  
these lines:

"Princes, this clay must be your bed.  
In spite of all your towers;  
The tall, the wise, the reverend head  
Shall lie as low as ours."

The removal of a king does not disrupt or  
overthrow an empire; the death of the man-  
of-affairs, the manufacturer, the merchant,  
the financier, does not close up the factory,  
stop the busy wheels of machinery, cause the  
cessation of buying and selling or result in  
the closing of the doors of the bank. Im-  
portant as persons may have been in their  
respective fields of service and spheres of  
usefulness in the world, when they drop out  
the world moves on—others take their  
places, some filling them better, others not  
so well. Then, in Lincoln's favorite poem:

"O, why should the spirit of mortal be proud?  
Like a swift fleeting meteor, a fast flying cloud,  
A flash of the lightning, a break of the wave,  
Man passes from life to his rest in the grave."

Again we may well be reminded that the  
higher the rank is, and the greater the gifts  
of civil authority, wealth, learning or  
social influence are, the greater also is the  
responsibility resting upon those possessed  
of them. If the subjects of a king ought to  
lead clean, moral and upright lives, the king  
is under greater obligation to do so. Dis-  
regard of moral law by an obscure subject  
can influence but a limited number of his

associates, but a similar disregard on the  
part of a king sets an evil example not only  
for a whole empire, but often for many in  
other nations. On the other hand, if a  
king sincerely loves and fears God, working  
righteousness and hating iniquity, he will  
exert an influence much more far-reaching  
than could be exerted by one in a more  
obscure station.

The man of great means and large in-  
fluence in the political, business, social  
or religious world, has multiplied opportu-  
nities and power for good or for evil. If these  
opportunities and this power have been used  
as a good steward of the manifold grace of  
God, for the glory of Christ and the good of  
men, the Master has said to him: "Well done,  
thou good and faithful servant." Had the  
talents received by him been prostrated to  
the ends of self-indulgence, vain display and  
oppression of his fellows, the evil influence  
exerted by him would have been much  
greater than that of one less highly en-  
dowed. "To whomsoever much is given,  
of him shall much be required." To the  
unfaithful steward his Lord said: "Thou  
wicked and slothful servant," and He com-  
manded to cast him into outer darkness.

From the view-point of the Apostle Paul,  
death is an enemy. "The last enemy that  
shall be destroyed is death." But, to all  
who are truly in Christ Jesus—in whom He  
has been revealed as "the resurrection and  
the life"—death is a *conquered* enemy. Christ  
has met this enemy and vanquished him.  
The faith of the Christian is not vain; Christ  
has been raised up from the dead. "When  
. . . this mortal shall have put on im-  
mortality, then shall come to pass the saying  
that is written, Death is swallowed up in  
victory. O death, where is thy victory?  
O death, where is thy sting? The sting of  
death is sin; and the power of sin is the law;  
but thanks be to God who giveth us the  
victory through our Lord Jesus Christ.  
Wherefore, my beloved brethren, be ye  
steadfast, unmovable, always abounding in  
the work of the Lord, forasmuch as ye know  
that your labor is not in vain in the Lord."  
(R. V.) He who could thus triumphantly  
contemplate death might well exclaim, "For  
me to live is Christ, and to die is gain."

OCCASIONS do not make heroes, they un-  
veil them.

### Early Days in Concord Quarterly Meeting.

(Concluded from page 336.)

Some of these "Services of Overseers" are here offered for the purpose of making comparisons with the present:

"To advise that some of every family attend the weekly meeting, and to gather seasonably, and to stir up those that are backward."

"If any come to meeting and then fall asleep or go out and in to the disturbance of the meeting such be sharply reprov'd."

"And that Friends keep to plain language, and out of all needless discourses, and if any launch out into superfluity of apparel in fashions and customs of the world, that they may be speedily advised to the contrary."

"That such that walk the streets or roads, or ride on horseback with their pipes in their mouths smoking tobacco, or in public houses, except very privately, to be reprov'd."

"That Friends that have real estates not to dispose of them to their children or any other relation which may prove injurious to themselves and Truth suffer thereby, before they first acquaint the Preparative and Monthly Meeting therewith."

These "Services of Overseers" were variously changed, and consequently reports to the Quarterly Meeting differed in details, as time went on. The queries by name appeared in some parts of the Yearly Meeting about the year 1725. In 1756, mention was made that all the Monthly Meetings in our Quarter, except Hopewell, had fallen into the practice of answering the queries in writing.

By 1774, we find reports, of which these are samples:

"A remnant are preserved clear from these excesses (*i. e.* in the use of spirituous liquors)."

"Some in each meeting appear to be concerned for the religious education of their youth, yet great deficiencies are hinted from most places respecting this important testimony."

"There remains a doubt all are not clear respecting oaths, and by several of the reports, a scruple respecting the use of tea, as being an article unlawfully imported." (This record occurs just before the Revolutionary War.)

"It doth not appear by the reports to this meeting that any slave has been bought since our last account, the few among us well used as to the outward, their bondage excepted, but a general deficiency remains respecting their education in the Christian religion, though some, we are informed, are taught to read."

As we study these early minutes, we find the business of the Quarterly Meeting different from that at the present day, not only, as has been said, because the Quarterly Meeting did some things that the Yearly Meeting now does, but also because it took up the Monthly Meeting business of dealing with offenders; not all offenders, but those too difficult for the Monthly Meetings to cope with. The only items of business apparently which claimed the attention of our second Quarterly Meeting were to choose arbitrators whereby to end a difference, and

to decide a case about master and servant. Three months later all that was done was to hear the decision of the arbitrators and to record: "The same is ended betwixt them; the money is paid in the presence of the meeting."

Here is an entry which is particularly interesting, because of the importance of the parties concerned. Walter Faucet was a minister, and at his home in Ridley the Quarterly Meeting was held for six years or more. Curiously enough, as it would seem to us now, that house was a tavern! This state of things, however, was not singular then. The moderate use of intoxicants was sanctioned; members came to Quarterly Meeting riding or driving over bad roads a distance of ten miles in some cases, and accommodation was needed for man and beast. So, by having the meeting at an inn, both could be fed without burdening the householder, and Walter Faucet was the gainer.

John Simcock, was likewise prominent in the Quarterly Meeting; a preacher in high standing, paying religious visits to neighboring provinces in America, also a member of Penn's council, a member of the assembly and sometimes its speaker, a justice of the court, and a commissioner to settle a difficulty with Lord Baltimore. "No other settler in Pennsylvania," says Dr. Smith, author of the *History of Delaware County*, "possessed the confidence of the Proprietary to a greater extent than John Simcock."

Now we are ready for the case.

Under date of the first of Twelfth Month, 1691, the following entry occurs: "WHEREAS Walter Faucet and Elizabeth Simcock came to the Monthly Meeting of Chester and proposed their intentions of marriage; the said meeting considering the same, thought it too weighty a matter to undertake by reason they had not the parents' consent; and referred it to the Quarterly Meeting, and being laid before the said meeting, John Simcock, the father of the young woman, and Walter Faucet, the party concerned, did withdraw, and the said meeting duly weighing and considering the thing, did give it as their judgment as followeth:—that they having not the consent of the parents as aforesaid, they could not be permitted to marry, which occasioned the question to be put, Whether upon the account of marriage that the meeting could give their consent without the consent of parents if they [the parents] be honest, sensible Friends. And the answer was unanimously 'No!'" (The parliamentary language used in this minute suggests the explanation that the Clerk was a member of the legislative body.)

We must keep in mind that the purpose of these extracts is to show the kind of business that came before the Quarterly Meeting in these early days, and the spirit that controlled it.

Here is another case which in 1696 was the occasion of sore exercise and a lengthy testimony of some six or seven hundred words. Two young men, members of Concord Monthly Meeting, had undertaken to answer questions and give decisions by means of astrology, and the Quarterly Meeting was appealed to for its opinion of these doings. This it gave in a weighty manner,

First in the judgment came a preamble notwithstanding the involved sentence, what we shall see is some real and wise counsel:

"We, therefore, being met together in fear of the Lord, to consider not the affairs of Truth in general, but also may be kept clear of all scandal and reproach by all that profess it in particular, a recover if possible any who for want of grace and watchfulness therein have brought reproach thereto, but have a their own souls, darkened their own standings, hindered themselves as inward exercise and spiritual travel the land of rest and peace, which a come in measure to be possessors of feel great satisfaction and sweet comfort our conditions as God by his good providence shall be pleased to order whether we get of it or not get, whether we lose or not lose, every one being in his using his or her Christian endeavor; I shall be content with the success, labors, without such unlawful seeking what the event of this or that or the thing may be, by running to inquire astrologers, magicians, soothsayers, gazers, or monthly prognosticators, who old could not tell their own events (can they at this day)."

upon the whole we do declare against aforesaid or any such like practices, much more to the same effect.

We may find, by consulting Dr. — that the meeting's ban was not the matter. The grand jury brought before the local court, one of the officers was fined five pounds and promised to practice the art again.

In dealing with offences Friends guage was plain and their treatment but tender and patient, as another case witness: "— being spoken the Friends aforesaid and desired to come to this meeting, his answer was that he did not know whether he should or not; he did not bearing, friends in tenderness to him of Robert Pile and Jacob Chandler to go to and admonish him, this being the time." At the next Quarterly Meeting answer was returned that — remains obstinate as formerly, refusing to come and satisfy the meeting unless he fulfills the movings thereto; wherefore the further consideration of him is left to the next Quarterly Meeting, until which time the meeting is willing to bear with him." It does not appear what happened next.

One can but be impressed in reading these minutes with the forwardness—I do not mean the term in an offensive sense—of the Quarterly Meeting in proposing to the Yearly Meeting reforms and problems for solution. Thus in 1714 the minutes say, "See Monthly Meetings having moved to the meeting that it might be of service to the elders or ancient Friends appointed by the Monthly Meeting to sit with the ministers in their meetings; this meeting having taken the thing into serious consideration, it is sense that it may be of good service, requests the concurrence of the Yearly Meeting therein." And the Yearly Meeting concur.

Month 19, 1910.

1718, Chester Quarterly Meeting recommended to the same superior body that the Discipline be revised and published for use of more general use. This also taken up by the Yearly Meeting. Soon after the Chester Monthly Meeting proposed that it would be best to translate and re-book for the Palatines, and the Quarterly Meeting recommended it, with seeming joy. "To those Friends appointed by Yearly Meeting to meet and consider the Discipline." The Palatines were mostly Germans from the Rhine Palatinate, not Quakers, who came to Pennsylvania in 1710 and later, and were in a measure cared for by Friends until they pressed westward and made settlements for themselves beyond the Quaker tracts.

Again, we find our Quarterly Meeting recommending the proposal that "all meetings be held at the eleventh hour." Meetings at early times not infrequently began at eleven or even one o'clock, and this suggestion may have been a step to our present "clock custom."

Among the problems proposed to the Yearly Meeting by Chester Quarterly Meeting were these:—Whether it is allowable for Friends to be concerned in lotteries? How just is upon the bench, when oaths are administered, are clear of administering? Whether applicants otherwise suitable for membership in the Society will be treated the same on account of color? And is there a point on which the Quarterly Meeting asked the Yearly Meeting to be more explicit. This was in 1713. "This meeting, among some difficulty in putting that part of the Discipline in practice which relates to wearing, buying, or selling of gaudy and red stuff, requests the sense of the Yearly Meeting how far these extend that Friends should be one in putting the Discipline in practice."

Out of all the subjects presented to the Yearly Meeting, slavery was the most noteworthy because of the persistence with which our forefathers urged attention to it in the usual assembly. The Yearly Meeting in 1710 or thereabout had advised against the importation of slaves, but went no farther. In 1711, Chester Quarterly Meeting records: "This meeting is dissatisfied with Friends buying and encouraging of the bringing in of negroes and asks the care and notice of the Yearly Meeting." "What did the Yearly Meeting do? It expressed a wish in its style to London Friends that members should be "less concerned in buying or selling slaves." This mild request was insufficient to our earnest forefathers, and in 1715 they took up word to that effect in no uncertain language. "It is the unanimous sense and judgment of this meeting that Friends should not be concerned in the importation and bringing of negro slaves for the future, and that the same be laid before the next Yearly [Meeting] for its concurrence thereon." The next year our anti-slavery ancestors were active again. "Chester Quarterly Meeting desires that this meeting will take into consideration the buying and selling of negroes which encourageth the importation of them; that no Friends be concerned in buying any that shall be imported in the

future," and the Quarterly Meeting sent on this message, too. But again the Yearly Meeting only cautioned, it did not prohibit. Then our Quarterly Meeting appears to have remained quiet till 1729, when it made another appeal to the same import.

I want to call attention to the fact that foremost among the Monthly Meetings in our Quarter in urging progress was Chester. Chester Monthly Meeting brought in the question about lotteries; and about the complicity of justices in oath-taking; about translating and printing books for the Palatines, and, most conspicuous of all, it stirred up the slavery agitation in at least three instances. I leave it for Chester Friends to-day to tell us who were the men that two hundred years ago were rousing to action Chester Monthly Meeting, that, in turn, stirred up Chester Quarterly Meeting, that, in part, so influenced Philadelphia Yearly Meeting that it was ready to yield in 1758 to the solemn eloquence of John Woolman.

But there is one fact we do well to remember, lest we congratulate ourselves overmuch on our former pre-eminence; and that is that neither Chester Monthly Meeting nor Chester Quarterly Meeting had in the stirring days we have been considering the same geographical extent that it has to-day. In 1720, Chester Monthly Meeting embraced besides Chester Particular Meeting, and Springfield, Providence, Media, and Middletown, as at present, considerable settlements and meetings of Friends in Goshen, Newtown and far away Uwchlan; while Chester Quarterly Meeting reached from Uwchlan on the north to Lewistown or Lewes in southern Delaware, and from Darby or Lansdowne on the east to West Nottingham by the Susquehanna River.

Mention was made in the first part of the paper of the ten Particular Meetings established before 1700:—Chester, Darby, Newark, Chichester, Concord, Newcastle, Centre, Providence, Springfield, and Middletown. By 1720, sixteen more meetings were added: Goshen set up in 1703; George's Creek, probably in Northern Delaware, 1703; Kennett, 1707; Mush Mullion in Delaware, 1707; New Garden, 1712; London Grove, 1714; Little Creek, Del., 1714; Caln, 1716; Birmingham, 1718; West Nottingham, 1719; Cold Spring or Monocacy in western Maryland, 1720; Uwchlan and Lewistown, 1720.

By 1750, our Quarterly Meeting had made an extensive growth to the westward, a surprising growth it seems to us now, and the following fifteen meetings were established: Bradford, 1722; Sadsbury, 1724; Hopewell in the Shenandoah Valley, Virginia, 1732; Leacock, near Lancaster, 1732; Fairfax in Virginia, east of Hopewell, 1733; Providence or Tuscarora, a branch of Hopewell Meeting, 1733; Deer Creek, Md., 1736; Hockessin, Del., 1737; Wilmington, 1738; Warrington and Newberry, 1745. These two meetings were a few miles south or southwest of Harrisburg; and Monallan, 1748, was still further west; Little Britain by the Susquehanna in southern Pennsylvania in 1749; Nautmeal in northern Chester County, 1750, and Huntingdon, belonging to the Warrington group, 1750.

By 1758 there were fourteen Monthly

Meetings and forty-two Particular Meetings within the limits of Concord Quarter. So with all this great and scattered collection of members to take care of, our Quarterly Meeting felt very seriously that it had more to do than it could do well. It was difficult in those years of slow travel for the representatives and others to make the journey from the more distant parts, and it took two days to get through with the business. A division into an eastern and a western section had been proposed in the Quarterly Meeting, but it was some years before the members could bring their minds to the severing of ties. In 1758, however, this division was accomplished. The nine Monthly Meetings of Newark, New Garden, Nottingham, Bradford, Sadsbury, Duck Creek, Hopewell, Fairfax and Warrington were set apart to form Western Quarterly Meeting to meet at London Grove; while the old five, Chester, Goshen, Darby, Concord and Wilmington remained still Chester Quarterly Meeting to meet at Concord as before. Chester Friends felt the loss of their Western brethren with whom they had formerly taken counsel, and in the first meeting after the separation, Eleventh Month, 1758, adopted the minute: "This meeting earnestly desires the visits of our Friends of the Western Quarter, many of whom now appeared."

There is one small point yet to be noted, and that is the gathering place of the Quarterly Meeting. For the first three years it was held, so far as recorded, at Chester. Then for about seven years at Walter Faucet's, in Ridley. For the next twelve years it was held at various private houses and meeting-houses. From 1760 to 1714, Providence, near Media, was the place of convocation. Then it oscillated between Providence and Concord till 1730, after which it settled at Concord and continued to stay there, with few exceptions, till it returned to Media in 1886 for two meetings in the year. Since 1807, the sessions have been held altogether at Media.

The minister needs that faith that walks as seeing the Invisible, and a faith that will ever expect the Holy Spirit to labor with him in his ministry. That Spirit helps the true interpretation of the Scriptures, his voice is heard in the voice of the preacher and the godless perceives or feels the superhuman. Paul said that the Spirit "wrought in me mightily," his soul became a sanctuary full of worship, full of unselfish devotion, and full of tact to persuade men into the kingdom. Faith converts our scholastic habitation into a saintly home. Where intellect breaks down, faith comes forth like an island suddenly heaving out of the ocean, covered with all manner of fruitful trees. Once a preacher whose power was ever felt among the people, while preaching, he seemed as if listening, as if the Holy Spirit was prompting him, suggesting ideas and making his sermon fruitful. The true minister sees that the Spirit is stronger than all human forces.—THOMAS PARRY.

ROCKETS may soar very high, but the stick comes down.

## HE LEADETH ME.

In pastures green? Not always; sometimes He  
Who knoweth best in kindness leadeth me  
In weary ways, where heavy shadows be,  
Out of the sunshine, warm and soft and bright,  
Out of the sunshine into darkest night,  
I oft would faint with sorrow and affright,  
Only for this—I know He holds my hand,  
So whether in a green or desert land  
I trust, although I may not understand,  
And by still waters? No, not always so;  
Offtimes the waves' tempests round me blow,  
And o'er my soul the waves and billows go,  
But when the storm beats loudest, and I cry  
Aloud for help, the Master standeth by  
And whispers to my soul: "Lo! it is I,"  
Above the tempest wild I hear Him say:  
"Beyond this darkness lies the perfect day;  
In every path of thine I lead the way."  
So whether on the hilltop high and fair  
I dwell, or in the sunless valley where  
The shadows lie—what matters? He is there,  
And more than this; where'er the pathway lead,  
He gives to me no helpless, broken reed,  
But His own hand sufficient for my need,  
So where He leadeth me, I walk in safety,  
And in the best hereafter I shall know  
Why, in His wisdom, He hath led me so.

## Address by John H. Dillingham, of Philadelphia.

At the Meeting House at Sandwich, Massachusetts, Tenth Month 10th, 1907, on the 25th anniversary of the establishment of a Meeting of the Society of Friends there.

It may well be regarded by us as a noteworthy, while a mysterious providence, that this Barnstable county of ours was the doorstep for the entering into America of the two sets of pioneers of civil and religious liberty:—our Pilgrim Fathers at Provincetown, where was formed the first written compact of government embodying the germ of our constitution, and the two Quaker preachers landing at the diagonally opposite, or Falmouth corner of the county, who 250 years ago gathered a meeting of the Society of Friends here at Sandwich, a society whose members in the old colony broke, or wore out the arm of religious oppression for our whole country by their non-retaliating sufferings and passive resistance. To these Quakers we owe the final purchase of religious liberty by their blood; to the Provincetown Pilgrims of Eleventh Month, 1620, who a month later became the Plymouth colony, we ascribe grateful gains indeed for religious liberty, and especially an effective planting of the principle of democracy.

The present summer and autumn season has been a rare one for our country in its calls upon us for historic commemorations that are more than centennials, but reach up to the double or treble centenary rank. Jamestown is still reminding the world of its settlement of three hundred years ago this year. The land of Gosnold, represented by the Elizabeth Isles and my native town of Falmouth, almost forgot, had it not been reminded by Jamestown, to set up as we did last summer a memorable celebration of its first, but soon unsettled settlement by Bartholomew Gosnold five years earlier than the beginning of Jamestown. Our Cape Cod, so named by Gosnold himself, at its very northern extremity was the scene last summer of the founding of the monument to the Pilgrim Fathers who first landed there, and the celebration was made the more memorable by the oration of the chief magistrate of the country and government to

whose constitution those Pilgrims gave the initiative in that very Provincetown harbor, and made President Roosevelt's speech possible. And now, we are assembled to recall a time just fifty summers since Jamestown was founded, when those two notable pioneers of the Society of Friends in America cultivated its first field. Christopher Holder and John Copeland, being set ashore at the opposite corner of the county, found foothold in Sandwich to become at once our pioneers of the freedom of conscience and the freedom of the Spirit, to sow the seed of the kingdom, which is Christ the inspeaking Word.

I have said that they entered this peninsula by the Falmouth or Woods Hole shore of Vineyard sound, because in the absence of assured information otherwise, I do not see what other course Christopher Holder and John Copeland could have taken, when, compelled to leave Martha's Vineyard island, they were sent across the sound in a canoe paddled by an Indian. The nearest shore was that of Succanessett or Falmouth, and the most direct walk was through the forest to Sandwich. But here in the summer of 1657 they found the beginning of their mission. The field was white already to harvest. Their former pastor, William Leverich, had removed to Long Island. For four years they had been without a stated minister,—a good schooling towards Quakerism. A considerable number were possessed of the conviction that Christians should use their own gifts in the church. The two Friends found a prepared soil. The Master had gone before them into Galilee. The minister told in words what the Seed had been telling their hearts. By the spoken word the thoughts of many hearts were revealed. The Friends held meetings where they best could,—in private houses, as over here by this hill at William Allen's, and as tradition says, over there in the woods in Christopher's Hollow,—which the Society ought now to possess and protect from further desecration. Within that first year of the Friends' visit eighteen families were gathered into the Society of Friends. Eighteen families in Sandwich joined the society ten years before William Penn joined it. As years pass on we hear of sixty families; then of an extension of membership into Yarmouth; then into Falmouth, where a regular meeting was going on in 1685; and by the spreading of Friends, whether from this way or from that, a number of congregations were established on the other side of the bay even under Rhode Island; and all are comprehended under this one Quarterly Meeting of Sandwich, and to Sandwich some ten congregations still look as their historic centre. Shall their annual pilgrimages to this memorable hill, this mother-home of so many Friends' meetings over a large county standing as worthy a monument of religious liberty in America, as the Provincetown hill is of civil liberty through the Pilgrims, be now set aside, and hallowed associations that have spelled a witness for truth to our hearts be left in the lurch without even the tribute of an annual visit by a Quarterly Meeting? Shall this Spring Hill, dignified for these two and a half centuries by

the savor of the spirits of Holder and Allen, of William and Ralph Allen, E. Perry, Thomas Bowman, Daniel Timothy Davis, David Dudley, Ben Percival and patriarchs more than catalogue, beside figures of our own me like Joseph and Mercy K. Wing, I. Hoxie, Presbury Wing, Joseph Ewphen and Elizabeth C. Wing, Lemuel G. though they bore their treasure in g. vessels, not continue to be a spring of orial of the planting of Truth in these and a stimulus to its continuance in hearts—hearts which in these our day: a recultivation of the now vanishing of veneration, and of reminders to under the wing of ancient goodness?

But sentiment is not religion, thou often made its substitute; nor religion ment, though divinely productive. Yet sentiments evoked by the high stan of days that are past incite noble works in the present and high ideals fo future. Veneration is uplifting, reve is upbuilding, admiration is a meat grace; but let all these come under th spiration that is Divine, coadjutors o greater glory of God.

Among the counsellors prominent in memory who outlived the meridian da the strength of this monthly meeting that treasure store of information on history and genealogy of Friends of parts—that oracle of the doctrines, prples and precedents of the society, N. Hoxie. When at length his head seat in meeting had to be vacated for an arm at home, he was still resorted to by vis as a Nestor for advice, and an authority events of the past. The spots where e house had stood 200 years before, of t families who were first gathered into Friends' meeting of Spring Hill, were finitely known to him. At one time he to me, "John, sometimes on a bright F day forenoon in the summer when al Friends are sitting in meeting and I am alone, I love to look back on those first y of 1657 and onward and trace in my mir eye the several courses and pathw through the fields or wood, which th eighteen families each took in wending th way up to meeting. And here in this cl I am wont to travel, as it were, with each, and sit down in meeting with th and feel as if I had been carried back o those two centuries into their rever waiting upon the Lord." And to-day a let us discover as never before that the p is not to be made light of more than present, where it enlarges the heart sympathy with the hearts of any day time.

Last summer from one of those spots, ev from the cellar of its ancient house of 16 I traced my course on a First-day morni for some four miles, perhaps partly wh my ancestry walked, up to this same Spri Hill and meeting. Planted by that sar cellar of Edward Dillingham's\* house, tradition says, 270 years ago, still stan that tough and hardy pear tree, bearing vigorous growth of leaves, but hollow enou.

\* He was one of the "ten men of Saugus," who began the settlement of Sandwich in 1637.



to work my body into the inside of it, and being there enveloped in so ancient and old a tree, and by the bank of that lovely lake, it was turned unto me for an occasion to have a part in the tree of eternal life that is rooted in the banks of the river of life; and within that symbolic tree thoughts were well-nigh drawn into a wreath or hymn or spiritual song of the tree of water of life. Over the other side of the lake stood the homestead of another or primitive families, the ancient house of the Wings, now reverently cared for by my cousin, Asa S. Wing, who was visiting it in Philadelphia. He had gathered into a large reunion of near relatives from all homes, whom to the number of one hundred or more, I later found had been wending their way through rural and woodland paths to this meeting-house. For three days on I found their white-robed groups of sons and cousins emerging from the trees, and joining with me the main highway, representatives of another and general reunion for America, which had been held the week before in Boston, had preceded us into the meeting house. It was a large meeting, for these times, that assembled. It became solemnized, the nature of our mode of worship was acknowledged by several, both visitors and members, and without a doubt realized. As we were reaching the meeting it had dawned upon me of us that this summer afforded the tenth anniversary of the founding of the meeting. Such a discovery, then finding a momentary expression, as it has grown larger and larger would not let us be content till we could come together again in the commemoration like this—a commemoration of origins, lest we let them slip. Remember the days of old, consider the needs of many generations; ask thy father he will show thee; thy elders and they will tell thee. For the Lord's portion is his. (Deut. xxxiii: 7-9). "And it shall when thy son asketh thee in time to come, saying, What is this? that thou shalt unto him, By strength of hand the Lord brought us out from the house of bondage. (Ex. xv: 14). For He established a testimony and appointed a law which He commanded our fathers, that they should make known unto their children; who should we are and declare them to their children." (Ex. lxxviii: 5-6.)

(To be concluded.)

**THE LEPER'S LONGING.**—Some rude child in Madagascar was one day calling "A leper, a leper," to a poor woman who had lost all her fingers and toes by the leprosy disease. A missionary lady who was present by her put her hand on the woman's forehead and asked her to sit down on the ground by her. The woman fell sobbing, overcome by emotion, and cried out: "A human hand has touched me." For seven years no one had touched her. The missionary says that at that moment it flashed across her mind why it is recorded in the Gospels that when she was touched the leper. That is just what she would not do. It was the touch of sympathy as well as of healing power—  
ended.

FOR "THE FRIEND."

A TRIBUTE TO DEPARTED WORTH.

[Reprinted by Request.]

Thoughts during Philadelphia Yearly Meeting for 1862.

Once more to the old gathering place we come.  
A band of sisters to our solemn feast;  
Our swelling ranks in reverent silence wait  
No pleasing ordinance, no rite of priest.

The church and her best interests, are the themes,  
That claim the outward ear, the inward eye  
Of many a bowed and suppliant soul, is turned,  
For holy help, to Him, who ruleth them on high.

The mothers of our Israel, in their place,  
Give us such counsel as pertaineth most  
To our best interests; but one face is gone,  
The dear familiar face of her the loved and lost.

By the swift mandate of its God recalled,  
The noble soul that labored for our weal,  
No longer now for Zion pleads and prays;  
That voice in its rich cadences is still.

Hers was no eloquent and rounded phrase;  
No flowery language, pleasing to the ear;  
But Truth's directness, glistening many an eye  
Stony and cold, with fresh unbidden tear.

So forcible, that strong ones bowed and shook  
Beneath the terrors of her gospel hand,  
So calm and deep and earnest in its strength,  
Yet simple, that a child might understand.

And wielded by a woman's feeble arm,  
The spirit's sword cleft the abodes of sin;  
Making an opening for the holy law  
Of truth and righteousness, to enter in.

To many a darkened, hapless couch of pain,  
She was the instrument of hope and peace;  
Sent by her Master, in His holy power,  
To minister unto the mind's disease.

And there are those aroused to better things,  
And rescued from their course in ruin's way,  
Who, humbly waiting in the light of Christ,  
Still live to bless that favored woman's day.

While to the timid, trembling child of hope,  
Longing for way-marks on the desert drear,  
Like the fresh breezes, from a land of flowers,  
A strength in weakness, came her words of cheer.

She asked no blessing from those dying lips,  
She drank from praise that grateful hearts bestow,  
But ever sought the glory of her Lord,  
His call to answer, and His will to know.

So moved she in her true appointed sphere,  
Erectly standing, like a tower of strength,  
Bearing her burdens patiently and well—  
The angel of deliverance came at length.

My mother! at the right hand of thy God,  
Dying with hallelujahs to His praise,  
The richest gathering of thy labors won  
Thy Saviour's blessing on thy latter days!

My mother! thou hast welcomed to thy home  
Of the redeemed in Christ, the honored dead,  
My second mother, on whose gospel breast  
I, child-like, oft refreshed my fainting head.

Aye more, she was the first to wake my soul,  
From its false slumbers, in the court's of death,  
Where in a false and treacherous ease it lay,  
All idly wasting its immortal breath.

O mothers! in your holy home of light,  
Where not the semblance of a shadow lies,  
My errors and temptations cause no pang,  
And the dear Saviour grace sufficient gives.

My heart rejoices in your high estate,  
But mourns the loss of friends so good and true;  
Its greatest memories of departed worth,  
His holiest aspirations live with you.

CHESTER CO., Pa. 1.

\* Elizabeth Evans (wife of William Evans), who died  
Eleventh Month 14th, 1861.

A Letter to the Prince of Wales.

In 1860, when Albert Edward, Prince of Wales, now the late King Edward VII., was in Philadelphia, the late William Hodgson addressed the following letter to him which seems worth reviving now that he has passed into the presence of the King of Kings.

"TO ALBERT EDWARD, PRINCE OF WALES.  
*Much Respected Friend:*

Princes are, equally with other men, born to vicissitudes and trouble, and it is needful for them, as for us all, to seek to know a sure anchorage on that Rock, which has been found to be the only safe reliance for time and for eternity. I have felt for thee, under a consideration of the many allurements to gratification and amusement which beset thee continually, and I have believed it right to cast in my 'mite' toward the promotion of thy *best welfare*. Allow me, therefore, to request thy kind acceptance of the small work sent herewith, entitled, "No Cross, No Crown," written by the first Governor of Pennsylvania; certainly a very unostentatious little book, but one of real value and well worthy of attentive perusal in moments of quiet thoughtfulness, during thy voyages homeward, or at other times.

Believe me to be thy true friend and well-wisher,

WILLIAM HODGSON, JR."

PHILADELPHIA, Tenth Month 8th, 1860.

"UNSPOTTED CHRISTIANS."—It would be untrue to say that one who wears clothing or even ornaments which differ from those accepted as being conspicuously plain cannot be Christians, for they may not have yet received the light, and many strange things gradually disappear from the person and lives of the people of God. In this sense it may be right to speak of "spotted Christians," but in using this expression and making this explanation we are in no sense making room for the indulgence of worldly tendencies in personal apparel or appearance. We have in mind rather what a noble thing it is to be unspotted from the world, to make our non-conformity to the world so definite that no one will mistake us for a worldly church member. It is greatly feared that some professors of religion do not know what world-spots are. If this fear is well founded it becomes the duty of faithful religious leaders to point out such spots. We cannot here point out very many of these spots, but we do have in mind all jewelry worn to adorn the body whether made of gold or anything else, such as rings on the fingers, in the ears, chains about the neck or on the wrists, or attachments to the watch which are for ornament rather than use, a great amount of ribbon, superfluous yards of cloth in the clothing, elaborate trimming of any kind, mammoth hats, rats in the hair, or any other artificial or trumped-up means of making the appearance striking and unusual and all done by women to attract the attention of men, or by men to win the notice of women. Let us be unspotted Christians.

## OUR YOUNGER FRIENDS.

Thoughts do not need the wings of words

To fly to any goal;

Like subtle lightning, not like birds,

They speed from soul to soul.

Hide in thy heart a bitter thought;

Still it has power to blight.

Think Love, although thou speak it not;

It gives the world more light.

Selected.

**WISE AND BRAVE.**—Little Frank Hall is a very tender-hearted boy; he is very brave, too. One day he was carrying a basket of apples home which his Aunt Bethia had given him, and just at the end of the street he saw a man beating a horse most cruelly. Frank stopped and breathed hard for a moment, and thought rapidly. Then he went up to the man and said to him with a pleasant smile:

"Wouldn't you like an apple, sir?"

When the man looked down and saw the anxious little face, he laughed, took the apple, and said,

"Thank you, sonny!"

Then he drove on without hitting the horse again. Wasn't Frank wise as well as brave?—*Mayflower.*

**THE SHEPHERD'S JOURNEY.**—From Servia comes the story of a shepherd boy, in the mountains, who chanced to borrow a New Testament from a friend into whose hands a copy had fallen. Neither of them knew anything about the Gospel, but the shepherd read a little of the Testament, and determined to read more. During his lonely hours with the flock on the hills, he read it all, and became so fascinated by its contents that he re-read it, from cover to cover, four times in one month.

But reading it did not satisfy him. He wanted to find some one who was a Christian, who lived by the teaching of this marvelous book. He inquired, and heard of a man who was living in a town not very far away, and who was a Christian. The young shepherd hastened to seek him out. He journeyed to the town, and found in the man of whom he had heard a true follower of Christ, living according to the Gospel rule. That was enough for the shepherd. He, too, became a Christian, and is now leading others to God.

Human nature is the same in Servia that it is everywhere else. The Bible leads many men and women in all countries halfway. But for the other half they are most apt, like the shepherd, to journey to the nearest Christian. Suppose the shepherd had found a lazy, selfish, worldly specimen instead of a sincere, righteous, loving Christian—would he not have drawn back, discouraged and confused? Each Christian is a living epistle—a Bible commentary—to all who meet him. Are we so following Christ as not to confuse or repel those who are seeking guidance toward Him?

"THE sweet doctrine of the second mile," some one has called the injunction of Jesus, "Whosoever shall compel thee to go one mile, go with him two." The first mile is duty or necessity the second mile is love. Doing only what we have to do, what cir-

cumstances, law or a prodding conscience compel is one thing—often a very hard and distasteful thing—but going beyond all this and doing for love's sake more than can be required, that is a different matter. He who stops with the first mile is apt to have a hard and disagreeable journey, but he who travels the second mile comes upon an easy and joyous way.—*Forward.*

A LONE traveler in the desert, famishing for food, found in the sands a bag which had been dropped by some passing caravan. It seemed to be a bag of provisions. Catching at it with eagerness, he cried, "Thank God! here is bread." But when he had torn it open, expecting to find dates, it contained—only pearls. They were worth a vast sum of money, but to the poor pilgrim, dying of hunger, they were only a mockery. He flung the bag from him and hastened on, seeking bread. Like mockeries are this world's richest treasures to one in sorrow or trouble. It is the bread of life he wants.—*Selected.*

PALESTINE is rapidly becoming a Jewish country again on account of the buying up of land everywhere and the swelling immigration of Jews from all parts of the old world, e. g., from Asiatic Russia and Persia. The Jordan Valley, with its rich soil, has been bought of the late Sultan, the great plain of Esdraelon has become Jewish property and there is a chain of Jewish colonies from Dan to far beyond Beersheba. The Turkish Government does not like that at all, but its dislike will be cured by the well-known remedy, gold-dust wrapped in greenbacks.—*The Lutheran.*

EVERY morning compose your soul for a tranquil day, and all through it be careful to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset or troubled; but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace use it profitably, making constant acts of meekness, and seeking to be calm even in the most trifling things. Above all, do not be discouraged; be patient; wait; strive to attain a calm, gentle spirit.—FRANCIS BACON.

A RELIGIOUS life is at all times blessed, but its value is most especially felt in times of danger, and at the approach of death. Those who love and serve God in the time of prosperity, will not be forgotten nor deserted by Him in the day of adversity. His name will be to them a strong tower, to which they will flee and find safety; even when terror and amazement overtake the worldly and the negligent ones. What solid advantage is derived from giving up to the early visitations of Divine Grace, progressing, through obedience to the cross, from stature to stature, and thereby attaining an establishment in the Truth. These have the pearl of great price, the white stone, and in it a new name written, which

no man knoweth, saving him that hath it; an inestimable treasure; Christ living among them, the hope of their glory, a foundation upon which they are built. They want no other; they want no other water than what springs from Him, the Fountain of life; waters; and their prayer and trust that they be made and kept as pillars in His house, that shall go no more out. They are as salt in the earth, and lights of the world; soldiers in the Lamb's army, bear the ensign of the Prince of Peace who will, under his command, finally win the victory over death, hell and the powers in their own experience; and over the dominion of anti-christ the world over; even Satan.—WILLIAM EVANS.

## Science and Industry.

**HALLEY'S COMET.**—The best time for Halley's Comet will be about Fifth Month 20th and for some days thereafter, it should be splendidly visible in the evening sky.

After being visible through the telescope for some months, the comet could not be seen for a time during Third Month, since it had passed on the other side of the sun. At this time the earth and the comet were about 170,000,000 miles apart, and around the sun in opposite directions. On Fifth Month 18th, the comet will pass between the earth and the sun at a distance from the earth of about 15,000,000 miles. If the tail of the comet is at that time more than 15,000,000 miles long (as is probable), the earth will, for several hours, be passing through the harmless, gaudy tail. This follows from the fact that the comet's tail almost always extends in a direction exactly away from the sun.

About two days later, on Fifth Month 20th, the orbit of the comet brings it near the earth. This is the time to watch Halley's Comet in the evening sky. It is rushing in one direction at the rate of 60 miles per second, and the earth in the opposite direction at the rate of 19 miles per second.

The brightness of the moon at this time will make the appearance of the comet very brilliant. Moreover, those who witnessed the appearance of Halley's Comet at that time of its former visit to us in 1835 will not be disappointed, for on that occasion it spoke to us at the more neighborly distance of 5,000,000 miles.

The diameter of the head or nucleus of the comet is estimated at about 120,000 miles or more than 15 times the diameter of the earth. The comet was at its perihelion (point nearest the sun) on Fourth Month 20th, and was at that time only 57,000,000 miles from the great luminary. The distance of the earth from the sun is 93,000,000 miles.

Halley's Comet is of great interest because of its connection with a momentous scientific discovery. A comet had appeared in 1680 and was studied carefully by Sir Isaac Newton (the telescope had not come into practical use early in that cen-

Soon afterwards he published his book *Principia*, in which he first set out his theory of gravitation, and led it to that comet. Edmund Halley, an Englishman, was convinced of the correctness of Newton's theory, and when his comet appeared in 1682, he began to compute its orbit according to Newton's theory. He also compared the appearances of comets which had been recorded in 1531 and 1607, and was struck with the likeness to each other and to the comet of 1682. In brief, he identified the last-mentioned comet with those of 1531 and 1607, and predicted its return period at about seven-and-a-half years, and begged all doubting spirits to watch for another visit from the comet about 1758 or 1759. Newton died in 1726, and Halley in 1742. As the years passed, and the seventy-five-year period drew to a close, astronomers tried to verify Halley's prediction and began to look for his comet. Some doubted, as they had no telescopes, searched the heavens in vain. But on Christmas night, 1758, after millions of miles of wandering into the vast depths of space, Halley's Comet came into vision again. It had kept its promise. Sir Isaac Newton and Edmund Halley were vindicated.—RAYNER W. KELLY, Haverford, Pa., in the *American Friend*.

**Bodies Bearing the Name of Friends.**

WESTLY MEETINGS NEXT WEEK, Fifth Month 23rd to 28th, 1910:

Philadelphia for the Northern District, Sixth and Noble Streets, Third-day, Fifth Month 24th, at 10.30 A. M.

Camden, Phila., Fourth-day, Fifth Month 25th, at 7.45 P. M.

Philadelphia, at Fourth and Arch Streets, Fifth-day, Fifth Month 26th, at 10.30 A. M.

Camden, Phila., Fifth-day, Fifth Month 26th, at 10 A. M.

Camden, Pa., Fifth-day, Fifth Month 26th, at 7.45 P. M.

Chester Monthly Meeting, N. J., held Fifth Month a minute was granted Walter L. Moore for the reading of some appointed Meetings for Worship upon day afternoons within the limits of Haddonfield and in and between the Friends Quarterly Meetings. The next meetings will be announced in THE FRIEND as close as course.

NEXT WEEK'S QUARTERLY MEETINGS.—CONCORD Quarterly Meeting was held on Third-day the 10th inst., at Media, Pa. This section is admired by many diversified landscape—hills and valleys, meadows, woods and cultivated fields interspersed with woods, and traversed by many a winding stream of crystal spring water. The day was a typical one for the season—neither too hot nor too cold for comfort—and bright with sunshine crossed by occasional shade. As usual, the meeting-house was well filled, particularly on the women's side. The silence was broken by the voice of supplication. In the ministry which followed we were reminded that the evil spirit must not be cast out, and the house swept and garnished, to prevent his returning to the house with seven or eight evil spirits, the house must be filled with the good oil. The religion of Christ is not simply a negation of evil, but an actual possession and living of Christ's righteousness. Friends were exhorted to see that their hearts were kept pure with knowledge, "I see and know things, happy are ye if ye do them." The greater source of light which had been shown to our religious life should result in a more spiritual life and greater loyalty and faithfulness than are shown by other Christian professors about us.

In the second meeting, nine Friends were tenderly

warned of the danger in associations for moral or philanthropic purposes where they would be brought under the influence of those who deny the deity of our Saviour, Jesus Christ, and that our salvation is procured only through his atoning sacrifice. We trust the meeting was a season of profit to many.

Caln Quarterly Meeting, six-day dawned clear and cool and proved to be such a day, as they say, when one appreciates the view of Chester Valley, which may be seen from East Caln Meeting-house.

For a number of years Caln has annually reported that no Friend in the station of minister was a member of that Quarterly Meeting. At some of the Quarterly gatherings no visiting minister has been in attendance, but when the meeting assembled today, seven visiting ministers and several elders were on the facing benches. Two of the ministers were travelling within the limits of this and one other Quarterly Meeting, with minutes from their own Monthly Meetings. Five of the ministers and several other Friends had a part in the vocal service. The impossibility of the branches bearing fruit when separated from the vine was used to show us the importance of a living connection with Him who said: "I am the vine, ye are the branches." Thanksgiving was offered on bended knees that we have a Daysman and an Intercessor, followed by supplication for the spiritual life of all who were present. We were later reminded of the Shepherd who left the nation to go and to seek a lost sheep, and made great rejoicing when he had found it; so "there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance."

Another speaker called attention to the statement that "when the sons of God came to present themselves before the Lord, Satan came also among them; he is ever trying to thwart the work of God and we have to be attentive to the Divine visitations to our souls, so that Satan might not have place in us. We were assured that, as a father would not give a stone to his son who asked for bread, so our Heavenly Father would give the Holy Spirit to those who ask Him, and with Him, give us all good gifts. Two women were brought to our notice, but on the subject of the other, because our parents were, nor because we had been carefully brought up in Christian homes. Fear was expressed that some present were building on false hopes, and had not dug down to the rock where a living experience of Christ was known. Supplication was made that the things spoken that day might be carried to the heart and be as good seed on prepared ground.

The attendance seemed quite as large as usual for this small Quarterly Meeting. After a bountiful lunch at the meeting-house, preceded and followed by pleasant social intercourse, Friends began leaving for their several homes, some in carriages, some in automobiles, and a few on foot, to the railway line in the valley. A day thus spent should result in an increase of physical, mental and spiritual vigor.

**Gathered Notes.**

At the Pennsylvania State Arbitration and Peace Convention in 1908, the late Justice Brandeis said: "From all this we are to be led to a higher basis of national life, and contend that the principles of right and justice are more powerful than batteries and can be more certainly depended on. We recently passed a bill or resolution through both Houses of Congress to restore to the coins the motto 'In God We Trust.' I can trust Him to see that our dollars are not paid, in the same way as the money that we use, but that the righteousness will exalt a nation. At any rate, let us try it. I believe most firmly that the great movements of life and history are not accidents,—that there is a Providence which touches and directs human affairs. And so I think we may safely trust the Almighty to stand as the defender of the nation, so long as we will but listen the time when 'nations shall learn war no more.'"

The idea held out that the church house is such a holy or sacred place and the dwelling place for the Lord like as the temple was, is misleading, and to my mind, is a hindrance. This kind of teaching does some harm, and is a strong factor towards the building of fine and large, expensive churches and making great dedications. We ought to be taught that the fine, gold-adorned temple was a type of God's *holy Church*, and not of any building held, or used as a place of church house, whether the meeting is held in a house, school-house,

grove or barn. There was a time when all were commanded to go to the Temple to pray, but when Christ was here, and the real had come of which the old was a type. He no more taught that the place to pray or worship was at the Temple or in the mount, (as some thought) but only in Spirit and in Truth.—P. HOSTETTER, in *Gospel Herald*.

The question of [First-day] railroad travelling is exercising the English people, particularly in the northern countries, where every effort is being made to reduce it to a minimum. In this the railroad officials themselves are taking a commendable stand. The town of Harrogate, in Yorkshire, famous for its mineral springs, is this season to be so connected with York that its thousands of visitors may have the opportunity of attending a service in York Minster on [First-day]. A numerously signed petition was recently presented to the Northeastern Railway, making this request. It was refused, on the ground that it would necessitate the employment of sixty-two men who now have a rest on that day. Nearly three thousand shareholders of the Great Northern Railway, ninety-five of whom are qualified for directorship, have petitioned their directors for the reduction of [First-day] traffic to an absolute minimum. These two events mark the beginning of a campaign, which is to be vigorously prosecuted this season, for the reduction of [First-day] travelling. The religious people of the country are behind this movement.—*Episcopal Recorder*.

The Free Church Council of England has been in existence several years and has brought the denominations very closely together and has played no small part in the political fights for important legislation, and for the liberal policies in Parliament. The meeting of Hull three weeks ago took a decidedly penitential tone. . . . Jowett's sermon has attracted much attention, and some passages in it, if exaggerated, are yet deserving of much thought by the churches and pastors. They are very searching and piercing words: "Everything is not right among us, but we do not know how to improve it. We are so much interested, but we do not concern us. We may tickle men's palates, but we do not make them feel the bitterness of sin."—*Christian Work and Evangelist*.

**Westtown Notes.**

The Friends who were at the School on the Visiting Committee the early part of this week were: George M. Comfort, Samuel C. Moon, George Abbott, Josiah Wistar, Walter L. Moore, Alfred C. Garrett, Ann Elizabeth Comfort, Hannah P. Morris, Mary Ann Wistar, Susanna S. Kite, Ann Sharpless, and Mrs. M. Gompertz.

WALTER L. MOORE read and talked to the boys last First-day evening on Thomas à Kempis' *Imitation of Christ*. Friends talked to the girls on Friends in France.

On Seventh-day evening the following Peace Day program was rendered.

- Essay—Arbitration between United States and Great Britain—Joseph E. Staiger.
- Recitation—The Cherry Festival of Naumburg—Esther Savery.
- Essay—History of the Movement of Arbitration—Margaret Embree.
- Recitation—"Disarmament," by Whittier—Elizabeth H. R. Howell.
- Essay—Looking Forward—Walter H. Savery.
- Essay—Different Schemes of Arbitration—Amelia E. Rockwell.
- Oration from Sunner's True Grandeur of Nations—George D. Wood.
- Essay—"The History of the Movement of Arbitration"—Eugene M. Pharo.

The essays read were those winning the first, second and third awards, viz: Eugene M. Pharo, first; Walter H. Savery and Amelia E. Rockwell, second; and Joseph E. Staiger and Margaret Embree, third. After the reading of the essays, Elston P. Morris made some brief remarks on the general subject of International Arbitration.

**SUMMARY OF EVENTS.**

UNITED STATES.—A late despatch says: "This session of Congress promises to break all records in the matter of appropriations. No one would have dreamed of such a thing, but the appropriations of the last Congress by about \$200,000,000."

In a recent session at Hartford, Conn., of the New

England Arbitration and Peace Congress, John W. Foster, formerly Secretary of State at Washington, in an address, mentioned the three foreign wars in which our country has been engaged, and then proceeded in detail. The war of 1812 with Great Britain he contended, although justified under international law, was entered upon against the better judgment of the country. President Madison and a large minority in Congress strenuously opposed it, and it was only entered upon under the lead of a party, at the head of whom stood Henry Clay. John W. Foster, in his address to the public men. Five days after Congress declared war and long before the news reached England, the Orders in Council, which were the main cause of the war, were repealed. Peace was made without settling a single question about which the contest was begun. Never was a war more fruitless in its conclusion. It was a war for which no one was prepared. It was a war whose history the war with Mexico was provoked on our part and largely inspired by the spirit of slavery extension. Although the results of the war were greatly to the advantage of the United States, that does not change the fact that it was one of conquest and injustice on the part of the United States. The war with Spain had some of the characteristics of the war of 1812, in that the President was strongly opposed to a resort to arms and struggled for peace to the last, and it was Congress and an excited press that unnecessarily forced hostilities. The Spanish Government won in the end have yielded to the demands of our Government. It had time had been allowed for the negotiation. The ill-timed and unwise course of the United States caused our people to lose their reason, and the fear that we were mistaken as to the cause of that disaster has been one of the reasons which has delayed the raising of its wreck. It is historically correct to assert that the war was forced upon Spain by us, and that it might easily have been avoided with honor. He made a review of the relations of the United States to Great Britain and Canada to show how the many and irritating questions during the past hundred years had been settled peaceably, either by diplomacy or arbitration. In conclusion John W. Foster said: "The review which I have made has shown that all the foreign wars in which we have engaged were brought on by our own precipitate action, that they might have been avoided, and that they might have been avoided by the exercise of prudence and conciliation. It also shows that it has been possible for us to live in peace with our nearest neighbor, with which we have the most extensive and intimate relations, the most perplexing and troublesome questions, and that our country has been able to spend our whole life as an independent nation, without having shown toward us a spirit of aggression or a disposition to invade our territory. If such is the case, is it not time that every true patriot, every lover of his country and of its fair name in the world, every friend of humanity, should strive to curb the spirit of aggression and military glory among our people and seek to create an earnest sentiment against all war?"

Not less than three per cent., and not over fifteen per cent., of all cases of tuberculosis have bovine origin, according to Superintendent E. C. Schroeder, of the Bureau of Animal Industry experiment station at Beltsville, Maryland. He expressed this as his personal opinion, and he cited official investigations and reports in which, he said, showed beyond the shadow of a doubt that "the plague" is communicable from animals to persons. He contended, however, that the milk of tuberculous cows was not itself tuberculous, the germs being transmitted carelessly with the milk, instead of at first existing in it. The only safe way, he argued, was to pasteurize the milk.

Observations of Halley's Comet, now visible in the early morning, mention that its train on the 13th instant was clearly visible to the unaided eye to a distance of thirty-five degrees in length. Instead of being long and slender, as it appeared on the 6th, it was spread out like a partly opened fan, its greatest width at the extreme end being about five degrees. The nucleus resembled a golden globe immersed in folds of gauze. Each moment it became more clearly defined, finally shining as brightly as a star of the second magnitude.

Earthquake shocks were felt at Los Angeles, Cal., and its neighborhood, including Pasadena, Riverside, Redlands, and San Bernardino on the 14th inst. No serious damage is reported, but the walls of some buildings were injured.

FOREIGN.—The funeral of the late King Edward of England is appointed to be held on the 20th inst. Among those who are expected to attend it are: William, Emperor of Germany and King of Prussia,

Frederick VIII of Denmark; King Haakon VII of Norway; King Alfonso XIII of Spain; King Manuel II of Portugal; King Albert of Belgium; King George I of Greece; the Queen of Norway, the Archduke Ferdinand, representing the Emperor of Austria, the Grand Duke, Empress Marie Feodorovna and the Grand Duke Michael, representing the Tsar of Russia, and the Duke of Aosta, who will represent the King of Italy.

Ex-President Roosevelt will be appointed by President Taft to represent this country on that occasion. It is stated that when the funeral procession is ready to start, a train will come to a standstill for a quarter of an hour. It is also proposed that the public houses in London should be closed while the procession is passing.

George V., of England, has expressed his objections to certain parts of the declaration which a new monarch is expected to make before Parliament, and the Cabinet has accordingly decided to introduce a bill amending the declaration of the king, which he must, he is obliged in transubstantiation and adoration of the Virgin and saints, and that he makes declaration without mental reservation or dispensation from the Pope or other authority. Instead of the declaration that the foregoing doctrines and the Mass "are superstitious and contrary to my belief, and that I do not assent to them," the Pope, the majority of the members of Parliament are believed to favor these changes, but the Orangemen and extreme Protestants will, it is expected, oppose them. The Catholics wish the entire declaration abolished, but the law officers of the Crown insist on such a safeguard against a Catholic monarch necessary.

A despatch from Paris, of the 12th instant, says in reference to the changeable weather noticed in the northern half of France: "The temperature to-day seemed icy at times, yet at other times was comparatively mild. Cold, dismal showers came at intervals, which the wind shifted capriciously, attaining a high speed, which shifted however, for brief periods. Reports from various parts of France are to the effect that common people believe pretty generally that the approach of the comet is the cause of the remarkable atmospheric disturbances."

The Russian Government is putting into effect a recent decision to expel Jews residing in certain parts of the country. It is stated that the order of expulsion just made effective will apply to all Jews in that part of all of the central provinces of Russia. Formerly Jews have been rigorously excluded from this territory, but from various causes industrial centres within the forbidden territory, particularly Moscow, Kiev, Nijni-Novgorod, St. Petersburg, Tiflis, have seen large colonies of Jews, and have developed within their borders. The Government recently took steps to restrict the commercial and political influence of these settlements, and decided upon the strict enforcement of the original segregation law, which restricts the territory habitable by Jews to the Polish provinces and within the Ukraine or little Russia. The number of Jews without the pale is estimated at five million. The number of Jews within the pale is about 100,000. Of these at least 25,000 will be compelled to leave the residence illicitly maintained in the prohibited section. The others will be permitted to remain through certain dispensations.

Earthquake shocks have again been felt in Costa Rica. A despatch of the 14th says: "While fear has seized a great part of the populace, the authorities continue resolutely at work among the debris of the city. Many living persons have been released from the debris, and some of them will survive. In most instances identification is impossible. It is reported that the dead include two Americans. The dead are being buried as rapidly as possible, at the direction of the health officer. Dynamite is being used to lower the walls that are still standing. The military and organization, the police, the military and members of the foreign colonies are actively engaged in the relief work. The public schools have been converted into temporary hospitals." The Congress of the United States has granted some supplies for the use of the sufferers. The Fourth of July, 1909, did not pass off as private contributions for the relief of the sufferers.

On the 10th instant, ex-President Roosevelt arrived in Berlin and was cordially welcomed by the emperor and his family. On the 12th instant the ex-President delivered a lecture before the University of Berlin, in which the emperor was present. He was expected to arrive in England on the 16th instant. A recent despatch from Paris says: "A new wireless

telegraphic service has been arranged between Tower and ships at sea. It will be begun at 11 Fifth Month 23rd, and at that hour sparks will fly from the apparatus at the summit of the tower in every second direction and all vessels within 100 miles of this point will receive their radio signals, at once ascertain their bearings, and their signals will be made only two minutes apart."

A recent despatch from Washington says: Chinese Government by imperial rescript has abolished slavery throughout the empire, and has prohibited the purchase and sale of human beings hereafter. This measure, however, is not altogether complete, as by the rescript certain forms of slavery still be tolerated. In a report made to the Department it is said that the retainers of princes are not emancipated, but it is forbidden them slaves. They have long enjoyed education and other privileges, although still bound to their former masters.

The household slaves of the Manchus are also emancipated, but their status under the law provided. They are to be regarded as hired servants, their services are due for an unlimited term of years, but they are in reality perpetual slaves. Under the rescript the immemorial practice of selling children of the family is abolished, although it may be bound for a specific term of years, but the age of twenty-five years. The rescript is a compromise measure, but it will eventually lead to freedom to millions of human beings, and is to mark a distinct advance in civilization.

#### NOTICES.

NOTICE.—A meeting for Divine Worship, appointed, to be held at the Meeting-house of the First Church, on First-day afternoon, the 22nd inst., at three o'clock. All interested Friends and the generally are invited to attend.

NOTICE.—By the action of Falls Monthly Meeting, held Fifth Month 17th, 1910, the Meeting for Worship, held at Langhorne, Pa., was suspended until action by the Monthly Meeting; but the overseer authorized to have meetings held there when in judgment it may seem best to do so.

WANTED.—A few WESTON boys and girls desirous of obtaining situations for the summer term, preferably in the country. Any Friend in help of this kind, please write to  
WM. F. WICKESHAM,  
Westtown, Pa.

CORRECTION.—The death of MARY DAVIS, Ta. O., noticed last week, occurred on the thirtieth of Month, instead of the thirteenth, as printed.

WESTTOWN BOARDING SCHOOL.—The stage will train leaving Broad Street Station, Philadelphia, 6:48 and 8:20 a. m.; 2:50 and 4:32 p. m. Other times will be met when requested. Stage fare, fifteen cents after 7 p. m., twenty-five cents each way.

To reach the School by telegraph, wire West Bell Telephone, 114A. WM. B. HARVEY, Superintendent.

DIED.—At his home in Lansdowne, Pa., on the twentieth of First Month, 1910, after an illness of three days, JAMES E. MELONEY, in the seventy year of his age; a member of Lansdowne Monthly Meeting of Friends. Do justly, love mercy, and humbly with thy God was his earnest concern, and through Redeeming Grace he has found an entrance into one of the many mansions of the Saviour prepared for those who love his appearing.

—, at his home in Lansdowne, Pa., on the fifteenth of Fourth Month, 1910, after a lingering illness, WILLIAM L. MELONEY, in the forty-second year of his age, a member of Lansdowne Monthly Meeting of Friends. His earnest concern was to know of his Heavenly Father's love, and for any sins of omission or commission. His dying prayer, "Heavenly Father, be my spirit," he said but feel has been answered, and through Redeeming Grace he has entered into the joy of his Lord.

—, at Wellington, Ontario, Canada, on the second of Fourth Month, 1910, ELIZABETH JOHNSON, wife of Enoch Johnson, aged eighty-six years, after an illness of seven days. She was a member of West Lake Monthly Meeting of Friends (Conservative), and was a regular attendant until her health failed some three years ago.

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# THE FRIEND.

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## Love and Unity.

Many Friends are accustomed to a fretting and answering of the "Query": "Is love and unity maintained among us?" While this is not placed first nor in the middle of our "Queries," is it not every keystone of the arch—that upon which all the others depend? Would not an answer of this one be followed, almost necessarily, by a clear answer of all the others? If the love and unity queried after failed, would they not lead to an overlooking of all the matters embraced in the "Queries?" When our Saviour was asked: "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. These two commandments hang all the law and the prophets." This teaching was repeated and amplified, so far as concerns the second commandment, by the Apostle Paul in the thirteenth chapter of Romans: "We no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

The moral law contained in the commandments was not given for the sake of an exercise of sovereign authority, but was

a requiring of those things which were essential to the life and happiness of the subject. These things were commanded in love, they required love, and the keeping of them would result from love. He who loved the one, spiritual God would not worship another nor make any image of Him. He would not vainly use his name and he would observe the time set apart for his worship. So, as the apostle says: "Love worketh no ill to his neighbor," therefore he who truly loved his neighbor would conform his conduct toward him to the requirements of the commandments of which Paul says: "Love is the fulfilling of the law."

May not our "Queries" be viewed in the same light? They do not present to us an effort to domineer over others, but are the exhibition of a united, loving care over ourselves and over each other. They had their root in love and they call us to show our love for God and for our fellow-men. Their purpose was primarily to conserve the spiritual life of the individual members, and secondarily to prevent the bringing of reproach upon the collective body.

The love which we are desired to maintain is Divine love. It cannot therefore be confined to our own members. The Divine love—the Christ love—embraces every soul God has made. "If ye love them which love you, what reward have ye? do not even the publicans the same." The masonic fraternity obligates its members not to defraud or wrong a brother mason, knowing him to be such. This is partial morality, resulting from a restricted, selfish love. The Divine commandments and our Queries call for a universal morality, flowing from Divine, unselfish love. Do any of us believe that one thing is called for by our Queries which is not required by Divine love?

If we love all with the Christ love, will we not especially love those in whom that same love predominates? This spiritual relationship is closer even than any natural relationship can possibly be. The love belonging to such a relationship was expressed by the prayer of our Divine Master—"That they may be one, even as we are one." Unity is called for by the query as well as love: unity is more than love. Love may be maintained among us without oneness, but the unity cannot exist without love.

Our Saviour's prayer points out that which produces the true unity: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

Diversity of view is naturally to be expected on all subjects which are objects of mental reasoning. Those things which belong to the spiritual life are not learned this way. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." All having the one omniscient Teacher ought to arrive at truth. Is it too much to believe that if each of us could cease from himself—his own reasoning, choosing and willing—and could lose himself in Christ, knowing only what He reveals, we would come to "see eye to eye" in all that is essential to Christian experience and practice?

The Society of Friends was gathered from people of various religious professions and from those of none; yet with little, and in some instances perhaps no human teaching or preaching, its members came to a remarkable unity of view on all spiritual matters.

This agreement in the Truth was given no formal expression, in the shape of a creed to which any were required to subscribe, yet the writings of our early Friends clearly show that they had all arrived at substantially the same views of spiritual things without any formal attempt to harmonize with each other. It would be difficult to understand or explain how this was done, or how this substantial unity was so long preserved, except as the result of an individual union with God in Christ, by which the oneness is known. Only by abiding in Christ can the true love be known—only in Him true unity.

The best and most efficient way to maintain love and unity among us is individually to maintain our spiritual life by a living union with Christ.

As God is our Father, and Nature our mother, it follows that the perfect life is a blending of the purity of the one, and the simplicity of the other.—M. E. M.

### Grand Opera.

The *Sunday School Times*, bearing date of Fifth Month 7th, has an editorial on "The Uplift of Grand Opera," in which the writer produces conclusive evidence that the opera is an institution with which no true follower of Christ should have any connection. He says:

"Many a conscientious young Christian is told, in earnestness and sincerity, that while there may be some reason for refraining from theater-going, there is no reason for looking at the opera in that light." "Those who deny this, to the extent of denying themselves of its pleasures, are called un-reasonable, obstinate, straight-laced, hopelessly out of accord with modern culture and sane breadth of view."

He then refers to a certain opera, based on Biblical characters, of which a writer in the daily press said: "The pressure brought to bear by the pulpit to prevent the performance not only failed to achieve that result, but it did not even avail to keep out of the audience members of the congregations included in the charges of the protesting pastors." The same writer further says: "Many persons who were led by the popular clamor to expect something of an especially lurid nature were probably disappointed, for [making an exception of one feature] there was little that had not been equalled or surpassed in frankness in other operas which are accepted as a matter of course." Again, "but it was no worse than the treatment of similar episodes in other operas."

The editor of the *S. S. Times* says:

"The interesting emphasis all through this, declared and reiterated, is that this gravely-questioned opera is not fairly questioned, after all, because it really is not much worse than what the habitual opera-goer has long been familiar with. This, remember, is not the protest of a shocked prude, but the reassuring defense of friends of the institution. In another paper, a metropolitan singer who gave a recital, expressed her surprise that the opera should be brought into question at all. Asked if she thought that a great opera must necessarily have an immoral theme, she replied: "Why, yes, they have to have themes like that. . . . The great people of the earth never walked the straight and narrow path, at least mighty few of them did, and they didn't seem to make good opera themes. Wagner's gods and goddesses were about the worst of the lot. But we either have to have these immoral stories or go without grand opera. . . ."

"This, then, is that department of the stage which has been called so lofty and uplifting a thing that it is entirely worthy of the patronage of those who might properly withhold their sanction from the less worthy branches of the art. It would seem to the unsophisticated mind, on the contrary, that it has been reserved for harmless, high-toned grand opera to introduce to the public features that would not ordinarily be tolerated on the stage that is given up merely to acting without music, or to the lighter forms of entertainment with music."

"This editorial presentation of the 'uplift' of grand opera is offered for the considera-

tion of those earnest Christian people who are desirous of giving serious thought to the question whether an institution that tolerates the things here described, which things are defended by those who know it best as commonplace essentials of its success, is an institution to which the loyal disciple of Jesus Christ can give his support, and which he can attend in the company of his Lord."

### TRUE WORTH.

True worth is in being, not seeming—  
Doing each day that it goes by.  
Some little good—not in the dreaming  
Of great things to do by and by.  
For whatever men say in blindness,  
And spite of the fancies of youth,  
There's nothing so kindly as kindness,  
And nothing so royal as truth.

We get back our mete as we measure—  
We cannot do wrong and feel right.  
Nor can we give pain and gain pleasure—  
For justice avenges each slight.  
The air for the wings of the sparrow,  
The bush for the robin and wren,  
But always the path that is narrow  
And straight for the children of men.

ALICE CARY.

RECENT remarks of our most prominent ethical culturist declare that the moral is supreme before the intellectual. Intellect and imagination, science and art, may be cultivated so excessively that morality is left behind. It is not through mere intelligence that our country is to be made what it ought to be; but morals, more than facts, must be made the point of emphasis in our education of future citizens now in our schools. But it is the verdict of history that morality, divorced from religion, is lifeless and unproductive. Religion is the only conservator of morality. Most of our perplexing problems of political, social and economic affairs, if not all, are never going to be solved until our education shall be of the whole man, and especially in the line of religion and ethics. And this will bring all to Jesus Christ as the supreme teacher of those truths without which the solution of human problems, can never be possible. There are many "conditions that exist to-day" that await the application of the truth; how much longer will it take people to come right to the point and to the actual doing of what they ought? But it seems that many of those who call themselves educated are so averse to what may seem to be dogmatism in religion that they have left religion out of their calculation. Many have become as obnoxiously dogmatic in their denials as religionists have been in their affirmations. It is not uncommon to find persons who turn the conversation the moment anything brings up religion, especially of a personal and vital kind. Is it any wonder that moral ideals become hazy, or even lost to sight, or that double vision in moral matters follows such atrophy of spiritual organs in a person? Religion is not dogmatism, is not talk, is not sentiment; but it is life from and in and with and for God, intensely personal and real and practical. When this shall be the experience of citizens, democratic government will be more nearly what it ought to be, and problems will be solved. J. N. HALLOCK.

### The Fruits of Infidelity.

Evil as are the effects of heathenism where Christianity is little known, almost any form of religion is to be preferred to the system known as infidelity. Without God and having no hope of eternal life, a person's condition is pitiable indeed. Even the leading infidels themselves have realized that unbelief is a philosophy of despair. One said: "We are living on the perfume of an empty vase. Our children will have to live in the shadow of a shadow. Their children, I fear, will have to subsist on something less." Another said: "We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead," and many other infidels have felt that there is not much worth living for after faith in God has departed, says T. Darley Allen, in the *Herald of Gospel Liberty*.

Not only is infidelity the destroyer of man's greatest hopes, but its effects, wherever it has had influence, have been as evil upon society as the fruits of Christianity are good. Several years ago there was an infidel proprietor of a large machine shop in Rhode Island who made it a point to employ Christian workmen, because, he admitted, he found by long experience that an infidel is not to be trusted, and that usually much better service is rendered by a Christian. Infidels know that men of their own way of thinking do not make the best neighbors,\* and they much prefer to live where the Bible is read and its teachings respected. They know that religion elevates, and that where the precepts of Christ have sway, life is sacred and property secure.

Infidelity was tried on a large scale during the great French Revolution, when it had full sway and ushered in the "Reign of Terror," one of the most terrible periods in the world's history. If infidels assert that their principles were not responsible for that blot upon the civilization of the world and for other evils that befell France, let them consider the following from Thomas Carlyle. He said:

"The period of the Reformation was a judgment day for Europe, when all the nations were presented with an open Bible, with all the emancipation of heart and intellect which an open Bible involves. England, Northern Germany, and other powers accepted the boon, and they have been steadily growing in national greatness and moral influence ever since. France rejected it; and in its place has had the gospel of Voltaire, with all the anarchy, misery and bloodshed of those ceaseless revolutions of which that gospel is the parent."—*The Armory*.

TRIBULATION worketh patience, and patience the experience, which is the continued process of Christian culture, that culminates in the acquisition of the strength that nothing can overcome, and the love that nothing can chill.

\* Benjamin Franklin in his Autobiography observes that although he had considered himself somewhat of a "free thinker," yet on being cheated twice in succession by men of that profession, he began to consider it not a very useful way of thought.

## Address by John H. Dillingham of Philadelphia.

(Continued from page 365.)

I have sometimes contemplated the possibility of some gifted poet composing a great epic which might be entitled "The Argonauts of the Woodhouse,"—a title not poetic till that which it covers is heard. More highly commissioned than Jason and his companions sailing in the ship *Argo* to a distant shore in search of the golden fleece, did Robert Fowler build by faith his little ship for the Lord's service, he knew not where, until eleven passengers bound in spirit for America embarked with him, as he wrote, "On my small vessel, the *Woodhouse*, but performed by the Lord like as he did Noah's ark wherein he shut up a few righteous persons and landed them safe even at the hill Ararat." They sailed in the first day of our Sixth Month, 1657. Among the eleven voyagers for a more precious than golden fleece, were Christopher Holder and John Copeland, the latter twenty-eight years old. Christopher, twenty-five years of age, a young man of well-to-do family in England and of estimable culture, had tried to find entrance into Massachusetts the year before. After eleven weeks of harsh imprisonment he and his companions were sent back. Mary Fisher and Anne Austin had likewise been banished but a day or two before Christopher and his friends arrived. So this third Quaker invasion of a year later by Robert Fowler's vessel, the *Woodhouse*, was the first that succeeded in getting for the Quakers a foothold. The captain's quaint recital of their voyage could be turned into a wondrous chapter in our contemplated spiritual epic. To use the words of a descendant of Christopher Holder,\* "Probably no more remarkable voyage was ever undertaken. The captain had never made an ocean trip before, knew nothing of navigation, confessing in his log that latitude and longitude were disregarded. The ship was sailed by the 'word' which came to the ministers in their daily silent meetings, and as they lost but three days by foul weather, they kept the course with few exceptions."

The vessel was guided to the harbor of New Amsterdam, now called New York, where five of the Friends decided to disembark and begin their ministry. The remaining six proceeded on in the vessel to Newport. Thus having once been rebuffed from Massachusetts at its front door, they found entrance the next year by its back door, Rhode Island, and so on by way of Martha's Vineyard to Sandwich. On Sixth Month 12th John Copeland wrote to his parents, "I and Christopher Holder are going to Martha's Vineyard, in obedience to the will of God, which is our joy." Another letter says: "The Lord of hosts is with us, the shout of a king is amongst us. . . . The seed in America shall be as the sands of the sea." Landing at Martha's Vineyard on the sixteenth, they soon found they were not wanted by "the priest Mayhew," and were taken across the sound. They found Sandwich represented by a collection of log houses. In one of these they found shelter.

\*In that valuable work, "The Holders of Helderberg," by Charles Frederick Holder, LL. D.

"Their arrival," says Sewell, "was hailed with feelings of satisfaction by many who were sincere seekers after heavenly riches, but who had long been burdened by a lifeless ministry and dead forms of religion." They were the first meetings held in New England by Quakers. So Christopher, having touched Boston the year before, is denominated "the pioneer Quaker minister in New England." A little later he wrote the first declaration of the faith of Friends which had appeared, whether in England or in America. A good part of this is still preserved. A synopsis of his ministry of suffering indicates that he spent four years and a half in prisons, three days without food, received some 613 lashes, had his books burned and his right ear cut off, was banished at the age of twenty-eight, and died in England, aged sixty, not without imprisonments there.

Records of sufferings may be produced of most of the remaining nine, men and women, voyagers of the *Woodhouse*, in their sowings of the seed of the Friends' doctrine from New Hampshire to the Carolinas. These all were the pioneers, but we are interested in Sandwich to-day as the first soil in which the seed got root, and in this Spring Hill, and especially in the old William Allen house, had it not in recent years been taken down, as a house which Amos Otis said, "Should be regarded by the Friends as their 'Mecca,' and be preserved as a monument of the old time."

This William Allen, for harboring Friends' Meetings, was fined time after time, till, it is said, he had little left but his house and farm. All his cows being taken away, his neighbors gave him another cow. The sheriff came and took this away, on his continuing to accommodate Quaker meetings; and the last thing the officer could find to take was a brass kettle. "If thou takes this away," said the wife, "there will be nothing that we can have to serve ourselves with food." Yet he took it, and William Allen's wife said: "The time will come when thou wilt have to be served by me with food from this same kettle." And so it proved, for George Barlow passed his latter days as a drunken beggar, many times helped with food at Priscilla Allen's door. William Allen was not the greatest sufferer. "Edward Perry, who was wealthy, a man who had been well educated, the first clerk of the Monthly Meeting, suffered more. Robert Harper had his house and lands and all that he owned taken, and suffered many cruel imprisonments and punishments. Thos. Johnson, a poor weaver, was stripped of all he had." Others, pioneer preachers of Friends' doctrine, were branded, or scourged on their naked backs as they walked at a cart's tail, or were branded with a hot iron.

Strenuous times that try men's souls to their center serve to drive them to lay hold on central truth. They press the honest souls into truth's very life, to know it and to hold it unflinchingly. The 13,562 imprisonments of Friends in England during Christopher Holder's lifetime, the nearly four hundred deaths in prison, the distresses and hardships forced at the hands of the reluctant and more merciful town of

Sandwich by their government at the north to inflict upon our sons of the morning, disclose to us the fact that "there were giants in those days" because they believed something; and then a gigantic faith could stand a gigantic suffering.

And "this is the victory that overcomes the world, even our faith." The Friends by their passive resistance tired out, wore out, and shamed out the arm of persecution and the ordinances that were against them, and by their sufferings completed the purchase of liberty of conscience for their whole country. The blood of the four martyrs on Boston Common sealed the victory for religious liberty in America.

Whereas, had the Quakers resorted to armed defence or carnal resistance, they would speedily have been wiped out of existence. So, naturally, would the early Christians have been exterminated, had they not in their steady testimony during their first three hundred years, declared; "I am a Christian, and therefore I cannot fight."

If the principles of worship and life, and their essential consequences in practice which were proclaimed and suffered for by our founders in their day are not fundamental truth now, they were not fundamental truth then; and square honesty requires that if we disown their standing as erroneous, we should disown their name from off our shoulders. But if we profess their principles as true, the same honesty requires that we accept their consequences in practice as true.

But this cherishing of outward monuments is not altogether a human weakness. A thread of good runs through all the memorials of good to which men cling. But the Friends are made Friends by a better monument than things that perish; for as the word monument means simply that which brings to remembrance, the dependence of the Friend is on that Spirit whom Christ promised, that He should bring all things to our remembrance, whatsoever He had said unto us, who alone can speak to our condition. The spirit of Christ is the "golden fleece" which clothes the sheep of his pasture. Our voyage of discovery of enduements of the golden fleece from more to more, is our walk of obedience.

I believe that close adherence to the same principle that built us up as a religious Society, to be a light in the world as in the former days, is the only principle that can rebuild the Society,—I mean, on which the Head of the church would rebuild it,—namely, simple and uncalculating "conformity to the immediate and perceptible influence of the Spirit of Truth in the heart." That which made Quakers can remake them. Complaining that by neglecting this the Society of Friends has become something else, or been reduced to a handful, will not reproduce it. And so we can best commend ourselves to "the word of his grace which is able to build us up."

Accordingly we have not come all this distance to preach the funeral sermon of a Quarterly, or of a Monthly, Meeting of the Society of Friends. But whatever may become of these, or even should they become nullifiers of the principles for which the first

Monthly Meeting was planted, it were impossible to preach the funeral sermon of Quakerism itself. That must live so long as the Holy Spirit lives among men. For that is what Quakerism is—yesterday, to-day and forever—obedience to the movings of the Spirit of Truth. It began when first the Spirit of God moved upon the face of the waters, and said, "Let there be light!" And there was light, because there was obedience. Light itself is a mode of motion in that upon which the spirit of life moved and moves—the ethereal fluid in its special vibrations trembling at the word of the Lord. And the spirit that is in man, which George Fox called upon to "tremble at the word of the Lord," gets the light of its vibrations by that same obedience which is so appropriately called Quakerism. And while we never welcomed the name, yet the scoffers who caught up that expression of George Fox to dub us "Quakers" only adorned us, and "budded better than they knew." Trembling and moving at the in-speaking word of the Lord, the spirits of Quakers of his word have been made illuminants and electrifiers "in the midst of a crooked and perverse nation among whom they shone as lights in the world, holding forth the word of truth;" all this being comprehended in the gospel experience, that "God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ." Organizations, I say, may perish or assume other forms, but Quakerism will never die so long as "there is a spirit in man and the inspiration of the Almighty giveth them understanding," which they obediently apply to the duties of their day.

Christholder!—Let each one of us be just that—Christ-bearer, Christ-holder! and the restoration of Quakerism in its own Society is assured. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

WORTH KNOWING, IF—There is no blessing in mere knowledge. It may, indeed, bring a curse. The more we know that we do not act upon, the heavier is to be our judgment. The man who prides himself upon his interest in studying out truth, and his ability to see into the underlying principles of truth and righteousness, needs to remind himself daily of the fact that the only blessing in all this was conditional on that tremendously vital second IF in our Lord's warning: "If ye know these things, blessed are ye if ye do them." Our thinking and knowing will take pretty good care of itself when we look after the doing.—S. S. Times.

A GREAT teacher used to say: "If you wish to know whether you are a Christian, ask yourself these questions: 'Am I a comfortable person to live with?' 'Am I pleasant to have about?' 'No amount of high principle or giving of tithes, or church work and attendance, will weigh against a negative answer to these searching inquiries. If we are 'ill to live with,' something is wrong, and radically wrong with our religion.

### Guided by the Spirit.

Read at Plainfield (Ind.) Reading Circle, Fifth Month 7th, 1910, by Ephraim O. Harvey.

"They that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit." This is a very forcible statement of the two forces by which we are guided. A more literal statement of the principle would be: the minding of the flesh is death; but the minding of the spirit is life and peace. The doctrine of spiritual guidance is one of mystery to the carnal mind. It has been of inquiry ever since Thomas asked the Lord, "How is it that thou wilt manifest thyself unto us, and not unto the world?" and it will continue to be for all time. Since the Spirit of God moved upon the waters, and God said: "Let there be light, and there was light," all generations have had some manifestation, or showing, of the Spirit of God. Enoch walked with God, Noah was a preacher of righteousness, Abraham believed God and was called the friend of God, Joseph was a man in whom the Spirit of God dwelt, The Spirit of God put a word in Balaam's mouth. The word of the Lord came to all the prophets.

In the Holy Scriptures the spirit is called by many names. The most prominent are, The Spirit of God, The Spirit of Truth, The Holy Spirit, The Comforter, and the Holy Ghost.

There are diversities of gifts, but the same spirit. There are diversities of operations, but it is the same God that worketh all in all. These names are therefore appellations of the various manifestations and operations of the same God. There are numerous other names that are given because of the work being done in us, thus, if he is enlightening us, it is the spirit of wisdom, or the spirit of knowledge; if he is adopting us, it is the spirit of adoption; if truth is revealed in us it is the spirit of prophecy; if it produces meekness in us it is called the spirit of meekness. Jesus said that God was a spirit, and they that worship Him must worship Him in spirit and in Truth. The prophet Joel says of the coming in of the spiritual dispensation, "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, etc." and when Peter stood up in defense of the doings of the disciples on the day of Pentecost, he said: "This is that of which the prophet spake." This day was the beginning of an era that was specially called the ministration of the spirit, and, as compared with the ministration of Moses (which is called the ministration of death), it was much more glorious.

But it is not our business to speculate upon this important subject, but to bring it home to our individual experience, for they only, who are led by the Spirit of God, are the children of God. How important it is to know for ourselves that we are his children. When Jesus was about to go away he promised to send the Comforter, who should guide us into all truth. "And when the Comforter is come He shall take of the things of mine and show them unto you." This work of the Comforter was to be so great and extensive that all should be

taught, and all should know the Lord from the least to the greatest. The prophets in early times were often favored with a audible voice to instruct them. A voice spoke to Moses in the bush. Elijah heard a voice. The disciples also heard a voice at the Mount of transfiguration. Paul heard a voice, and others also whom we might mention. But it seems to be God's plan since the establishment of his church to operate in our inner consciousness rather than through the hearing of the outward ear. "He that hath an ear to hear, let him hear, is a common scripture expression, which seems to refer to a condition of the mind. The Lord, no doubt, intended his spirit to be a practical teacher, ever present to instruct us in the things of God.

Some may say, there are bad impressions and good impressions, and how are we to distinguish them. I answer, the good impressions are from the Lord, and spring from the good principle in us, while the evil is from the evil one, and springs from the evil in us. Early Friends saw this. George Fox says, "After this was revealed in me, th Lord gently led me along and let me see his love which was endless and eternal. I found two thirsts in me; the one after the creatures, and the other after the Lord, th Creator, and his son the Lord Jesus Christ. . . But the Lord did stay my desire upon Him self, from whom my help came and my car was cast upon Him alone."

One of the clearest statements of spiritual guidance is found in the writings of William Law, a profound English writer. He says "To find the immediate, continual, essential working of the spirit of God within you, you need only to know what good and evil are felt within you. For all the good that is in any thought or desire is so much of God within you, and while you adhere to and follow a good thought, you follow, or are led by the Spirit of God. Turn therefore inward, and all that is within you will demonstrate to you the presence and power of God in your soul, and make you find and feel it with the same certainty as you find and feel your own thoughts. And what is best of all, by thus doing, you will never be without a living sense of the immediate guidance and inspiration of the Holy Spirit always equal to your dependence upon it always leading you from strength to strength in your inward man, till all your knowledge of good and evil is become nothing but a mere love of the one and mere aversion to the other, for the one work is to distinguish the good that is within you, not as in notion but by affection; and when you are wholly given up to this new creating work of God as to stay your mind upon it, abide with it, and expect all from it, this, my friends, will be your returning to the rock from whence you were hewn, your drinking at the fountain of living water, your walking with God, your living by the faith, your putting on Christ, your continual hearing the word of God, your eating the bread that came down from heaven, your supping with Christ, and following the Lamb whither soever he goeth."

GRACE gives freely, or not at all.



### What is the Church?

In our phraseology there is often a perverting of the proper use of words. Of none more so perhaps than applying the word church to the building in which meet professed worshippers of the living God.

William Sewel, in his "History of the Christian People Called Quakers," gives an account of a meeting where several professions, as Presbyterians, Independents, Baptists and Episcopalians, were gathered, when a woman's voice was heard but silenced by the priest, saying: "I permit not a woman to speak in the church."

Though he had before given liberty for any to speak. This kindled George Fox's zeal, so he stepped up and asked the priest: "Doest thou call this place (the steeple house) a church? Or dost thou call this mixed multitude a church?" But the priest not answering to this, asked what a church was? And George Fox told him, "The church was a pillar and ground of truth, made up of living stones, living members, a spiritual household, which Christ was the head; but he was not the head of a mixed multitude, or of a house made up of lime, stones and wood."

Cruden, the compiler of the valuable work "Cruden's Concordance," defines the word church as "a religious assembly selected and called out of the world by the doctrine of the Gospel to worship the true God in Christ.—ELIZA H. MCGREW, in *The Olney Current*.

### Feelings Hurt.

"So many of my members have been at outs with one another," said a pastor. "They have had their feelings hurt."  
"Wouldn't it be fortunate," remarked J., "if they could be treated as are those who have appendicitis, and cut off their sore feelings?"

"Indeed it would," assented he. "And I'd be willing to pay the cost of operating on some of my members."

"He hurt my feelings." Tut! The idea of a full-grown man saying such a thing. It's like a child. And he ought to be treated like a child, a naughty boy, spanked and put to bed supperless. What's the sense of one's carrying his feelings around with him, when they are so easily hurt? Better leave them at home. A child with a sore toe has sense enough to keep out of the way.

Church members getting their feelings hurt! Ridiculous! A maiden losing her temper because the wind flips a rose petal in her face! Think of it, a professed follower of the meek Jesus getting angry with a fellow-disciple! And usually over a mere trifle.

Pray what does Christianity mean if not a little forbearance? Nine times in ten the offender meant no offense at all. You fancied ill when none was intended. You are just supersensitive. You have lots more feelings than religion.

Even if offense is intended, you ought to have enough of the Christ spirit to take no notice of it. Now, don't get your feelings hurt any more. Be ashamed of yourself and make yourself behave.—*Cumberland Presbyterian*.

### OUR YOUNGER FRIENDS.

#### ONE FAMILY.

"Birds in their little nests agree;  
And 't is a shameful sight  
When children of one family  
Fall out and chide and fight."

ISAAC WATTS.

So sang the poet long ago,  
Ere you and I were born;  
He knew, as we and all men know,  
How homes are made forlorn,  
And filled with wretchedness and woe,  
By strife; so spake with scorn.

I do not know if birds agree;  
I have not watched them long;  
I know the feathered family  
Fill all the woods with song,  
And that, methinks, could scarcely be,  
If discord ruled the throng.

But mighty nations disagree,  
And fight together then,  
Till crushed by awful misery,  
They come to peace again,  
The "children of one family,"  
Are all the sons of men.

—W. O. C., in *The Olive Leaf*.

MARY JONES AND HER BIBLE.—Mary Jones was the daughter of a poor weaver living in Llanfihangel, Wales, a small village at the foot of Cader Idris.

She was born in the year 1784, and when old enough she helped her father weave.

Her parents were devoted members of the Calvinistic Methodist Church, nowadays often called the Welsh Presbyterian.

For six years she went two miles to a neighboring farmhouse that she might read the Bible and commit to memory passages from it, so that when a mere girl, she could repeat large portions of the [Scriptures.] It was the exception rather than the rule to see a copy of the Scriptures in a poor man's house in Wales at the close of the eighteenth century.

In the meantime, she was careful to save the pennies in order to have a Bible of her own. After a few years she had saved a sufficient sum.

The nearest place where she could purchase a copy was Bala, twenty-five miles away.

It was early on a bright morning in the spring of 1800, in the sixteenth year of her age, that Mary started for Bala, bare-footed, carrying her shoes, to be put on just before entering the town.

She arrived late in the evening, and went to the home of David Edwards, an old minister, to whom she had been directed.

Thomas Charles generally kept Bibles on hand. It was too late to see him that night, but before dawn the next morning they went to his home.

T. Charles was very sorry to tell Mary that all the Bibles he had received from London had been sold months since, except one or two which friends had ordered.

The little maid wept bitterly. She was greatly disappointed, and T. Charles was deeply moved, inasmuch that he let her have one of the Bibles ordered for his friends.

In Twelfth Month, 1802, T. Charles preached in the Spitalfields, London. At this time he attended the committee meeting of the Religious Tract Society, and told

them of the pressing needs of Wales. Among other proofs he recited the story of Mary Jones and her visit to Bala.

Sympathy was awakened, and the committee was on the point of acceding to T. Charles's request that a Bible society should be instituted for Wales, when Joseph Hughes of Battersea, a noted Welsh Baptist minister, exclaimed: "If we have a Bible society for Wales, why not for the whole country; why not for the whole world?"

This was the origin of the British and Foreign Bible Society.

Afterwards, Mary Jones was married to a weaver, Thomas Lewis; and they lived in Brynccrug, a neighboring village.

She always maintained her love for the Bible, and became an authority in the village on matters pertaining to the Scriptures.

Mary kept bees, and a large part of what the bees produced she divided between the Bible society and the foreign missionary societies.

In 1854, an offering was made in the Methodist chapel in behalf of the China Million Testament Fund. One half sovereign (about \$2.50) was found on the plate.

As the congregation was composed of poor people, it was thought that some one had made a mistake. It was afterwards brought to light that Mary, now a widow, was the giver. It was a part of what the bees had earned.

Mary died on Twelfth Month 28th, 1864, being in her eightieth year. The Bible that she had bought at Bala was on a table by her bed. The sweet promises she knew by heart. The Book had been her constant companion through life.

After her death, Mary's Bible was placed in the library of the Calvinistic Methodist College at Bala, and later it was handed over to the British and Foreign Bible Society.

It consists of the Old and New Testaments, the Apocrypha, John Cramer's Marginal Notes, the Common Prayer, Edmund Physe's metrical version of the Psalms, various church tables, and

Mary Jones was  
Born 16th December 1784.

I Bought this in 16th year  
of my age I am daughter  
of Jacob Jones and Mary Jones  
His wife the Lord may  
give me grace Amen

Mary Jones His the True  
Ounor of this Bible  
Bought In the year  
1800 Aged 16

—Exchange.

"THE great heresy in the world of religion is a cold heart, not a luminous head." Most of the questions about which churches quarrel are questions of the head alone, but Christ never asked his disciples to be intellectual giants and to understand all mysteries. He did ask them to love one another, and when they do so, the differences of opinion will not matter so much.

"THOSE who bring sunshine to the lives of others cannot keep it from themselves."





CORNELL students have heard from Dr. A. Gilmore Thompson, of Bellevue and Presbyterian Hospitals, in New York City, some plain facts as to the effects of moderate drinking. Dr. Thompson scolds the theory of inherited taste for liquor, and says that two-thirds of the wards of Bellevue are filled with patients suffering from the insidious effects of alcohol. He denounces moderate drinking as one of the curses of the land, and says: "Drop your glass, and you will have alcoholism, paralysis, etc., fill our hospitals with moderate drinkers. These men do not take enough to befuddle the brain, but it produces fatal structural changes in the body. If you will look in the laboratory you will find that to harden pathological specimens of tissues of the body the professor places them in alcohol. The man who habitually bathes his own tissues in alcohol, more slowly, but none the less surely, producing cirrhosis of the tissues of his arteries, liver and other organs." What a pity it is that men will so abuse the wonderful bodies God has given them!—*Christian Work and Evangelist.*

At the one hundred and sixth anniversary of the British and Foreign Bible Society, held Fifth Month 4th, the secretary presented an annual report which, measured by statistics, shows that the success of the past year exceeded that of any previous year in the Society's long record. Six new additions to the list of versions had been made, making a total of four hundred and twenty-eight. The secretary said: "The Society has promoted the translation, printing and distribution of at least some part of [The Bible]. The year's issues amounted all together to 6,620,024 copies, which constitutes a record in the output of the Society for any single year. The total expenditure on the work was nearly a million and a quarter dollars, and the income fell short of this by a trifle over four thousand dollars. There is a world wide cry for the Book, as one inhabitant of the Andes put it: "How is it that during all the years of my life I have never heard that Jesus Christ spoke these precious words?"—*Episcopal Recorder.*

A YOUNG burglar who committed murder during a burglary in Springfield, led the police that he had kept on his crime spree, until after his first arrest, he was so fascinated by the notoriety attached to the crime and found such great enjoyment in reading the newspaper accounts of it. This pleasure attended the reading of the accounts of all his other burglaries. The young man's confession suggests the question whether the public's interest in crime is not very injurious. As when we publish in the paper the story of a robber, chloroformed two families and escaped with hundreds of dollars' worth of jewelry, are not we throwing dangerous suggestion into the minds of a good many young men?—*Christian Work and Evangelist.*

#### SUMMARY OF EVENTS.

UNITED STATES.—The recent passage of the earth through the tail of Halley's comet, on the night of the 10th instant, was not attended with any remarkable phenomena. It is stated that, according to the latest authorities, the earth passed through the comet's tail at a distance from its head, or nucleus, of about fourteen million miles, and at this place the tail is said to have been at least one million miles in thickness, but of so slight a texture that the collision of earth and comet, if it did not cause the former to deviate an inch from its orbit or to receive any perceptible or calculable shock. A despatch of the 20th from Boston says: "The first electrical manifestation in connection with the presence of Halley's comet was reported to-day by Captain Jones of the steamer *Idaho*, from Hull, who states that at eight A. M. on the 16th instant, while in the Gulf of St. Paul, was observed a brilliant streak of light, of a point, or eight degrees, in diameter, which worked slowly back to the normal in the next two days."

Figures collected by the Bureau of Health show that the mortality among infants in this city during the year 1908 amounted to 145 per thousand, while the rate in St. Paul was 98, in Boston 102, in St. Louis 130, Milwaukee 131, Newark 131, Buffalo 140, and San Francisco 143 per thousand. That enteritis, which is regarded as a preventable disease, is responsible for nearly one-half of the deaths of babies each summer in Philadelphia, is shown by figures published by the Health Department in its research. An effort is to be made to give instruction to the mothers of the schools to girls on the best method of reducing this mortality.

The 18th instant was observed by the public schools,

in this city, as the anniversary of the first Hague conference. This has now become a yearly occurrence, and each of the two hundred and fifty city schools carried out elaborate programmes. It is stated that Dr. Martin G. Brumbaugh, Superintendent of Public Schools, is the leading spirit in urging Peace Day celebration in Philadelphia. He believes that the children used in this cause should be imbued with a sense of justice and right, rather than a resort to force in national as well as individual disputes.

At a recent meeting of the Lake Mohonk Conference it is stated that the most important concrete happening was the official announcement to the conference by Secretary Knox, through Solicitor of the State Department, that the Secretary of the State had established an international court of arbitration. Other cheering news to the peace advocates was the announcement during the conference of the friendly offers of the United States, Brazil and Argentina to act as mediators in the dispute between Peru and Ecuador.

Measured by figures contained in the Government Crop Reporter, there has been an appreciable decline in living costs in some directions. On Fifth Month 1st the average prices of wheat, potatoes, barley, rye and corn in the United States were all below those of a month and a year before. For other products, such as butter, eggs and chickens, where prices have not reacted, they have either remained stationary or gone up. The average price of eggs has declined.

Records compiled by the Pennsylvania Railroad system show that in 1908 and 1909 only one passenger was killed of 209,762,658 passengers carried over twenty-four thousand miles of track. In the two years three hundred and seventy passengers were injured in train wrecks.

The State Health Department of Pennsylvania reports that the death rate has steadily decreased from 10.5 per thousand in 1907 to 15.3 in 1909. This has been due largely to efforts which have been made to limit the spread of tuberculosis, typhoid fever, diphtheria, scarlet fever, smallpox, meningitis, dysentery, malaria and other preventable diseases.

The alarming increase in cases of cancer and the vital importance of treatment at its first appearance, were emphasized lately at a meeting of the Philadelphia Academy of Medicine. Doctor Gramm pointed out that cancer was most prevalent in civilized countries and among the well-to-do and most sanitary parts of communities. This suggested, he said, that something was wrong with the theory of sanitation. Cancer is on the increase, while tuberculosis is on the decline. One woman in every eight and one man in every eleven has cancer. Experiments seem to prove that cancer can be prevented by vaccination, and while no remedy for malignant types had yet been found, all writers on the subject express the greatest hope that a cure will be ultimately discovered. "The use of caustics, cancer plaster, and acids is to be cautioned against, because they do not thoroughly destroy the cancerous tissue or germ, if it exists, and have a tendency to stimulate the deeper cells to renewed growth and activity."

Senator Root and his legal staff have lately left this country for the Hague, where they are to submit the question of arbitration regarding the fisheries between this country and Great Britain in reference to the rights of both parties to the fishery off the coasts of Newfoundland. It is stated that the vital question which the Hague court will be called upon to decide is one growing out of the more recent aspects of the question of arbitration, particularly of the Newfoundland legislation designed to reverse the fisheries.

FOREIGN.—On the 17th instant, the remains of the late King of England were removed from Buckingham Palace to Westminster Hall in London, where they lay in state until the 20th, when the funeral took place. A despatch says: "From early morning, when the preparations began for the ceremonies of the day, till the close of Westminster Hall were crowded to overflowing by 53,000 people had slowly passed beside King Edward's bier, all the proceedings were marked by dignity and reverence." The funeral occurred on the 20th instant. The interment was made at Windsor. A despatch says: "A tremendous crowd watched the outgoing of the funeral and thousands were hurt or overcome by the heat. Some persons were seriously and hurt that they were sent to the hospital." The St. John's Ambulance Society, which had physicians and nurses posted along the route of the procession, treated more than six thousand cases, mostly heat prostrations, during the day." Among those who attended the funeral were his sons, George, King George, and the rulers of Germany, Spain, Portugal, Denmark, Nor-

way, Greece, Belgium, Bulgaria, the most numerous assemblage of crowned heads ever brought together in any European city, with the solitary exception of his gathering at the Diamond Jubilee of Queen Victoria. It is a notable fact that every one of these nine monarchs are the lineal descendants of that William the Silent, who was assassinated in 1584 at the instigation of his kinsman, Philip II of Spain.

It is stated that the United States has already proposed to arbitration its boundary dispute with Ecuador, and there is now every likelihood that a ruinously costly and destructive war will be averted. Both parties to the controversy had subscribed, as signatories to the Hague Convention of 1907, to an agreement to submit all disputes to arbitration and abide by the decision of the mediators.

A recent traveller in Europe, F. C. Converse, President of the Bankers' Trust Co., of New York, remarks in reference to the apparent prosperity he witnessed in Europe: "In France every inch of farm land is under cultivation. The workingmen in this country appear to be the most contented of any in Europe, and there seems to be prosperity on every hand in France. An indication of the activity in manufacturing lines smoke was issuing from the chimneys of every factory which he saw, showing that the plants were all in operation. Practically the same conditions prevail in Italy so far as agricultural operations are concerned."

A despatch of the 16th from Washington, says: "Another uprising at Chang-sha, China, is very much feared. Although the State Department has not been officially advised as to the exact nature or cause of the present threatened uprising, it is believed that it is directed principally against the Manchu Government. The present movement, however, in Hunan Province is more than ordinary significance, inasmuch as the province is one of the most wealthy and important in all China."

#### NOTICES.

NOTICE.—A Friend would like a position for the summer, as companion, or as nurse to an invalid. A place outside of the city preferred.

Address "T," care of THE FRIEND.

NOTICE.—A meeting for worship, in which Friend and the general public are invited to participate, has been appointed to be held in the meeting-house at Rancocas, N. J., on First-day afternoon, the 29th instant, at 3:30 o'clock.

WESTTOWN BOARDING SCHOOL.—The School year 1910-11, begins on Third-day, Ninth Month 13th, 1910. Friends who desire to have places reserved for children not now at the School, should apply at an early date to  
WM. F. WICKERSHAM, Principal,  
Westtown, Pa.

NOTICE.—By the action of Falls Monthly Meeting held Fifth Month 5th, 1910, the Meeting for Worship held at Langhorne, Pa. was suspended until further action by the Monthly Meeting, but the overseers are authorized to have meetings held there when in their judgment it may seem best to do so.

WANTED.—A few WESTTOWN boys and girls are desired for the monthly meeting for the summer vacation, preferably in the country. Any Friend needing help of this kind, please write to  
WM. F. WICKERSHAM,  
Westtown, Pa.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:20 A. M.; 2:50 and 4:32 P. M. Other trains will be met when requested, Stage fare, fifteen cents; after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chester, Bell Telephone, 114A.  
WM. B. HARVEY, Sup't.

DECEASED.—At the Barclay Home in West Chester, Pa., Fifth Month 16th 1910, JAMES B. FOSTER, in the eightieth year of her age; a member of Birmingham Monthly Meeting of Friends.

—, at his home near Middleton, Columbiana Co., Ohio, on the fourth of Fourth Month, 1910, NATHAN KIRK, aged SIXTY-SIX years; a member and overseer of Middleton Monthly Meeting of Friends. He bore a lingering illness with much patience and resignation.

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There are cheering evidences that there is a growing disposition among the rulers of civilized countries to refer to arbitration, rather than to the sword, the settlement of questions, which at one time it might have been thought could only have been disposed of by force of arms. Among these evidences is the recent action of the Government of the United States and that of Great Britain in referring to the Hague Tribunal the adjudication of the long pending disputes regarding the question of the rights of the two countries to the fisheries off the coast of Newfoundland. Another disputed question relating to the boundary between this country and Canada, has lately been settled by a treaty signed by the Secretary of State and the British Ambassador at Washington.

In reference to this the *Public Ledger*, of this city, has lately made the following interesting remarks:

"The boundary between Canada and the United States has been, in fact, through nearly a century, the most convincing example for the whole world of the superiority of mutual consideration to force. There is no other international boundary at once so extensive and so indefensible by any conceivable armament. It was the agreement of disarmament that has preserved the peace and protected the boundary from violation on either side. Had we maintained a fleet upon the Great Lakes for the protection of our commerce, Canada must have maintained at least an equal fleet, and every time that either side added a new ship the other side would have added a larger one, till the lakes were filled with hostile squadrons ready for conflict upon any provocation, real or imagined. Upon a larger scale this is precisely what we are now witnessing upon the ocean, where national fleets are growing to such prodigious proportions that the whole world is groaning under their cost, and no one Power dares to diminish its own warlike preparations lest some other Power surpass it in force.

Advocates of the limitation of armaments can point to this century of peace upon the St. Lawrence and the Great Lakes, if not as a convincing argument, certainly as a suggestion of the truth that great naval and military forces are not the only nor the best way of preventing war. It cannot be said that there have been no causes of friction between Canada and the United

States. There has been a great deal of friction; there have been many disputes. We are only now seeking a decision, by a court of arbitration, upon questions that have been unsettled ever since the peace treaty of 1783. More than once they have become acute. If both sides had been armed, conflict would more than once have been avoided with difficulty, if at all.

## The Strength of Silence.

"Be still, and know that I am God."—Ps. xlvii: 10.

If you want to listen to the one voice in your heart—God's voice, you must bid all other voices cease. Have you ever heard the nightingale? When all other birds are silent and the stillness of the night is over the woods, you can hear its voice burst forth in a tone so pure that even the silence is not disturbed by it.

There must be in your heart a silence as hushed as that of night, waiting for the morning, before you can hear his voice speaking through it in the new strength that comes to you. All the voices of this world must cease. Whether they are voices of sorrow or hope, disappointment or joy, discontent or satisfaction, you must lay aside your own small life that you may hear in the silence of your soul, the "Be still and know that I am God." And the way to do this you will have to find out for yourself. "The Spirit within you," "He shall lead you into all things;" and the first and last words of the old sages were; "Know thyself;" it is all in you, and in the silence you shall find it. The Lord Himself pointed out the way to you. He went into the mountain alone, and when there in the silence He had found his God-given strength, He came back and gave it freely. Those were moments which none of his disciples ever shared with Him. Even your own highest thoughts which you may have consecrated to the Lord's service must be left behind, that you may not turn to them for help, but stand alone, that every thought and feeling may be filled with the new life coming to you in your silent waiting. You may ask questions by the hundreds and read hundreds of volumes, but no answer or knowledge coming to you in that way will be worth the gain of one hour of that silent communion. When you have found the "secret of his presence," the libraries can be locked and double-locked and you will find your God in spite of them.

The Lord Himself and He only holds the key to your soul, and you must take it from his own hand. The deepest truths cannot be put into words, but only felt in the heart. The Lord showed this in his teachings here on earth, in what He left unsaid, rather than in what He said; and it is through the wonderful silence of the Gospel stories that we feel the Divine strength of his life. The Star of Bethlehem is brilliant in the night. It must always be so. Your deepest feelings

can never be expressed, and the deeper they are the greater the silence that surrounds them: You may try to put them into words or actions; but however much you will do or say, you will always know that the feeling itself is infinitely above the mere expression of it; it is much like some steady light well guarded behind the glass, against which the birds flutter trying always in vain to reach it, while the light burns on still and unmoved.

And of all feelings that may come to you, the greatest and deepest is your consciousness of the Lord's life in you. It is an individual experience new with every human being. You have been taught, perhaps, in a very general way, what is understood by a spiritual life, and you feel instinctively a desire to experience what is so much spoken of and written about. And in moments of sorrow, when you are forced into a more conscious life, you want this something which is so great a comfort to others.

Then do not look to words, spoken or written, to explain it to you; at the best they are only guide-posts along the road pointing the way, but the way you must tread yourself, step by step, in the strength gained in silence. —(Author unknown.)

## Does Religion Pay?

Does it pay, is the instinctive question of the man of the world when a proposition is presented. The man of the world may be challenged to deny an affirmative answer to this question put about religion. It is wondrous strange that any should fail to say it whether he is religious or not. Expert economists tell us that the cause of hard times lies deeper than the tariff or the currency. It is found in waste. This will hardly be denied. But where is there such waste as in our sins and our follies? "An increase of one-tenth in demand is sufficient to change adversity into prosperity, but this country spends every year more than one-tenth of its product in drink alone. Who can measure what it would mean to our industries if the billion dollars we thus squander each year were spent for shoes and food and houses? Factories would be running over-time and then still swamped in orders. New York has been waiting of late over the thousands of her people who go to bed hungry, yet last year she spent at Coney Island, her great play-ground, forty-five million dollars or three times what the nation paid Napoleon for Louisiana and six times what we paid for Alaska. Thus what we waste in our sins and our follies far exceeds what we lack in necessities and comforts."—*Southern Presbyterian.*

God's favors are never intended to countenance our follies, though they are sometimes so interpreted.

## EN VOYAGE.

Whichever way the wind doth blow,  
Some heart is glad to have it so;  
Then blow it East or blow it West,  
The wind that blows that wind is best.  
My little craft sails not alone;  
A thousand fleets from every zone  
Are out upon a thousand seas;  
And what for me were favoring breeze  
Might dash another, with the shock  
Of doom, upon some hidden rock.  
And so I do not dare to pray  
For winds to waft me on my way;  
But leave it to a Higher Will,  
To stay or speed me—trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me—  
Through storm and calm, and will not fail  
Whatever breeze may prevail,  
To land me every peril past,  
Within His sheltering Haven at last.  
Then, whatever wind doth blow  
Thy heart is glad to have it so;  
And blow it East, or blow it West,  
The wind that blows, that wind is best.

Selected.

## The Theory of the Kenosis.

One of the most subtle and dangerous heresies lurks under this name. We meet, in the Epistle to the Philippians, the great revelation of the Kenosis (ii: 7). What it means—"He emptied himself"—no one knows. But it is assumed by many to mean that somehow our Lord emptied himself of his Divine attributes—that, in becoming a man, he in some way so left his Deity behind, or held it in suspense, as that he was exposed not only to the weakness and infirmity of men, but to their mistakes of ignorance and errors of opinion. It seems very plausible to include in his humiliation such voluntary limitation of his original omnipotence and omniscience; and affords a ready way of excusing his so-called "mistakes" of statement or judgment, as reflecting the ignorance and superstition of his day.

But, unhappily, such concessions involve us in far greater difficulties and perplexities than any they relieve or solve. For, upon this basis, the entire element of the supernatural is eliminated from our Lord's person, teaching and work. He becomes simply the incomparable man, a perfect pattern of manhood and the foremost of all teachers, but no more, and liable to any errors and mistakes like any other wise and good man.

Against this view, we venture to urge some very weighty considerations:

1. It is contrary to all laws of scientific hermeneutics, or exposition, ever to base an important doctrine upon a solitary and especially an obscure passage of Scripture. This Kenosis theory is only a theory, and its sole foundation is one phrase of two words in the Greek, "emptied himself." Its only possible justification is found in these two words—in fact, in one, and that very obscure. A single word is taken as the basis of a doctrine that, to our minds, is not only a false exposition, but destructive of our Lord's true deity and of his infallibility as a teacher. Again we recur to that fundamental law of Biblical interpretation, that no isolated text can be made the foundation of a theory. It must be supported by other Scripture teaching the same truth. And particularly if not only unsupported by other

texts, but contrary to the common drift of Scripture, or distinct statements to the contrary. In such cases, instead of its interpreting them, they must interpret it.

2. Now it is plain that no other Scripture can be found to sustain this view. All the general weight of Scripture is against it. Our Lord always maintains his absolute knowledge of truth and competency to declare it. He even affirms, "I am the Truth"—which none, not even the greatest teachers, ever claimed. He affirmed that he knew what was in man, and needed not that any should testify of man, and that all truth was his province, and his utterances were so final that though heaven and earth should pass away, his word should not pass away.

3. Again, we must remember that the God-man was and is a profound mystery—absolute, unique and without precedent—in the union of two natures in one person—(Hebrews i: 2)—a mystery stated with no attempt at explanation or solution. Not even the wisest man, though himself an inspired writer, was competent to understand the necessary conditions and limitations of such a union. Hence a human theory on this matter is impertinent and may be irrelevant.

4. Furthermore, such a theory is diametrically opposed to his own Testimony. Grant for argument's sake that He took our nature, with not only its weakness, but finiteness, with all but its depravity and wickedness. Assume, if you will, that his entrance into our humanity conditioned the exercise of Deity at least until after his resurrection—let us for the moment overlook the irreverence, if not blasphemy, of attempting to define and describe what no finite mind can comprehend or even apprehend; even if his incarnation involved, during the period of his humiliation, the entire surrender of his Divine omnipotence and omniscience; if sovereignty was so exchanged for servitude, that as the servant of Jehovah, He consented neither to know or to do any thing of Himself but wait to be taught of the Father—it still remains that He constantly and emphatically declared that all He did and said was not only at his Father's instigation, but more than this, that the Father Himself spoke, wrought and even thought in Him. (Compare opening chapters of John.) So that if it were possible for Him to have surrendered for a time what essentially belonged to Him as God, and become as absolutely dependent as any other man upon the Father for every word and deed, it still remains true that, even in his capacity of servant, He claimed that there had been committed to Him all power and wisdom for his mission.

Could there be any claim for omniscience more absolute than "I have power to lay down my life, and I have power to take it again!" Any man has power to lay down life, but who can take it again? Death is cessation of all power, even of will. What is more helpless than death?

5. Moreover, if the Epistle to the Philippians teaches the Kenosis, does not the Epistle to the Colossians still more unmistakably teach the Pleroma: It pleased the Father that in Him should all fulness

dwelt. In Him dwelleth all the fulness of the Godhead bodily. Must not one Episcopally with another, even from the same human hand? And the Kenosis is to be interpreted by the Pleroma.

6. But we have other objections to the Kenosis Theory. It violates common sense. A being may lay aside his surroundings but not his essence—the former are accidents the latter attributes. Caliph Haroun Abidmid might vacate throne, lay aside crosier and imperial mantle, and go citizen's garb among his people in the streets of Bagdad, to learn how to redress grievances. But he did not cease to be Caliph—nor did he lay aside any attribute. He was the same man in his humiliation at disguise—nothing essential to his character was laid aside by a change of condition.

But some one will say, did not our Lord confess that "My Father is greater than I" and that some matters were not committed to Him? Have we not learned that the may be absolute equality when there is relative inequality, and relative equality when there is not absolute equality? A firm three men who are of equal rank and right may agree so to divide responsibility as that one man may control financial outlay another the hiring of clerks, and a third the keeping of accounts, and in such a case, of man may say as to another's sphere, I have no authority. Per contra, three men not equal rank or having an equal amount invested, may be arbitrarily made to share alike in profits. Our Lord undertook the execution of the Redemptive plan; but expressly left to the Spirit what pertained his promise—the application of Redemption.

If without irreverence we may put in the form of a free paraphrase the substance of this second chapter of Philippians, we would read somewhat thus to express what we conceive the meaning:

"Let this mind be in you which was also

Christ Jesus, who,  
Being essentially One with God in the mode of his Being,

Counted not his Equality with God a Right to be maintained,

But voluntarily renounced his Exalted Estate,

Exchanged Sovereignty for service;  
Descended to the low level of Humanity,

And, being identified with man,  
Still further humbled Himself as one of the least and lowest;

He who had the right to command consented to obey,

Carried obedience to the point of Dying for the sake of the Truth,

And, dying as the worst of malefactors;  
Wherefore also God hath exalted Him,

Exalted Him to the very Highest Seat of Authority and Power,

And given Him a name that is above every name,—Jesus Saviour,—

That, at the name of Jesus Christ, the Lord, Every knee should bow,

Of angels and saints in Heaven;  
Of men on earth,

Of spirits in the underworld;  
And that every tongue should confess Jesus Christ as Lord,

o the Glory of God the Father." Hence the practical lesson of the epistle; Paul, for example: Of him it might be said, that this mind was in him which was in Christ Jesus, le, being a wise man after the flesh, invested with high authority, counted not his exalted rank a thing to be held on to and maintained; but voluntarily counted what was gain to him as loss and refuse for Christ, and became a servant of servants for his sake;

And accepted the lowly position of a disciple, exchanged Authority for subjection; counted not his life dear unto himself, but died, as an evil-doer, entering into the fellowship of Christ's sufferings, being made conformable unto his death. Wherefore also God hath highly exalted him in Christ,

Given him the name not only of disciple, and apostle, but martyr, To know Him, and the Power of his Resurrection

To attain unto the Elect First Resurrection from among the Dead.

Such views of the Kenosis commend themselves to us for three reasons: First, they are consistent with other teachings of the Bible concerning the person and character of our blessed Lord; second, they leave his teaching as an infallible guide in every respect trustworthy and unimpeachable; and third, they seem consistent with common sense as well as the teaching of the ages. It is indeed a question whether such a being could empty Himself of what was essential to his character. He might lay aside his glory, his mantle of sovereignty, and his sceptre of dominion,—these are externals; but how could He divest Himself of his knowledge and wisdom, and become as one ignorant and ensnared in superstitions of his day?—ARTHUR T. PIERSON, in *The Presbyterian*.

**Card Playing.**

The following is substantially the answer given by a pastor to a young member of his church who asked him, "Why is it wrong to play cards?"

Opposition to card playing is, with me, first of all, a matter of spiritual instinct. Ever since I knew the Saviour as mine, I have felt that that amusement, which more than anything else, is the joy and the passion of the worldly and the vicious, the dishonest and depraved, must of necessity be inconsistent with high spirituality and unfavorable to growth in grace. I have felt that that which Satan uses so largely to ensnare and destroy men must necessarily be bewitching and destructive.

In addition to these personal considerations, it seems to me to be of pernicious tendency as an example to others, especially to the young, many of whom undeniably are being constantly destroyed by it. And, to say the least of it, it is a needless, a trifling, and therefore a profane appeal to God's providential decision. For these, and for other reasons, every Christian ought to say of it, as Paul said of eating meat, when his example might lead others into sin, "I will not do it, while the world stands."

The true antidote to the love of cards, and all other dangerous or doubtful recreations, is the love of Christ. Fill the heart with this and it will expel the other, just as certainly as light drives out darkness, or heat banishes cold. All the sophistries and illusions of a world-loving, pleasure-seeking reasoning are easily dissolved and dissipated by the Divine, transcendent logic of John and Paul; "We love Him because He first loved us;" "The love of Christ constraineth us."—*Dominion Presbyterian*.

**Our Outstanding Threat.**

There are other evils beside the drink evil; but at present there is none more sorely in need of attention and correction. It is by way of evil pre-eminence the most fruitful source of personal demoralization, of social corruption, of political degradation. It has recently been contended that alcoholic beverages used in moderation "are essential to a nation in view of the psychological and emotional needs which they supply." The two-fold objection to this is that the connection between the needs and the power of such beverages to meet them is neither necessary nor inevitable; and that the peril from any use of intoxicating beverages, not excluding medicinal or sacramental use, is so great that the emergency demands a positive and even intolerant attitude.

The stimulation of intoxicating beverages can produce no feeling of excitement, no feeling of joy or of strength, no forgetting of sorrow or pain which men and women are not better without. To say that "all the strong nations, all those whose contributions have been of lasting value to the progress of mankind, have profited from the help of artificial stimulation and intoxicants," is as if one should say that De Quincey was a great writer because he was an opium-eater, or that Burns was a great poet because he was frequently drunk. Every one who has studied the character of the two men knows that their indulgence was a bane and distinct abridgment of their genius.

Drink has nothing to give society but a brief convivial mood, which fosters no high enterprise, which promotes no new channel of good will or of a true philanthropy. When the best has been said that can be said, it remains true that the practical and present outcome of the drink curse in our day is what it was in Isaiah's day. We may look unto the fairest land where its ravages are felt and "lo! darkness and sorrow both on the earth and in heaven."—*Northwestern Christian Advocate*.

**LITTLE THINGS**—There is more effort, more steadfastness, involved in a diligent attention to little duties than appears at first sight, and that because of their continual recurrence. Such heed to little things implies a ceaseless listening to the whispers of grace, a strict watchfulness against every thought, wish, word or act which can offend God ever so little, a constant effort to do everything as perfectly as possible.—JEAN NICHOLAS GROU, in *Words of Faith*.

Vice is often hid in virtue's fair disguise, And in her borrowed form escapes inquiring eyes.

**The Saved of the Lord.**

The living members of the body are baptized by the eternal Spirit, and are come into the fellowship of the mystery, and made partakers of eternal Life. Such as are deceitful and not truly of them, cannot at all feed with them on the fatness of the Root of Life, nor long endure amongst them, because the presence and power of God is with them; which hath often caused the wicked to fall down flat, and tormented the unclean spirits, and caused the earthly part to tremble very exceedingly; in which power all souls which love righteousness rejoice and are refreshed, because of the appearance of their Saviour and Bridegroom, unto whom is their fervent desire.

And as they are thus exercised in waiting upon God, his power doth prepare them for the marriage supper of the Lamb; and the spirit of prayer and supplication cometh upon them, and maketh intercession for them, sometimes with sighs and groans that are unutterable, and sometimes with sensible words, which the Spirit gives them to utter with understanding for the comfort and edification of others, but not at any time of themselves; for that by the flock is judged an unsavory dead thing, unto which God hath no respect. The law of the Spirit, and the movings of his life, is herein their rule; and the fervent prayers of the faithful, which proceed from the spirit of Life, avail much, for they pierce through the clouds, and enter into the ears of the God of Heaven, who answers by unstopping the deaf ear, opening the blind eye, causing the lame to leap as a hart, the sick to recover strength, the dead to live, and the tongue of the dumb to sing forth his praise; so that their sighs have often been turned into the voice of the turtle, their lamentations into the sound of praises and their prayers into hallelujahs of glory to the Highest, who openeth his treasure unto them, and causeth the waters of Shiloh to spring in the midst of their tents, that every plant in his vineyard may be refreshed. He also in the congregation of the saints spreadeth a table for his children, and giveth them all to eat of that one Bread which came down from Heaven, whereof the Christians did partake before the apostasy, and doth make them all to drink into one Spirit. And by that one Spirit wherunto they drink of the Life and Virtue, they are united into one body; and as the several members receive thereof, they are firmly knit together, and filled with pure love one to another; by which I know they are disciples of Christ, and the church of the living God, which is the pillar and ground of the Truth.

I do further see, how the Lord is leading the church out of the wilderness, and raising it from under the feet of the Gentiles, which have long trodden upon the holy city, and with blood and persecution have built an unholy one in her stead, which God will lay waste and make desolate; because he takes pleasure in the stones of Zion, and favors the dust thereof, which hath been trampled upon, and by few sought after for many generations. And the Lord saw it, and hath heard her mourning, which hath sat solitary as a widow of youth; and he be-

held that there was none upon the earth a help-meet for her, which could heal her breaches, gather her stones, and build them upon her own foundation, because it was *bid from their eye*. Then did the Lord's bowels yearn towards her, and He could no longer refrain himself, but in his power He arose, and his arm hath brought salvation unto her; and by his bright appearing through the clouds, his righteousness is revealed for an everlasting foundation. And the inspiration of the Almighty hath given unto many skill to seek out the stones of Zion from their rubbish and polish them; for the set time to favor her is come, and the Lord will gather her dust together, and his seed out of all countries, to the pasture and fold of one Shepherd.—JOHN WHITEHEAD, 1661.

### Invincible.

Someone has remarked that "it was their infinite power and willingness to suffer and to die that made the early Christians so formidable to the Roman power." They were the invincibles, and not the great Roman armies.

God's invincibles are willing to suffer any shame or criticism and injustice, and though "killed all the day long, and counted as sheep for the slaughter, are absolutely impregnable, irresistible, invincible; and all this that they may "win Christ." Dying for Him, drinking the cup with which He was baptized; willing to be, even as He was, slain "without a cause."

This invincible spirit can only come to us as it came to Paul, by the renunciation of self for Christ, even the death of the first creation, that Christ may be our life.

It reads (Phil. iii: 9): "Not having mine own righteousness, which is of the law." Really, any works of ours, any self-effort is self-righteousness. We have thought that they are self-righteous who think that they have all the truth there is and so will not be taught of anyone, or, that they are more holy than others; but somehow one is made to feel that self-righteousness is living in one's self instead of in Christ. Thus, the preaching of a sermon, or the offering of a prayer might be self-righteous, if not done in the Spirit and unto Him. "Blessed are the poor in spirit"; so poor, so helpless, that we can not do anything of ourselves.

Satan would oftentimes bring us under condemnation, when God permits disciplinary providences, and seek to convince us that God is displeased with us and afflicting in judgment, but this is not the case. All is done in love, because we have said "yes" to Him. The first creation must be slain, that we may be united to Him in the Spirit, for "they that are joined to the Lord are one spirit."

Every trial is sent us as an opportunity to die with Christ, and the more unjust Satan's accusation, the more perfect is the union with our Lord. So when the pressure comes, even the fiery trials, instead of getting under our cross and being crushed by it, we should let ourselves be lifted up upon it to suffer and die with Him, and ere long be lifted up to reign with Him.—S. A. D., in *Words of Faith*.

### The Berlin Demonstration.

A remarkable meeting was held in Berlin, Germany, on the twentieth of the Second Month last. A professor named Dr. Arthur Drews had propounded the extraordinary statement that Jesus of Nazareth had never existed, and in a large gathering of atheists and liberals had attempted to prove it. The Christian professors of Berlin were not satisfied that such an attack should pass unchallenged, and a meeting of protest was held on the date above mentioned. In reference to this meeting one of the local newspapers said:

"The German capital witnessed a demonstration on the 20th, such as it hardly ever experienced before. That in these days of purely materialist discussion and of political demonstrations such masses of men could be drawn together by wholly religious considerations would hardly have been believed by those who are not conscious of the Christian activities working quietly unobserved in our society, and who have greatly underestimated the power of the positive Christian forces in Berlin."

It is stated that seven thousand persons were present within the building, and outside of it were twelve thousand others unable to obtain entrance. In an account of the meeting it is said: "There was a spirit of deepest earnestness, a true church stillness," and in a prayer offered by one of the pastors, forgiveness was asked for those "who, however much they know, in denying their Saviour's life and work, know not what they do." One account says it was "One of the most overpowering demonstrations Berlin has ever seen." It may be that all the participants were not earnest, positive Christians, but there was clearly one feeling in all breasts—the feeling that at last, yes, at last, a protest must be made against these rationalizers, these deniers, these thinners-of the Gospel." Another account says: "The impression of this great confession of popular faith can never fade from the mind of any one who witnessed it." A periodical called *Light und Leben* speaks of it "as a day of salvation and blessing, a day prepared of the Lord; a day of testimony; a day for the lifting up of the discouraged and timid; a day in which the curse of a modern Balaam was turned to blessing."

**MORE QUAKERS, FEWER BATTLESHIPS.**—Let every patriotic man and woman hope and pray that a peace society be formed in every city and hamlet from Cape Cod to San Francisco Bay. What the country needs, and needs more than anything else in the domain of civic righteousness, is more Quakers and fewer battleships.

"Here is a sentiment by Washington, inspired in the ripeness of his civil life after the seven years' war in which he was commander-in-chief:

"My first wish is, to see this plague of mankind—war—banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind."—ISAAC R. SHEPWOOD, a *Brigadier-General of the Civil War and Member of Congress from Ohio*.

"THEREFORE will the Lord wait, all they that pray unto you . . . blessed are they that wait for Him." Isaiah xxxi: 18.

Who would not wait, since the Lord waits too,  
That the more He may gracious be,  
His peace like a river is calm and deep,  
His gladness is like the sea.  
None may measure the deep content  
Of the heart that God makes strong;  
But he knows most of the joy of the Lord  
Who has patiently waited long.

"Very gracious" the Lord will be!  
Blessed are they who wait!  
Why should I wish to hasten Him  
Whose mercy is never late?  
O heart, be patient! O faith, be strong.  
Though still the light be dim;  
I covet the blessing God keeps in store  
For those who wait for Him.

MARIANNE FARNINGHAM.

### On Alcohol and Tobacco.

Luther Burbank, the great horticulturist on being asked his opinion as to the use of tobacco, gave the following reply, as quoted in the *Ohio Messenger*:

If I answered your question simply by saying that I never use tobacco and alcohol in any form, and rarely coffee or tea you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the milk use of stimulants is incompatible with work requiring accurate attention and definite concentration.

To assist me in the work of budding—work that is as accurate and exact as watch making—I have a force of twenty men. I have to discharge men from their force if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. Or being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work "puttering," and have to give it up, owing to inability to concentrate their nerve force.

Even men who smoke one cigar a day cannot be trusted with some of the most delicate work.

Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in them will produce—destruction.

I do not think that anybody can possibly bring up a favorable argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, worthless thing they would make of him.

HELL is the harvest of iniquity; every sinner reaps what he has sown; heaven is the harvest of holiness; every saint reaps what Christ has sown for him, and what, under Divine teaching, he has been sowing for himself.



## OUR YOUNGER FRIENDS.

## FORGET IT.

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
As soon as you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.

Remember each kindness done  
To you, whatever its measure;  
Remember praise by others won,  
And pass it on with pleasure;  
Remember every promise made.  
And keep it to the letter;  
Remember those who lend you aid,  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember heaven's above you,  
And you will find, through age and youth,  
True joys, and hearts to love you.

PRISCILLA LEONARD, in *Youth's Companion*.

**TOO SMALL TO DIVIDE.**—The bright-faced little lad who had applied for the position of office boy stood anxiously waiting while the proprietor pondered. The latter surveyed the young applicant with a gaze half humorous, half doubtful; he had had much experience, and was not very hopeful of really valuable service.

"I wonder whether you expect to engage as a whole boy or half a boy—half a boy, 'most likely," he said, musingly. The gray eyes in the freckled face flashed inquiringly wide, and he explained. "Oh, I don't mean to question your having the requisite number of arms and legs; your body is all right; it is your mind I am talking about—your thoughts, wits, memory. I suppose you have a host of schemes and employments of your own that will be a great deal more important than anything here. You are interested in ball games and"—

"Oh!" the boy suddenly comprehended, and drew himself up like one on duty. "Yes, I like ball first-rate; but when I'm here I'll be all here, and when I'm through here I'll be all there. I'll play for all I'm worth both places, but I ain't big enough to divide."

He gained his place, and he is true to his word, but his opinion of himself is one that other boys should adopt for themselves. Few of us are big enough to divide in the sense of giving only half our mind to the duty on hand. It takes a whole boy to do the work God wants him to do. And what applies to boys applies equally well to girls. If this story is not quite easy enough for our younger readers, the editor feels sure that either papa or mamma will make it very plain to you.—*Exchange*.

**PASS IT ON.**—When Mark Guy Pearce was a boy he was at school in Germany, though his home was in Cornwall. In those days it was necessary to take train to Bristol, and to travel thence by boat. When he had paid his passage-money on the boat, all his money was gone. However, he thought he needed no more, and ate his meals and enjoyed the breezes with a light heart. But when the

voyage was nearly ended the steward presented a bill for some extra food. "I haven't any money," replied the boy. "You should not have ordered the things," answered the steward. "What is your name?" "Mark Guy Pearce." The steward shut his pocket-book with a snap. "Why I know your father. When I was a boy and my mother a widow, your father gave me five shillings. All he made me promise was that if I found someone in distress I would pass it on." The steward put Mark into a boat, paid the bill, and gave the boy five shillings for himself. When Mark Guy Pearce grew up, he stood one day by a ticket office, and saw a boy crying. "What's the matter my lad?" said he, kindly. "I've not enough money for my fare, and my friends are expecting me!" sobbed the boy. "Here's the money," said the minister. "Now come in with me, and I will tell you a story." He told the boy what has just been told. "I'm passing on what was given to me. What will you do?" "I'll pass it on," said the boy. This motto may mean more than passing on material gifts.—*Olive Leaf*.

**OWEN—A TRUE STORY.**—It was a day of delight for little Owen White, for was he not going with his Aunt Mary to grandma's? Even parting with his dear mamma could only for a few moments cloud his gleeful spirits. When he reached the large country house overlooking the broad, low grounds of James River, Virginia, he found truly numberless pleasures awaiting him, and his grandma was as glad to see him as he was to see her.

A special joy to Owen was riding behind grandma's old gray, sitting beside good-natured Dick, the colored man-of-all-work. Sometimes, too, Dick would let him take the reins and make believe the big horse was managed by his small hands. Then Owen felt as grand as if he were a General Washington.

Owen was so good and polite that everybody, from grandma down, petted him. M—Bryant, who had charge of grandma's plantation, soon became a fast friend. One morning, M—Bryant invited him to see a new cornhouse built up, and get blocks to make himself a playhouse. The obedient Owen forthwith ran in to his grandma and begged to be allowed to go with M—Bryant. Grandma considered a moment, for she suspected the workmen might slip some words not good for her sweet little grandson to hear.

"Please, dear grandma, let me go," he pleaded. "M—Bryant says he'll take care of me."

"Yes, I know," she answered hesitatingly, "M—Bryant is very kind, and I can trust you"—. Then she added, after a glance into the eager face, "You may go if you promise to come right back if you hear any of the men say bad words."

"I promise," said Owen, firmly, and away he sped, glad of heart, with M—Bryant.

This same blue-eyed, small boy, Owen, did what is so blessed to do, whether we be little or big—he loved God and his fellow-man. A heart full of love won him a welcome wherever he went, and he never meddled with people's things. The carpen-

ters, as they went and came among the timbers and plans, noticed him pleasantly, and he was very happy watching them work. Presently, however, one of them let a plank fall on his foot and swore. Owen jumped up from where he was sitting and started home.

"What's the matter?" asked M—Bryant. "I have got to go home right straight," answered Owen, with decision.

"Oh, no," called out the men, "we like to have you here, little man."

"Don't you think it is very nice to see the house going up?" asked the man, coaxingly, who had uttered the oath.

"I think it is very nice, but I promised grandma to go back if I heard bad words, and I must go."

"Well, well," smiled the man, rather shame-facely, "that was one bad word, but you stay, and all of us will promise not to say another bad word while you are here."

"So we will!" called the workmen.

Owen stayed, and there were no more bad words. The man respected the child who kept his promise and turned his back on sin. When M—Bryant laughingly told his grandma of the good influence he was having on the workmen, she felt free to let him go every day to look on while the carpenters built. It was a dear delight to him, and then he often played at building with the blocks and strips of plank given him, and it gave him joy to have the carpenters pat him on his head and tell him that he beat them at their own work. He was a special favorite with each of them, for he carried about with him the most powerful of charms—a loving heart.—*BETTIE HORNSLEY, in The Christian Work.*

## Horticulture for Women.

[While THE FRIEND is in no sense an advertising medium, the following article, by the Friend whose name is attached, treats of a subject so new, to some at least, and of such general interest, that it seems entitled to a place in our columns.]

A school of Horticulture for Women is a movement which we can all welcome. The tendency to crowd into our cities, already congested, needs a stimulus in the opposite direction, and the depression in agricultural pursuits calls women to the rescue. We must for the public welfare and for our own, realize that money can be made in the open air and under healthful conditions. Many girls from farms go to town and become clerks or typewriters, when their right place is with their parents at the old homestead. They fail to see the possibilities there. An enthusiasm may be begotten, when they can mingle and learn the best methods of developing their own broad acres. We find another class among women who, worn out with city life, realize that nature is their friend and that she invites them to her healing activities.

From these sources we expect to gather many recruits and already names are on the list for this year's course of study. The growing of vegetables and flowers, care of lawns and shrubbery, planting and care of orchards and small fruits, botany, agricultural chemistry, marketing of produce, greenhouse construction, bee-keeping and

poultry-raising are the principal studies; a choice among these is to be taken.

The applicants must be at least eighteen years old and have a high school education, providing also certificates as to health and character. The full course covers two years, but holidays will be given when the seasons permit. Spring and summer will be the busiest time. Examinations and other tests, when satisfactory, will result in certificates for proficiency. One branch of work may be a normal course for teachers in public school gardens, as these plots for children are on the increase, bringing the little ones in actual touch with the soil. Wherever the pupils go out from the School of Horticulture, they will be equipped for practical work, able also to direct and "to earn a dignified living."

This idea is not chimerical. In England there are two excellent institutions of this sort for women, highly successful for years; and similar ones are on the continent.

Ambler, Pennsylvania, is the location of this school of Horticulture for Women, on a farm of seventy acres, including a good orchard and buildings. For further information, apply to Jane B. Haines, Cheltenham, Pennsylvania.

Women there are to-day needful of work, possessing an aptitude for out-door occupation, who need only a proper training to become skilled. Positions as teachers, lecturers, gardeners, fruit-growers, bee and poultry keepers are open to-day, and the right people are not at hand to fill them.

On all sides, minds are turned to out-door life and pursuits; books and periodicals in this direction pour daily from the press.

Even "Vacant Lot" cultivation in the great cities proves that the earth repays our labor in no stinted measure.

H. P. MORRIS.

**GOD REIGNS AND RULES.**—I have lived for a long time (eighty-one years), and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of man. And if a sparrow can not fall to the ground without his notice, it is probable that an empire can rise without his aid? We have been assured in the sacred writings, that "Except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without his concurring aid, we shall proceed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests; our prospects will be confounded; and we ourselves shall become a reproach and a by-word to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war or conquest. I therefore beg leave to move that henceforth prayers, imploring the assistance of heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business.—BEN FRANKLIN, in *Convention*, 1789.

The door-bell is a very useful convenience, but if it rang all the time its usefulness would cease.

### THE BLIND BIRD'S NEST.

"The nest of the blind bird is built by God."—*Old Proverb.*

And didst thou ever find the blind bird's nest,  
Searching for wonders with the feathered kind?  
'Tis built by God, beneath the mountain crest,  
Secure abode for those Divinely blind.

Doth He not hold our eyes, and turn away  
The stream of vision to a calmer rest?  
And keep us ever that we may not stray,  
And ever fold us 'neath His ample breast?

How oft we wander far, both east and west,  
Harried and worried by a vain world's din,  
While up the giddy steep the blind bird's nest  
Is guarded well by watchful cherubim.

Let me be blind to this world's gaudy day,  
And seek an inward calm, and sweetly rest,  
Assured that He will keep me all the way,  
By the same hand that built the blind bird's nest,  
H. T. MILLER.

GUILT upon the conscience will make a feather bed hard; but peace of mind will make a straw bed soft and easy.

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK (Sixth Month 6th to 11th, 1910):  
Kennett, at Kennett Square, Pa., Third-day, Sixth Month 7th, at 10 A. M.  
Chesterfield, at Crosswicks, N. J., Third-day, Sixth Month 7th, at 10 A. M.  
Chester, N. J., at Moorestown, N. J., Third-day, Sixth Month 7th, at 9:30 A. M.  
Bradford, at Marshallton, Pa., Fourth-day, Sixth Month 8th, at 10 A. M.  
New Garden, at 10 A. M.  
New Garden, at 10 A. M.  
New Garden, at 10 A. M.  
Upper Springfield, at Mansfield, N. J., Fourth-day, Sixth Month 8th, at 10 A. M.  
Haddonfield, N. J., Fourth-day, Sixth Month 8th, at 10 A. M.  
Wilmington, Del., Fifth-day, Sixth Month 9th, at 10 A. M.  
Uchlan, at Downingtown, Pa., Fifth-day, Sixth Month 9th, at 10 A. M.  
London Grove, Pa., Fifth-day, Sixth Month 9th, at 10 A. M.  
Burlington, N. J., Fifth-day, Sixth Month 9th, at 10 A. M.  
Falls, at Fallsington, Pa., Fifth-day, Sixth Month 9th, at 10 A. M.  
Evesham, at Mount Laurel, N. J., Fifth-day, Sixth Month 9th, at 10 A. M.  
Upper Evesham, at Medford, N. J., Seventh-day, Sixth Month 11th, at 10 A. M.

A LATE FRIEND'S paper says: Alice C. Wood will receive her B. D. degree at Hartford Theological Seminary this week. Her thesis is "An Outline of a Suggested Hymnal for the Friends' Church." As far as is known, she is the first married woman belonging to Friends to receive a B. D. [Bachelor of Divinity].

An interesting wedding took place at Hampstead Meeting-house on [Third Month] 31st. Neither of the contracting parties was a member of the Society of Friends or in the habit of attending our meetings, but, in respect to the wording of the marriage service of the Church of England, and desiring a simple ceremony, they asked that they might be married according to Friends' usages. The Meeting-house was well filled, those present, with the exception of about twenty members of our Society, having had little or no previous experience of a Friends' Meeting. A brief explanatory statement was made at the opening, stating that we are informed that the meeting was truly in the life, both the vocal communications and the silence being much appreciated.—*The British Friend.*

### Correspondence.

A LETTER has been received from Amy James, wife of Wm. Carson James of Green Forest, Arkansas, enclosing a circular of Eureka Springs, a nearby health resort. She writes: "I have often wished Friends in

the east and north, who find it necessary or desirable to seek a milder climate, knew of this country; and that a few families would come here and form a little meeting. We have proved the climate to be very pleasant compared with other places where we have lived, and land is cheap. We are only two miles from town. We came here partly for our health and to get a cheap home in a fruit country. If we could only have some of our Friends and a meeting we would be pretty well satisfied; but we are so lonely at times that, unless some others come before long, we will have to go where there are Friends."

**WORLD-PETITION TO PREVENT WAR BETWEEN NATIONS.**—Among the communications received by our late Editor, just before his decease, is the following petition, which probably many Friends have already signed. Anyone desiring to collect signatures can paste this, or copy it on a sheet of paper suitably ruled.

*To the Governments Represented at the Third Hague Conference.*

We, the undersigned, citizens of the different nations, believing that the adjustment of all international interests by conventions and treaties containing arbitral clause, will lead to the abolition of war, minimize the necessity of armaments, and effect their gradual reduction, hereby voice our gratitude for the official steps already taken toward this end, and, desiring to support further concerted action, respectfully petition that at the Third Hattings Conference a convention be agreed upon, by which the nations shall mutually pledge themselves, guaranteeing each other's integrity and just development, to refer to arbitration all differences not settled by diplomatic negotiations.

*Information to Signers.*

Every man and woman of age is eligible to sign this world-petition.

Young men and women not yet of age can serve the great cause by collecting signatures.

It was suggested at the Second Hague Conference that the Third Hague Conference should convene not later than 1915, but it is desirable that the petition-blanks shall be filled and returned, at your earliest convenience, to

ANNA B. ECKSTEIN,  
29 Beacon Street,  
Boston, Mass., U. S. A.

### Westtown Notes.

DR. EDWARD G. RHODES occupied the evening "Reading" collection last First-day with a talk on present applications of Friends' testimony on plainness and simplicity, which was clear and interesting.

ARTHUR R. PENNELL attended the Fifth-day morning meeting for worship last week and was exercised in the ministry therein.

The annual "Picnic" for the boys and "Privilege Day" for the girls took place last Seventh-day. The boys, as usual, walked to the Brandywine, stopping at Birmingham Meeting-house to take a "ten o'clock piece" and to listen to an account of the Battle of the Brandywine. At the picnic grounds at Birmingham Bridge canoeing, swimming and races of various kinds formed the main part of the day's enjoyments. There were eleven Westtown built canoes afloat, which furnished ample accommodations for all the boys and teachers, and all of which reflect great credit on the shop work at the School. The camp supper was given at the "Witch House," and the boys arrived home about eight o'clock in good condition.

The girls followed their usual program of dividing into small groups in the morning, and having cosy little camp fire parties at which fudge-making figured prominently. Baseball on the boys' diamond was the main event of the afternoon, though tennis and swimming also claimed their share of enthusiasts, and supper in Maple Grove was enjoyed by all. The perfect weather of the day was a source of much satisfaction.

The gateway and approaches at the west entrance of the Campus, the building of which has been made possible through the liberality of an interested friend of the School, is progressing; the foundations for the former are laid and a substantial wall about one hundred and twenty feet long and four feet high, including coping, leading to station, is nearly finished.

The wall of the north approach, three feet high, will be about five hundred and fifty feet long; this portion of the work is now under way. The dressed stones for the gateway proper are to come from the quarries of the Penna. Marble and Granite Co., near West Grove.

## Gathered Notes.

The twenty-sixth Annual Report of the Abstinents' and General Insurance Co., Ltd. (signed by Walter Priestman, Chairman), shows that during the twenty-five years of its working (1884-1909) the number of deaths "expected" in the Abstinents' Division was 1,318, while the number of actual deaths was only 575, a ratio of 43.6 per cent. In the General Division the ratio was 53.8 per cent. This means, we take it, that had the Abstinents all been Moderate Drinkers, the number of deaths would probably have been 667 per cent. of 1,318—that is, 799. So that total abstinence meant the saving of one hundred and thirty-four lives that would otherwise have been sacrificed; in other words, out of every one hundred persons who would have died, nineteen were saved by total abstinence. It would probably be unsafe to extend such figures as a qualification to the general population; but they give considerable food for thought.—*The British Friend*.

The comfortable idea that slavery is almost extinct in our modern world will receive a rude shock in the mind of anyone who looks through the Fourth Month issue of the *Anti-Slavery Reporter and Aborigine's Friend* (51, Denison House, Vauxhall Bridge Road, S. W. (London)), and notes that slavery in some form is in full swing not only in Portuguese West Africa and Congo, but in certain parts of Peru and Mexico; that slave-trading is still carried on in Morocco and the Sudan; that forced labor is found even in Uganda; and that the system of convict leasing, which involves many of the evils of slavery, still persists in Texas and others of the Southern States of America.—*The British Friend*.

"A CHIEF distinction of the Quaker branch of the Church (of Christ) is to give place to the meditative side of our nature, and to the doctrine of the Inner Light, and by its disuse of the forms of worship; and nobly is it fulfilling its placid vocation."

"And not only has God assigned to each sect of the one true Church its distinctive mission; He also in the very settlement of our country (America) opened up for various sects special homes; for examples, He made the United States only a Portuguese West Africa and Pennsylvania to the Quakers," etc.

G. DANA BOARDMAN.

NON-SMOKERS' RIGHTS.—In a current magazine is a most excellent article entitled "The Rights of the Non-smoker," by Twyman O. Abbott, which it would be well for all who smoke in public to read. It might open their eyes to some things they had never given any serious thought to before, and perhaps enable them to see that the non-smoker really has some rights and is entitled to more consideration than is given by the public smoker, especially to ladies. If, as the writer says: "A large proportion of those who smoke are gentlemen in the truest sense and would not intentionally inconvenience or annoy any person in any manner," then certainly the denial of the rights of the non-smoker "should enable the public smoker to realize that he has been persistently annoying and inconveniencing a large part of the community—and as the true gentleman is not a selfish person, he will resolve to do so no more. How delightful it would be to some of us, when off this summer on our vacation, to be able to sit on the motor boat, and enjoy breathing the fresh air for which we have longed, instead of the disagreeable and injurious tobacco smoke we have been forced to breathe in past summers."

In addition the writer says: "Indiscriminate public smoking needs to be ousted by its legitimate successor. There is no vice which is so persistently annoying to a large part of the community. That it can be regulated and its evils removed without any interference to the smoker's real rights is beyond question. Where he persists in disregarding the welfare of the community and the rights of the non-smoker, he should be restrained by public sentiment, backed by municipal laws."—ANNE EMLEN BROWN, in *Public Ledger*, Phila.

"THEY SHALL NOT BE AFRAID."—Charles H. Spurgeon, of London, in his homily on the ninety-first Psalm, makes this interesting record: "In the year 1854, when I had scarcely been in London twelve months, the neighborhood in which I labored was visited by Asiatic cholera, and my congregation suffered

from its inroads. Family after family summoned me to the bedside of the smitten, and almost every day I was called to visit the grave. I gave myself up with youthful ardor to the visitation of the sick, and was sent for from all corners of the district by persons of all ranks and religions. I became weary in body and all at heart. My friends were falling one by one, and I felt, or fancied, that I was sickening like those around me. A little more work and weeping would have laid me low among the rest; I felt that my burden was heavier than I could bear, and was ready to sink under it. As God would have it, I was returning mournfully from a funeral. The effect upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visitings of the dying with a calm and peaceful spirit; I felt no fear of evil, and suffered no harm. The Providence which moved the tradesman to kneel down before me in his window, I gratefully acknowledged, and in the remembrance of my marvelous power I adore the Lord my God."

We are not afraid of pestilence when there is no pestilence. We are not afraid of war when peace reigns. But are we not afraid of what men say or think of us? We are not afraid of some loss or adversity? Why should we be afraid of anything? The Lord our God, though we know not as what He can make our souls afraid?—*The Presbyterian*.

PRESIDENT FAUNCE, of Brown University, speaking recently of the religious education of children, thus states the problem for us: "In the medieval age, both education and religion were expressed through the one institution—the Church. The school and the Church were one, as Church and State were one. But in that differentiation of function, that development of separate organs for special tasks, which so markedly modern life, there has come about not only the momentous change which we crudely called the separation of Church and State, but another change hardly yet recognized but far more momentous—the separation of religion from education. The public schools, which were once the sole agencies by which we fell we sinned all, now teach nothing of Biblical history or of Christian truth, and the indispensable task of Christian education is falling between Church and State, to be undertaken by neither. The State has handed religion over to the Church, and the Church has handed religion over to the State. Who, then, is henceforth responsible for religious education? The State saith, 'It is not in me,' and the Church saith, 'It is not in me.' Hence we have in America millions of children growing up without any religious training whatever—a situation which would have seemed inconceivable to ancient Athens or medieval Florence, a situation such as no pagan nation ever tolerated, a situation to-day incomprehensible to Martin, or even to Garo or Constantinople, a situation more perilous than any other with which the Republic is now confronted."—*Episcopal Recorder*.

"THE ROCKS FOR THE CONIES."—The coney is a little creature which stands all by itself among the animals. Though it is about the size of a rabbit and very much like a rabbit in many of its ways, yet naturalists have classed it mid-way between the hippopotamus and the rhinoceros. Its mother is a very former, and its little toes are each furnished with tiny hooves shaped like those of that river monster. It has a reddish-brown coat, and a round head with short round ears.

Solomon tells us: "The conies are but a feeble folk, yet they make their houses in the rocks." Here is a beautiful and a true saying for us. We are not afraid of our great enemy Satan, but we shall be safe if we hide in the great Rock of Ages cleft for us, Christ Jesus our Saviour. The conies cannot make burrows like rabbits, but they hide in the holes of the rocks, and there they make a nest of grass and fur for their young. Christians are but a feeble folk compared to the people of the world. "Not many are called, but many are chosen." We do not very often find earnest followers of the Lord Jesus among earth's great ones. But we have "a strong habitation" in our Rock. The wise man tells us also that the conies, though

feeble, "are exceeding wise." They never come out of their houses to feed, or to have a game of play, without placing a sentinel on the lookout. On the approach of danger he gives a shrill scream, and all the little conies instantly run off to hide in the rocks. Just so the Christian in his daily life needs always to have a listening ear for the Holy Spirit, speaking to warn him of soul-danger, and he may learn a lesson from the conies in obeying the Voice quickly. Little children can hear the Voice of the Holy Spirit speaking in their hearts and leading them to do what is right.—A. M. H., in *Friends' Witness*.

THE WEEKLY REST IN RAILROAD CIRCLES.—Over four years ago the Chicago & Northwestern Railway Company decided to carry no more First-day excursions, to run only such freight trains as were necessary to carry live stock and certain perishable goods, and to stop all work in freight yards and sheds for twelve hours every First-day.

There was great opposition to this action. A boycott was threatened by brewers and other shippers, while the adverse criticisms were abundant and scathing.

The last annual report of this railway gives striking endorsement to the success of this policy of reduction of First-day business. We are informed that the financial profits of the roads have increased one hundred per cent. during these four years; also, that last year not one life was lost on the whole line covering several thousand miles, with its many fast express, mail and freight trains; and there are practically no complaints from shippers and receivers of freight as to delays for cars or delivery of goods. Surely such desirable results will commend the adoption of this policy by every railroad company.

Similar results are reported to have followed the adoption of similar methods of railway work in Switzerland.—*Late paper*.

For each and all the silence and stillness are needed. It is not that the worshippers wait for something to happen, for the service to begin. That would be like the hush before a storm, when no leaf or twig dares to stir. That is not the waiting in a Friends' meeting. Think rather of the high noon of summer, or of the stillness of a snow-covered country, how the heat or lightness everywhere gives an intense sense of overflowing and abounding life, making a quietness of rapture rather than of fear. Such, only of a deeper and far more intimate kind, is the atmosphere of waiting souls. It may be that words will spring out of those souls, it may be that a vocal prayer or praise shall go forth at the bidding of Him whose presence makes worship a communion, but whether there be speech or silence matters not. Gradually, as mind, soul, and even body grow still, sinking deeper and deeper into the life of God, the pettinesses, the tangles, the failures of the outer life begin to be seen in their true proportions, and the sense of the Divine inflating, uplifting, redeeming Love becomes real and illuminating. Things are seen and known that are hidden to the ordinary faculties. This state is not merely one of quiescence; the soul is alive, active, vigorous, yet so still that it hardly knows how intense is its own vital action.—*From JOAN MARY FRY'S Swarthmore Lecture, in The Friend, London*.

The Peace Society of the City of New York has issued "an illustrated circular, printed in two colors, and giving a contrasted estimate of the national expenditures for War purposes and for Peace purposes," and these contrasts present a very interesting and instructive study. For instance, the national income for 1899 was \$1,000,000,000, or more than two-thirds, was spent for military purposes, and only one-third—\$310,000,000—left for all other national expenses. This military expenditure means a burden of about sixty dollars to every family in the United States.—*The Messenger of Peace*.

## SUMMARY OF EVENTS.

UNITED STATES.—The Secretary of State and the British Ambassador, James Bryce, have lately made a treaty which, when approved by the United States Senate and the British government, is designed to settle the question of the boundary between this country around the eastern part of Maine and Canada. The boundary line runs from a point in Passamaquoddy Bay between Trent Island and Friar Head, and extends through the bay to the middle of Grand Manan Channel. The boundary has been in dispute more than a hundred years.

The bill providing for the establishment of a bureau of mines in connection with the Federal government has passed both the House and the Senate and is signed by the President. This is expected to mark an important epoch in mining. By employing experts on the new bureau, it is anticipated, will be able to solve many of the problems of the mining business, and especial attention will most likely be paid to the prevention of explosions.

A court has lately been established in New York exclusively for the settlement of disputes between husbands and wives.

The Secretary of the Board of Health, has issued a warning against the popular thought that measles is a disease of little moment. He declared that even a slight attack of measles, if not properly treated, may so weaken the physical system as to lead to serious complications, including pneumonia, bronchitis and tuberculosis. "No matter," he said, "how light a case of measles a child may have it should be the first duty of the parents to call for their physician. Neglect in this regard is possibly the greatest cause of the spread of this disease. While the mortality from measles is low, the deaths from other diseases following upon that ailment are very many, and in many instances could be obviated were measles given greater care and more serious consideration."

Skim milk is strongly recommended by the experts of the Department of Agriculture. They say that the view commonly held by housewives, that only whole milk is fit to use, is an error, and often a wasteful one. For growing children, who need large quantities of both fuel and muscle-making food, two quarts of skim milk will supply more than is furnished by one quart of whole milk. It is a useful and economical food and highly available for cooking purposes. It is stated that two and a half quarts of skim milk will furnish nearly the same amount of protein, and have the same fuel value, as a pound of lean beef (such as round steak), and will cost only a fraction of the price.

Appropriations of more than seven hundred thousand dollars have lately been made by the General Education Board for the promotion of work of various kinds for agricultural work in the South. In addition to these sums one hundred and thirteen thousand dollars were appropriated for demonstration work in agriculture in the South under the supervision of Dr. Seaman A. Knapp, of the United States Department of Agriculture. This is designed to supplement the work of the department, especially in areas outside the territory affected by the boll weevil, to which the department does not extend this work.

The Massachusetts legislature has passed a law requiring the teaching of thrift in the public schools—the advantages of saving and how to save; of investments and how to invest.

A gasoline motor car has recently been built for the Buffalo, Rochester and Pittsburgh Railway, made of steel, capable of seating eighty-four persons, and driven by a gas engine of two hundred horse-power. If satisfactory, it is expected that other cars of a similar character may be ordered for use on this railroad.

The declaration by Senator Dewey in the Senate that President McKinley was forced by the people into the war with Spain has been corroborated by James Boyle, who, when McKinley was Governor of Ohio, was his personal secretary. Boyle said: "The President said to me that the war with Spain was wholly unnecessary; that it would not have occurred but for some hotheads, high in influence in Congress and the yellow press. He told me that negotiations were well advanced for a settlement of the Cuban matter with all that Cuba could ask, and would have been brought to a successful conclusion, no doubt, had the clamor for war not been without a little while longer." Boyle asked him what the negotiations contemplated, and he replied, without going into details, that they would have given Cuba at least the full degree of home rule. He added that the knowledge that the war could have been prevented and that he had not succeeded in avoiding the clash of arms was the greatest sorrow of his life."

Foreign.—Municipal suffrage has been granted to women in Norway. Since 1907 women in Norway have been allowed to vote under the same conditions as men, only when they paid an income tax on an annual income of one hundred dollars in the towns and seventy-five dollars in the country districts. By the recent change both sexes will have equal rights in regard to the national and the municipal franchise.

Ex-President Roosevelt has received much attention from prominent persons in London.

Steps have been taken to form a new government under the name of "United South Africa." It is composed of the British colonies of Cape of Good Hope, Natal, Transvaal and the Orange River State. These four colonies have become provinces of the union, on a federal plan somewhat resembling that of our own country. Each province sends representatives to the union parliament, corresponding to our Congress. Each has also its own provincial assembly, corresponding to our State legislatures. The new country has two capitals, one for the parliament, sits, at Pretoria. The latter will be the headquarters of the executive power.

A despatch of the 26th ult. from St. Petersburg says: "The exodus of Jewish families from Kiev has begun. The total departures from that city up to last night were three hundred proscribed families belonging exclusively to the poorest classes. The expulsion is attended with suffering and sorrow. The exodus is compulsory and in fulfillment of the order of the Russian Government that all Jews who cannot establish a legal claim to residence outside the pale return forthwith to the confines defined in the original Jewish segregation law. The Ukraine was formed by the Polish provinces and the Crimea. The scenes in the streets of Kiev are terrible. The streets are covered with uncountable paupers, lacking all means of sustenance. For the moment the Jewish families possessing some means were undisturbed. The Russian Government has promulgated the decree that the Jews of Kiev must be evicted before Sixth Month 14th, as part of a general process of expulsion from the central provinces which are to be transferred to the border provinces. The Jews are to be transplanted, their life-long associations disrupted, and law-abiding and industrious citizens to whom their respective communities owe much of their prosperity are to be sent forth to the Polish provinces and the Ukraine." The General Assembly of the Presbyterian Church in this country has lately issued a protest against this action, and the following is the substance of it, and in the name of Him who pitied the persecuted, the General Assembly of the Presbyterian Church of the United States of America lifts its voice in protest against the wrongs inflicted upon the Jewish people of Russia, which are an offence to the conscience of Christendom. Especially does it protest against the recent expulsion of the exiles of the Jews from Kiev. At the same time the Assembly desires to express its Christian sympathy with the cruel suffering of the race from which, according to the flesh, Christ came."

It is stated that a new "wireless" device, for locating ships in a fog, has been tried on the French steamship *La Provence*, from Havre to New York, and the captain thinks it a perfect success. In a thick fog he was able to determine the direction of the vessel, which is an Italian invention. There is a dial with all the points of the compass marked, and connected with the wireless plant. The operator turns the indicator until the sound that comes by wireless is strongest, and there is an automatic device for registering the direction from which the loudest sound comes. It is thought that this invention will prevent many collisions in years to come.

A despatch of the 25th ult. from Christiania, Norway, says: "The extraordinary heat during the spring months has melted the snow in the mountains in the interior, causing a flooding of the lakes and rivers far beyond the record established in 1860. The situation is becoming especially serious in the district of the bay near Skedsmo, where the streets are submerged to the first floor of buildings. Floating timber endangers the bridges over many rivers. The question of State assistance has been submitted to the Storting."

An edict lately promulgated establishes national decimal coinage throughout China. The new currency is to consist of the following denominations: ten-cent, fifty-cent, ten-cent, twenty-five-cent, and ten-cent, minted in silver; five-cent, minted in nickel, and cents, minted in copper.

Dr. Robert Koch died on the 27th ult., at Baden-Baden, in Germany. His researches upon the development, etc., of disease-bearing germs have resulted in a great extension of medical knowledge. He is said of his work, "The researches which he has made in the discovery and use of tuberculin—popularly known as "Koch's lymph"—that his fame became world-wide. This tuberculin, which he prepared in 1890, he himself claimed to be useful only in pulmonary tuberculosis, confining its use to the comparatively early stages of that disease. Koch's invention and denomination with regard to the cholera bacillus has been the foundation of investigations carried on in Egypt, in India and in other Asiatic countries, and have made possible a

much more definite knowledge of epidemic cholera conditions and methods of preventing the spread of that disease. In 1908 he completed a year and a half case study of "the sleeping sickness" in an island in South Africa. For this strange malady he discovered a palliative, if not a cure.

#### NOTICES.

The first First-day in the Sixth Month (5th instant) being the usual time for the annual gathering of old attenders and interested friends at Middletown Meeting, arrangements have been made to meet the train leaving Broad Street Station 9.02 A. M. at Glen Ridge Station.

NOTICE.—A Friend would like a position for the summer, as companion, or as nurse to an invalid. I place outside of the city, preferred.

Address "T," care of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The School year 1910-11, begins on Third-day, Ninth Month 13th, 1910. Friends who desire to have places reserved for children not now at the School, should apply at an early date to  
WM. F. WICKERSHAM, Principal,  
Westtown, Pa.

NOTICE.—By the action of Falls Monthly Meeting held Fifth Month 5th, 1910, the Meeting for Worship held at Langhorne, Pa., was suspended until further action by the Monthly Meeting; but the overseers are authorized to have meetings held there when in the judgment it may seem best to do so.

WESTTOWN BOARDING SCHOOL.—The stage will meet trains leaving Broad Street Station, Philadelphia, a 6.33 and 8.26 A. M.; 2.50 and 4.32 P. M. Other train will be met when required. Stage fare, fifteen cents after 7 P. M., twenty-five cents each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114A. WM. B. HARVEY, Sup't.

FRIENDS' LIBRARY, 142 NORTH SIXTEENTH STREET PHILADELPHIA. The following books have recently been added to the Library:

Forsthye—Quaker Biographies (Vol. 3).  
Holland—Historic Biographies.  
Phillips—Remarks on the New Chemistry.  
Whiston—The Black Bear.  
Wright—Joel, a Boy of Galilee.  
Elson—Comets, Their Origin, Nature and History.  
Jewett—The Body and Its Defenses.  
Leupp—The Indian and His Problem.  
Robinson—Twentieth Century America.  
Johnson—Practical Law.  
Held—By Desert Ways to Bagdad.  
Headland—Court Life in China.  
Gilchrist—Life of Mary Lyon.  
S. E. WILLIAMS, Librarian.

DIED.—At her residence, near Springville, Linn Co., Iowa, on the seventh-day of Eleventh Month, 1909 MARY ANNA PENROSE, wife of Clarkson T. Penrose aged seventy-eight years, ten months and seventeen days; a member of West Branch Monthly Meeting of Friends (Conservative), Iowa. She was a regular attendant until within the past three or four years, when she was generally unable to go to meeting on account of failing health.

At her home in Moorestown, New Jersey, on Second Month 25th, 1910, EUGENETTE G. BEZIE, aged eighty-two years; a member of Chester Monthly Meeting of Friends, New Jersey. "Blessed are the pure in heart for they shall see God."

—, in Philadelphia, on Third Month 14th, 1910, MARGARETTA W. SATTERTHWAITE, of Moorestown, New Jersey, aged fifty-five years; a daughter of the late George Satterthwaite of Philadelphia, Pa. She was a member of Burlington Monthly Meeting of Friends, New Jersey. Although the summons came as it were in the night, we have the comforting thought that her lamp was found trimmed and burning.

—, at his home near Poplar Ridge, N. Y., on the sixth of Third month, 1910, WILLIAM W. HAWES, aged seventy-six years, ten months and seven days. He was a member of Scipio Monthly Meeting of Friends (Smaller Body). An affliction, from which he suffered the greater part of his life, lessened his mental capacity, but this and a long period of decline were borne with patience and resignation. We believe, through the merit of a crucified and risen SAVIOUR, his end was peace.

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No. 422 Walnut Street, Phila.

# THE FRIEND.

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## Why Not?

Probably few thoughtful Friends would deny that true worship not only may be, but often is, performed in the most elaborate and ornate ritualistic ceremonies, and in the humanly prescribed and arranged services of those churches whose public worship is not ritualistic. But the worship is not in the ritual, however full and expressive it may be; nor in any of the attendant display of robes, crucifixes or candles, however impressive any of these may be; neither is it in any of those exercises which have been arranged by man. Whatever worship is known there, is in that adoration which is offered to the God of all spirits by hearts which He has prepared and moved upon by his Holy Spirit.

But, if we admit that acceptable worship may be offered in these ritualistic ceremonies or pre-arranged services, why may not we unite with others in these forms of worship?

In answering this question several things need to be recalled.

Divine worship is a spiritual act—an individual exercise—and hence it need not be expressed in a public form. "God is a spirit: and they that worship Him must worship in spirit and truth." Yet an inspired writer exhorts: "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another." Our Lord reproved those who by public acts of devotion, engaged in for self-aggrandizement, sought to be seen and heard by men; but the almsgiving and praying condemned by Him were individual acts publicly performed for purposes of display. Their condemnation did

not embrace what we know as public, congregational worship. This has the double purpose of being an open recognition of God and our obligations to Him, and of mutually encouraging and strengthening the worshippers.

In a congregation assembled for worship there must of necessity be a great variety of spiritual states and conditions. While some are penitential, others are triumphant; some may have a spirit of prayer—of deep exercise and travail of soul, while others may be filled with the spirit of thanksgiving. No form of words could at the same time appeal to so great a variety of states, or express the various feelings and emotions of such a company. But each in silence may breathe his confession, or prayer, or praise, and a united worship be known, and no confusion be experienced. To those thus engaged, any words, even the precious words of Scripture, might be an interruption of worship, diverting the mind from that spiritual exercise into which it had been drawn by the Holy Spirit.

In the New Testament, at least three kinds of vocal expression are recognized as a part of public or congregational worship—prayer or supplication, giving of thanks, often coupled with prayer, and prophesying. No order or form for such expression is there prescribed; but it is clearly directed that they who exercise such gifts are to do so under Divine direction—the direction, through his Spirit, of Him who is the Head of the body, his church. "Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." Any one speaking as the Divine oracles, whether in prayer, thanksgiving or prophecy, would not interrupt the spiritual worship, but would rather promote it and give it expression, being in harmony with it.

While many are spiritual worshippers with the pre-arranged services or ritual, they worship notwithstanding those external things, and not because of them. We may not join them in those performances called

Divine worship, because we know that in themselves they are not that; and for us they would hinder rather than produce or promote true worship; they would not express but might hinder us from expressing it.

Purposely placing ourselves for the purpose of worship where we know there will be those things which will hinder if not thwart the object in view, is entirely different from having those things thrust upon us unsusht. In the history of our Society numerous instances are recorded of rude interruptions of Friends' meetings for worship—officers and soldiers roughly "pulling down" and "dragging out" the prominent persons in the meeting or those who were preaching. Such a proceeding would have broken up a meeting of those whose worship consisted of a stated service or a ritual, but a meeting of spiritual worshippers could continue after the ministers or other prominent members had been forcibly removed.

"God is not the author of confusion, but of peace, as in all churches of the saints;" and while "ye may all prophesy one by one," yet "the spirits of the prophets are subject to the prophets." Where this liberty to "prophesy one by one under the direction of the spirit of prophecy is recognized, there will be need of that discrimination spoken of by the apostle: "Let the other judge" or "Let the others discern." (R. V.)

It would not be wise to deny or ignore the fact that the vocal service in our own meetings may be, and at times is, an interruption of worship rather than an expression of it. If any who use the liberty to prophesy do not have both a *revelation* and a *commission*, their vocal exercises will have the same relation to, and effect upon, true spiritual worship as those prescribed services and ritualistic performances at which we do not feel free to attend.

While we cannot recognize as worship that which is not such, we have need of care that we do not accept as true worship something of our own which is no more so, whether it be our silences or our vocal offerings. We need not be told that *silence* is not worship; but many of us have found that it is an excellent preparation for that spiritual exercise, and a doorway into the inner sanctuary where Divine communion is realized.

### Young Friends' Meetings.

Through the kindness of a young Friend in Germantown, Philadelphia, THE FRIEND has received a rather full, and what appears to be a stenographic report of a "Young Friends' Meeting for Divine Worship," held last month in the Coulter Street Meeting-house. With the exception of the supplications, the vocal exercises appear to be given in full.

Considerable appears to have been expressed; much of apparent, and some of doubtful value. The writer cannot judge of the spirit—the measure of *life* of the meeting, as he was not present. The holding of such a meeting has, however, recalled some "Young Friends' meetings" held about two hundred and thirty years ago in Bristol, England. Perhaps those Friends past forty years of age, as well as those who are younger, might find it profitable to read the following accounts of them:

After most of the people called Quakers at Bristol were in prison, the women who continued to keep up their religious meetings, were also seized and confined to that degree, that at length few or none but children, that stayed with the servants in the houses of their parents, were left free. . . . It is very remarkable that children under sixteen years of age now performed what their parents were hindered from: for these children kept up their religious meetings as much as was in their power. But though they were not strictly in the reach of the law, yet once, nineteen of these youths were taken and carried to the house of correction, where they were kept for some time. And though they were threatened with whipping if ever they returned to the meeting, yet they continued valiant without fainting, although they suffered exceedingly from the wicked rabble. But so that they were not actually despoiled of all reproach and insolence, remained steadfast, and thus showed, in spite of their enemies, that God would not suffer that the Quakers' meeting should be altogether suppressed, as it was intended. (Sewel's History, Vol. II, page 277.)

The sheriff came to their next meeting, and commanded the king's peace to be kept. The king's peace was present answered: "We do keep the king's peace, and we came here to keep our peace with the King of kings." Upon this he sent her and three more to Newgate. Several youths under sixteen years old, were put in the stocks, which was contrary to law. On the seventh of the month, termed July, the meeting consisted chiefly of children, who were dispersed. It was so remarkable to see the gravity and manly courage with which some of the boys conducted, keeping close to their religious meetings in the absence of their parents and undergoing on that account many abuses with patience. There were then about one hundred and sixty in jail. On the twenty-third, eight boys were put in the stocks two hours and a half. On the twenty-fourth in the afternoon, about fifty-five were at the meeting, when Helliar beat many of them in a cruel manner over their heads with a twisted whalebone stick; few of them escaping without some marks of his fury on their heads, necks or faces. On the third of the next month, after their former beating many of the children with a small ragged stick, they were again beaten. Others were beaten on the eleventh, and several sent to Bridewell. Helliar beat Joseph Kippin, a young lad, about the head till he was ready to swoon, and sent eleven boys and four girls to Bridewell, till a friend engaged for their appearance next day before the deputy minister, who engaged that the boys should be made to make them promise to come no more to meetings, but in that respect the children were removable. Wherefore they were again sent to prison. Helliar to terrify them, charging the keeper to provide a new cat-o'-nine-tails against next morning, and he urged the justices next day to have them corrected, but could not effect the cruel design. The boys and girls were mostly from ten to twelve years old. In this year there were confined in the two jails one hundred and thirty-six Friends, very much crowded, and some of them were

thrust into a dark dungeon, where they were obliged to burn a candle constantly.

The fearlessness and constancy of those men and women, in persisting in the discharge of what they considered to be their religious duty, leads us to believe that they were favored with the presence and support of their Lord and Saviour, giving them the knowledge of his will, and enabling them to endure hardship as good soldiers of Jesus Christ. The innocent boldness and fortitude of children and the young people, in following the example of their parents and older friends, by keeping up their meetings for the public worship of God in the face of cruel persecution, shows the sense they had of the importance of this religious duty, and the obligation they felt to perform it, whatever might be the consequences, even while debarred of the company of their fathers and mothers, who were locked up in filthy dungeons. It would be well for our young Friends to make themselves acquainted with the history of the rise of their Society, the doctrine, and testimonies which their forefathers held, and their firmness in maintaining them. Follow them as they followed Christ, and He will make you pillars in his church, and reward you with the white stone and the new name upon it.

(Incidents Concerning the Society of Friends, pages 162-164.)

### Hindered Prayer.

Prayer is a soul in conscious communication with God. It is not a clever speech to the Lord. It is not a pious performance to fill out a service. It is the recognition of a real need in communication with One who has promised to supply it. Such prayer not only recognizes the authority of God, but submits to it in glad spirit of full and final surrender. Not only what a man says, but what he is in his motives, his actions and his character, all enter into it. No prayer can be answered so long as a man holds back part of himself. The consecration must be complete and the surrender unreserved. This sort of prayer will be heard and answered and will bring into the heart of the believer the joy of salvation. There is not only in it the true estimate of man's unworthiness and helplessness, but a true conception of the holiness, justice and mercy of God.

Hindered prayers in the apostle's meaning refer to men who have been on actual-praying terms with God, but who have allowed certain contrary elements to interrupt or suspend their communications with the skies. That this is a far more serious situation than most men realize cannot be questioned. It means that God has withdrawn from the partnership and will remain so until man sets himself right before Him. The Psalmist learned by bitter experience, "If I regard iniquity in my heart, the Lord will not hear me." When an unconfessed, an unforgiven sin, stands between him and his God, he soon finds a fruitful land turned into a salt desert, for the wickedness of them that dwell therein. Interrupted communication always has a sin in some form as its producing cause. Prayer is not only without answer, but it is without joy and without blessing. To live an irregular, inconsistent life is not simply backsliding, it is cutting loose from God. It is to cut in two the connecting link between the soul and its God. A secret sin indulged; deception, dishonesty, untruthfulness practised; jealousy, envy, hatred indulged; any sin, whatever may be its form, encouraged, is to sever connections with the skies. Let no man deceive himself with the futile notion that sin in the heart will not destroy the value of his prayer.—*Selected.*

### THE TAPESTRY WEAVERS.

Let us take to our hearts a lesson—no lesson, or braver be—  
From the ways of the tapestry weavers on the other side of the sea.

Above their heads the pattern hangs, they study with care,  
The while their fingers deftly move, their eyes a-fastened there.

They tell this curious thing beside of the patterning and plodding weaver;  
He works on the long side evermore, but works on the right side ever.

It is only when the weaving stops, and the web is loosed and turned,  
That he sees his real handiwork; that his marvelous skill is learned.

Ah, the sight of its delicate beauty, how it pays him for all his cost!  
No rarer, daintier work than his was ever done by t' frost.

Then the Master bringeth him golden hire, and gives him praise as well,  
And how happy the heart of the weaver is no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,  
Wherein we are weaving ever, till the mystic web is done.

Weaving blindly, but weaving surely, each for himself his fate—  
We may not see how the right side looks, we can only weave and wait.

But, looking above for the pattern, no weaver hath need to fear,  
Only let him look clear into heaven, the Perfect Pattern is there.

If he keeps the face of the Saviour forever and always sight  
His toil shall be sweeter than honey, his weaving sure to be right.

And when the work is ended, and the web is turned as shown,  
He shall hear the voice of the Master, it shall say unto him, "well done!"

And the white-winged angels of heaven, to bear his thence, shall come down;  
And God shall give him gold for his hire—not coin but a glowing crown!

### On Calling Offensive Names.

Some nicknames have a local flavor, like Suckers in Illinois, Hawkeyes in Iowa, Hoosiers in Indiana, and their use is always received in good humor. Others, again like Quakers, Methodists, Puritans, given originally in derision, have been accepted good faith, and are historic designation. But when a nickname shows a spirit of contempt or prejudice, it becomes immoral and is open to the severest censure.

For example, why say nigger? It is longer than negro, and not so musical. If the negro is black it is not his choice. If he is ignorant and degraded, thank to our three centuries of bondage which have kept him so. Do not beat a cripple with his own crutch. Give the negro a chance. Old Thomas Fuller considered his God's image cut in ebony. He appreciated school and property, and has done well since the war. According to Thomas Jefferson, he is entitled, as well as we, to life, liberty and the pursuit of happiness. He is entitled to his proper name, negro, as we to Angles.

Saxon, and to say nigger shows a very uncharitable spirit. Remember Fred. Douglass and Booker Washington.

What have the Italians done to be called Dagoes? Citizens of a land so fair in landscape, so glorious in art, so rich in association.

"Fair Italy!  
Thou art the garden of the world!"

Dagoes! A harsh appellation for citizens of Genoa, Venice, Milan, Florence, Naples, Rome. Dagoes! A brutal surname for countrymen of Columbus, Galileo, Savonarola, Raphael, Titian, Da Vinci, Rossini, Michael Angelo, Verdi, Marconi. If ancestry confers honor, the Italians who land on our shores should resent the address of Dago as a contemptible insult.

And the Jew is a Sheeny. This is the unkindest cut of all. What have you against the poor Israelite? He is certainly better than many a proud American. He is never in the poor house or penitentiary, minds his own business, and always forges to the front. Witness Mendelssohn, Neander, Disraeli, the Rothschilds. Shakespeare is to blame for this popular prejudice. The whole race for three centuries has born the sins of Shylock. Indeed, the unhappy Hebrew, since the fall of Jerusalem, is like old Esau. Every man's hand seems to be against him.

When Judah P. Benjamin was taunted by a Senator with his Jewish descent, he made this crushing retort: "Sir, when your savage ancestors were hunting the wild boar in the forests of Silesia, mine were among the princes of the earth." This is true. The priests and people were reading the laws of Moses and chanting the psalms of David in the temple of Solomon when Europe and America were buried in barbarism. As we remember that Jesus Christ, Saviour of the world, and Paul, missionary to the Gentiles, were Jews, let us speak the name in tones of deepest reverence.

Half-witted people sometimes call the awkward foreigner a Dutchman, not aware that he comes from the land of science, philosophy, music, history, that he is a countryman of Liebig, Kant, Beethoven, Luther, if he is a regular German. If he is a Hollander he hails from a shore that proudly boasts of the first republic, the first free schools, the first press, the first telescope. Again, the Irishman is the butt of ridicule. Let it be remembered that Dean Swift, Oliver Goldsmith, Edmund Burke, Daniel O'Connell, the Duke of Wellington, were born in Green Erin.

"Honor and fame from no condition rise;  
Act well your part—there all the honor lies."  
W. W. DAVIS, in *Lutheran Observer*.

SELF-WILL dies hard. There are many sins that we abhor and condemn; but self-will is such a subtle and plausible enemy that it is often greeted as a friend and called "zeal for God's honor." It takes the exercised heart and the anointed eye to discover the workings of the flesh, even in ourselves.—*Selected*.

If pride sent you forth to any service, no wonder if God refuse to supply you: this would be giving his glory to another.

THE SIXTEENTH MOHONK INTERNATIONAL ARBITRATION CONFERENCE was held on the 18th, 19th and 20th of Fifth Month, and was attended as usual by a large company of distinguished people who are actively interested in promoting the world's peace.

Perhaps the most notable event of the Conference was the official announcement made by James Brown Scott, Solicitor of the State Department, as follows:

"The Secretary of State, the Honorable Philander C. Knox, authorizes and directs me to say officially that the responses to the identical circular note have been so favorable and manifest such a willingness and desire on the part of the leading nations to constitute a court of arbitral justice, that he believes a truly permanent court of arbitral justice, composed of judges acting under a sense of judicial responsibility, representing the various judicial systems of the world and capable of insuring the continuity of arbitral jurisprudence, will be established in the immediate future, and that the third peace conference will find it in successful operation at the Hague."

The following platform was adopted as embodying the views of the Conference on the general subject at this time:

*Platform Unanimously Adopted, May 20th, 1910, by the Sixteenth Annual Lake Mohonk Conference on International Arbitration.*

The Sixteenth Annual Lake Mohonk Conference on International Arbitration congratulates the people of the United States on the marked progress which the past year has witnessed in the age-long struggle for the substitution of the reign of law for the reign of force in international affairs. It notes with deep satisfaction the significant announcement of the Secretary of State that the proposed constitution of the International Court of Arbitral Justice recommended to the Powers in his identical circular note of Tenth Month 18th, 1909, has been received with so much favor as to insure the establishment of such a court in the near future, and it pledges to the President and the Secretary of State the hearty support of the Conference and invokes the co-operation of men of good-will everywhere in bringing this beneficent result to pass.

The Conference has further noted with profound interest and satisfaction President Taft's recent declaration in favor of the submission to arbitration of all matters of difference between nations without reservation of questions deemed to affect the national honor, and the Conference expresses the earnest hope that the President and the Senate of the United States will give effect to this wise and far-seeing declaration by entering upon the negotiation of general treaties of arbitration of this character at the earliest practicable moment.

The Conference reaffirms its declaration of last year, respecting the portentous growth of the military and naval establishments of the great Powers, and calls renewed attention to the fact that the rapid development of the instrumentali-

ties of law and justice for the settlement of international differences furnishes to the statesmanship of the civilized world the long-desired opportunity of limiting by agreement the further increase of armaments.

The coming celebration of the one hundredth anniversary of the arrangement between Great Britain and the United States, definitely limiting the naval force on the Great Lakes and the St. Lawrence to four hundred tons and four eighteen-pounders, calls renewed attention to the continued menace to the peace of the world caused by the prevailing conditions, and emphasizes the fact, so well expressed by former President Roosevelt in his Christiania address, that with "sincerity of purpose, the great Powers of the world should find no insurmountable difficulty in reaching an agreement which would put an end to the present costly and growing extravagance of expenditure on naval armaments."

Naturally much encouragement was felt at the rapid progress being made in the sentiment throughout the world toward the logical and rational manner of settling differences between nations. Schools, Colleges, Christian Associations, Boards of Trade and many other organizations are actively engaged in spreading information on this important subject.

At the earlier Conferences at Mohonk the most sanguine believers in the cause of International Arbitration did not dream that before the year 1912, there would be *permanently sitting* at the Hague a court at which the differences of nations could and would be settled.

ALEXANDER C. WOOD.

NOT BOTH.—"We two can't be happy living together," said a woman, speaking of herself and a relative with whom circumstances compelled the sharing of the home. "I've given up trying, for my part."

"Yes, I suppose that is all that you can do," agreed the friend in whom she was confiding. "If you can't both be happy there doesn't seem to be any way left for you but to make her as happy as you can, and give up trying for your own part."

The tone sounded sympathetic, the words seemed to be a repetition of the ones her own lips had just spoken, but the complainer of domestic infelicity flashed upon her companion a startled half-questioning glance, dropped the subject, and went thoughtfully upon her homeward way, not quite sure whether she had met a case of innocent misapprehension or a new recipe for shaping her life.

Supposing it to be the latter, it might be one well worth trying by persons similarly situated. If life's exigencies have so placed you that you must live with some one, and you find that you cannot both be happy, why not make it your care to look after the happiness of the other one? Try it, and you shall assuredly find that in some way, unwatched and unsuspected, your own share has slipped into your life and heart. He who "makes the few leaves many" will take care of that.—*Forward*.

## Tobacco as a Physician Sees It.

BY D. H. KRESS, M. D., SUPERINTENDENT OF THE WASHINGTON, D. C., SANITARIUM, IN SUNDAY SCHOOL TERMS.

The almost universal desire to be in a state of partial unconsciousness is responsible for the prevalent use of narcotics. But no such desire can exist in a healthy person, since the symptoms associated with health are all agreeable and enjoyable. When health is undermined, or abnormal conditions within the body are established, symptoms arise which are not agreeable. To afford relief from these, narcotics are resorted to. Under the influence of a narcotic the poor man forgets his poverty. The man with a guilty conscience feels less guilty. The fatigued and worn out mother becomes unconscious of her condition. Narcotics tear down the signals that nature wisely erects. When danger no longer exists, nature herself takes down her danger-signals, and not until then. It is not well to have them pulled down before.

There are multitudes traveling on the way that leads to physical degeneracy and premature death who are in a constant state of narcotism, and therefore never fully conscious of their danger. To ascertain their true state it is necessary for them to go without the accustomed narcotic for a day or two. Nervousness, headache, insomnia, and other disagreeable symptoms at once arise. These symptoms are right; the causes which produce them are wrong. The purpose of the symptoms is to call attention to the need of reforms, or to the causes which need to be corrected. No one has a right to feel well until he is well, or until he ceases to do evil and learns to do well.

Next to alcohol, the narcotic most frequently resorted to, to afford relief from these symptoms, is tobacco. A little over four centuries ago tobacco was unknown in civilized lands. To-day the tobacco devotee is found in every walk of life. In the United States there are as many smokers as there are voters, and it is estimated that over five hundred tons of tobacco leaves go up in smoke each day of the year, representing a value of over \$800,000. Every minute of the sixteen hours during which men are awake somewhere, about 23,000 cigars and 10,000 cigarettes are consumed. Our annual tobacco bill amounts to \$040,000,000. Should three of our large cities be wiped out by fire each year it would be considered an immense loss, and yet the amount of tobacco annually consumed equals in value nearly the combined taxable property of Detroit, Cincinnati, and Buffalo. The United States is one of the greatest educational countries in the world, but for every dollar spent on education over two dollars is paid out for tobacco. A habit so universal must have a marked influence upon national life.

James the First tried to abolish its use by imposing heavy penalties. He issued an edict in which he appealed to the patriotism of his subjects in the following forceful manner:

"Now, my good countrymen, let us I pray you, consider what honor or policy can move us to imitate the barbarous and beastly

manners of the wild, godless, and slavish Indians, especially in so wild and filthy a custom. Shall we, I say, that have been so long civil and wealthy in peace, famous and invincible in war, fortunate in both—we that have been able ever to aid any of our neighbors—shall we, I say with blushing, abuse ourselves so far as to imitate these beastly Indians, slaves to the Spaniards, the refuse of the world, by the custom thereof, making yourselves to be wondered at by all foreign and civil nations, and by all strangers that come amongst you to be scorned and condemned; a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fumes thereof nearest resembling the horrid Stygian smoke of the pit that is bottomless."

In civilized communities the habit has in the past fortunately been confined to men, but during the past few years women and girls are becoming addicted to the cigarette habit. It does not require a prophet to predict that race decay will become prevalent in civilized lands as the use of tobacco by women becomes more general.

It will be recalled that already as nations we have been forced to recognize chronic nicotine poisoning as a cause of the physical decline which exists. Quite a sensation was created in England a few years ago when, out of nearly twelve thousand volunteers for the army who considered themselves in good health, and fit to fight for their country, eight thousand, or two-thirds, were at once rejected; and out of the entire twelve thousand only twelve hundred were able to pass all the required tests. The chief cause of their physical disability, as stated by the examiners, was "smoking as boys and young men." In Germany, heart disease has increased greatly during the last twenty years. Among the young men many are unfit for army service. Here, again, beer and tobacco are considered to be the chief causes of this decadence.

It will be recalled that during the Spanish-American war, out of the sixty-seven applicants who appeared for examination to enter the medical department of the army, forty-three were rejected, having what the doctors pronounced "tobacco hearts." This created considerable alarm and comment by the press at the time, but all was soon forgotten. These facts mean much when we consider that in these classifications we have represented, not the sick or the infirm, but the choicest young men that England, Germany, and the United States of America were able to produce.

Nicotine irritates the tissues through which it circulates, and the organs by which it is eliminated. Being chiefly eliminated through the kidneys, its use results in kidney disease. It also exerts a powerful influence on blood pressure. Dr. Lauder Brunton says: "In mammals it causes a slowing of the heart with enormous rise of blood pressure. The rise of blood pressure is so great that I have never seen it equaled after the infection of any drug, with the exception of suprarenal extract." Hesse, of Germany, in experiments conducted upon young men varying from the ages of twenty

to twenty-seven, found that in seventeen of the twenty-five cases the act of smoking one two, or three cigars was followed by increase of blood pressure, in some cases of a marked character. The high-blood tension is not doubt due to the spasm resulting from its irritating influence on the muscular coats of the arteries. This disturbance is not merely functional. Structural changes occur in the walls of the vessels which at first are not perceptible, but the repeated use ends in arteriosclerosis of an incurable nature, and frequently in the rupture of one of the brittle vessels of the brain. The great increase in the mortality from apoplexy among men no doubt finds a partial explanation here.

In the cigar factories of Vienna, where women are largely employed as workers, the rate of mortality among breast-fed children is over ninety per cent. when the mother returns to her work soon after her confinement, while the average rate of infantile mortality of breast-fed children of the mothers who are not tobacco workers is only thirty-nine per cent.

May we not conclude that, as the use of cigarettes becomes more common among women in civilized lands, declining birth rate and weakly offspring will also become more marked? Should we decrease infant mortality by keeping alive these weaklings nothing would be added to national vigor so long as these habits prevail.

Tobacco kills. It is destructive to all forms of vegetable and animal life. Gardeners and keepers of greenhouses destroy grubs and noxious insects with fumes of tobacco. Flies confined in showcases with cigarettes die in a few minutes. Birds, frogs, and other animals die when exposed for a short time to the fumes of tobacco in a confined space. Cheese-mites, bees, and other insects may be quickly killed by directing upon them a stream of tobacco smoke. In man, one dose of nicotine has been known to kill in three minutes. Nicotine is one of the most powerful and rapid poisons known. The symptoms accompanying acute nicotine poisoning are an increased flow of saliva, vomiting and purging, rapid and feeble pulse, muscular weakness, labored breathing, pallor, icy cold extremities, partial loss of consciousness, and complete collapse. We would naturally conclude that the continued use of a poison which is capable of producing such pronounced symptoms, would in time bring about structural changes of a serious type and would shorten life.

Tobacco users attain to old age for the same reasons that men and women under the most unsanitary conditions sometimes live long, but this does not furnish an argument in its favor. The good or evil resulting from any practise cannot be determined by an exceptional case of longevity. It must be determined by its effect on persons in a given community, or its effect upon the posterity if they continue the practise. The son of the tobacco devotee, other things being equal, has a poorer organism to begin life with than the son of the abstainer, and consequently, his chance of living to old age is lessened. I have seldom found tobacco



using and usefulness in extreme old age associated. All the centenarians whose lives have remained useful to the close, so far as I have been able to observe, have been non-smokers.

The use of tobacco has been advocated because the smoke is destructive to germs of disease. Why not encourage cigarette smoke inhalation by our boys to protect them from the germs of tuberculosis? There are other substances that are equally destructive to germ life. Among these may be mentioned bichloride of mercury, prussic acid, and carbolic acid. These are safe to use as disinfectants for cesspools and sinks, but it is unsafe to apply them to living tissue in sufficient strength to kill germs. Any poison which is destructive to germs of disease is equally destructive to the tissues of the lungs.

Why do men use tobacco? There certainly is nothing agreeable in it to the taste. It is repelled by the entire organism, and it necessitates considerable perseverance to form the habit. There must be some cause or causes for its prevalent use. I am convinced that it is made use of for the same reason that alcohol is—because of its narcotic effect. Dietetic errors often pave the way to the use of tobacco. Being a narcotic, it allays the disagreeable symptoms arising from indigestion and dyspepsia. When the stomach and nerves are irritated by the use of mustard, pepper, spices, pickles, and incompletely masticated food, or by improper combinations which result in fermentation, tobacco being a narcotic is capable of producing partial anesthesia, and thus it affords relief from the disagreeable symptoms associated with the irritation; but, being an irritant itself, when narcotic influence has worn off, the aggravated condition created by its use makes a still louder call for something that will again produce a partial state of anesthesia. This *something* may be found in tobacco, or it may be found in alcohol. For this reason tobacco and alcohol are intimately associated. Where one is, the other is apt to be found, for one naturally leads to the use of the other.

I have found that a diet free from unnatural irritants will always result in a decrease in the desire for both tobacco and alcohol. I have never yet discovered a drunkard or inebriate who was not passionately fond of spicy, highly seasoned foods and also of flesh foods. I have no doubt that one reason why these habits are so common is because dietetic errors are common.

As a physician I have felt it my duty for years to discourage the use of tobacco as well as alcohol by my patients. I have found that it is useless to make promises to them of permanent relief from the disorders which may afflict them unless they become abstainers from both. Several years ago the president of a city railway suffering from ulceration of the stomach came under my care for treatment. I soon ascertained that he was an inveterate user of tobacco. No doubt the symptoms accompanying the gastric irritation which finally resulted in ulceration, called for the relief which tobacco furnished. He promised faithfully

he would give up its use. From the time he first began treatment his diet was simple and non-irritating. At the end of six weeks he called at my office and said: "Doctor, I have just returned from the city. On the way I passed a man smoking a cigar, and the smoke was actually offensive to me. I never thought such a thing possible." His firm will and determination, combined with the aid received by a carefully prescribed diet, made it comparatively easy for him to give up its use.

Another case was that of a patient who came to me suffering from chronic dyspepsia of most distressing form, and who after two months' treatment completely regained his health, affirming that he could not smoke if he would. Still another who was weak in will power, after a day's trial concluded he would make no further attempt to abandon its use. He, however, continued to subsist upon a diet of grains, fruits, and vegetables, which I prescribed, in order to get rid of rheumatism. Six months later, in relating his experience, he said, "I gradually and unconsciously lost my relish for tobacco. At first I thought there was something the matter with the brand I was using, so I purchased another. But that tasted no better. I tried still another with similar results. It then dawned upon me that I had lost my craving for it." For over three years he has used no tobacco, and the probabilities are that he never will again.

The editor of the *London Clarion*, England, relating his own experience said: "I was a heavy smoker for more than thirty years. I have often smoked as much as two ounces of tobacco in a day. I don't suppose I have smoked less than eight ounces a week for a quarter of a century. If there was one thing in life I feared my will was too weak to conquer, it was the habit of smoking. Well, I have been a vegetarian for eight weeks and I find that my passion for tobacco is weakening. I cannot smoke those pipes now. I have to get new pipes and milder tobacco, and am not smoking half an ounce a day. It does not taste the same." This is a testimony of value, since in taking up this diet he had no intention whatever of giving up the use of tobacco. While writing the above I received the following unsolicited testimonial from a former patient who has been addicted to both tobacco and strong drink for many years. His health being ruined, he found it necessary to apply for medical aid. He said: "It seems wonderful to me I have now no craving for tobacco or drink and I also find that I have no need of drugs and patent medicine. I am enjoying excellent health. I must thank you for the kind help you have given me."

I do not feel that it would be just to close this paper without stating that I have known of cases that have lost their desire for alcohol and tobacco in answer to the prayer of faith. I have found that in these cases they were afterward led to give up the use of other habits which tended to create the desire. Faith and good works make an excellent combination; both are needed to bring about permanent and satisfactory results.

TAKOMA PARK, Washington, D. C.

## BAND OF PEACE RECITATION.

WHO IS MY NEIGHBOUR? LUKE X: 29.

Thy neighbour? It is he whom thou  
Hast power to aid and bless,  
Whose aching heart or burning brow  
Thy soothing hand may press.

Thy neighbour? 'Tis the fainting poor.  
Whose eye with want is dim,  
Whom hunger sends from door to door—  
Go thou and succour him.

Thy neighbour? 'Tis that weary man  
Whose years are at the brim,  
Bent low with sickness, care and pain—  
Go thou and comfort him.

Thy neighbour? 'Tis that heart bereft  
Of every earthly gem,  
Widow and orphan, helpless left—  
Go thou and shelter them.

Thy neighbour? Yonder tilling slave,  
Fettered in thought and limb,  
Whose hopes are all beyond the grave—  
Go thou and ransom him.

Where'er thou meet'st a human face  
From which the light has flown,  
Shaded by sorrow or disgrace,  
Less favored than thine own:

Oh! pass not, pass not heedless by!  
Perhaps thou canst redeem  
A breaking heart from misery—  
Go share thy lot with him.

The *Christian Observer* has a wise word on the "Restoration of the Erring," saying:

"The erring are to be restored by the spiritually minded. No other method attempt it, for they will inevitably make a botch of it. They will drive him farther away. The unspiritual life is repellent to the man who craves for forgiveness, who wants to right the past. But those who are led by the Spirit, whose motives are derived from the Spirit, and whose dispositions are framed by the Spirit, these are able to take the man overtaken by a fault and show him the better way. They are actuated by the spirit of meekness which leads them to take their place alongside the erring as a brother, and does not assume a lofty attitude of self-righteousness. They realize their own temptations to wrong-doing and are convinced that their immunity from outrageous sinning is not due to any merit of their own.

The erring one is not to be converted over again, but restored. He is a child of God. There was a time when he walked in God's favor. There was no cloud which shut away the Father's face, and there was no stain upon his character before his fellow-man. He went about in the consciousness of his uprightness. But there came a time of temptation and weakness and sin. Then God seemed so far away, and the world was dark. There came a depressing sense of sin as the bitter dregs of transgression were drained. Hopes had been dashed, plans had been blighted, and the outlook toward the future shadowed by the guilt of wrong-doing. There was no fellowship with the people of God, no joy in his service. There came the experience of the prodigal in the far country, an experience of want, the craving for the old home, the yearning for the love of the Father. To all the erring it needs to be said again and again: The way is open that leads back home."

## OUR YOUNGER FRIENDS.

SHINING.—“Well, grandma,” said a little boy, resting his elbow on the old lady’s stuffed chair-arm, “what have you been doing here at the window all day by yourself?”

“All I could,” answered dear grandma, cheerily. “I have read a little, and prayed a good deal, and then looked out at the people. There’s one little girl, Arthur, whom I have learned to watch. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now.”

Arthur took his elbows off the stuffed arm, and planted them on the window-sill.

“That girl with the brown apron on?” he cried. “Why, I know that girl. That’s Susie Moore, and she has a dreadful hard time, grandma.”

“Has she?” said grandma. “Oh, little boy, wouldn’t you give anything to know where she gets all the brightness from, then?”

“I’ll ask her,” said Arthur, promptly, and, to grandma’s surprise, he raised the window, and called: “Susie, O Susie, come up here a minute; grandma wants to see you!”

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

“Grandma wants to know, Susie Moore,” explained the boy, “what makes you look so bright all the time.”

“Why, I have to,” said Susie. “You see, papa’s been ill a long while, and mamma is tired out with nursing, and the baby’s cross with her teeth, and, if I wasn’t bright, who would be?”

“Yes, yes, I see,” said dear old grandma, putting her arms around this streak of sunshine. “That’s God’s reason for things; they are because somebody needs them. Shine on, little sun; there couldn’t be a better reason for shining than because it is dark at home.”—*Apples of Gold.*

THE FUTURE HOME.—Journeying the other day from Boston to Denver, I noticed in the car two boys. They were talking together; and I heard one of them ask the other: “Where are you going?” “Oh, out West!” was the answer. And I was sure that the boy had no idea where “out West” was—whether it was a large place or a small place, or how he was going to get to it.

But he evidently wasn’t troubling himself about it. And I didn’t wonder when I heard him tell the rest of the story. His father had been “out West,” wherever that was, and had been making there a new home for the family. And now he had gone back to Massachusetts, where they had been living, and was taking the family with him to the new home “out West.” There he sat, in the next seat to the boy, with his family about him. He looked as though he could take good care of them all. So the boy had nothing to fear or to worry about. He was just giving himself up to the pleasures of the journey, leaving his father to attend to all the business of it. He was wise, wasn’t he? And how perfectly foolish he would have been to fret and fear just because he didn’t even know where

“out West” was, much less how to get there. His father knew; that was enough. His father had already prepared the new home, and now he was bringing them all to be with him there.

The other boy asked him once: “But where is the place?” And he simply said: “Oh, I don’t know; papa’s got a house out there for us!”

It made me think of a beautiful text—the words of Jesus to his disciples. It is in the fourteenth chapter of the Gospel of John. Hear it! “I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.”

Jesus has gone to prepare a new home for his children. It will surely be a very beautiful home, for He himself will live in it, and we may be sure that He will have everything beautiful about Him. And He will make it beautiful, too, for those He loves.

We sometimes wonder where the new home will be. People often ask: “Where is heaven?” Nobody can tell us. I suppose that is because God’s universe is so very great, and we know so little; just as the little fellow did not know where “out West” was because it is so big, and he was only a little boy. But we need not be a bit troubled if we do not know. Jesus knows. He has “prepared” the place on purpose for us. He has promised to come for us Himself, when He is ready for us. If angels were to come, we might be a little afraid; for the angels mightn’t know us, or know just how to take care of us. They might want to go faster than we could! But if He comes, it will be all right. He knows just where to find us. He knows the way to the new home, and He will keep close to us as we go; so we have nothing to fear.

Are you not glad that Jesus loves us so much that He wants us to be with Him, where He is? That was the way with the father’s boy, you see. He was eager to have all his family with him in the new home. It wouldn’t be home without them! So he was sure to make just the best home for them he could; and there was no danger that he would forget to go for them.

Heaven is God’s home. And it is to be our home, too, if we love Him. He is not satisfied to live without his dear children. He wants them with Him. So He will surely come for us when we are ready for the new home. And we need not fear to go; He will carry us all the way.—*From ‘A Pastor’s Talks to His Children.’*

THE peace of God leads you to war with every thing that is opposed to his holy will and way.

THE smallest providence involves some great truth, but only prayerful observers discover it.

## Bodies Bearing the Name of Friends.

QUARTERLY AND MONTHLY MEETINGS NEXT WEEK (Sixth Month 13th to 18th, 1910).

Haddonfield and Salem Quarterly Meeting, at Moorestown, N. J., Fifth-day, Sixth Month 16th, 10 to 10 A. M.

Philadelphia, Western District Monthly Meeting, Twelfth Street, below Market Street, Fourth-day, Sixth Month 15th, at 10.30 A. M., and 7.30 P. M.

LONDON YEARLY MEETING opened the eighteenth of Fifth Month in the large Meeting-house at Devonshire House, London, with a very full attendance, especially of women Friends.

ARTHUR DANN, having received liberating minute from his Monthly and Quarterly Meetings to visit the United States and Canada, a minute was read and adopted expressing the sanction and approval of the Yearly Meeting. He expects to sail for America on the eleventh of this month, going first to Canada.

In some cases the fact that most of those present are related to one another causes shyness and reserve. In other cases the sense of fellowship is deficient, because some of those who come together scarcely know one another. In some meetings the members are divided, either by social differences, or by religious views, or it may be by difficulties of personal temperament. There are large meetings in which the praise-worthy activity of some of the most earnest members in Adult School and other work, is causing an ominous drain upon the spiritual vitality of the meeting; for worship, even if it does not lessen the attendance and does not encourage a tendency to practise consideration for one another, and for the meeting, in the matter of rising too quickly after another speaker. Unless the call to speak is very urgent indeed, it is far safer as such a time to run the risk of being crowded out, than of helping to spoil the meeting by too much speaking.

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It is by meeting for worship held in true life and power that we shall inspire our own members, build up the lives of our young people, and draw in those who are weary of forms and craving for Divine reality. I, we rise to our opportunities, it is ours to make the Divine reality known and felt; if we come into touch with the one Source of power, the Spirit of our living God, we shall be able to give life to the heart, that even strangers will fall down and worship God, declaring that He is among us indeed.—*From Report of the Committee of London Yearly Meeting.*

In these days especially a good message was often spoiled by being spread over many words. His own dear father used frequently to speak in the conference, and to get in many words, and the great gift in few words. Let none despise the gift of experience or intellectual equipment, which each minister should seek to attain. The Committee, however, felt that these points were of secondary importance, and that they should address themselves to the Spirit from which the true ministry should spring, the spirit in the individual preacher, and the spirit prevailing in the congregation. It had been the idea of the Committee in the various conferences which had been held in many localities to seek a clearer apprehension of what the ministry should be, and of what meeting for worship should be. A meeting for worship was not a place for a person to air his eloquence, or to win for himself fame or renown or applause. It be really acceptable and helpful the ministry must be in close dependence upon our Master’s voice all the time. While other things were good in themselves, the individual who spoke should be in close touch with his Master, and should speak only when his Lord bid him do so.

The Committee had aimed at bringing home to Friends the importance of a humble and self-forgetful attitude of soul. They had endeavored to impress upon Friends that they must bear one with another; that the minister is a minister, a business man, a business ministry, a ministry which led to faith in the Lord Jesus, and to the devoting of their lives and their all to his happy service. With regard to meetings for worship, they ought to remember that they attended such meetings not to hear addresses or to take part in any pre-arranged service, but to worship the Lord. With regard to large meetings, he had heard many expressed by some Friends that there was sometimes too much speaking.—J. B. HODGKIN, in *London Yearly Meeting*.

**ANNI WARNER MARSH.**—The failure in our experience was because we had not really substituted the spiritual for the outward communion. We should not lightly set aside the outward help that others used unless we were able to bring into their place something which would really stand in its stead. Through birthright membership we were many of us in a place we had not entered by private conviction; and we needed to come into a state of definite conviction followed by deep spiritual experience. With regard to the membership of our Society, Friends should recognize the comparative unimportance of mere numbers. Of themselves numbers could not say what was good in God's sight. With regard to people of the world, we should be more in the world than a multitude who did not.—ANNI WARNER MARSH, in *London Yearly Meeting*.

**"THE DISCIPLINED LIFE."**—*To the Editor of THE FRIEND.*—Dear Friend!—As an ex-clergyman of the Church of England, may I, without desiring controversy, draw attention to a fundamental religious doctrine of vital importance, which, as I believe, can only be rightly understood and acted upon apart from a liturgical service, and can only be found to be of real efficacy within the borders of the Society of Friends? I mean the doctrine of what might be called, the extension of the Crucifixion in order to the life of people of the world. The late and well-known bishop has lately said the great need of the present age is "a disciplined life." May I say that I believe the doctrine of taking up and bearing Christ's inner cross, as stated in the third chapter of William Penn's "No Cross, No Crown," is still almost everywhere the life of a true Christian. The life, the power of the inner cross, in order to discipline the life, can be sufficiently obtained through the habitual use of set prayers and formal services, there would have been no special need for following the example of George Fox in his manner of life and mode of worship; but as it is "by grace we are saved," and this "according to the power that worketh in us," I am more and more impressed with the fact that for a "disciplined life," according to the demands of Christ, times of silence and inspired utterances, as are customary in the meetings for worship in our religious Society, are of the utmost importance. Since the *sine qua non* of the Christian is bearing the cross daily, and since the Friends have, as the power that worketh in us, I am more and more of what might be called the doctrine of the Inner Light and inner cross, surely both our privileges and responsibilities are great. I am thine sincerely, H. RAYMOND WANSEY, Nikko, Japan. *From The (London) Friend.*

**BURLINGTON AND BUCKS.**—A spiritual feast awaited the attenders of the late Quarterly Meeting, held in the historic old Meeting-house, at Burlington, N. J. Was it because we were there with "one accord"? From the beginning of the meeting to the end the vocal exercises were united for the upbuilding and strengthening of the Church.

After a precious covering of silence we were exhorted to have faith in God and let Him work in us the works of righteousness. "Not by works of righteousness that we have done." Now as in the past Christ's followers must be a humble, self-sacrificing people.

Our hearts were solemnized as we listened to the old words yet always as new, of our dear and suffering Jesus Christ our Saviour for the sins of the whole world.

We were directed to listen to the Voice within, and in the words of little Samuel reply to Him: "Speak Lord for thy servant heareth." Were we obedient to Him, and were we always ready to gather our hearts, and thereby bring peace to our own hearts and become helpers of our fellow-men.

We were told by one that He would gladly take us all in his arms and carry us to our Saviour, even Christ; but each must work out his own salvation. And it was

not so important what we were required to do, but what we did in obedience to his call. Naaman, the leper, was not told to do a great thing that he might be healed; had he been he would have done it; but to do a thing so small as to dip seven times in Jordan was too much for his proud heart; but for his servant he would have led the wonderful blessing of being healed. From this incident in the Scriptures we were led to see that it was often the very small things that we did for Christ that made us strong men in Him, and pillars in the Church.

As I arose for us that we might give ourselves anew to Him who gave his life for us, and know the joys of pardoned sin. The silence of the meeting was felt to be a living one, and we could say it was good for us to be there. We realized that we were not yet left to ourselves, but that wherever the humble worshippers of our Lord and Saviour Jesus Christ meet together, whether in small or larger numbers, there (according to his promise) is He in the midst of them.

**GOATSVILLE MEETING.**—Twenty years ago the few Friends residing at Coatesville, Pa., attended meeting at the East Caln Meeting-house, some three miles or more distant.

On the hill forming the north boundary of the beautiful Chester Valley, and in a cluster of forest trees, a more inviting location for a meeting-house it would be difficult to find. The very prominence of its location made it difficult to reach.

Time works changes. The number of Friends living within easy reach of East Caln Meeting-house became small.

Coatesville, with its large iron and steel mills and other growing industries, drew some Friends to it for business purposes.

A meeting was held for a time in a private house, then a room in a business building was rented and seated with chairs. The meetings for worship, both First-day and mid-week, which had been held at East Caln, and also those at West Caln, were laid down, as it suited many Friends better to go to Coatesville for their meetings. These conditions made it desirable that a more convenient and commodious place should be provided in which to hold their meetings.

Friends at Coatesville were encouraged to secure a lot and raise subscriptions for building a meeting-house. The lot was secured and plans and specifications for a building of two hundred feet by fifty feet were drawn. To build such a house as would be suitable to accommodate the Quarterly Meeting, should it be concluded to hold its meetings there.

The plans call for a stone meeting-house, forty-five by fifty-three feet, built of local stone, mostly taken from the meeting-house lot. The meeting room seats about two hundred, being fitted with partition, so that one-half can be used for the regular meeting. The basement is to be finished for use as a dining-room with kitchen, heater cellar, etc. The lot cost eight thousand dollars, and the estimated cost of the house, including seats as per bid received, heating plant, and grading of lot about two hundred, being fitted with partition, so that one-half can be used for the regular meeting. The basement is to be finished for use as a dining-room with kitchen, heater cellar, etc. The lot cost eight thousand dollars, and the estimated cost of the house, including seats as per bid received, heating plant, and grading of lot about eighteen thousand dollars.

Friends in other parts of our Yearly Meeting have subscribed liberally, and at the present time subscriptions have been made to the amount of about sixteen thousand six hundred dollars. This leaves about fourteen hundred dollars yet unprovided. Any other Friends who desire to assist these few Friends in completing their enterprise will find a grateful reception of their contributions. Although urged to commence work, the Coatesville Friends wish to have the whole amount pledged before breaking ground.

### Westtown Notes.

MARY C. ROBERTS read to the girls last First-day evening an address that was given at the School about twenty years ago, on the "higher education" and the "deeper education." She closed by reading of the latter part of Van Dyke's "Toiling of Felix." Thomas K. Brown spoke to the boys on "Thoughtfulness for Others."

At the meeting of the "Union" last week the Natural History Department made a report, treating of the wild life to be found around Westtown, and presenting some very interesting facts, by way of illustration and entertainment.

The five eight-light clusters of carbon lamps in the girls' collecting-room have recently been replaced by five 250-watt Tungsten lamps, with suitable shades. A most marked improvement in the lighting is noticeable; the saving in electric current is about fifty per-

cent. It is proposed to introduce the new pattern lamps generally throughout the school buildings.

### Gathered Notes.

**OUR STANDARDS FOR OTHERS.**—A most effective way of maintaining high standards for ourselves is to appropriate the standards that we set for others. Somehow it is always easy to see clearly the high obligation that rests upon our neighbors. It is entirely proper, therefore, that in this way make of our neighbors a stepping-stone to our own high achievement. And if we ever demand more of them than we do of ourselves, something is wrong indeed,—but not with them. A Michigan reader of *The Sunday School Times* speaks a truth that we all need to think of, when she says: "I have often thought that we should know that a minister should do so and so has proved that the doing of that thing is obligatory upon himself." There is no honest dodging of this. If the matter is in the realm of personal conduct, or practices, or morals, there is no less reason for every disciple of Christ to take the higher ground than for the minister to do so. The more we move toward the heights of the kingdom of earth when we all rise to the heights of our standards for others.—S. S. TIMES.

**FAITH THAT DECLINED TO BREAK DOWN.**—*Great is thy faith; be it done unto thee even as thou wilt.* Faith and perseverance united in a good cause, are sure to win. This is well illustrated by an experience of Booker Washington in the early days of Tuskegee Institute. He undertook brick-making as a part of the education of the students, and as a financial help. The first lot of bricks moulded, twenty-five thousand in number, were spoiled in burning. A second kiln also failed. The students were discouraged, but Booker was not. He persuaded them to go to work again, and presently a third kiln was ready for the burning, which required a week. Before the week was over the kiln fell. This third failure made teachers and students hopeless of success, and they urged Dr. Washington to give up. But he would not yield to failure. A fourth trial succeeded, and now brick-making is a successful industry at Tuskegee, and the students have carried a knowledge of this occupation to many other places in the South.—W. FRANCIS GATES, *Nyack, N. Y., from Stories about Christ.*

**MARRIAGE AND DIVORCE.**—From the report of the Committee of the General Assembly of the Presbyterian Church on Marriage and Divorce:

"The divorce laws enacted by many States, it is clear, entirely disregard the sacredness of marriage, and serious complications are occasioned by the contradictory legislation that results in different parts of our country. A decision of the Supreme Court of the United States has brought to the attention of citizens the deplorable conditions that exist, and some of the serious consequences of such conflicting legislation.

"But without the united influence of those who profess to reverence the laws of God, and the morality of our country, it will be impossible to secure such legislation as will enact righteous laws regarding marriage and divorce. It will require time and patience and persistent effort to correct the terrible wrongs that are being inflicted by unrighteous legislation."

"The Presbyterian Church must ever be the open, active and persistent enemy of the liquor traffic in all of its forms. We declare any form of license under any name or guise as permission and not destruction, and therefore un-Christian. We solemnly admonish our people to keep themselves socially, financially and politically separate and apart from the liquor traffic and to touch not the unclean thing, to the end that this traffic may, by organic law, be expelled from our land and our people be saved from its despoiling influences."—*Presbyterian General Assembly.*

The Assembly also adopted the following paper in regard to liquor selling in Atlantic City:

"Whereas, A memorial has been placed in our hands portraying conditions in Atlantic City and imploring our help; and

"Whereas, This city by the sea is recognized as one of our national playgrounds and resorts, to which hundreds of thousands of our citizens come annually for pleasure and health; therefore:

"Resolved, That we have learned with regret that the open violation of the excise laws of this State, especially those guarding the Sabbath day, and of the inability of the Good Citizenship League to obtain relief from these deplorable conditions; that we express our

sympathy with the efforts made by the good citizens of this city in behalf of law and order, and respectfully request the local and State officials to use their utmost efforts to enforce all excise laws."—*The Presbyterian*.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The Supreme Court of the United States has decided that the Interstate Commerce Commission had not exceeded its power in ordering the reduction of freight rates in the so-called Missouri River rate cases and the Denver rate cases. These orders were held to be valid.

Twenty-five Western railroads have been temporarily restrained by United States District Judge David P. Dyer, from enforcing or making a general advance in interstate freight rates, scheduled for Sixth Month 1st. The injunction was granted on a petition filed by the Government on the allegations that the advances in rates were agreed on by the defendants without competition and in violation of the Sherman act. Generally speaking, the lines are the only ones for the transportation of freight and passenger traffic for the States of Missouri, Iowa, Minnesota, Kansas, Nebraska, South Dakota, North Dakota, Wyoming, and parts of Montana, Michigan, Wisconsin, Illinois, Indiana and Tennessee.

On the 3rd instant the Senate passed the Administration Railroad bill. It had been under consideration for more than twelve weeks, and practically no other business except appropriation bills were considered in the preceding period. Of the twelve bills of those of the Democrats were recorded against the bill. The bill provides for the creation of a new "court of commerce," for the consideration exclusively of appeals from orders of the Interstate Commerce Commission. The court is to consist of five judges, to sit in Washington. Railroad companies are required to furnish written statements of rates. No objection to an order upon the written application of a shipper, under a penalty of two hundred and fifty dollars for misstatement or for failure to comply with such application. In addition the shipper could bring suit for additional damages. Either upon complaint or upon its own initiative, the commission is authorized to determine the reasonableness of the rates. If the rates are found to be unreasonable, discriminatory, preferential or prejudicial, the commission is authorized to determine and prescribe a proper maximum rate. Telegraph and telephone lines are placed under the jurisdiction of the Interstate Commerce Commission.

Officials of companies operating steamships to Alaskan points on the Behring Sea estimate that fifteen thousand people will leave Seattle for Nome and St. Michaels on the early sailings, drawn to the Far North by the reports of rich gold discoveries in the Iditarod gold fields. Reports from various sections of Northern New York show that the severest frost of the night of the 3rd instant was widespread, and that many thousands of dollars damage was done to vegetable gardens, corn, clover, potatoes, hops, and especially to small fruits just budding and blossoming. The ground in some sections was frozen hard and ice formed on all still pools.

Glen H. Carter lately flew in a biplane machine from Albany to the city of New York in a record of one hour, two and fifty-seven miles, in about five hours. Two stops were made on the way. The actual flying time was two hours and forty-six minutes.

The Commissioner of Labor in California has announced his conclusion that the State and its industries would be the greatest sufferers by the anti-Japanese campaign set on foot by short-sighted politicians. He finds that the fruit farms of the State cannot get along without cheap labor, and that the Chinese and Japanese are the only available sources of supply.

Despatches from Washington say: "The census bureau has begun the work of enumerating the population from the individual cards made up from the returns, and Director F. Dana Durand declared that the complete census of some cities would be announced within a fortnight." It is estimated that the population of the United States will prove to be in the neighborhood of one hundred million.

The great majority of communicants or members of all religious denominations in continental United States for 1906 was 32,639,445, according to the United States census of religious bodies, a part of the Census Bureau's special report is now in press. Of this grand total the various Protestant bodies reported 20,777,742; the Roman Catholic Church, 2,679,142; the rest of the report shows a growth of all communicants both in the cities and country since 1890. In the five leading cities the proportion of communicants to population was:

New York, 44.7 per cent.; Chicago, 40.7 per cent.; Philadelphia, 38.8 per cent.; Boston, 62.6 per cent.; and St. Louis, 40.6 per cent.

An improvement in the telephone used for long distances has lately been made in France, by which, on a recent test, the transmission of a human voice was heard distinctly over a distance of about twelve hundred and fifty-eight miles.

It is stated that at Omaha, Nebraska, the Union Pacific railroad is erecting an enormous wireless terminal station which will communicate with smaller stations to be placed every hundred miles along the road. These smaller stations will be used to receive and send messages, making daily reports from the railroad engineers to headquarters and from headquarters back to the engineers. In this manner, it is believed, traffic suspension because of broken wires, will be done away with.

**EGYPT.**—Ex-President Roosevelt has lately delivered a speech in London, in regard to the government of Egypt by the British, which has caused much comment. He prefaced his remarks on Egypt with the statement that he spoke as an unprejudiced outsider, as an American and a real democrat, whose first duty was to war against violence, injustice and wrong-doing which he called attention to the fact that England's primary object in taking hold in Egypt was the establishment of order. He said: "Either you have or you have not the right to remain in Egypt and establish and keep order. If you have not the right and have not the desire to keep order, then by all means get out. But if, as I hope, you feel that your duty to civilized mankind and your loyalty to your own great traditions alike bid you to stay, then make the fact and the name agree and show that you are ready to meet in very deed the responsibility which is yours. When a people treats assassination as the cornerstone of self-government it forfeits all rights to be treated as worthy of self-government. Some nations must govern you and you must believe your duty to the world will decide that the duty is theirs." He declared that the present condition of affairs in Egypt was a grave menace to the British empire and to civilization.

In furtherance of its purpose to drive back into the pale—the district formed by the Polish provinces and the Ukraine—the Russian Government is now pursuing a close inquiry regarding those engaged in the drug business. The proprietors of the drug stores are Jews, and their employees are now called upon to exhibit certificates to satisfy the authorities that they are actively occupied with the business. If they are not so engaged by it is held to be established residences on the strength of their certificates, and subsequently ceased to follow the business. All such are now subject to expulsion.

The American Jewish Committee has received the following cable message from Berlin: "Expulsion continues throughout Russia. At the lowest estimate thirty thousand victims are involved, seven thousand of whom are from Kieff."

The new cable line of the Western Telegraph Company, connecting Europe with Buenos Ayres, Argentina, by way of Ascension Island, has been opened. It is the second longest cable in the world.

The Consul at Nankin, China, reports that native disturbers in that city have assumed openly an insulting attitude toward foreigners. Placards were being posted in the streets calling upon the people to rise and slaughter the foreigners and destroy their property. Threats that a revolution will be launched on Sixth Month 15th, the date set for the opening of the Nankin exposition, are causing Chinese merchants to flee with their treasures to the country districts, where they are burying their wealth. Neutrals are warned not to interfere with the military preparations, and protection is offered foreigners heeding this injunction. The consuls, however, are urging their fellow citizens to leave.

United South Africa has been formed by the Federation of Cape Colony, Orange River Colony, Natal and the Transvaal. Viscount Gladstone is the first Governor-General. The union Parliament, the members of which are to be elected, will consist of a Senate and House of Assembly. Capetown will be the seat of the Legislature, and Pretoria the seat of the executive government. This event is spoken of as a very important one, as it means the establishment of a new self-governing nation on a par with the Canadian Dominion or the Australian Commonwealth, and unites a group of antagonistic colonies into an united and prosperous federation.

A despatch from Madrid of the 31st ult. says: "An imperial decree was issued to-day, directing religious

orders not authorized by the Concordat of 1851, or engaged in industry, to seek immediately authorization under the law adopted in 1897. This latter law, which has not heretofore been enforced, provides, among other things, that members of foreign religious orders must be registered."

Both Peru and Ecuador have agreed to withdraw the troops which for some time past have been mobilizing on the frontier of the two countries, preparatory to war over the question of the boundary between the two South American States. The withdrawal of troops means that the two countries accept the offer of mediation in the boundary question by the United States, Brazil and Argentina.

#### NOTICES.

**NOTICE.**—On Sixth Month 22nd, 1910, it is proposed to hold a Reunion at Friends' Meeting-house, Birmingham, Pennsylvania, of the members and attenders of that meeting since 1845. A cordial invitation is given to such, including the teachers and pupils of the Friends' School near by, husbands, wives and descendants, to attend the regular meeting for worship at ten o'clock, to contribute to and take part in a basket lunch on the grounds, and to be present at the literary exercises, mostly historic and reminiscent, beginning about one thirty. Other Friends interested in the occasion will be welcome. The Friends' States will leave Leedom's Lively Stable, N. Church Street, West Chester, Pa., at 9 a. m., and 12:30 p. m. Fare for round trip, fifty cents.

Friends desiring transportation from West Chester will please apply as early as convenient to,

ANN SHARPLESS,  
102 S. Church Street,  
West Chester, Pa.

**NOTICE.**—A meeting for worship has been appointed to be held at Newton Meeting-house, Camden, N. J., on First-day afternoon, the 12th instant, at three o'clock. Friends and the public generally are invited to be present.

To reach the meeting-house, take Haddonfield car to Hadon Avenue. Leave it at Mt. Vernon Street and the house will be discerned to the right, about a block distant. Car service about every ten minutes.

**NOTICE.**—The next session of Haddonfield and Sale Quarter Meeting, will be held at Moorestown, Fifth day, the 10th instant, at ten o'clock. Steam train leaves Market Street Ferry at 8:30. Trolleys (special) leave Camden at 8:30 and 9:00; regular cars, eight minutes after the hour and half hour. Time required for trip, fifty-three minutes.

**NOTICE.**—Oscar J. Bailey has been appointed agent for THE FRIEND, in place of William Stanton, who has removed to another state; address, Tacoma, Belmont County, Ohio.

**NOTICE.**—A Friend would like a position for the summer, as companion, as nurse to an invalid. A place outside of the city preferred.

Address "I," care of THE FRIEND.

**WESTWON BOARDING SCHOOL.**—The School year, 1910-11, begins on Third-day, Ninth Month 13th, 1910. Friends who desire to have places reserved for their children at the School, should apply at an early date to

WM. F. WICKESHAM, Principal,  
Westwon, Pa.

**WESTWON BOARDING SCHOOL.**—The stage will meet trains leaving Broad Street Station, Philadelphia, at 6:33 and 8:20 a. m.; 2:50 and 4:32 p. m. Other trains will be met when requested. Stage fare, fifteen cents after 7 p. m., twenty-five cents each way.

To reach the School by telegraph, wire West Chester Bell Telephone, 114-A. Wm. B. HARVEY, Sup't.

**DIED.**—On Third Month, 11th, 1910, at her residence near Mt. Pleasant, Ohio, MARY ANN TABER, widow of Louis Taber, in the eighty-ninth year of her age. She evinced in a large degree that clarity which thinketh no evil. And the language seems applicable: "Blessed are the pure in heart, for they shall see God."—Ps. 101. T. C. ENGLAND, WEBSTER, son of Clara E., and the late OWEN Y. Webster, of Glen Riddle, Pa., in the twenty-second year of his age; a member of Chester Monthly Meeting of Friends, Pa. "Even so Father, for so it seemeth good in Thy sight."

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

# THE FRIEND.

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## Missionaries.

Christian missions and missionaries have existed since the advent of Christ into this world. A mission is a "sending" or "being sent," and a missionary is the person sent. Jesus, the Christ, was himself the first Christian missionary. His mission is thus described by John: "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through Him might be saved." Perhaps no other passage of Scripture more clearly and fully sets forth the mission of our Saviour. It is both interesting and instructive to note how frequently our Lord uses the word *sent* in connection with Himself, as recorded in the Gospel by John. Only two more instances will be mentioned here—"I came down from heaven, not to do mine own will, but the will of Him who sent me;" and "as thou hast sent me into the world, even so have I also sent them into the world." In this last statement He transfers his mission to his followers or perpetuates it in them.

The Acts of the Apostles is a partial history of the missions and missionaries of the apostolic church. On the day when the martyr Stephen "fell asleep," after he had cried "Lord, lay not this sin to their charge," there arose a great persecution against the church, which was at Jerusalem," and, except the Apostles, they were all scattered broad and went about preaching the Word.

The Apostle Paul well deserved the title of missionary apostle. While the earlier chapters of The Acts are largely devoted to the ministry of Peter, John and Philip, the

greater part of the book has to do with the labors of Paul. It is interesting to trace this history of this devoted servant of the Lord Jesus Christ from the day when he was met on the road to Damascus to the time when he is a prisoner at Rome.

The account leaves no doubt as to who sent the apostle on his missions. Escaping from a plot at Damascus to kill him, he is soon at Jerusalem where the record says "they went about to kill him." "When the brethren knew it, they brought him down to Caesarea, and sent him forth to Tarsus." Later we read—"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, went."

Further along in this wonderful history we find Paul and Silas going through the region of Phrygia and Galatia, and "having been forbidden of the Holy Ghost to speak the word in Asia, . . . they essayed to go into Bithynia; and the Spirit of Jesus suffered them not." Soon a vision appeared to Paul—"A man of Macedonia standing, beseeching him, and saying, come over into Macedonia and help us." "Straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the Gospel unto them." Paul, the great missionary, was called and sent by the Holy Spirit. The true missionary spirit was revealed by him when he said, "I coveted no man's silver, or gold, or apparel. . . . These hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, . . . It is more blessed to give than to receive." And when an effort was made to persuade him not to go to Jerusalem, where the Holy Spirit had testified that "bonds and afflictions" were abiding him, Paul said, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Early Friends were hardly less active missionaries than Apostolic Christians. The history of the rise of our Society, as well as that of a later time, shows a marvelous record of labors—long, tedious and perilous journeys to carry the messages with which they

had been sent; in public and in private delivering those messages, and often mobbed and imprisoned as a reward for their faithfulness. It is not strange that such messengers, called and sent by the same Spirit under whose impulse Apostolic Christians labored, drew men and women to Christ, and together into a true Christian fellowship.

The present is a time of unusual missionary enthusiasm, activity and enterprise. We may hope and believe that at least a measure of this springs from the same source as that of the Apostolic Church and early Friends. It is possible, however, that some of it may spring from another fountain and be produced by other causes. Paul, Barnabas, Silas, Peter, John, Philip, and the numerous others, had back of them no strong missionary organization; nor did they wait to be sent by such an organization. The Holy Spirit sent them, equipped them, directed them, provided for them. Missionary work was not popular in their day, nor in the days of such men as Fox, Howgill, Edmundson, Burrough, Caton, Audland, and the host of men and women of their time, whose labors and travels were so arduous and extensive, and were crowned with so abundant a fruitage. Such missionaries have never ceased and we desire never may. A later day in our Society witnessed the labors of Woolman, Grellet, Wheeler, Shillitoe, Scattergood, and another noble army of Christ's messengers, who counted not their own lives dear unto them.

The Church should be a missionary society and each individual a missionary, sent by his Master and by Him only.

Let none answer the Master's call to him to go on his mission, by saying I will give one hundred dollars, more or less, to send some one else. What is a little money to some of us? We shall not miss it, nor be the poorer after giving it. We cannot delegate to others that service to which the Master is calling us in person, nor can any active support of a missionary movement, though that support be in influence, time and money, release us from our obligation to heed the call of our Lord to be his missionaries. It is not so much missionary organization, or missionary money that is needed, as the missionary spirit. This is the spirit

that recognizes I am not my own, I am bought with a price—the spirit that gives ourselves and our possessions, with all of our worldly hopes and prospects, unreservedly into the hands of our Lord, and is ready for any service and any sacrifice for which He may call. May this true missionary spirit prevail among us more and more. Let us remember that—"to obey is better than sacrifice." We may not substitute money for personal service.

### Militarism in the Schools.

The recent recurrence of what is called "Decoration day" and the public observance of it as a time of fostering the military spirit in the community, have no doubt caused sincere exercise of spirit to many who are concerned that the principles inculcated by the Prince of Peace should be cherished and spread among us. These would lead us to discourage and not to encourage those things which contribute to a military spirit. In this connection the following communication from one not a member of our religious Society, but who is concerned on account of these things, is encouraging and may be helpful to some of our readers. It is taken from a newspaper published in Massachusetts.

To the Editor of *The Republican*:—

I am not able to write as I would in regard to the teaching in our schools upon militarism. Last Seventh Month 4th, while passing through Springfield, I met the boys of the city in the procession in honor of the day. It smote my heart with a great fear and despair, to pass school after school whose teachers with drawn swords marched at the head, with the boys armed with rifles suited to their strength. Any city might well be proud of such boys—they were surpassingly lovely. But it meant a low and false ideal. The pomp of war with the music of drum and fife, which is so entrancing to boys, made a more lasting impression than any future lessons of peace can make. Vivid and fresh are the scenes which passed under the eye of the writer during the war of the rebellion. He can never forget the strong and beautiful young men, with torn flesh and shattered bones, or wasted by sickness in the military hospitals—dear schoolmates and other friends of boyhood who never returned from the battle-field and southern prison. Many who returned live burdened years, because of early strength wasted and beauty of life gone.

If "war is hell," as one of high military rank is reported to have designated it, then certainly it is a grave sin for those who have the education of our children to in any way foster the war spirit. Let us all haste to put away the pomp and panoply of war, and to cease in our schools to enlarge upon victories over man, and teach the nobler lesson of victory over self in seeking to gain an unfair and selfish advantage over another. But to give place to the spirit of Him who said, "Learn of me, for I am meek and lowly of heart." To learn that "Love seeketh not her own,

Beareth all things, hopeth all things, endureth all things," until a spirit prevails in those who seem to be our enemies, that brings them to see with us the common ground of peace and probity. I entreat you to use all your God-given wisdom against this evil in school and legislative halls. I do not write this because you do not do this, but to give the assurance that you are supported by the love and approval of those who have the welfare of country at heart.—  
EDGAR K. SELLEW.

EAST LONGMEADOW, FOURTH MONTH 12th, 1910.

### Barnesville Boarding School.

Readers of THE FRIEND were promptly informed of the burning of Friends' Boarding School near Barnesville, Ohio, on the closing day of last Third Month, but all may not know with what admirable courage and self-sacrifice Ohio Friends are taking up the task of rebuilding. They have not asked for contributions outside of their own Yearly Meeting, but will gratefully accept voluntary help. To provide buildings that will meet both present and future needs of the School will take more money than can be raised at home, without unduly taxing the present generation, partly because recent legislation in Ohio restricts school buildings to two stories, and makes other requirements that considerably increase the cost of rebuilding. It is proposed to use the outside brick walls of the first and second stories of the old structure, and to make the whole as nearly fire proof as steel and concrete can make it. Separate buildings must be put up as dormitories. The lighting, heating and plumbing will be of the best. Moreover the School is to be connected with the water system of Barnesville, providing abundant pure water and ample fire protection.

The present crisis in the life of the School appealed so strongly to its more than one hundred former pupils who now live in or near Philadelphia, that a meeting of the Ohio Circle was held Fifth Month 20th, at the home of Abram and Hannah Stratton, Moylan, Pa., to consider the situation. A few exercises bearing upon the history of the School were heard, and then the object of the meeting was fully gone into. We learned from letters and from a recent visitor at Barnesville how bravely Ohio Friends are trying to raise among themselves the needed fifty or sixty thousand dollars. To receive subscriptions from Friends of Philadelphia Yearly Meeting the following were named, for whom we bespeak the favor of all who read this notice, in the belief that many will regard it a privilege to help in so good a cause:

Abram Stratton, Ira S. Frame, Anna Walton, Deborah P. Lowry, Daniel D. Test, Mary M. Cowperthwaite, John B. Crawford, William Kennard, Louisa Walton, Ann Eliza Hall, Chas. Edgerton, Watson W. Dewees, Rachel G. Hall, Alfred G. Steer, J. Hervey Dewees.

CHARLES E. GAUSE.

COMMUNION with the Fountain of happiness is the direct road to comfort, peace, and joy: "Our fellowship is with the Father."

### I Do Not Believe it Necessary to Dress Plainly, and Say Thee and Thou to be Saved.

The above expression by one may voice the feelings of many in the Society of Friends, even amongst those bodies called conservative. Would it not be better for such to say, I have not yet seen the necessity of these things. This would place one in a position to be further enlightened through the revelation of God's will; keeping an open heart and mind to the discoveries of his grace, and not as in the former expression, foreclose the opening of Divine light by pre-conceived notions, or a standard of his own. The proper attitude of mind should be that into which the Apostle Paul was introduced at the time of his conversion when he said: "Lord, what wilt thou have me to do?"

Paul in after years could say, from heart felt experience, to the Philippian jailor "Believe on the Lord Jesus Christ, and thou shalt be saved." When we come into possession of this belief, through the revelation of God by his Spirit (for "no man," said our Lord, "can come to Me, except the Father which hath sent Me draw him"), we are prostrated before the Lord as humble suppliants, desiring his forgiveness and protection. As He, in mercy, is pleased to grant such request,—giving an assurance thereof, we are brought to realize his great love and condescension toward us unworthy creatures, so that our hearts respond with love toward Him which brings us into willingness, yea, longing desire, to become truly his, wherein we are enabled to present our bodies as living sacrifices unto Him ready and willing to conform to his holy will concerning us. Where, then, is there any room for us to say what *is* or *is not* necessary for our salvation, which we are to work out with fear and trembling before God, seeing our knowledge of heavenly things comes alone from the Blessed Head of the Church, who opens our understanding as we are able to bear it?

May all who profess to be followers of the meek and lowly Jesus submit themselves unto Him in meekness and lowliness, taking his yoke upon them and learning of Him neither going before nor lagging behind their Guide. Let us not be curious to know what may be required in the future, but rather be concerned to be obedient to present duty. Then will we realize that a our day is so shall our strength be, and amidst the trials which may beset our path way will experience his grace to be sufficient for every emergency. Thus by continuing in faithfulness to the Captain of our salvation allowing Him the full government of our lives. He will lead us on to victory over every thing which may oppose, and in the end present us faultless before the presence of his glory with exceeding joy. To Him the only wise God, our Saviour, be glory and majesty, dominion and power forever.  
J. H.

A WISE believer observes God in all looks to God through all, goes to God with all, trusts God with all, loves God above all and honors God more than all.

## LOVEST THOU ME?

"Lovest thou Me?" It is the Master  
Asks this question day by day;  
Can we with the lips adore Him,  
While our actions answer, Nay?

"Lovest thou Me?" Then over yonder,  
See them on the mountain steep;  
Be for Me an open shepherd;  
If you love Me, "Feed My sheep."

"Lovest thou Me?" My lambs are scattered  
O'er the plains, wild, wide and cold;  
Is there none will turn them gently  
Toward the warm and welcome fold?

"Lovest thou Me?" The world's bright dazzle  
Lures them to the slippery steep;  
If you love Me, heed the message,  
Hasten out and "Feed My sheep."

"Lovest thou Me?" Then when the morning  
Dawns on heaven's eternal shore;  
Enter, "Well done, blessed servant;  
This thy home is forevermore."

BELLE BROWN, in *Episcopal Recorder*.

## Jeremiah Lapp.

Greatly will the loss be felt among Friends of Canada Yearly Meeting and others, in the removal of our dearly beloved Friend, Jeremiah Lapp, from this scene of sojourning, fittingly called the "vale of tears;" and we have cause to believe he has been received at the gate of that city of habitation wherein all the seed of faithful Abraham shall dwell.

Our dear Friend passed away after a few months of sickness, but not until about the last two weeks did he take to his bed, previous to which he uttered words to the effect that he believed his end was near. Being told it was desired by some to have him spared for a time longer, he replied that he believed his day's work was done. No pain seemed to accompany the disease, and the body was very restful at the close. Had it not been for the cessation of the breathing, slumber was all that would seem to have come to the body, when on the fourth day of Fifth Month, 1910, our dear Friend breathed his last. The body was interred at Friends' burying ground, Mariposa, Canada.

In the latter part of his pilgrimage he was preserved faithful among many discouragements, and was one in whom the promise was verified: "I will strengthen thee, yea, I will uphold thee;" and he has left us the hope of an inheritance not by merit, but through infinite, adorable mercy, to an immortal crown of light and life.

Our beloved Friend, for many years whilst in profession with Friends, took an active part in a meeting having a form of worship not approved by Friends as being according to Scriptural precept and teaching, even that of teaching, singing, and praying [as being worship] in man's will and time. Alluding to this time he once said: "I got so that I could pray when I pleased" (meaning a form of words). This "wisdom" our beloved Friend realized must be buried, that power be received to "pray with the Spirit" and "with the understanding also," which power is only revealed to the learners in the school of Christ wherein the scholars concerned in the heavenly way must needs wait to learn of the wisdom that is from above. Concerning this wisdom our dear Friend once remarked in a letter: "I do certainly regret my own lack of wisdom in the things which belong to my eternal peace, and I believe

had I been willing to give up in my youth to walk in wisdom's ways, my knowledge and religious experience would have been very much greater, and my peace would have been a great many times enhanced, and in place of only being a dwarf now, I might have been a pillar in the house of the Lord, who would go no more out forever."

Very often did our dear Friend drive the distance from his home to the meeting-house (about twelve miles), sometimes on stormy days, to sit with the few concerned to meet together, that they might be strengthened to persevere in the way of the heavenly calling, and sometimes to sit alone.

Glady would we have his presence with us that his labors might encourage us in the way everlasting, but believing that our temporary loss is his eternal gain, we can but bow, and rejoice that "Blessed are the dead which die in the Lord," "that they may rest from their labors and their works do follow them;" for his labors were not in vain in the Lord. FREDERICK C. BLORE.

CANADA.

## Begin at Home.

Too many Christians are like the blind woman whom R. A. Torrey tells about.

"Do you think my blindness will hinder me from working for the Master?" she asked. "Not at all; it may be a great help to you, for others, seeing your blindness, will come and speak to you, and then you will have an opportunity of giving your testimony for Christ, and of leading them to the Saviour."

"Oh, that is not what I want," she replied. "It seems to me a waste of time, when one might be speaking to five or six hundred at once, just to be speaking to an individual."

He answered that our Lord Jesus Christ was able to speak to more than five thousand at once, and yet He never thought personal work beneath his dignity or gifts.

Christian worker, it is one or none. He who waits for numbers before undertaking to win men for Christ will never succeed. He may perchance have his ambition gratified to stand and address thousands, but the effect will be lacking in that effectiveness which God expects. The personal way is his way. He that is faithless with that will be faithless with the others. Some time ago a man came to a friend of J. Wilbur Chapman and said:

"I have about decided to enter upon evangelistic work, and want a few suggestions from you. I am going to Colorado or California, and am sure that with such a class as I shall find there I shall be successful."

His friend said: "Do you live here?"

"Yes, with my brothers and sisters."

"Then may I ask you this question, Is your brother a Christian?"

"Well, no," he said, "he is not. The fact is, I have never asked him."

"May I ask if your sisters are Christians?"

"No, they are not; for as a matter of fact we are not on very good terms with each other, and I know little about their spiritual condition."

Then the friend turned on him and said: "God will never use you in the broader work until you are successful in your home field."

—Selected.

## Care for One Another.

BY C. V. SELLEW, REVISED FROM THE EARNEST CHRISTIAN.

There is a class of people in the Church, as well as in the world, who are always ready to express their opinions, regardless of the feelings of others. In a sense it seems right for them to do so. We should never keep silent when a principle of vital importance is at stake. It would be a lack of Christian integrity. But is it Christlike to give our opinions about things of minor importance as a law for our brethren to walk by? Does such a course tend toward the advancement of Christ's kingdom? Our Saviour said: "And I, if I be lifted up from the earth, will draw all men unto me."—John xvii: 32. Does it draw men to Him? Have we not in such a course a greater regard for our own ideas than for the cause of Christ? Should we not have more of the Spirit of Christ, who, as the apostle said, is "Pleased not himself?" But one asks, are they not "the little foxes that spoil the vines?" We answer, to be sure. But is there not a way of disposing of the foxes without injuring the vines, some of which are very tender? To all appearance they are a part of the true vine, but do not have as much light and strength as some of the other branches. Rather than to judge and condemn, it would be a better way to advise and counsel with each other more, and thus show real Christian love for each other. It will be as impossible for us to see all things in the same light in this world as it is for us to look alike; therefore the necessity of regarding the opinions and feelings of others. O! for more of the love of Christ in our words and in our actions toward each other. We read in the Scriptures: "Be kindly affectioned one to another with brotherly love; in honor preferring one another."—Rom. xii: 10. We would, by no means, countenance sin; neither would we sacrifice the principles of our holy religion. The love for the members of the Church of Christ fills my soul with unutterable longings, and makes me cry: "O Lord, save thy people from making shipwreck of their faith on this point!" Should we pray more for each other, talking kindly with and admonishing each other, would not our hearts be more closely united, our spiritual sight be clearer, and our Heavenly Father smile more approvingly upon us?

"Help us to help each other, Lord;  
Each other's cross to bear;  
Let each his friendly aid afford,  
And feel his brother's care."

Would it not be wise if we cultivated more the art of kindly and gracious speech? A kindly word laden with sympathy we all instinctively feel may, and oftener than we know does, eternally influence a life. It acts like a motor that gives to the life an upward trend, as the unkind word too often gives a downward impulse. "Speak kindly one to another." You will benefit yourself and your neighbor.—Selected.

WITH a church, like a man; when his convictions, principles and personality are gone, he becomes a nonentity, common-place, lost in the crowd, his reputation and future gone.

### THE INDWELLING GOD.

Go not, my soul, in search of Him,  
Thou wilt not find Him there—  
Or in the depths of shadow dim,  
Or heights of upper air.

For not in far-off realms of space  
The Spirit hath his throne;  
In every heart He findeth place,  
And waiteth to be known.

Thought answereth alone to thought,  
And Soul with soul hath kin;  
The outward God he findeth not  
Who finds not God within.

And if the vision come to thee,  
Revealed by inward sign,  
Earth will be full of Deity,  
And with his glory shine!

Then go not thou in search of Him,  
But to thyself repair;  
Wait thou within the silence dim,  
And thou shalt find Him there!

F. L. HOSMER.

### The Standpoint of Friends.

It was because George Fox discovered for himself the voice of One, even Jesus Christ, who could speak directly to his condition, because he was obedient to what he heard, and because his life proved its truth, that he was able to win others into the same experience. Early Quakerism, like primitive Christianity, was neither a system of thought nor a code of Jewish or Puritan legalism.\* It was not a collection of new "views," or peculiar "practices," but a personal experience of the power and life and love of God, through the felt presence of Christ the ever-living Spirit. God was as near to men now as ever He had been in the far-off days of prophets and apostles. His "Word" was in the heart now, as it had always been in the hearts of those who would listen to it. The Bible was never ignored or undervalued, but put in its right place as the record of a revelation that had never left the world. Those who wrote it had never left inspired, but it was only as men to-day shared their inspiration that they could understand or use it rightly. This had always been, in theory, the Reformation view, but in practise it had been ignored and forgotten. For Luther and the early Reformers the authority of the Bible was not mechanical but vital—its inspiration was its own witness in the hearts of those who were inspired by the same Spirit, and had come into a measure of the same experience, that the ancient writers knew. This was exactly the position of the early Friends.

Three words seem to express the heart of Quakerism, as of primitive Christianity: *Simplicity, Reality, Inwardness.*

The faith of the Friends was simple because it consisted in a direct opening of the soul to God Himself, and required no intervention of form or ceremony, priest or creed. The sole condition of knowing Him was sincerity and obedience; the true worshippers whom the Father sought to worship Him were they who worshipped in spirit and in truth.

\*The Puritans were not, of course, "legalist" in theology. What the writer has in view is their strictness of life, as in the matter of amusements and of Sabbatical observance; and the attempt of Calvin to secure morality by law.

Their religion was real because it shook itself free from everything that was artificial, and grounded itself upon direct and personal apprehension of Him who is the Truth. Every form of make-believe in religion became intolerable; reality of experience was the foundation, and this must show itself in reality of thought and utter truthfulness of life.

Their whole conception of Divine Truth was inward, because it was only by inward experience that God could be known at all. It never occurred to them, any more than it did to the first Christians, to doubt or ignore the outward revelation of God in history, least of all in the person and work of Jesus Christ. If any were ever loyal to Jesus Christ, they were. But it was only through an inward revelation—from the Father, not from "flesh and blood"—that all this outward revelation could become real and serviceable to anyone. No one could truly say, Jesus is Lord, but in the Holy Spirit (1 Cor. xii: 3). Creeds were an attempt to express experience, and without the experience they were worse than useless—words without power, a form destitute of content. The strongest assertion of the deity of Christ was worthless, unless it expressed what Christ is in the soul's experience; it was a mere calling Him "Lord, Lord," if it did not carry with it the heart's surrender and obedience. No doctrine of the Atonement was of any avail if it did not mean an inward knowledge of cleansing from sin, a reconciliation of the heart and will and life to the holiness and love of God.

*Simplicity, reality, inwardness:* direct and immediate consciousness of God revealing Himself in the obedient soul; there was the centre, and from this source the "views and practices" flowed that made the Society of Friends a separate people. From this came its ideals of worship and ministry, its disuse of outward sacraments, its "plainness" of speech and behavior, its refusal of judicial oaths. From this source comes also our "philanthropy" and our denial of the lawfulness of war; for the Father loves all men and so must we (Matt. v: 43-48); moreover, military discipline requires the unconditional surrender to man of the obedience that is due to God alone.

That is, if I understand it rightly, "the Standpoint of the Society of Friends;" and this is not needed in the world to-day? Thousands all around us, in all churches and in none, are saying "Who will show us any good?" Multitudes of souls, made for God and the secure haven of his love, are helplessly adrift—unable to accept the outward authorities that are offered them, unable also to trust themselves to an Authority within. It is among the educated classes especially that souls are dying, not (in all cases) from indifference to religion, but often from a hunger that seems to meet with no response. God to them is "silent," and they are "like them that go down into the pit." What are we doing to bring to them the message of reality which they need? How are we to assure them of the living God, to win them into a real experience of his power in their own lives? Surely it can

only be by knowing it ourselves, trusting it declaring it—not by word only, but by life!

Weary, doubting, despondent, the hungry world still seeks for anyone who can assure it of a God who can be known and loved. It is not by lip-service that we can do it, not by any feeble imitation of other Evangelical bodies; not by lectures on "the distinguishing views of Friends." Nothing but reality can accomplish it—the manifestation, in our individual and corporate life that we have found One who speaks to our condition, who fills our individual soul with light and love and power for service who guides and controls our life as a community in the path of unity, peace and love.

That is to say, the chief agency by which as a Society we can give to the world the real message that has been entrusted to us is neither mission services nor lectures; but meetings for worship held in true life and power and harmony. Our individual lives and words may do much to convince others, as George Fox convinced them; but the manifestation of a corporate life and experience can do much more. Evangelistic services may have their place; lectures and teaching addresses may be necessary adjuncts, if given by those who speak of what they know; but all should lead up to the exhibition, in practical working, of a trust in the living Spirit of God which proves its truth by results which could not otherwise be attained.

It is in the fellowship of a true Friends meeting, when souls are gathered in a solemn hush, when there is no leader but the Spirit of Christ Himself, and when words are uttered, broken it may be and feeble in expression, but coming direct from heart to heart on the wings of a heavenly messenger—when human vagaries are suppressed and a power and a harmony are known of a kind that a prepared and conducted service could never bring,—it is then that our own faith and life will be quickened and deepened and strangers among us will confess that God is with us indeed.

It is for us to meet the scepticism of the world by proving thus that God is real; to counter its ecclesiasticism by manifesting that his life in the soul and in the congregation is independent of form and priest and creed; and to answer its materialism, its reliance on force and armaments, with the evidence that love and brotherhood are trust in God and man are not dreams but realities, and are the real forces that move and mould the world.—E. G., from *The British Friend*.

'Tis a good thing sometimes to be alone—  
Sit calmly down and look self in the face.  
Ransack the heart, search every secret place;  
Prayerful, uproot the baneful seeds there sown.  
Pluck out the weeds ere the full crop is grown.  
Gird up the loins afresh to run the race.  
Ere other all noble thoughts, cast out the base.  
Thrust forth the bad and make the good thine own.  
Who has this courage thou to look within,  
Keep faithful watch and ward, with inner eyes,  
The foe may harass, but can ne'er surprise.  
Or over him ignoble conquest win.  
O, doubt it not, if thou wouldst wear a crown,  
Self, baser self, must first be trampled down.  
JOHN ASKHAM.

If a man watch himself, he need not mind who else watch him.—PARKER.



## OUR YOUNGER FRIENDS.

## HELP ONWARD PEACE.

All! even the children can help forward Peace; We can try to make strife and all quarrelling cease; Speak kindly to others, be thoughtful and sweet; And thus for the Master the world make more meet.

'Tis best in the circle of home to begin; To watch against discord and strife coming in. We may imitate Jesus, who once was a child. And throughout His life, was meek, peaceful and mild.

Our efforts are weak, and our power may be small; 'Gainst subtle temptations we often may fall; Yet though only children, let's do what we can, Remem'ring that we, too, are part of God's plan.

GLADYS DE LAVELEYE.

**THE CURIOSITY OF A LITTLE BOY.**—Little things and little people are often responsible for great results, and maybe you do not know that the discovery of that important instrument, the telescope, may be traced to the curiosity of a little boy, and this is how it came about:

The little boy I am telling you about was the son of an optician who lived in Holland. He and his sisters loved to play about their father's work bench, and often they amused themselves by looking at the sea through the little smooth concave glasses which their father used in his work.

Now, one day, it happened that the boy, while playing with two of those glasses, chanced to hold them before his eyes in such a way that the face of the cathedral clock seemed very near.

This surprised him greatly, for the clock was so far away that he could scarcely see the hands with his naked eyes.

For awhile he stared at the clock, and then at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained, turn them as he would, until by chance again he held both up together, when, lo! as if by magic, the church stood beside him.

"O, I know, I know!" he cried aloud. "It's the two together." Then in great joy he ran to his father and told him of his remarkable discovery.

The father tried the glasses in his turn and found that the boy had spoken the truth, when he said he could bring the great church clock nearer.

So this was the way people learned that putting a concave and a convex glass together in just the right position, would make distant objects seem near. Without this knowledge we should never have had the telescope, and without the telescope we should have known little of the sun, moon or stars.

So if you ever have a chance to look through a telescope and see the wonders it has to reveal, just remember the little boy who once lived in far-off Holland.—*Brooklyn Eagle*.

**POWER OF A MOTHER'S INFLUENCE.**—I asked of a writer whose wonderful words in behalf of animals have stirred the heart of the world, "What influence led you to become a friend and champion of the dumb?" "More than all else was the influence of my mother," was the reply. "She laid more stress upon educating the morals of her chil-

dren than upon the cultivation of the intellect. Her name stood for kindness to all who knew her!"

A successful primary teacher said to me recently: "There is no question as to the great need of humane education in the schools; and the need has been created largely by the lack of such education in the home."

I heard a little girl reproving a boy playmate for having wounded a robin and then beating it to death against a tree.

"What would your mother say?" she cried, seeming to think this the most crushing reproof imaginable.

"My mother!" laughed the boy—a laugh not pleasant to hear from a boy's lips—"What does she care? She wears dead birds in her Sunday-go-to-meeting hats and dead animal furs around her neck!"

There are mothers who, though far from being cruel or thoughtless or indifferent, plead the lack of time and knowledge for the humane education of their children in the home. To such I would quote the words of Ruskin: "God never gives a duty without the time to perform it." And there are many things which almost any intelligent mother can do along this line.

Most important of all, be genuinely kind yourself. Radiate the spirit of kindness toward all. Illustrate in your own life that "All worldly joys grow less to the one joy of doing kindnesses."

Teach the children that the cry of animals in pain is their only language to plead for help; that because they have not the human power of speech or intellect, we should be their friends and champions; that all these friends in "feathers and fur" have their part in the great plans of the universe the same as we.—*ALICE JEAN CLEATOR, in Our Dumb Animals*.

**BLOSSOM AND THE "CRAZY" WEED.**—Blossom was sick, and nobody could tell what was the matter. Everyone had a remedy to suggest, however. "Maybe she's been lying in the wet grass and taken cold. Let's soak her feet in hot water and give her some ginger tea," said Lena.

"More likely she's been eating too much," said Bob, remembering the usual cause of his aches and pains. "Better put her on short rations for a while."

"Div her a pill, one with sugar all over it," suggested Baby Jean. "That will make Blossom all well."

When the Mitchells sold their city home and went to live on a Western ranch, Papa Mitchell gave his four little children a share in the live-stock: A lamb, a half dozen Plymouth Rock chickens, two pigs, and Blossom, the beautiful brown and white Jersey, but of none of these possessions were they as fond as of Blossom.

"She does such queer things, papa," Roger, the eldest boy, explained to his father. "Sometimes she acts so stupid and then she will cut up the funniest antics as if she didn't know what she was doing."

"Well, if she isn't better by to-morrow," said Papa Mitchell, "we'll have to send for Neighbor Dickinson. They say he's the best horse and cow doctor in the county."

That evening as Roger sat reading the farm paper his father took, he suddenly exclaimed, "Sounds amazingly like it." When his brother asked him what he meant, he said, laughingly, "That's a secret only good enough for one." He went early to bed that evening, and the next morning before anybody except the sun was up, he was on his way to the lower range, where Blossom and the other cattle pastured. For a full half hour he hunted all over the big pasture. Suddenly he heard a sharp rattle. It sounded very much like a rattlesnake, but it proved to be only the rattling of seeds in the dried pod of a plant. "That's it," he cried, when he had looked at the weed. "It's exactly like the description in the paper." He picked some of it and hurried homeward. The family were eating breakfast when he arrived.

"You needn't bother to send for a doctor to find out what is the matter with Blossom," he said to his father. "I've found out the trouble. Blossom's 'plumb locoed,' as the cowboys say. See! I found this in the pasture." And he held up the weed he had brought with him.

His father examined the plant carefully. "You're right, my son. It's the dangerous 'loco weed.' Roger, you have probably saved us hundred of dollars by this discovery."

"Is it poison? Mustn't we touch it?" inquired the younger children eagerly.

"To horses and cattle it is a slow poison, like cigarettes or drink made of alcohol to human beings. 'Loco' weed is really the Spanish for 'crazy' weed. After an animal has gotten a taste of it, he craves more, and when the habit is once formed, the animal breaks down. The poison in the weed paralyzes its organs and muscles and nerves and makes it act very queer."

"And can't Blossom be cured?" asked Lena, almost crying.

"Yes, dear, I feel sure we can cure her now that we know the trouble. She cannot have had the habit long, but there is one thing we must do for her and for all the rest of the cattle and horses. We must vote that this whole ranch shall be prohibition territory as to the 'loco' weed from this day. As head of this government," and Papa Mitchell smiled happily around the table at his family, "I appoint every one of you children as my officers, and command you to begin right away to enforce the prohibition law with trowel and spade, by digging up and destroying every 'loco' weed you can find on the premises."

"I wonder," said Mamma Mitchell, thoughtfully, "if there are any other 'crazy' weeds about here, dangerous for boys and girls, that we ought to include under this law."

Roger and Robert exchanged sly glances, then became deeply interested in their breakfast.

"Perhaps you mean me," said Lena. "I believe that cider I drank over at Miller's ranch last week was a sort of 'loco' weed. They said it was sweet, but it went to my head and made me feel very much the way Blossom acts, as if I didn't quite know what I was doing."

"Oh! so you've had some, too," said

Roger, looking up as if he were glad the subject had been opened. "I wasn't going to say anything about it, but Ned Miller has been treating us boys every time we go over there. It may have been sweet cider once upon a time, but it certainly isn't sweet now, and we boys liked it amazingly well. But honest, mother, if it's loco weed drink—and I rather guess myself it is—I'll not touch another drop of it, and I'll see that Rob doesn't either." And Roger shook his fist playfully at his younger brother.

"Don't need to," said Rob, sturdily. "Made up my mind yesterday I wouldn't drink any more. Makes you feel good at first, but it makes a fellow's hand shaky afterwards, so he can't play a decent game of ball."

"Well, we certainly have made a splendid beginning in our weed-pulling business," said Papa Mitchell, approvingly. "Now, let's all get to work to cure poor Blossom. I know that having taken the case in time, we can do it."—JULIA F. DEANE, in *The Union Signal*.

### Science and Industry.

**ALPINE GLACIERS.**—As we ascend from the sea level we are soon conscious of an increase of cold, until we reach a line where snow never melts entirely away, even beneath the burning rays of a tropical sun. Under the equator, this snow line is at a height of about three miles, or nearly sixteen thousand feet. As we recede from the equator the "snow line" falls lower, until in the region of the Alps it is from eighty-eight hundred to nine thousand feet above the sea level.

Hence all over the world the highest mountains are white with perpetual snows. When rain falls on the valleys snow falls on these mountain peaks, and as it never melts entirely away it accumulates for years, and hangs in vast masses on the rocky heights. By and by some little jar, a thunder peal, the report of fire-arms, or even the sound of a human voice, may set the mass in motion, and then the avalanche comes thundering down, bearing vast masses of snow, ice, rocks and stones, and overwhelming everything in its course. Sometimes these avalanches bury houses and villages, and destroy human life.

Frequently the avalanches spend their force and deposit their burdens in some deep Alpine gorge, and there form vast glaciers or rivers of ice and snow and stones. These glaciers creep down through the gorges, and out into the valleys, extending at times from ten to fifteen miles, and reaching far below the snow line. They keep moving slowly on, at from one inch to fifty inches per day, and perhaps travel a mile in ten or fifteen years. Some look like dirty streams of ice and snow and rubbish, and some end abruptly in a sort of cliff, fifty or seventy-five feet high, and from a quarter of a mile to miles in width. Sometimes they push down towards the villages, as if threatening to crowd them out of the valley.

From the lower end of a glacier, under a blue arch of ice, there flows a steady stream of melted ice-water, which is the beginning of

a river, and drains off the frozen water which has accumulated on the icy mountain tops.

Upon the top of all great glaciers fall quantities of earth, stones, and rubbish from the mountains called *moraine* stuff; and as the lower end of the glacier melts away beneath the summer's sun, this material drops down in a sort of semi-circular wall, called a *terminal moraine*.

It has been estimated that there are six hundred glaciers among the Swiss Alps, some of them being from six to eight hundred feet deep. One glacier in the Bernese Oberland has thirteen branches, and extends over about one hundred and twenty-five square miles.

In some of these glaciers are cracks or crevasses into which men have fallen and never have been found until long years after, when the glacier had rolled on and melted away, leaving their bodies among the rocks and stones at the *terminal moraine*. In 1787 a shepherd, driving his flock across a glacier, fell into a crevasse near the central water-course. Following that under the icy vault he reached the bottom of the glacier, though with a broken arm. While spending a few weeks for my health on the Wengem Alp in the summer of 1804, I could look across and see several glaciers yielding to the power of the sun, and gradually melting away.

One curious thing about the glaciers is the way they grind and polish the stones which fall down from above and roll on. Some of these stones finally reach the *moraines* almost as round and smooth as if they had been turned in a lathe.

In Lucerne I saw the "Garden of the Glaciers," which covered an acre or more, and which lay where an ancient glacier had traveled, near the border of Lake Lucerne. Here were great pots or pockets, eight to thirty feet deep, and twelve or fifteen feet across; and in these I saw great round boulders which had worn their way down and made themselves nests in the solid rock.

The Swiss glaciers are among the wonderful works of God, for they draw the snows from the icy Alps, and bring them down to the lakes to be caught up by the sunshine and carried away to fertilize and bless the thirsty lands.—*The Little Christian*.

**THE ROAD-TOWN HOME.**—Edgar S. Chamless has given much time and thought to a plan which he thinks combines many advantages—of building one continuous house, which may accommodate as many as two hundred and fifty families to the mile, with tillable land on either side of the house. In this plan a railroad is to be run in the basement from one end of the structure to the other, and all continuous pipes and wires to be put there also. Not only will the railroad serve for the transportation of passengers, but it may be used for the delivery of freight and of household supplies. Paths for pedestrians and bicycles to be placed upon the roof; which thus becomes a promenade and frees the land on both sides of the house for private gardens or parks; steps leading to the ground to be placed at suitable intervals. The structure to be built of concrete, with walls between the several homes also of concrete, and im-

pervious to ordinary sounds. The inventor believes that such houses are economical, at that an eight room home may rent for twenty dollars per month. This Road-town house, as it is called, is a series of private homes. There is no street in front of a house. The space in front of the house is private, and the sound of voices on the roof will not be heard in the rooms below, even if the windows are open. The rows of homes can be added to as occasion requires.

**POCKET-SIZED ELECTRIC HEATER.**—One of the most practical devices for heating water by electricity has recently been invented by a Californian. It can be attached to any electric-light socket using an alternating current, and by merely immersing it in water and turning on the switch, one can boil a quart of water in three minutes at a cost of three-tenths of a cent. It is so small that it can be carried in the pocket, being only five inches long, one and one-quarter inches in diameter, and its capacity is six amperes, one hundred and seventeen, alternating current, maximum.

Aside from its value to the light house-keeper, it is a very convenient article for doctors and dentists in sterilizing their instruments; and, of course, for the nurse, the barber and anyone else who needs hot water in a moment.—*Technical World Magazine*.

**SHOOTING-STARS.**—Shooting-stars are not real stars at all, but are small bodies which the earth runs into and which are made hot by friction in the atmosphere that they are burned up. The real stars, as those of the dipper, are very, very far away, so far that no one knows the distance. They are bright bodies like our sun, but seem like points of light, because they are so far off. As the earth moves about the sun, it frequently meets little bodies. It is moving so fast that when it strikes them the friction of the air is very great and usually they are burned up. They seem like moving stars, but are really only a few miles above us in our atmosphere. Sometimes one is so large that it comes through the air without being wholly burned up and falls on the ground.—*From "Nature and Science," in Sai-Nicholas*.

**FOR THE BLIND.**—One of the latest inventions for the blind is a watch, by means of which a blind person can tell the time of day to the very minute, and as easily and quickly as one who can see. The watch was recently exhibited in Paris (the inventor is Georges Meyer), and many similar watches are now being manufactured. On the face of this watch the hours are indicated by movable buttons. A strong pointer shows the minutes. A blind person desirous to know the time runs his finger tips over the face of the watch; the buttons that tell the hour he will find depressed, while the position of the hand proclaims the minute.—*Exchange*.

PROMISE cautiously; but when you have promised, fulfill scrupulously; Zion's citizen if they swear to their own hurt, change not,

### The Works of Jesus.

Modern discussions of the claims of Christianity tend more and more to depreciate the miracles of Christ as a ground of belief. The argument from miracles was pressed with great confidence and cogency by writers of a former generation, when denying the Gospel from the assaults of unbelief or aggressively attacking the indifference and hostility of unbelievers. Present day apologuists make much of the moral claims of Christianity and the authority and Divine glory of a life and character such as Christ's. But there is a disposition to relegate his miraculous deeds into the background and minimize or utterly deny their value as proofs of his mission.

This is a natural and inevitable result of the current philosophy that had crept into the high places of Christian teaching, and coolly eliminates the supernatural as a factor in revelation or redemption. Many who have not come to the point of discarding the supernatural entirely or denying its existence and operation, are yet so far influenced by the rationalism of more radical schools of thought that they ignore its prominence in the Bible and its actual and controlling presence through the whole history of redeeming grace.

Certainly, no support for this modern position can be found in the teaching of Jesus. He deplored the tendency of the men of his generation to care more for the miracle than for the spiritual facts which it represented. But He did not hesitate to take his claims on his miraculous works and to vindicate his right to speak with absolute authority by pointing to the supernatural character of his deeds. The works that He performed were according to his own statement, a higher testimony to his office as Messiah than the witness of the prophet John; they were a testimony given directly by his Father. Indeed, his reply to the question of the imprisoned forerunner: "Art Thou He that should come?" was the recital of his miraculous works. They were the credentials which He regularly produced when challenged by friend or foe. And the supreme miracle of his resurrection from the dead was the proof to which He pointed onward, as it was the irrefutable evidence to which his disciples pointed backward.

Much of the vaunted criticism of our time arrogantly wiser than the views of our Lord. It presumes to sweep aside as weak and unscientific and unworthy of confidence arguments which He made and methods of teaching on which He relied. The Church that is caught by this snare spread openly and insultingly in the sight of disciples will lose its liberty, its power and its life. The teachers who follow the Great Teacher will find that the foolishness of God is wiser than men.—*Christian Observer.*

DOGMA is noxious not because it is positive, clear and definite, nor because it is imposed by a church, and even taken from a long past; but in so far as it is imposed on religion from outside religion, or upon a higher kind of religion by a lower. The dogmatism which would trim the whole history of religion by the doctrine of evolu-

tion, or by historical criticism, for example, is an instance of the most noxious kind of it. For it summons the Church and its Christ to submit to the canons of cosmic or historical science, or of refined human nature. The dogmatism of the past Church towards the present is much less out of place. Because, after all, it is the Church's past faith prescribing to the Church's present faith, which can amend it. If there is any prescribing to be done, it is much more fitting that the believing church of the past should prescribe to the believing church of the present than that the prescription should come from a school of physicists, or of scientific historians, or of physiologists, or of comparative religionists.—**PRINCIPAL FORSYTH.**

An holy mind can never take pleasure in the recital, much less in the aggravation, of another's faults: if a believer does so, grace is at a low ebb.

### Bodies Bearing the Name of Friends.

EXCEPT those items which can be gathered from Friendly exchanges, we are dependent upon interested Friends to furnish information for this department of THE FRIEND. Will not the reader ask himself: "Can I help in this matter?"

MONTHLY MEETINGS NEXT WEEK (SIXTH MONTH 20th to 25th, 1910).

Philadelphia, Northern District, at Sixth and Noble Streets, Third-day, SIXTH MONTH 21st, at 10.30 A. M. Friends of Philadelphia, Fourth-day, Sixth Month 22nd, at 7.45 P. M.  
Muncy, Pa., Fourth-day, Sixth Month 22nd, at 10 A. M.  
Philadelphia, Fourth and Arch Streets, Fifth-day, Sixth Month 23rd, at 10.30 A. M.  
Germantown, Philadelphia, Fifth-day, Sixth Month 23rd, at 7.30 P. M.

FRIENDS TRAVELLING IN THE MINISTRY.—To the *Editor of the Friend (London)*.—Dear Friend!—According to our present rule, every Friend travelling with a certificate, or minute, has his or her expenses paid as a matter of course. I apprehend that in the event of the adoption by the Yearly Meeting of the proposals now being sent forward by the Meeting for Sufferings, instead of this, the question will be one for discussion in each case. To my mind this will be a great mistake, emphasizing the difference between rich and poor, and making it still more considerable than at present. It is, however, a matter of course, and it is not so difficult to be as kind to a rich Friend to take expenses, and to take care that his or her contribution to the Yearly Meeting Fund exceeded them in amount.

It is right that any servant of the Church should be sent out on (we trust) a God-directed mission at his or her own expense, and not at the expense of the Church, when matters like those under discussion are before a meeting, the tone being lowered by the introduction of the question of *£s. d.*—Yours truly,

J. MARSHALL STURGE.

DANIEL MOULT writes:—There are a few concerned conservative Friends here in Long Beach (Calif.) and these have been meeting together at our house every two weeks on First-day afternoons, and have felt we are favored. There are nearly always some Friends from Pasadena who come and sit with us and strengthen us.

[ON THE ROAD TO REFORMISM].—To the *Editor of the British Friend*.—Dear Friend!—The Friends of Southport Meeting have had under their consideration the subject of our mode of conducting funerals. It sometimes occurs that when no Friend is present who is accustomed to speak in meetings for worship, the whole ceremony is conducted in silence, and it is felt that although this might present no special difficulty to those who are familiar with our meetings for worship, it is liable to produce a very undesirable impression on strangers who may be present. It is therefore con-

cluded that, in our meeting, the elders should feel themselves responsible for providing that, when there is no likelihood of any offerings in the ministry at a funeral, some Friend should go prepared to read a suitable portion of Scripture, with perhaps a few verses of poetry or a hymn.

In order to facilitate the carrying out of this plan, it is thought that it might be well to be prepared with a small booklet containing suitable passages and extracts, so as to be readily available for the purpose. It should be added that it is by no means intended to prescribe a formal ceremony on such occasions, or to put any obstacle in the way of voluntary services. We do not know of any such compilation being already in print, but if any Friend knows of one, and would kindly communicate with Southport Friends, or send any suggestions or appropriate extracts, I believe such assistance would be gratefully accepted.

Yours truly,

W. H. LONGBAIRD.

10, Stanley Avenue,  
BIRKDALE, Southport.

### Westtown Notes.

JOHN B. GARRETT and JAMES M. MOON attended the mid-week meeting for worship on the 6th instand, and both had vocal service therein. The meeting was held in the Library.

ANNA B. CRAWFORD, accompanied by her sister Adella Crawford, was at Westtown over last First-day, and B. Crawford had vocal religious exercises in the meeting for worship and also in the boys' and girls' collections separately.

"The Duties and Opportunities of Young Friends" was the subject of Alfred Lowry's address to the boys last First-day evening, and Edith L. Cary read to the girls a paper she had prepared on the life of Mary Lyon.

"CLASS DAY" occurred last Seventh-day afternoon and evening, and it was a very pleasant and successful event. The exercises were afternoons and prayers at the Gymnasium, while for the supper and evening part of the program the company went to the Library.

### Gathered Notes.

The remark of a clerical visitor concerning Christianity in Britain, that "it rapidly approaching the vanishing point," led to a sort of symposium in which bishops and prebendaries took part. All admit the decreased church-going, and several causes were assigned, such as "the development of locomotion," "love of pleasure," "irreverent handling of Scripture," "week-end excursions," "a nigardly spirit in rich church-goers," and one party says that "the vocabulary of the churches has become sounding brass."

Of the decrease church attendance, admitted by all one cause, not mentioned, may have more to do than any or all of the others; namely, the *decline in worship* in the Scriptural sense. Some one says that "let us go into the house of the Lord" is now changed to "Let's go to Dr. \_\_\_\_\_'s church," or "Let us go and hear So-and-So," the thought of meeting God, and of the presence of Him, being his ministry. Let us not wonder if, revering the hearing of His Word, being almost lost in the seeking of entertainment in listening to some human orator.—*Missionary Review of the World.*

God has to take all his children apart to teach them. Our dear Lord had to go apart into the wilderness forty days before He began his ministry. Let us not wonder if we share his fate. Moses had to go forty years apart before God could use him. And Paul went three years into Arabia, where he was separated to God, and then came forth to do his Master's work. When the gardeners of this city are preparing their beds, they go out into the wilderness. He leads you by the hard way that you can't almost anything in the ground that comes from the virgin soil. And so where God wants to raise spiritual harvest. He says: "I will allure her and bring her into the wilderness, and speak comfortably unto her, and I will give her her vineyards from thence," that is from the soil that comes from her wilderness experience. So beloved, if you had an easy path you would become a coward; and run away every time you saw a Philistine. The people that have no trials and discipline are just like this, they are soft and cowardly. And the one God wants to make strong to undergo this journey to Canaan. He has to make hardy by discipline and training. He leads you by the hard way that you may be harnessed, may be trained as a soldier to fight the battles of your life, educated for your work by the very things you are going through now.—A. B. SIMPSON.

## SUMMARY OF EVENTS.

UNITED STATES.—A despatch of the 6th, from Washington, says: "As the first result of the long conference between the Western railroad men and President Taft at the White House to-day there will be no increases in the amount of freight rates on the roads they represented and no attempt to increase rates until the pending railroad bill has become a law, conferring upon the Interstate Commerce Commission power to suspend proposed new rates for a total period of ten months pending examination and approval of them by the commission. The bill will also be an increase in an agreement on the part of President Taft that, being done by the railroads, he will withdraw the injunction proceedings and the suit for dissolution of the Western Truck Line Committee on the ground that it is a violation of the Sherman anti-trust law."

A despatch of the 8th instant from New York states that the General Executive Committee of the Railway Business Association, which within its membership represents \$800,000,000 of invested capital, which speaks for a group of industries giving employment to 3,500,000 workmen, and upon which 6,000,000 people depend for support, met here to-day, and at the close of its session gave out a message addressed to the commission on the part of the shippers and to the public, which mentions that, "The question of whether the railroads are entitled to a general advance in freight rates is now before the public. The merits of individual rates will come before the Interstate Commerce Commission. During the period of uncertainty as to whether rates filed are reasonable, it is better to maintain the disturbance of industrial conditions. It is, therefore, of the greatest importance that the way shall be cleared for the speediest possible decision by the commission."

The annual report on wholesale prices just published by the Bureau of Labor, Department of Commerce and Labor, shows that wholesale prices in 1909, as measured by the two hundred and thirty-five commodities included in its recent investigation, advanced three per cent. over the wholesale prices in 1908, but that they were still 2.3 per cent. below the average of 1907, the year of highest prices within the period 1860 to 1909.

A bill has been passed by the House of Representatives at Washington to provide for Postal Savings Banks, which differ from postal bonds, bills passed by the Senate for the same purpose. Under the terms of this bill a board of trustees is created, consisting of the Postmaster-General, the Secretary of the Treasury and the Attorney-General, who shall declare what post-offices shall become postal savings banks. Deposits in these banks may be made in postal bonds, bills or in a total of five hundred dollars a month or exceed a total of five hundred dollars. An account may be opened with one dollar, but stamps of ten cents each will be issued for those desiring to accumulate money to be deposited. On deposits two per cent. interest per annum is to be paid. Any depositor so desiring can issue his deposits for Government bonds to be one hundred and five hundred dollars to bear interest at two-and-a-half per cent. per annum. The money accumulated in these postal savings banks is to be deposited in both national and State banks in the vicinity of the postoffices in which the money is deposited by the people, such banks to pay two-and-a-quarter per cent. interest.

According to a statement issued by the director of the state free employment bureau at Topeka, Kansas will need twenty thousand harvest hands this year, which is two thousand more than were needed last year. Harvesting will not begin before Sixth Month 20th or 25th.

Serious large cities have been looking to a reform in the way of observing the Fourth of the Seventh Month, feeling the criminal negligence on the part of good citizens which has made it possible during the past seven years for thirty-four thousand persons, mostly children, to be killed or maimed on that day. In New York City the mayor has declared that the existing law as to restrictions in the celebration of that day will be rigidly enforced, while practically all the cities, which joined the movement last year are preparing to do so this year, in addition to which are Chicago, San Francisco, Portland, Oregon, Pittsburg, Indianapolis, Newark, Albany and Detroit.

The student leaders of Harvard points out that he believes the fundamental evils of athletics as they exist in many of the universities lie in the fact that the intercollegiate contests are not the culmination of a general sport, pursued by a large body of undergraduates. The representative teams, he holds, should not be, like the gladiators of old, groups of men trained to a special

efficiency in activities in which few of the other students take any part, except as spectators and money contributors.

FOREIGN.—Thunder storms of unprecedented violence have resulted in many fatalities and enormous damage to crops in western and central Germany. It is reported that more than twenty persons have been killed by lightning in the Rhine province alone.

An earthquake of unusual intensity was experienced throughout southern Italy. The island of Sicily, on the morning of the 7th instant. It is estimated that not less than sixty perished and that hundreds are injured. From many towns and villages come stories of fallen homes, death and suffering.

Ex-President Roosevelt has delivered a lecture in Oxford, England, upon "Biological Analogies of Society," which has been described as an exposition of all the "strange analogies," as the lecturer himself expressed it, "in the phenomena of life and death, of birth, growth and change, between those physical groups of animal life which we designate as species, forms, races and the highly complex and composite entities which rise before our minds under the name of nations and civilizations." The lecture was given at this country on the 11th instant, on the *Kaiserin Auguste Victoria*, the largest vessel in the fleet of the Hamburg-American Line, with accommodations for thirty-five hundred passengers, in addition to a crew of six hundred. She is equipped with every modern convenience, including an elevator, gymnasium, Turkish and Persian bath, and a large greenhouse and garden aboard, in which strawberries, mushrooms and other edible plants are raised for the passengers' use.

A recent despatch from Kiev, Russia, says: "Authentic figures have been obtained on the expulsion of the Jews from Kiev. These show that fourteen hundred and twenty-five individuals have been expelled up to Sixth Month 5th and including that date. Of these, five hundred and seventeen came under the ruling allowing them a short time in which to prepare for their departure without restriction, while nine hundred and four received passports good only over the route to one person, who were ordered expelled, succeeded in proving their right to residence."

A despatch from Vera Cruz, Mexico, of the 6th, mentions that "The most serious uprising with which the Mexican Government has had to deal in a long time has occurred in the State of Yucatan, and troops are being rushed to the disturbed area, and reports already reached here indicate that there has been much bloodshed and that the insurgents are preparing for a battle with the Government forces. It is understood that the cause of the trouble is dissatisfaction on the part of the Indians over the action of Government officials regarding lands. But the exact point of controversy has not been made clear in the reports. It is not thought that any Americans are involved. The Indians are armed with modern rifles and are apparently supplied with an unlimited quantity of ammunition with which to carry on their guerrilla warfare against the Federal troops. A revolt in Yucatan has been predicted for some time by writers in American magazines, who have urged the people to exercise the utmost vigilance in this respect. It has been said that slavery in its worst form has existed and that the people have been ground down to such an extent that life was scarcely worth while. Most of the natives in Yucatan are Indians, the natives of that region."

Anti-foreign feeling has broken out in Shanghai province, and mobs have burned more than three hundred houses and destroyed much property. Although the failure of the rice crop is assigned as a cause for these outbreaks, which have been frequent during the winter and spring, it is well known that anti-foreign sentiment and an opposition to foreign countries taking a hand in the building of a railroad through Hunan province are among the principal causes.

It is stated from Peking that a formal demand will be made upon the Throne for the immediate convocation of a national parliament by the delegates to the provincial assemblies, who have the support of organizations of merchants. The recently issued imperial decree concerning the provinces set forth that the way was being paved for a general legislative body to be summoned nine years after the first meeting of the assemblies.

The first international exposition ever held in China has opened at Nankin. Many Chinese women of the aristocratic class, as well as those of humbler station, were present on the first day. It is stated that the fact

that the first ticket sold for five thousand, six hundred and ten dollars and that the attendance on the opening day was enormous, is indicative of a new and unexcelled eagerness on the part of the Chinese to familiarize themselves with the latest scientific achievements of nations whose learning they formerly affected to despise.

## NOTICES.

NOTICE.—On Sixth Month 22nd, it is proposed to hold a Reunion at Friends' Meeting-house, [new] Birmingham, Pa. of the members and attenders of that meeting since 1845. A cordial invitation is given to such, including the teachers and pupils of the Friends' School near by, husbands, wives and descendants, to attend the regular meeting for worship at ten o'clock, to contribute to and take part in; basket lunch on the grounds, and to be present at the literary exercises, mostly historic and reminiscent beginning about one thirty. Other Friends interested in the occasion will be welcome.

Stages will leave Leedom's Livery Stable, N. Church Street, West Chester, Pa., at 9 a. m., and 12:30 p. m. Fare for round trip, fifty cents.

Friends desiring transportation from West Chester will please apply as early as convenient to,

ANN SHARPLESS,  
102 S. Church Street,  
West Chester, Pa.

WESTWOOD BOARDING SCHOOL.—The School year 1910-11, begins on Third-day, Ninth Month 13th, 1910. Friends who desire to have places reserved for children not now at the School, should apply at an early date to

WM. F. WICKERSHAM, Principal,  
Westwood, Pa.

WANTED.—A young girl, a Friend, desires a position for the summer vacation as mother's helper in a friend's family outside the city.

Address "G," office of THE FRIEND.

NOTICE.—Landsdowne Monthly Meeting.—The mid-week meetings at Landsdowne will be held on Fourth day evenings, at 7-45 o'clock, beginning Sixth Month 15th and continuing until Ninth Month 14th.

NOTICE.—The Memorial of Elizabeth Allen is now for sale at Friends' Book Store, No. 304 Arch Street Philadelphia, Pa.

Price, paper back, 5 cents; by mail, 6 cents.  
Price, flexible cloth back, 6 cents; by mail, 7 cents.

DIED.—At his home near Lorveville, Ontario, Canada, the fourth of Fifth Month, 1910, JEREMIAH LAPP aged seventy-two years; a member and minister of Mariposa Monthly Meeting of Friends.

—, at the Barclay Home, West Chester, Pa., on the 6th instant, ANNA MARY WARRINGTON, widow of James Warrington, in the eighty-second year of her age; a member of Birmingham Monthly Meeting of Friends.

—, at her home near Ramsay, N. C., Sixth Month 1st, 1910, MYRELE A. ALLEN, wife of Stanley S. Allen in her twenty-third year; she was a member of the Friends' meeting at Holly Spring, since her marriage little over three years ago. Her husband and child drive the comforting evidence that her end was peace, and that she has gone to inhabit one of those mansions prepared for the redeemed of all generations.

—, at her home in the village of Chesterfield, Ohio, on the fifteenth of Fourth Month, 1910, EDNA F. DEAN, widow of Edward Deane, aged a little over sixty years; a beloved member and elder of Chesterfield Monthly Meeting of Friends. In early life, this dear Friend experienced a precious visitation of Divine love, whereby she was convinced of the Truth as originally held by the Society of which she was a birthright ward of obedience. Her sweet and loving life, which she lived over a long period, was evidently her greatest desire to live in accordance with the convictions of duty. She will be much missed by the Society of which she was a useful member, especially by the members of the little meeting in which she belonged, for whose welfare she was deeply exercised. Her cheerful sympathizing spirit, endeared her to a large circle of relatives and friends, young and old, who deeply feel their loss; but they mourn not for those without hope, fully believing that through her redeeming love she has entered into rest.

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Prov. tit. 24.—There is that scattereth, and increaseth yet more; and there is that withholdeth more than it meet, but it tendeth only to want. (R. V.)

These correlated statements of the divinely wise man are correct, whether applied to material or spiritual things. Truth regarding physical subjects is more readily perceived than is that which relates to those which are spiritual. Is this because we use our physical senses more than our spiritual? Nature's law of increase is illustrated before our eyes season after season. The seed of both the natural and cultivated plant must be scattered before it can increase. In the former, nature, through her numerous and varied agencies, attends to the scattering; in the latter, man, who needs the cultivated plant for his sustenance, carefully performs it. The seed-pod must burst, the seed be separated from the plant and scattered by the winds, or carried by the birds or the streams. This very scattering causes the plant to increase "yet more." If it were withheld, it would result in dearth and barrenness. The grain of the farmer does not increase so long as it is stored in the granary. It must be scattered abroad upon the prepared field, and then it will be greatly multiplied. It is by use that increase is witnessed. The man with the one talent wrapped it in a napkin and hid it, the others put their talents into use and they grew and increased into more.

As recorded in the twelfth chapter of John, our Saviour himself, after the announcement "The hour is come that the Son of man should be glorified," used this law of nature to illustrate that sacrifice which He was about to make, and to impress its teaching upon his disciples. He said: "Verily, verily, I say unto you except a grain of wheat fall into the earth and die, it abideth

by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." That which follows clearly indicates that Jesus was referring to the offering of his life for the redemption and salvation of man. In these declarations, seeming to be contradictory, that the way to save life is to sacrifice it, our Lord states in other words, and with a specific application to Himself, the truth recorded in the Proverbs regarding scattering and increasing and withholding and want.

Giving—sharing of our earthly substance is often found to increase rather than diminish it. "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will He pay him again." "He that giveth unto the poor shall not lack." But the greatest increase and enrichment is not in material substance, but in the spiritual fullness and blessing which come with the sharing when rightly prompted and performed. Valuable to others, as well as to ourselves, as may be and often is the sharing of our worldly goods, more valuable to both is the sharing of ourselves—the giving of our sympathy and love.

We may not give that which we do not rightfully possess—that which is another's. In the use of the things of this world we must be just before we are generous. But we have need to remember that we are only stewards both of our means and of our very lives; and that in a sense none of us can say that aught of the things which he possesseth is his own. Our fellow-men who need us are the ones to whom we owe ourselves—he was the neighbor who showed mercy on him who had been robbed and wounded. To our Divine Master we owe our all. "Ye are not your own, for ye were bought with a price." If we withhold from man or from our Lord more than is meet—that which is their due—it can only tend to the poverty of our own spirits and to ultimate want.

## Meeting of Young Friends.

Recent issues of both *The Friend* (London) and *The British Friend* contain accounts of a meeting of young Friends, held during the week of London Yearly Meeting, to discuss "Quakerism: its Message and its Future."

"Admission was announced to be strictly

limited to Friends under forty years of age; and stern, unyielding doorkeepers were placed on guard to enforce this rule in the case of Friends who, although over forty years old, claimed to be 'young in spirit.'" The young woman, "who took the chair, said that in former days older Friends held meetings for young Friends, but now young Friends had called themselves together."

Two young men appear to have been the principal speakers and about a dozen took part in the discussion which followed.

The accounts from which this information was obtained would indicate that this gathering was not a meeting for religious worship, but was more of the character of the "Round Tables" and "Conferences" which have become so common within the limits of our own Yearly Meeting.

That such gatherings of young Friends may have a useful service is evident. But as we are all one in Christ Jesus, it seems desirable that in our meetings for worship and discipline, and even in social or literary work, we should draw closer together and as much as may be obliterate those lines which distinguish or separate young from old.

In the reference, which appeared recently in *THE FRIEND*, to the meeting of young Friends held at Germantown last month, it was not the intention of the writer to criticize the spirit of that gathering. It has been suggested that this cannot be judged by a stenographic report. It was just this that the writer had in mind, when he expressed his inability to judge, because he was not present. A part of the life of a spoken exercise is necessarily lost in a written or printed expression of it.

"From any burden which God may see fit to lay upon us, our life may gain not only contentment, but grandeur and nobleness. My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home, and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself."—F. W. FARRAR.

HE that has no love to God's precepts, will find there is something radically wrong in his religion.

### A Page from the History of Our Society.

In the year of 1814 the loyalty of our Society to Christ was put to a remarkable test, and we believe many Friends in the present day will read with interest, as well as thankfulness, the following narrative by an eye-witness. The report by John Hodgkin, then a lad of fourteen, is an extract from memoranda left by him.

ACCOUNT BY JOHN HODGKIN

The attendance of the Yearly Meeting this year (1814) was fraught with peculiar interest to me. It was the last year in which John Wilkinson was Clerk. It was the last year that Joseph Gurney Bevan was present. But it was much more striking to me as the year of the appeal brought by Thomas Foster against his disowment for the circulating of Unitarian doctrine. I attended the whole of the sittings and watched the proceedings with intense anxiety. Well do I remember my walk home to Pentonville in the late evening and my earnest desire, I believe I might say my prayers, that I might be preserved from errors of faith and that I might know and cleave to the *Truth*. After Thomas Foster had occupied four or five sittings in stating his case, introducing many specious reasonings in favor of a lower view of the character and attributes of Christ than that entertained by Friends, and other orthodox Christians, the Respondents concentrated their reply into the space of one sitting. The Respondents were George Stacey, Senr. (the father of George Stacey who was subsequently Clerk), Luke Howard, William Allen, John Eliot, Richard Bowman and Josiah Forster. Most of them took part in the proceedings by casual remarks or replies; but the Answer to the Appellant was embodied in a long document, their joint production, which was read by Josiah Forster the youngest of the six. On one occasion Thomas Foster had quoted a passage of Scripture containing the expression the "Son of God" and added "that is the Messiah." Instead of waiting for the reply, Luke Howard jumped up very precipitately, and said—"That is a gloss, and I'll prove it so." He was firmly though mildly restrained by the Clerk, and told that the time was not then come for reply; but that the Respondents would have full opportunity afterwards.

The thoroughly judicial bearing of John Wilkinson throughout the whole proceeding was very interesting. The Respondents' answer was admirable, consisting of a clear narrative of the disciplinary proceedings, showing that they were correct in form; a comparison of Thomas Foster's statements of doctrine and those of the Unitarian Book Society, of which he was an active member, with the writings of our approved authors, from which they most remarkably differed; and finally a complete refutation of Thomas Foster's opinions from Scripture. For the Respondents justly considered that, though their case would have been technically complete if they showed that Thomas Foster's doctrines were directly opposed to those of the Society, and that when faithfully labored with he had declined to retract them, yet nothing could satisfy the full requirements of the case, the enlightened

conscience of the Society, or the enquiring minds of the young, but a plain and full appeal to the authority of Holy Scripture itself. The debate which followed—for discussion it could hardly be called (so harmonious were the views expressed by nearly every speaker)—was animated and comforting.

The general effect of this Appeal and of the decision upon it was of most material service to me in clearing and establishing my doctrinal views, especially with reference to the Eternal Deity of Christ, and to the duty and privilege of prayer to Him.—*From Friends' Witness, (England.)*

### A Glimpse of Burma.

One of the corners of the world too much neglected by travellers in the past has been that marvellous country that lies at the northeastern end of the Bay of Bengal.

It is not too much to say that Burma contains more of interest than any equal section of the Indian Empire, and yet probably not one American traveller in ten who visits India extends his journey to Burma. If he is going east, he sails directly from Calcutta to Colombo, and thence to the Straits Settlements and China; or if his face is turned westward, he cuts across India from Tuticorin or Madras to Bombay, but in either event misses the Gem of the East, the great Burmese City of Rangoon.

Many people think of Burma as a part of India, and the Burmese as Indians, but they are no more Indians than the Chinese are Americans. To be sure, Burma is a province of the Indian Empire, of which King Edward VII is the Emperor, though it ought to be as much a separate dominion as Australia or Canada. [The population in 1891 was 7,605,560.]

It is a three days' journey on a fast steamer from Calcutta to Rangoon; and when one reaches the latter city, he finds people of a totally different race, different language, different customs, different complexion, different costumes and different religion.

He finds that he has exchanged the sun-baked fields of India, where famine stalks behind the laborer, for the well-watered meadows of the Irrawaddy, where in Twelfth Month the luxuriant fields of rice wave their heavy tasseled heads, and where all the year round and the century through famine is unknown.

Instead of the straight-featured, thin-limbed, agile Aryans whom he left in Calcutta the traveller finds in Rangoon, three or four days later, round-faced, jolly, plump Mongolians, with slant eyes and yellow skins, and the merriest of black, twinkling eyes.

Instead of the three-and-thirty million gods whom he saw worshipped in Benares, he finds no god in Rangoon, but only the placid, unwinking, half-smiling image of Gautama Buddha, who, five hundred years before Christ, attained to Nirvana, and whose image is to-day worshipped by one-third of the human race. Buddhism believes in no personal God, but only, as one of its disciples declares, "in the eternal principles of mind and matter inherent in the universe." Though Buddhism was driven out of India,

it has apparently found a secure home in Burma.

Come with me for a glimpse of that wonderful and seldom visited city on the banks of the Irrawaddy. The big steam plows slowly up the muddy waters of that great river, which at its mouth is so wide that you cannot see from shore to shore. On either side are luxuriant paddy fields for Burma is by far the greatest rice-producing country in the world.

After some hours we see signs of approach to a large city. There are tall chimneys an big oil tanks on one side of the river, for Burma is a great oil-producing country and the Standard Oil Company is no stranger to her walls.

On the other side of the river, as we approach nearer, fine business blocks become visible, and wide, tree-embowered streets, and, dominating all, a great pagoda, that glistens in the intense tropical sunlight a though of solid gold. This is the great Shwe Dagon Pagoda, the wonder and glory of the Buddhist world.

The harbor is lively with large steamer and little sampans and fishing boats an queer craft of every description; for next to Bombay and Calcutta, Rangoon is the busiest port in the Indian Empire.

The steamer draws up to the wharf, an all is life and bustle. A hundred gharries—box-like carriages with close-drawn blinds: to keep out the sun—await the passengers. The tough little Burmese ponies start at a gallop, and we are soon in the heart of the city. Here are great godowns, or wholesale storehouses, filled with the choices wares and products of the East, large department stores, which would not blush to stand beside Wanamaker's or Siegel's public buildings, post office, custom house etc., that would do credit to any city in the world. Here, too, is a beautiful public park, charming lakes, an extensive Zoo, all in the heart of the city.

The ever-changing panorama of tree scenes is entrancing. The Burmese an Karens, with their fresh, smooth, yellow skins and bright skirts of every conceivable shade of gorgeousness; the sallow Chinamen with their long pig tails; the jirnikrishas darting in and out; the lumbering ox-carts loaded with the produce of the country the elephants patiently and intelligently moving great mahogany logs, taking them up in their trunks and balancing them on their tusks—all these sights make a ride through the streets of Rangoon more fascinating than any Lord Mayor's show, and more varied than the midway of the World's Fair.—By FRANCIS E. CLARK, from *Episcopal Recorder*.

### A BETTER WAY.

"Who serves his country best?  
Not he who for a brief and stormy space  
Leads forth her armies to the fierce affray;  
There is a better way!"

"He serves his country best  
Who lives pure life and doeth virtuous deeds,  
And walks straight paths however others stray,  
And leaves his sons as uttermost request  
A stainless record which all men may read.  
This is a better way!"

## NOW.

If you have a word of praise  
In these busy, heedless days,  
Of some striving, helpful one,  
For the good that he has done,  
Do not wait  
Until too late,  
Till the weary hands at rest,  
Folded on a silent breast,  
Leave you praises unexpressed—  
Say it now.

Let some earnest, struggling soul  
Falter ere it reach the goal,  
Lacking the encouragement  
That you surely might have sent,  
Do not wait  
Until too late,  
Open both your lips and heart.  
Comfort, courage, strength impart.  
Bid his gloomy doubts depart—  
Do it now.

If you know that by your side  
Others walk with hope denied,  
Do not keep your sympathy  
In your bosom silently,  
Do not wait  
Until too late,  
Their sad hearts to soothe and cheer,  
Let your pity reach their ear,  
They may not be always near—  
Give it now.

If you love them, tell them so,  
Ere the treacherous moments go,  
Do not keep affection hid,  
Till above a coffin lid,  
Do not wait  
Until too late,  
Till the hearts that would have stirred  
Gladly to your spoken word  
Silent are, with love unheard—  
Tell it now.

—American Messenger.

## What is it to be a Christian?

"The disciples were called Christians first in Antioch" (Acts xi: 26). This was some time after the Apostles had gone everywhere preaching the Gospel, and doubtless the name was given in derision; they were looked upon as followers of one Whom the Jews did not believe to be the Messiah. But before long it became a glorious title, in which the martyrs rejoiced; it was the name of the citizens of the new kingdom; it was the name that bound them to their Leader, their Saviour, their Friend. At first, probably they did not measure the exact meaning of the title; it simply marked them as followers of Him Whom the Jews rejected, a despised sect "everywhere spoken against." But soon it became a clear and exact title, and made those who possessed it intelligent and quick to give a reason for their faith. It meant a belief in Jesus Christ as the Son of God, the Redeemer of the world. It meant obedience to Him, loyalty to Him, love for Him. It meant following Him in service and consecration. It meant the anticipation of seeing Him again after earth's few years of struggle. The early Christians were so bound up in Christ, they felt themselves so truly owned by Him, they loved Him so deeply and they worshipped Him so constantly, that He became to them literally their "All in All." They could not conceive of living without Him. They could only endure the thought of dying as it meant going to be with Him forever.

It is well for us to face the question as regards ourselves clearly and plainly. "I

am a Christian—now what does that mean to me?" Sometimes it is interpreted as referring to outward ordinances and relationships. A man is baptized in the name of Jesus, and so he is a Christian. A man is a church member, and so he is a Christian. A nation is a Christian nation because Christ and his law are generally recognized and his Gospel is everywhere preached. We need not despise these outward signs, yet we know that they are superficial so far as the real man is concerned. What St. Paul said of the Jew is true of the Christian: "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans ii: 28.) There are many who are members of the church who are not really Christians because they do not follow Christ, because they do not really believe in Him, because they do not love Him with all their heart and soul and mind and strength. Their own pleasure and ease come first, and the service of Christ second. They love their friends, their relatives more than they love Him, and so when friends or relatives are called away by Him they are disconsolate. They think of life as an opportunity for advancement, for prosperity, for happiness, and not as a time given for the Master's service. They use their minds in opposition to their trust, and so they are full of doubts and fears, not accepting the gracious promises of God, which are past human understanding. Christ is not the centre, the power, the joy of all their thoughts and words and deeds; He has only a secondary place. He is put aside in business and occupation, in planning and in loving. "Am I a Christian?" And at the question the honest man is moved to the very foundations of his being, and questions himself almost with fear and trembling.

Yet we are bound to give an answer to the question and a positive answer. It is not enough to say "I hope so," or "I trust so," as if it were a matter of doubt. To answer thus uncertainly is not modesty or humility; it is virtually denial. If anyone asks me if I love my child or my friend, if I hesitate for a moment I am giving a negative answer. For love is positive and will brook no thought of denial. Almost with indignation, as if I were accused of treachery, I answer such a question, and my answer proves the absurdity of the inquiry: "Love my child, love my friend! Of course, I do." And then if the reason is asked I do not hesitate because I cannot logically prove it. I do not want to prove it; it is beyond proof; it is a fact so bound up in my very existence that any amount of proof were superfluous.—FLOYD W. TOMKINS, in *Public Ledger*.

The more you drink into the love and spirit of Christ, the more happy, and honorable, and useful you will be.

CONTRACTS made in the fear of God, with earnest prayer to God, are likely to be crowned with the blessing of God.

## Muir Glacier is Now in View.

Something wonderful has recently taken place in Alaska. This is the drilling away of icebergs from the front of Muir glacier, in Glacier Bay, so that for the first time in nine years this famous glacier, the most noted on this continent, has been visited. In 1899, a subterranean earthquake took place at Yakutat, and ever since the approach to the glacier has been so choked with ice that boats have turned away with their passengers disappointed. Now, through some peculiar drifting of the ice, steamboats can enter the channel, and, after cautiously pushing their way, get a glimpse of the left face.

In the nine years, away from the sight of man, this glacier has shown remarkable changes. When Professor John Muir, after whom it was named, visited it, it had a solid face two miles long, about two hundred and fifty feet above the water line. It was a live glacier, and great masses of ice toppled into the sea with reverberations like thunder. Water would splash fifty feet high, and the sight was fearsome and fascinating.

To-day the glacier assumes a different aspect. Erosion has worked out a new bay, which will soon be charted, and the glacier itself seems to have two parts, the live part, from which icebergs break and fall with a tremendous noise, and a dead arm, or one with land forming between it and the sea. This change is due to a hill which projected through the top of the ice when Professor Muir was there. Now that hilltop is a large mountain, dividing the ice fields. The ice has also receded in the nine years.

This is without doubt the most remarkable known glacier on this continent, though Alaska has other wonderful glaciers which occupy clefts high up in the mountains, and some of which have an elevation of 6,000 feet. Among these are the Taku, Davidson, Windom and Le Conte. But Muir glacier has three hundred and fifty-four square miles of ice, and presents such an imposing sight that it is considered the crowning glory of Alaska's stupendous scenery—the sight of a lifetime. No one knows how it happens that Glacier Bay can be entered now where it could not before, but it is thought that favorable winds and mild weather caused the ice to drift away.

An interesting fact about Alaskan glaciers is that some are "dead" and others are "alive." Davidson glacier, which is really a tongue of the Muir glacier, has been ascended by travelers for a number of years. It is a dead glacier, having a moraine of several miles between it and the sea. Looking at it from the boat, it represents a kaleidoscopic appearance as the sun shines upon it, and the surface seems scratched with tiny pin lines. These are in reality deep crevices, which must be approached cautiously, for they are lurking pitfalls for the unwary.—*Vancouver Providence*.

You must very shortly die and leave all; in a little time it will not matter what you have passed through, but it will matter how you have acted while passing through.

### Educational Engineers.

Our modern civilization has brought forth many kinds of engineers: civil engineers, mining engineers, electrical engineers, etc. I am writing concerning the importance of training educational or school engineers. There is a definite and distinct work that can be done by such engineers which is not being done, or at least is not being done as thoroughly and as systematically as it should be. Let me illustrate.

In the average community, in spite of all that has been said and written on the subject, there is still little real connection between what is done in the school-room and the life of the surrounding community. This is largely true whether the school is a city school, a country school, a high school, academy, or college; but the average country school is, it seems to me, in a worse plight in this respect than any of the others mentioned.

There are few sights more pathetic in purely rural districts than the ordinary country school-house. Usually it is a little, lonesome building, stiff and unattractive in architecture, standing out in some old field, having not a single thing, either in its location, its outward appearance, or the work that goes on inside it, that indicates any connection whatever with the daily life of the people by whom it is surrounded. The very style and appearance of such a school building suggests a separation between school life and actual life that ought not to exist.

There is no earthly reason why a country school-house, in location, appearance, or any other respect, should be very different, inside or out, from the average farmer's cottage. In fact, there is no reason why a country school should not have both the appearance and the character of a model country home. My notion of a country school is a vine-covered cottage in the middle of a garden, with fruit and flowers and vegetables growing all about it. It should have a stable attached, with horses, cows, chickens, a good well, plenty of hay and fodder, and a little repair shop connected with the barn, where boys might learn something of the trades that are necessary for a farmer to know. Inside the school there should be, in addition to the assembly-room, a kitchen, dining-room, and bed-room, where the children might learn to cook their own dinners, wash dishes, set the table, and make the beds and take care of the home. In such a school as I have in mind, also, the teaching of the book should connect it directly with the interests and problems of the locality. If the school is in a community where dairying is prominent, there should be a vital connection between dairying and what is done in the school-room; if in a grape-raising, coal-mining, cotton-raising, manufacturing, or a potato-producing community, the same kind of connection should be brought about in the school-room and the community.

The work of the school engineer, as I conceive it, should be to go into a community or a county, make a study of the ordinary normal activities and interests of that community or that county, and then set to work

directing and helping the teacher and the school authorities to reconstruct conditions inside and outside of the school in accordance with some plan which would make that school of the greatest possible use to the community in which it is located. The school in a farming community should get its arithmetic problems from the farm. The reading lessons, the grammar lessons, the lessons in history and science, should be ordered, arranged, and taught from the point of view of the farmer, with a view to enlarging, enriching and improving, not merely the farms, but the homes and country life generally.

A model country school should be the center, not merely of the intellectual life of the countryside, but of all the efforts that are now being made by the county, State, and National governments to improve farming conditions. It should maintain, when possible, in connection with the school, a little experiment station and laboratory where new methods could be publicly demonstrated and tried out. It should maintain a library. It should provide lectures on subjects of special interest to the community; it should maintain a school bank and teach the art of saving and investing money, and constantly strive in every way to widen the circle of its light and its influence among the people.

While much of the work I have suggested has been attempted in various parts of the country, I believe there is a very positive advantage in having an expert, a school engineer, who could come in from the outside, look over the whole situation, draw up plans, if necessary, that would harmonize conflicting interests and establish a definite policy by which the work of the school might be directed during a series of years.

Much good would come, I am sure, from the suggestions which such an expert could make in so simple a matter as laying out of school grounds, or the choice and use of books in a rural school library.

While the suggestions I have made apply to the average country schools in other parts of the country, I have in mind especially the needs of the negro country and city schools in the Southern States.

My experience and observation of negro schools in the South have taught me that, . . . the average teacher, left to himself, does not appreciate to what extent it is possible and necessary to insist upon cleanliness and system and order in the schools. Some of our schools have to struggle so hard merely to exist that they have lost sight of the high standards they started out with, and have come to believe that the disorder in which they carry on their work is inevitable and must be endured.

A school engineer, such as I have described, could go into such a community and such a school and totally change in a few weeks the condition of things in this respect. He could bring about a helpful relation between parents and teacher, some thing which does not exist in the average school community. He could, in a short time, by means of his work in the schools and his talks to the people, materially change public sentiment in that community, and often bring

to a neglected school the support that is needed to make its work effective.

I speak with the more confidence in regard to the rural negro schools, because I have seen during the past few years what has been accomplished by our own graduates in some of the rural schools in the neighborhood of Tuskegee Institute.

One thing that has particularly interested me has been the progress that has been made by these teachers in the use of paint and whitewash. I can remember when there was not a foot of whitewash or paint either on a school building or any of the houses for miles around our Institute, and the teacher would have thought it quite improper to suggest to his students the value of whitewash in keeping their homes in a neat, clean, and healthful condition. I have seen the same communities so completely changed through the newer ideas of education to which I have referred that nearly every house is now either whitewashed or painted. In some cases this was brought about by the teacher in this way: In the lessons in mathematics a pupil would first be required to measure the number of square feet in his own home and calculate the cost of whitewashing. Then, a few days later, this same pupil would, perhaps, be asked to write an essay on the value of whitewashing in beautifying the appearance of a house. The teacher found, also, that the students could write compositions that would mean something and that would be of living interest on the "Methods of Whitewashing and the Result of Whitewashing." In this way an interest was awakened in the matter of whitewashing, and, when the results began to show themselves in the appearance of the school and the homes of the school-children, the parents began to feel that the school had a living, vital interest in them, and to realize what they had never understood before—that the school had some relation to the needs of ordinary daily life.

There is a real place, then, I repeat, for the school engineer, and I hope that a larger number of institutions will begin training men and women for this kind of work.—BOOKER T. WASHINGTON, in the *Outlook*.

### "BEFORE ME LIES AN UNKNOWN SEA."

Before me lies an unknown sea.

The port I left behind;  
Strong waves are foaming at the prow,  
The sail bends to the wind.

What is my quest? Why fare I forth?  
Not mine it is to say;  
He whom I serve has given command,  
I have but to obey.

So to the over-guiding Will  
My own I gladly yield;  
And while my little craft out-stands,  
I sail with orders sealed.

I may not read them if I would,  
I would not if I might;  
Nor hold the duty less, but more,  
Whose chart is faith, not sight.

Some time, I know not when or how,  
All things will be revealed,  
And until then content am I  
To sail with orders sealed.

—Exchange.



## OUR YOUNGER FRIENDS.

**SPIDER WEB.**—Watch an old spider making a fine web. A fly will get caught in it as he goes quickly through the window if he is not careful, then the spider will eat him, and when the spider goes for a walk he must look sharply to right and left, or some creature will eat him! A bird will suddenly swallow him, or a wasp will kill him; the centipedes, too, are always looking for spiders.

The spider's silk, with which he makes his beautiful web, is like a piece of your mother's sewing silk—it is made of a lot of very fine strands. And in what a wonderful way the spider spins his web from bush to bush! He throws out a silken thread, and the wind carries it to a leaf, where it sticks, then he walks carefully across the thread, carrying another thread to make his tight rope stronger. He pulls the thread with his little claws, as a sailor tugs at the sail ropes, and fastens it with great care; round and round he goes until the splendid web is made, and, if the wind is blowing, he fastens tiny pieces of stick to the web for fear it will blow away.

A spider often stretches a thread from the web to his home; when any creature is caught in the web the spider feels the web shake, and out he runs to see what has happened.

Spiders are very clever. If you should touch a green one he would double up his little legs and fall from the place where you saw him. If you did not notice that he was a hanging from his thread you would likely say: "It is only a green leaf." There is a brown spider that does the same thing, hoping to be taken for a brown leaf.

The trap-door spider makes her house by digging a hole in the ground; she scratches it up with her front legs and carries out the tiny lumps of earth until there is a nice long hole. She lines this with fine silk, which she weaves herself, then makes a little door of leaves and sticks woven together with her silk and fastens it on with a silken hinge. This is a safe, warm home for the baby spiders, and if the mother hears some dangerous creature trying to get in, she holds on to the door with all her might, and the children run to the other end of the house. The spider children are very industrious; they amuse themselves by making tiny houses just like the one their mother has made, so that when they grow up they can make safe, warm houses for their own children.

Some spiders live under the water in little balls made of their own silk; some live under the ground, and others live in trees or in our houses. There are big and little spiders of many different colors, but they can all run very fast, for they have eight legs.—AMELIA DE WOLFFERS, in *The May Circle*.

**TRAINING SEALS.**—The mere spectator usually thinks that trained seals are the finest product of the menagerie; but according to an old trainer, whose words are quoted in the *New York Evening Post*, it is a simple trick to teach them their feats. The cardinal principle is, not to attempt to make an animal do anything contrary, to the nature

of its particular species. To be successful, then, the trainer must know enough about the habits of the animals to enable him to fit the tricks to their needs. He must not try to make an elephant climb or a lion play the drum.

"You begin with one seal, a lot of little pieces of fish, and a bit of string. You let the seal sit on his pedestal, which he likes to do by nature; then you throw him one of the pieces of fish, and he naturally and easily catches it.

"Next you tie a piece of fish on the end of your string, and swing it toward the seal; he catches that, too, and you keep moving away from him, and swinging the reward to him from an increasing distance. Now you are ready to begin with the hat or cornucopia; placing and tying a bit of the fish up in the tip of it, you toss it to the seal. He is dexterous by nature, and his nose, detecting the fish up in the cone, quickly seeks it. He bites it out and tosses the cone aside. Before long he comes to associate that cone with his loved fish, and he will catch any number of similar ones, and toss them aside when he fails to find what he wants. That's all there is to the trick, you see.

"Balancing the big rubber ball is based on the same principle. The ball is soaked in fishy brine, and thrown to the seal. He gets the odor, and tries his best to get into the ball and find what he's after. This results in his balancing the ball on his nose, a feat for which his quickness, his supple, muscular neck and his natural feeding habits are all adapted, and then he gets his piece of fish as a prize.

"The man working with seals thinks to himself, 'What else do seals do naturally?' And the answer comes, 'They like to slap and beat round with their front flippers.' Here is the basis for a good and effective trick. Down on the side of the pedestal on which the seal is placed, an automobile horn is fastened, or a little drum, or a tin pan. The seal, in the excitement of being fed, slaps with his flipper for all he's worth, and you can see that with a few simple adaptations, such as tying a cymbal to the flipper, for instance, a seal band is assembled and sets the audience wild by its comic and clever performance.

"It's all so simply, you know—when you are on the inside."—*Youth's Companion*.

**HIS MOTHER'S VERSION.**—A Bible class teacher was telling of the various translations of the Bible and their different excellences. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James version for my part," he said; "though, of course, the revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives

its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."—*Selected*.

**WHERE BIRDS GO AT NIGHT.**—Children often ask where all the birds go at night. It would seem to one not familiar with bird life that many of our feathered visitors find difficulty in securing suitable places in which to spend the night, says the *New York World*.

An observer will notice that birds become quite active as twilight approaches. Many kinds, such as blackbirds and crows, have regular haunts, and as the sun nears the western horizon thousands of these birds may be seen flying in great flocks toward a certain orchard or grove. Many select a thicket in some lonely hollow, while others will select some large lawn where shade trees stand.

Crows often select a dark, deep hollow, with trees and bushes on all sides, where they form a sort of rookery. They like dead trees to roost on, and in some places they visit certain spots until their continued occupancy kills many of the trees.

Crows and blackbirds are quiet during the dark hours if unmolested, but occasionally some enemy besides the human hunter will disturb them, and there is a great chatter and fluttering of wings. A hungry owl or a cat with some of its wild nature still remaining will frequently visit such a place, and of course has no trouble in obtaining a meal. Such a visitor often disturbs those near, and the frightened birds will flutter and fly away in the darkness to seek another roosting place.

Swallows, after a day spent in skimming the air and catching hundreds of insects, will seek a roosting place at night. The chimney swift will soar and dart until after sunset, and then suddenly dive into some chimney. The birds have very sharp-pointed claws and cling on the sides of the sooty flues. Old or unoccupied factory smokestacks make excellent places for the chimney swallows to roost in vast numbers.

In early spring, before robins begin to nest, these birds gather in large numbers in some group of trees or grove, where they sing until almost dark, and then they remain quiet until the first signs of day, when they break forth in song, filling the air with the sweetest music. As soon as they begin nesting each pair seeks a sheltered roosting place near the spot selected to raise their brood. After the first egg is deposited in the nest and until the young birds are able to leave, one of the robins remains on the nest while the other sits near on some limb. When the young birds can fly the parents induce them to go with them to some protected thicket or sheltered location.

Some birds roost in very exposed places. Others will select protected spots and secrete themselves in such a manner in the foliage of the trees and vines that even their enemies cannot find them. Many birds choose a natural shelter from the rains by getting beneath a leaf which sheds the water

from them, while others sit out in the open, taking the storm in all its fury.

Many birds roost upon the ground. All sorts of places are chosen. Quail sit in a circle with their heads out, always ready to fly if disturbed. They have been seen sitting in such a position in daylight. Many small birds roost in large weeds, and others select a tuft of grass in which to spend the dark hours. Other birds build their nests on the ground in pastures and meadows, and while the mother bird is hatching and caring for the brood, the male bird is always near at hand on the alert or gathering grubs or insects for the little ones. At night the male bird remains near the nest, and in some instances both parents sit on the little nest.

A few birds that prey upon others and destroy both birds and eggs, remain wide awake all night and fly about doing all the harm they can. Some birds sing at night, but most of them remain silent.—*Selected.*

### Was Jesus God-like, or God?

The *Sunday School Times*, under the above caption, prints the following which is well worth reprinting:

Truth always gains by being denied or challenged. Therefore it ought not to disturb us when men tell us that the faith that is in us is a mistaken or an unwise faith, and that the object of our faith does not exist. Our faith is given to us, to meet just such tests as that. Many a child of God to whom God's love and power . . . have been made real through the Man Christ Jesus, our God and Saviour, will rejoice in the way that the faith of the men who lead the world in critical Bible scholarship has met a certain challenge. The challenge is that their Jesus was only a perfect man, not God; that he was Divine only as we may be Divine, the difference being merely that he carried out his Divinity perfectly, while we do not. That is what the present-day "liberal" means when he says he believes in the Divinity of Jesus, but not in his deity; and then he goes on to claim that with this belief, or denial, the leading Bible scholars agree. Their answer is to be given in *The Sunday School Times* this year, and it is commenced on the third page of this issue. The document thus begun has no uncertain tone. It promises to become one of the historic declarations of truth in the age-long conflict between Christ and anti-Christ.

Professor George L. Robinson, M. A., Ph. D., Old Testament Literature and Exegesis, McCormick Theological Seminary, Chicago.

By the "deity" of Christ, I understand the superhuman, God-like character of Jesus, which distinguishes Him as unique, and different from every other person who ever lived. By his "Divinity," I fear some in these days mean that He was no more Divine than any other good man, except possibly to a greater degree. With such a view I have absolutely no sympathy whatever. To me Jesus was the predicted "God with us," and "Mighty God" of Isaiah vii: 14; ix: 6, nothing less. After every review of his life and teachings, I lay down the Gospels—the Synoptists as well as John—ready to exclaim with Thomas, "My Lord and my God" (John xx: 28).

### The Graciousness of God.

BY WM. C. ALLEN.

"Jehovah is gracious and merciful" (Revised Version. Psalm cxi: 4).

The graciousness of God is a sweet subject upon which the Christian loves to dwell. God is gracious to all the earth. Even the arid wastes under the advance of human knowledge and skill proved to be rich with the bounty of God. The frozen north yields its treasures for the help of men. The simplest works of nature proclaim the Divine goodness. Thus Wordsworth has beautifully written of early spring:

"Through primrose tufts, in that green bow,  
The periwinkle trailed its wreaths;  
And 't is my faith that every flower  
Enjoys the air it breathes."

It seems as if the very flowers participate in the loving goodness of God, and lift their heads in praise to Him.

But it is in his dealings with men that God's tenderness is particularly discovered. So one wrote long ago: "The Lord, ready to pardon, gracious and merciful" (Neh. ix: 17).

Is this not so? Think of what we might be and of what we really are. Think of our frequent disobedience to the Divine commands. How often has passion gotten the better of us. How pride and her attendant follies have found a place in our hearts. How wrong have our thoughts often been. How our lips have sinned. How we have failed to perform the acts of worship and righteousness which our inmost feelings have called us to do. When we think of all this, we feel covered with humiliation and shame.

But does God cast us off? O, no! "All the day long have I stretched forth my hands to a disobedient and gainsaying people" (Romans c: 21). This explains the Divine attitude. His hands are always protectively extended towards us in loving entreaty. He ever implores us to come back to him, repent and live. He shows us in our own hearts that we must do better. His Holy Spirit invites us to forsake our errors and find peace in simply doing his will.

"The Lord waiteth to be gracious," exclaimed one of the sacred writers. After the promulgation of the new hope that is in Jesus Christ, one of his early apostles addressed the early believers in this language: "Ye have tasted that the Lord is gracious." How truly he spoke. When we in humility and faith go to the dear Saviour of men, who loved us so much, we find in Him companionship in loneliness and quietude in storm. Millions have testified to the richness of this joy.

So, beloved, let our minds be contrited under the precious memory of God's graciousness. Even through nature he teaches us a sweet lesson. As I write, the south wind blows across some tall eucalyptus trees and they bow before it with humility and grace. Let it be so with us. When the warm wind of his love blows upon us, may we like the noble trees bow before Him, and offer our human tribute of repentance, service and praise.

A SPIRITUAL mind naturally longs for holiness, even when it hath no thought of hell or heaven.

### Christ Winning the World.

The mission of Jesus Christ was to win the world. "God so loved the world that He gave his only begotten Son." He came first to the Jews and for the salvation of the Jews, and yet before He had begun his world-wide mission, the fact that this was to be its character was clearly set forth in the Old Testament prophecies and suggested by words and actions of his own in his life upon earth. In response to the faith of the Syrophenician woman, He healed her daughter. At Jacob's well He spoke of Himself as the Messiah to the Samaritan woman, and called forth the faith of the inhabitants of Sychar. In John xii: 20-32, He received certain Greeks who desired to see Him and declared upon their coming: "The hour is come that the Son of man should be glorified." No doubt the request of the Greeks, who represented the Gentiles, to see Him inspired this utterance, for in the Jew and the Gentile the people of the world were represented. Then at the close of the discourse, beginning with the words just quoted, He makes the deliberate declaration that his mission was world-wide. "I, if I be lifted up from the earth (crucified), will draw all (or all men) unto Me." And why "all," if his mission had been limited to any one nation or race of people? It was not so limited.

The method by which Christ wins the world is indicated in the words in John xii. To do so, He was compelled to take man's sin upon Him and die in our stead, thus atoning for us and making our salvation possible. "And I, if I be lifted up from the earth, will draw all men unto Me."

The cross is able to draw "all men," but unfortunately all men will not be drawn. Some have given up the atoning character of Christ's death and look upon it simply as an example to men to reach moral transformation through the effect of Christ's death. Others prefer to give their lives up to sin, and the cross has no power to attract them. It often repels, for it speaks of the death of One who was sinless, and they love sin. A third class are indifferent to the cross. They are so occupied with the things of time and sense that even the glory of the cross is lost sight of by them. But there is no fault in the cross. If one is attracted and another is repelled, the difference is in the persons themselves. The cross is ever and always the same. If it does not draw you, it is your heart and your life that are wrong.—S. H. DOYLE, in *Episcopal Recorder*.

"Of course, it was not right, strictly speaking; but then, under the circumstances, it seemed best"—how many respectable and even Christian people use this excuse of expediency, and believe in it? If it is true, however, then man is wiser than God, for "expediency is man's wisdom; doing right is God's."—*Forward.*

IF ever you get light it will be in this way: Christ must be a great light to you. Nobody ever found light by raking in his own inward darkness—that is, indeed, seeking the living among the dead.—C. H. SPURGEON.

### Alone With God.

In studying the life of Christ, there is one lesson, above all others, we should learn, and that is the absolute necessity of being alone with God in order that we may gain spiritual strength to meet the battles of life. Christ loved to steal away to the quiet and solitude of the hills. There, removed from the noise and movement of life, isolated from the atmosphere of the fret and passion in which men dwell, on heights above the lower levels, He held communion with the Father. So must we seek the still hour; resort to the retired place, where without interruption we may commune with the Father of our spirit.

In doing so, our spiritual horizon will be wonderfully extended, our conviction of eternal verities deepened and strengthened, and our vision of God rendered more distinct and soul-inspiring. In this age of haste and worry, when there is such a demand upon us for outward activity, our religious life grows like a spindle tree and we haven't time to strike down our roots at Lebanon. We don't take time to acquaint ourselves with God and be at peace. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." "Be still, and know that I am God." There is a wonderful power in quietness. It gives us a chance to reflect on the mercies of God, and face the difficulties of life with a brave and hopeful heart. The prophet says that "in quietness and confidence shall be your strength." The inner life must be nourished and strengthened in the secret place of the Most High. We must find refreshment at the upper spring, on the mountain top. God reveals Himself to those who desire Him, who wait or Him.

Waiting on God implies taking time to commune with Him and keeping the ear of the heart open to hear Him speak. Jesus invites us to retire with Him into the desert place to rest awhile. Every day we should have a little trysting time with our Beloved. Then could we say, with the disciple who was wont to lean upon the bosom of his Lord, "Truly our fellowship is with the Father, and with his Son, Jesus Christ." As one who has beautifully said, the mind wants steadying and setting right many times a day. It resembles a compass placed on a rickety table; the least stir of the table makes the needle swing around and point untrue. Let it settle, then, till it points right. Be perfectly silent for a few moments, thinking of Jesus; there is almost divine force in silence. Drop the thing which worries, which excites, which thwarts you; let it fall like a sediment to the bottom, until the soul is no longer turbid, and you find that nearness to God is gained and cultivated in being alone with God.—SAMUEL A. GERRARD, in *Episcopal Recorder*.

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK (Sixth Month 26th to 30th Month 2nd, 2d, 1910):  
Gwynedd, at Norristown, Pa., First-day, Sixth Month 26th, at 10.30 A. M.  
Chester, Pa., at Media, Pa., Second-day, Sixth Month 27th, at 10 A. M.  
Concord, at Concordville, Pa., Third-day, Sixth Month 28th, at 9.30 A. M.

Woodbury, N. J., Third-day, Sixth Month 28th, at 10 A. M.  
Salem, N. J., Fourth-day, Sixth Month 29th, at 10.30 A. M.  
Anglona, at Horsham, Pa., Fourth-day, Sixth Month 29th, at 10.15 A. M.  
Birmingham, at West Chester, Pa., Fourth-day, Sixth Month 29th, at 10 A. M.  
Goshen, at Malvern, Pa., Fifth-day, Sixth Month 30th, at 10 A. M.  
Lansdowne, Pa., Fifth-day, Sixth Month 30th, at 7.45 P. M.

FRIENDS of Haddonfield and Salem Quarterly Meeting, which met at Moorestown, N. J., last Fifth-day, the 16th instant, were favored with a fair day introduced by a threatening morning. In addition to the usual attendance of members, visitors were noticed from at least three other Quarterly Meetings.

"The silence was broken by recalling the familiar words of Robert Barclay: "When I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart; and as I gave way unto it I found the evil weakening in me and the good raised up." Attention was called to the fact that it was in this silent power that secret power was felt and that it was by giving way unto it the evil was found to be weakened and the good raised up. As we continued to give way to this secret power we would come to desire perfect redemption.

This was followed by a short but lively exercise that tended to stir up to themselves: "We have Abraham to our father;" as God was able of the very stones to raise up children unto Abraham. We are not Christians because our parents were; but each individual must work out his own salvation.

Another referred to the faithfulness of early Friends, and reminded us of what was that made them so true, they were in community. And later, in this country, in the agitation for the abolition of slavery Friends were active and made their protests felt as well as heard. Now the dominance of the licensed liquor traffic, particularly in Pennsylvania and New Jersey, demanded our attention and called for earnest protests and active efforts for its overthrow. We were told that although we had sinned, God had provided a Saviour. He had opened for us a fountain in which we could wash; and our sins, though as scarlet or crimson, become as wool or snow. Then would we experience that "there is now no condemnation to them that are in Christ Jesus."

On the women's side of the house a voice was heard in supplication.

Before the meeting went to business, attention was called to the intimate relationship between Christ and the true Christian, as expressed several times in the Epistles by the words "in Christ Jesus" and "Christ in you." This relationship is not a natural one nor the result of natural causes. "The carnal mind is enmity against God." The difference between the former and present condition of those who are in Christ was expressed by the apostle as passing from death into life, from bondage into liberty, from darkness into light—a clear line of demarcation. We were urged to a personal confession of our relation to Christ—on which side of the line we were standing—in Christ where was no condemnation or in the bondage of sin.

PILGRIMAGE.—Friends' Historical Society of Philadelphia visited Haddonfield, N. J., on Seventh-day, the 4th of this month, about three hundred and fifty persons participating in the event. Printed programs had been prepared and the following itinerary was followed: 1. Inspection of the grounds on which stood the original Haddon Hall of Haddonfield. Here Samuel N. Rhoads, who acted as "Master of Ceremonies" for the day, made an address on Elizabeth Haddon (Eстаugh); her settlement in America and homes and home life. 2. Then to the old John Gill mansion on East Main Street.

3. Thence to the "Indian King," where, after an address of welcome by Ephraim T. Gill, the house and its relics were examined.

4. Thence to Friends' Meeting-house yard for refreshments.

Reference was made to the old Hopkins-Nicholson home, where they saw a choice collection of heirlooms of the Haddon, Eстаugh and Hopkins families.

At Evesham Monthly Meeting, held Sixth Month 9th, Nathaniel B. Jones was granted a minute to hold some appointed meetings within the limits of Bradford Monthly Meeting, of Cain Quarter.

### Westtown Notes.

Last Fourth-day, the 14th, Westtown graduated a class of thirty-seven members, of which fifteen were boys and twenty-two were girls. The Commencement program was as follows:

PROGRAM.—The Conservation of Health, Grace S. Bacon; Agriculture at State College, Walter H. Savory; Around an English Hearth, Amelia E. Rockwell; Philadelphia as it Was, Edward M. Hart; The Inheritance of Peace, Edith M. Farquhar; Color in the Poetry of Coleridge, William C. Engle; Valcictory, Leah T. Cadbury; Presentation of Diplomas, Address to the Class, Isaac Sharpless.

The evening before Commencement the following program was rendered in a public meeting of the Literary Union; all those taking part being members of the graduating class:

Essay.—The Poetry of Freedom, Cornelia G. Pilling; Essay—America's New Court, J. Silvanus Bentley; Essay—The Methods of the Advertiser, Margaret S. James; Essay—Stevenson in His Child's Garden, Mary B. Goodhue; Recitation—Palladium (Arnold), Anna F. Trimble; Essay—The Boy on the Farm, Lloyd Balderston; Recitation—"The Public Grounds, Alethea Edwards; Essay—Railroad Conquest of the Mountains, Thomas W. Elkinton; Recitation—Comus (Milton), Howard W. Elkinton, Levi H. Balderston, Francis E. Evans, Benjamin L. Stratton, David F. Bentley, Jr., Franklin K. Cawl, M. Ezzel, Satterthwaite, Sarah Balderston, Anna E. Lippitt and also Alumni Day. Many graduates of former years were present, the main features of the Reunion being a camp supper at the Alumni Shack in the North Woods, followed by the business meeting in the same place. The Class of 1900, celebrating their tenth anniversary, were the honorary hosts of the occasion. Tennis and cricket were played by Alumni in the afternoon.

### Gathered Notes.

The Universities of Oxford and Cambridge are preparing to issue a Commemorative Edition of the Bible, to celebrate the three-hundredth anniversary of the publication of the "Authorized" or "King James" Version. This is not to be a new translation nor a revision, but merely an edition in which certain archaic words and misleading renderings are to be replaced by other readings. This editorial work is being first done by a company of American students, who will submit their renderings to a similar committee in England. The American Committee is to meet in Princeton during the last ten days of Sixth Month. The members of the committee will be entertained at the Princeton Inn, and the sessions will be held in the Lenox Reference Library, or in the other buildings of the Seminary. Professors Wilson and Erdman have been assisting in the work of the American Committee.—*Princeton Notes in the Freelyman*.

The pendulum has swung so far in the direction of freedom from restraint that there is very little in people's outward conduct in [some] matters to distinguish the Christian from the man of the world. And in the professing Christian is met with the challenge "What does your religion cost you?" he may be hard set to find an answer. There seems to be an urgent need for a review of the position, and for earnest consideration of the question what the Church can and ought to do in meeting the present rush for pleasure and through neglect, to be given danger lest the love of pleasure should soften the moral fibre of our people, and deaden their spiritual faculties.

The Church must constantly insist that man is a spiritual being; that the real things of life are those that lie "behind the veil," and that it is fatally easy for us to let the sense of the things that are seen to triumph through neglect. "The Mammon," which darkens the inward eye (Matt. 13: 22-24) is not merely the love of money, but the subtle attraction of all those outward pleasures which money gives us the power to indulge. Christian living is impossible without a certain aloofness and restraint in the matter of indulging our inclinations.

There are certain marks by which doubtful or wrong indulgences may be tested, such as the following:—Does a particular form of amusement involve cruelty to animals? Does it require from us an undue or lavish expenditure of time and money? Is it bound up with evil associations which, even though not necessarily inherent, do practically bring us into bad company? Does it involve the demoralization of those who are

concerned in providing it for us, or cut them off from opportunities of cultivating their spiritual faculties? And, as regards ourselves individually, does it help or hinder our communion with God, and our relish for spiritual things?

The great and controlling thought for the follower of Jesus Christ must always be that the service of God and man, and not self-pleasing, is the real business of life. If our lives are truly Christian, they will be happy and they will be useful, and we shall have no need of any government or undue places. We shall not think it enough to persuade ourselves that "there is not any harm" in this or that. The real question will be, does it fit ourselves and others for living better than we otherwise could the life of spiritual beings—the life of communion with God and of fellowship with, and service to, our brethren in this world? Such questions must be carefully considered in all we will do with Christ in the spirit of "pure wisdom" and of love to all men, using honestly, for themselves and others, the prayer, "Lead us not into temptation."—*The British Friend.*

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The Senate has passed a bill regulating the use of the wireless telegraph, which requires all persons operating wireless telegraph stations to procure licenses from the Bureau of Commerce and Labor. The purpose is to prevent interference with Government and other important messages. There are said to be fifty thousand amateur wireless stations in the country, many of them conducted by boys, and it is claimed that in many instances they have interfered with the delivery of business messages. The bill still requires the action of the House and the approval of the President. It is asserted that, if it becomes a law, it would have the effect of placing all wireless operators under the control of the Government officials.

Instructions have been issued that between the 17th inst. and Seventh Month 1st, the police of this city must prohibit the discharge of fire crackers, pistols or other explosives within one square of a hospital or dwelling where there is serious sickness. Orders are given for the arrest of dealers violating the law in reference to the sale of high explosives. With the view of minimizing the danger of fire, the cracker and fire works companies of this city, the Philadelphia Fire Underwriters has issued an appeal warning proprietors of manufacturing establishments and citizens against the accumulation of inflammable refuse in or near buildings. The association instructed its inspectors to pay particular attention to such accumulation.

Mr. E. K. Hamilton lately made the journey from New York City to Philadelphia, and returned to New York in a flying machine weighing, when fully equipped, nine hundred and twenty-five pounds. The time occupied in coming here was rather less than two hours, and the distance eighty-eight miles. The machine used is called a Curtis starling.

A balloon has lately ascended from Point Breeze, in this city, to a height of 17,500 feet. This is said to be the highest altitude ever reached by any aerial craft in this country carrying passengers, but in England, in 1802, an ascent was made by Coxwell and Glaisher to a height of 37,000 feet.

At Utah it is reported that a number of apiarists have adopted the plan of sending their bees to California to spend the winter, where, in a land of sunshine and flowers, the bees are busy in making and storing honey. The cost is less than one hundred and fifty dollars a carload, and the apiarists find that bees make far more than that amount in honey for them while they are

in California. This plan has also been tried along the Mississippi on boats which travel southward with the beehives on board.

The Governor of California has taken steps to prevent a prize fight, which had been arranged to occur in San Francisco on the 4th of next month. In a letter to Attorney-General U. S. Webb, the Governor expressed his disapproval of prize fighting in unmeasured terms, and directed that the aid of the courts be invoked to prevent the match. He concluded with a posture order, in that case, the plea for a restraining order be not granted and the fight be held, the attorney-general proceeded to gather evidence and prosecute the principals and those interested in the fight for violation of the penal code of the State.

Columbia University announces that in the Ninth Month it will open a two-years' course in optometry, upon the completion of which the student will receive a diploma. This will be the first school of the kind to be established in the country, and will be entirely separate from the medical department of the university. The officers of optical societies say that the starting of this department is a notable victory for the new profession. The graduates of the school will be allowed to examine eyes, and fit glasses, but will be allowed to use no drugs in their work.

After an inquiry into the labor situation in California, the state commissioner of labor has issued a report in which the Japanese laborers are spoken of in the highest terms. It is stated that the information contained therein is derived from a survey of four hundred and said Japanese and all whites who employ Japanese labor. It is pointed out that white labor cannot compete with the Japanese, because the latter, while earning a dollar and a half as a daily wage and from four dollars to seven dollars a day under the contract system, live upon twenty-five cents a day. It is further declared that the Japanese are usually treacherous, the white laborer can be obtained to do work on the farm.

The Pennsylvania Railroad Company has taken steps to prevent persons from walking on its tracks. Statistics published by the company show that fifty thousand have been killed in the past eleven years on railroad tracks. Of these, the number of men and women who have been injured in that time.

**FOREIGN.**—The remarks of Ex-President Roosevelt in England, in reference to the connection of Great Britain with Egyptian affairs, have excited much comment. Despatches state that "Arthur J. Balfour, leader of the opposition, has expressed warm appreciation of his sympathetic and friendly remarks on the subject." There was nothing in this speech, he said, to which the most sensitive Briton could take exception. The situation in Egypt, he declared, called for prompt action, and he hoped that the Government would take steps to give support to the British representatives there, without which they will be helpless. Sir Edward Grey, the foreign secretary, replying to the criticism on behalf of the Government, announced that Ex-President Roosevelt's speech had been communicated to him before it was delivered. He had seldom listened to a speech with greater pleasure. His friendly intention, he said, was obvious, and, taken as a whole, it was the greatest compliment to the work of one country ever paid by a citizen of another.

The recently established wireless stations on the north coast of Africa and at intervals in the interior of that continent, through which, it is expected, daily communication will be made by way of the large terminal station at the base of the Eiffel Tower in Paris. In order to aid mariners, each three sparks are given off by the gigantic instrument, once at twelve, three and a minute, and a third after another two minute interval. Mariners, whose vessels have been equipped with wireless telegraph apparatus, are thus able to correct their time according to that of the Paris observatory and get their bearings by night.

Despatches of the 14th say: "The worst cloudburst in many years caused hundreds of thousands of dollars' damage in Berlin to-night. Cellars everywhere were flooded and street cars, omnibuses and other traffic stopped. The subway was filled with water. For a time the water was three feet deep in most of the principal thoroughfares. It is estimated that two hundred persons lost their lives in the flood that swept the valley of the River Spree. In the East Prussian province of bodies had been recovered to-day. These were found along the river banks tossed high by the flood or left stranded as the waters subsided." Much damage was done in other parts of Europe by the floods.

On the 16th instant nearly three hundred persons were killed and several villages destroyed by a cloud-

burst in Krasso-Stozreny, a county of Hungary, bordering on Transylvania, Roumania and Servia. Bridge and telegraph and telephone wires in the district have been destroyed, and it is feared that many of the survivors of the flood will die of starvation or exposure before it is possible to send assistance.

Dr. Wilfrid Grenfell imported three hundred Lapland reindeer last year into Labrador, with Lapp drivers to show the Labrador Eskimos how to use them. They have been bred in their new home, and are far exceeding the expectations. It is said that the interior of Labrador is almost uninhabited and uninhabitable because of the scarcity of food fit for human being. A thin fringe of population may be found along its coast, but the people have so hard a struggle to live that they have been helped by charity from Newfoundland. Now that few are left, the Labrador Eskimos are often reduced almost to starvation during their long winters. The reindeer, it is hoped, will save them. These animals furnish meat, milk, butter, cheese, leather, furs for clothing and for tents.

#### NOTICES.

**NOTICE.**—Friends interested in refurnishing the Boarding School at Barnesville, O., may send contributions for the purpose to

HANNAH D. STRATTON,  
Moylan, Pa.

**WANTED.**—A woman Friend as working housekeeper for a small family of Friends in Philadelphia.

Address "W. K." Office of THE FRIEND.

**WESTWON BOARDING SCHOOL.**—The School year 1910-11, begins on Third-day, Ninth Month 13th, 1910. Friends who desire to have places reserved for children not now at the School, should apply at an early date to

Wm. F. WICKERSHAM, Principal,  
Westwton, Pa.

**NOTICE.**—Landsdowne Monthly Meeting.—The next week meetings at Landsdowne will be held on Fourth day evenings, at 7-45 o'clock, beginning Fifth Month 15th and continuing until Ninth Month 14th.

**NOTICE.**—The Memorial of Elizabeth Allen is now for sale at Friends' Book Store, No. 304 Arch Street Philadelphia, Pa.

Price, paper back, 5 cents; by mail, 6 cents.  
Price, flexible cloth back, 6 cents; by mail, 7 cents.

**MARRIED.**—At Friends' Meeting-house, Fourth Arch Streets, Philadelphia, the thirty-first of This Month, 1910, ELLIS B. BARKER, son of S. Calvin and Edith F. Barker, the latter deceased, and ELIZABETH MOORE, daughter of Samuel L. and Ruthanna W. Moore, a both deceased.

at Friends' Meeting-house, Fourth and Arch Streets, Philadelphia, the seventh of Fourth Month 1910, THOMAS S. BARKER, son of S. Calvin and Edith F. Barker, the latter deceased, and CHRISTIANA C. CHAPPELL, daughter of Silas S. and Elizabeth A. Chappell.

**DIED.**—Fifth Month 12th, 1910, at her home Plainfield, Indiana, MARIAM CARTER, wife of Elwood Carter, in the eighty-fourth year of her age. She was a devout, humble and self-sacrificing member of the Society of Friends all her life, and a valued elder for many years, and was highly esteemed and well-beloved by those who knew her. She often accompanied her husband in his ministerial labors, and was a great help and encouragement to him in his services. She left behind a loving and faithful companion for sixty-four years, a son and many grandchildren and great grand children. She possessed eminently the qualities of meekness and poverty of spirit, and was a friend to the weak and afflicted, and was ever ready to help the kingdom of heaven. Though she great desired to be set free from the pains and infirmities of the flesh, yet she bore all patiently without a murmur or complaint, and was conscious to the end.

—, at his home, Spring Lake, N. J., on Fifth Month 15th, 1910, JOHN L. WESTER, in his eighty-sixth year, a member of the Monthly Meeting of Friends Philadelphia for the Western District.

—, at Farnham, Mass., on the eighth of Six Month, 1910, ABY M. HOAG, aged eighty-four years and twenty-five days; a member of New Bedford Monthly Meeting of Friends.

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**The Gospel of Quakerism**—"The Gospel of Christ."

"One speaker urged that we should not try to preach The Gospel of Quakerism," but "The Gospel of Christ." *The Friend (London.)*

Is there a gospel of Quakerism that is distinct or separate from the Gospel of Christ? This was not the view of those "Sons of the morning" and "Children of the Light" who came to be derisively designated "Quakers." From George Fox onward through all the list, they constantly affirmed that they taught no new doctrines and preached no other gospel than that reached by Christ's apostles and the apostolic church. From the rise of the Society to the present time its members have repeatedly declared that "Quakerism is primitive Christianity revived." Are we ready to acknowledge that these claims were false?

To them the Gospel was more than an abstract theory; it was a concrete fact. It was more than the glad tidings of salvation through the incarnation, crucifixion and resurrection of Christ; it was the glad tidings applied, realized, made effective, experienced. "It is not wholly contracted into the mere tidings, but including these, goes deeper, and essentially consists in the living declared by them, the power of God administered to the salvation of the soul." (Phipps.) It included the power of Christ, inwardly revealed, by which the hearts and lives of men were changed—transformed.

Just what thought may have been intended to be expressed by the words "Gospel of Quakerism" is known only to the one who used them. Generally they are used with reference to those things which distinguish Friends from Christian professors of other denominations. What are the

principal of these distinguishing features? Are they anything foreign to or apart from the "Gospel of Christ," when that term is rightly understood? The essential characteristic of Friends has been such a belief in the truths taught by our Lord Himself to the woman of Samaria at Jacob's well as to lead to a practical application of them. "God is a Spirit; they that worship Him must worship in spirit and truth." Hence no "Gerizim" or "Jerusalem" were needed, no ritual or sacrament, with robed and mitred priests to perform or administer them. Approach to God through Christ was the direct personal act of the worshipping subject, without the intervention of any fellow mortal.

Such a personal relationship to God in Christ Jesus, while it separated Friends from ceremonialism, sacerdotalism and priestcraft, bound them to a mere rigid observance of the moral law. Christ's religion—the kingdom of heaven—consisted not in meat and drink, but its first characteristic was righteousness, both of heart and of life. This righteousness resulted in a manner of life and conduct characterized by some of those things which have been called the "minor testimonies" of Friends, as well as the testimonies against personal fightings, wars and oaths. These testimonies were for love and against hatred; for humility and against pride; for truth and against all untruth; for sincerity and against all insincerity. Was not this the "Gospel of Christ," as applied to and worked out in human character and life? And if this was the "Gospel of Quakerism," is it not as desirable and as needful to be preached to-day as it was two hundred and fifty years ago?

The "Gospel of Quakerism" was and is the "Gospel of Christ"—the glad tidings of a Redeemer, a Saviour, a Deliverer from sin, as personally experienced in this present life. May we continue to preach it, but above all to experience and practise it.

It is a satisfaction to be able to place before the readers of THE FRIEND the following communication regarding the Young Friends' Meeting at Germantown, forwarded by two who were present. The writer believes that he expresses the feeling of many

of the older Friends when he says that he greatly rejoices in every evidence of spiritual life and dedication to the Master seen among our younger members. We watch them with a loving sympathy, and desire their growth and establishment in the Truth, and their preparation for the Lord's service in our own Society and in the world. Some of us feel ourselves "young in spirit," though not in years; and we recall that many who were young in years have been eminently useful in the Lord's work, particularly in the early history of our religious Society.

The closing sentence of the communication reiterates what has been previously expressed on this subject.—[EDITOR.]

A YOUNG FRIENDS' MEETING.

The dependence and reliance which the younger Friends feel toward those older and in authority, have sometimes, it has been feared, led to a timidity and shirking of responsibility in assuming the duties we owe to our meetings for worship.

Can we not all remember the time in our own lives when we felt we were too young to have any duty to our meetings, excepting to attend and there worship our Heavenly Father for our own profit? Did we then realize that we are responsible, in our measure, for the life of the meeting? That, we felt, rested with those older in years and experience.

With a desire to stir up and stimulate such a feeling of responsibility on the part of all our members, a concern was felt by several young Friends in somewhat separated parts of our Yearly Meeting—each without the knowledge of such concern in the hearts of the others—that a meeting for worship for young Friends be held. With the consent of the Preparative Meeting of Ministers and Elders of Germantown, such a meeting was arranged for on the afternoon of First-day, Fifth Month 22nd.

The writers attended this meeting with no knowledge of it, excepting the information contained in the notice received individually, which stated in substance the reasons for holding the meeting, as given above. Being among the older ones present, a feeling of concern was with us that the meeting should be for the best interests of our Society, in the cause of Truth.

Those who reached the place of meeting a little before the appointed time were impressed with the "gathering in" of the meeting, with its quiet solemnity, unusual in the assembling of nearly four hundred persons. It seemed a "gathering in" not only into outward quiet, but into that inward quiet which is filled with the prayer: "Speak,

Lord, for thy servant heareth." Feeling this we were willing to lay aside anxieties and to settle into an individual attitude of worship.

Many present have said that they never experienced a more living silence than that in which the meeting was held for some minutes, and when it was broken by the earnest prayer of one of our recorded ministers, it seemed as if he voiced the deep feeling of the meeting.

The spirit which pervaded the vocal exercises was impressive in its sincerity, and it was felt that those who took such a part in the meeting did so from a feeling of their Heavenly Father's requiring.

It was a satisfaction to feel that our young people are learning what is not always emphasized, that "the way of the cross" is not sad and weary, but that each step of the way is easier and happier than the last, and that after the first giving up and the longing to walk in it, "hard things become easy."

The silence at the end of the meeting was the unhurried silence, which shows that hearts have been touched and outward things forgotten in the reaching after the inward life. The quiet dispersing showed how the general feeling accorded with the hope expressed by one of the company, as the meeting was brought to a close, that as it had been a time of favor we might separate quietly and soberly that the good received might not be dissipated.

That quiet dispersing seemed the final proof that our young Friends are capable of taking responsibility, and that they were returning each to his or her own meeting, the better realizing that all must give of the best in them if our meetings are to be living meetings and a strength, help and comfort to their members.

As we are drawn nearer to Christ, we will be nearer each other and will be ready to feel the truth of the statement quoted by one of our valued elders, at a conference held in Philadelphia a few years ago: "There are no young, there are no old, for all are one in Christ Jesus."

MARIAN S. BETTLE,  
BERTHA E. JONES.

HADDONSFIELD, N. J.

THE marvel of the Gospel which we have received in Jesus Christ is that in it mercy and truth are met together, righteousness and peace have kissed each other. It is a misunderstanding of the Gospel to suppose that because God is merciful He will therefore be indifferent to the requirements of his righteousness. There is nothing in the universe like the Gospel of Jesus Christ, who dies in righteousness for sinful men, to stir true and deep sentiment. But a false sentimentality, which attributes to the just and holy One a loose and easy-going goodnature toward his creatures who turn away from Him will not avert the operation of everlasting righteousness. The faith which is sustained by sentimentality alone is doomed to disappointment. A sinful man who has received the infinite gift of the righteousness of God in Jesus Christ knows whom he has believed, and has built his house upon the only rock.—*The Presbyterian*,

### A VERY PRESENT HELP IN TROUBLE.

At first it seemed a pleasant tale.  
That whoso'er my path might be,  
On mountain side, in lowly vale,  
The great God whom I could not see  
Would be a "present help" to me.

My mother sang it in her song,  
My father breathed it in his prayer;  
It made them grow so strangely strong  
To bear the burden of their care.  
That I believed it unwearied.

Yet only now—so late—I see,  
When years have given me clearer light,  
All that God's "present help" can be,  
Through gathering glooms of longest night,  
And in my dark I see His light.

No pleasant tale alone, but such,  
Is this my strengthened heart can bear!  
As never in my days of youth,  
God is to me in very deed,  
A present help in time of need.

Why should I falter or despair?  
I take my journey unafraid,  
Hope lives with me to banish care—  
Who trusts in God is ne'er dismayed.  
And all my load on Him is laid.

MARIANNE FARNINGHAM.

### After This Manner Pray.

The phrase led his praying, as his almsgiving, to be seen of men. His appeal was really to man not to God. For a pretense he made long prayers (Mark xii: 40). He "loved" to stand and pray in public. That could be no true prayer. There can be no possible room for display, or pride, or seeking honor from men in drawing near to Him who is "the high and lofty One who inhabiteth eternity, whose name is Holy," in the approach of the finite to the Infinite, of the sinful to the Holy, of the insignificant to the Almighty. Rightly apprehended, "prayer is the Christian's vital breath"; but there can be nothing vital in prayer to God which is meant primarily for human ears. In public prayer let us beware of fine language and beautifully rounded sentences. The simpler the language the more likely is it to be in the nature of true prayer. As William Penn wrote: "Here it is thou must not think thy own thoughts, nor speak thy own words, which indeed is the silence of the holy cross, but be sequestered from all the confused imaginations that are apt to throng and press upon the mind in those holy retirements. It is not for thee to think to overcome the Almighty by the most composed matter, cast into the aptest phrase, no, no; one groan, one sigh from a wounded soul, an heart touched with true remorse, a sincere and godly sorrow, which is the work of God's Spirit, extends and prevails with God. Wherefore stand still in thy mind, wait to feel something that is Divine to prepare and dispose thee to worship God truly and acceptably. And thus taking up the cross, and shutting the doors and windows of the soul against everything that would interrupt this attendance upon God, how pleasant soever the object be in itself, how lawful or needful at another season, the power of the Almighty will break in, his Spirit will work and prepare the heart, that it may offer up an acceptable sacrifice."

Again, while Jesus taught the importance of patience, perseverance, and persistence in

prayer (Luke xviii: 1-8). He never led his disciples to think that mere repetition was the same thing as perseverance. Anything mechanical is alien from the spirit of prayer. The Father would be spoken with by his children, but He does not require to be convinced of their needs. He knows them before they are prayed about. So "the burden of a sigh, the falling of a tear, the upward glancing of an eye" may have in them more of the spirit of prayer than wordy or vociferous invocation of the Deity. And as has been said, prayer is "not the continual invocation of God in words, but the perpetual and acknowledged recognition in our practise of His wishes, His ways, and His thoughts."

The prayer which Jesus taught his disciples is marked by brevity, simplicity, comprehensiveness. It begins with the recognition of the Fatherhood of God. The prayer puts first things first. ("Seek ye first the kingdom of God.") If we come to Him, it should be "with clean hands and a pure heart," with a sincere desire for his glory, not our own. The man of prayer knows what it is to seek to do the Father's will in his own life, and therefore to desire its extension in the lives of others. Such can pray, "Thy kingdom come. Thy will be done." Then come the prayers for humanity, for daily bread, for forgiveness, for deliverance from evil. We must be fed, and we may pray for our food; to how many in our land is it an urgent necessity! Is there not therefore a claim upon those who never know the pinch of hunger, to seek to be the means of bearing the answer to some such of the Lord's children? But more than the need of material food is the need for forgiveness. "If I wash thee not, thou hast no part with Me" (John xiii: 8). "If Thou Lord, shouldst mark iniquities, who shall stand? But there is forgiveness with Thee that Thou mayest be feared" (Psalm cxxx 3, 4). And in this world of "temptation without and temptations within," the need of deliverance is not less universal. All that we should pray for is inferred in the Lord's Prayer.

Our illustration (Luke xviii) shows the man who thought much of the form of his prayer not praying at all, and the man who gave no thought to form, but uttered his cry of the burdened heart, returning home in peace. We see the man who though himself rich and having need of nothing knowing not his innate poverty, blindness and nakedness; and the man who felt his poverty and was made rich. Hence we have the broad contrast between all sham prayer and real prayer. Without a sense of need there can be no true prayer; but when we realize that "we are poor and needy," then we are on the way to know as a living experience that "the Lord thinketh upon us." Blindness to our sin makes a barrier against which God's pardoning mercy beats in vain; for it is impossible to give pardon to a man who does not feel that he needs it. But the sense of sin and the cry for mercy bring down the sweet sense of forgiveness, as the waters, which make the land fertile, gather in the low valleys, and leave the mountain tops dry and bare.—E. B. R. in *The Friend* (London).

### A Starving Family Rescued.

Isaac and Anna M. Thorne, in company with Sarah C. Hull, under appointment of the Yearly Meeting to visit some of the Quarterly Meetings and the Half-year's Meeting in Canada, 8th Month 15, 1831, called to see B. Hill and family, who lived near Pelham meeting-house. They were among the first settlers. Friends of Philadelphia, after some time, established a Monthly Meeting there (Pelham styled). We spent an agreeable evening with these dear Friends. They gave us a most interesting account of their sufferings. B. H.'s wife was Ann Moore, a humble, sweet-spirited woman, who moved with her parents from Chester County, Pennsylvania, to this country in the year 1789. Their cows having died for want of suitable food, and the crops of every kind having failed throughout the province, this family subsisted nearly four months on the bark of the elm tree and bass-wood boiled to a jelly, and the roots of sassafras, and in the spring, when the sap ran, this bark became so nauseous that it became an emetic—this thin subsistence failed, and they were apprehensive of starving. In this distressed situation they discovered a pigeon to come and perch upon the limb of a tree near the door, which they shot and boiled into soup, which afforded a scanty but delicious meal for the family, ten in number, and every morning for fourteen days a pigeon would come and perch on the tree, which they shot and dressed in this way. The ice in the creeks then broke up and they could get fish and the pigeons came no more. Thus their lives were preserved until their crops grew, the little children in the family had become so inured to suffering and want, that they would sit with their arms folded, quietly, and not a murmur heard, but watched anxiously every morning for a pigeon to come. However incredible the account may appear, it was an affecting reality, and we trust we shall never forget the feelings which attended our minds when the dear Friend related it to us. The scarcity of provisions may be easily accounted for as the country was not much settled, except by disbanded soldiers of the Revolutionary war, who had made but little improvement at that early period, and as land was to be had for little or nothing, the emigration of settlers from the United States was so great that provisions of all kinds were soon exhausted, and those who lived remotely from the lines could not purchase a loaf of bread for all they possessed. Benjamin Hill's family is now in comfortable circumstances; they frequently expressed their concern lest in the days of their prosperity they should forget their days of adversity.

Copied from the manuscripts of Isaac Thorne, eleventh of Ninth Month, 1843.

### Silence and Reflection.

Let us speak, but let us, however, speak less often than the world expects. If we cannot be men of silence, let us at least be men of reflection. We shall be men of reflection if our soul, upheld by some *inner power*, defends itself against a flood of words, and makes an effort not to be blinded and swept away in the confused torrent. Many

a man whom we meet in the world talks and talks, but says nothing, becomes excited and departs, carried away by his own words. We must not imitate such folly.

Reflection will save us from it. Having control of our tongues and of ourselves, we shall exchange with the worldly the small coin of conventional and commonplace conversation, which is not a part of ourselves, and gives forth nothing of ourselves, and remains foreign to our nature. Then we shall withdraw quietly into what is the veritable fortress of our souls. For in reflection we close the doors of our soul, as one might close the doors of a temple when God has entered.

Thus without openly avoiding the society of men, we make for ourselves a solitude within it, but one which is not the isolation of outward separation. Emerson has spoken of "isolation by elevation." To elevate ourselves, to rise above the vain trifles for which all about us are striving, to observe from the heights of moral vision the insignificance of those with whom the whimsicalities of social duties require us to consort, and then, when we must go into the world, never to sink to its level, never to be really of it and belong to it—this resource is ours, and reflection and the firm possession of our will must give us strength to use it.—VICTOR CHARBONNEL.

The Methodist Recorder reminds us of the "Witness of Jesus to Himself."

"The witness which Jesus bears to Himself. He bases upon both his words and his works. He declares: 'The words I speak to you they are life,' and 'I have given to them the words Thou gavest to Me,' and also, 'The word that I have spoken, the same shall judge him in the last day.' He further affirms: 'The Father who sent Me, He gave Me commandment, what I should say, and what I should speak. Whatsoever I speak, therefore, even as the Father said unto Me, so I speak.' And such was the manner, persuasiveness and authority of his words that even 'his disciples were astonished at his words,' and the people 'wondered at the gracious words which proceeded out of his mouth.'

"But when his words were not received, He made appeal to his works, saying, 'If I do not the works of my Father, believe Me not. But if I do, though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me, and I in Him.' When John in prison sent two of his disciples to Jesus to ask of Him, 'Art Thou He that should come, or look we for another?' He signified that their narration of what they had seen and heard in his presence would be sufficient answer to John.

"The witness of Jesus, by his works, therefore, began with his first miracle wrought at the marriage in Galilee, and was continued and strengthened by healing the sick, casting out devils, multiplying the bread, calming the sea, raising the dead, and most wonderful of all and most conclusive of all, by taking up his own life again after He had yielded it up on the cross. This was the kind of testimony which Jesus bore to Himself, and had not the pharisees and the scribes been blinded and prejudiced, they

would, on the testimony, have been compelled to say, as did Nicodemus: 'We know that Thou art a Teacher come from God, for no man can do these miracles that Thou doest except God be with him.'

"If, therefore, Jesus could so confidently rest his claim upon the evidence of his words and works in that day, and the scribes and pharisees were accounted perverse for not accepting it, how much more culpable is this generation for rejecting Christ, whose witness to Himself has been strengthened by the nineteen centuries of the accumulated power and efficacy of his words and works?"

### Urging Not Needed.

A great many exhortations have been given to Christians to pray much. Preachers and editors of religious papers have often urged such a duty. The Bible repeatedly commands people to pray. But it seems to me that it is never necessary for a genuine Christian to be urged to pray to God.

See how it is in other relations of life. No one thinks that it is necessary to urge a good husband to talk to his wife; nor is it necessary for one to urge the wife to hold conversation with her husband. They do not think of this thing as being a duty. It is a privilege and a pleasure, and it would be a hardship to either of them to be deprived of such privilege and pleasure. And who thinks that he ought to urge a parent to talk with his child? No one. The love of the parent for his child constrains him to often speak to him or her, so long as they are in each other's presence. And if they are separated from each other by a considerable distance, it is most natural for them to write to one another. There is no need of their being frequently reminded that they ought to communicate with each other, for love prompts them to do so. And this same principle applies to the relationship which exists between the Christian and God.

If one has a true love for God he wants to pray to Him. He not only wants to pray at certain set times, but at all times. He enjoys frequent communings with his Father. He is hourly constrained to say something to the Lord of his love. As the Christian is engaged in some business, he silently lifts up his heart to God. He tells Him his secret longings. He speaks to Him of his desires. He invokes God's blessing upon him and upon his work. He asks God for safe guidance. What would a fond mother say if she were urged to love her child? She would reply with an accent of indignation. If you love God much, you need no urging to pray much to Him.

AND Christian citizenship involves good will and fair dealing toward all other nations, the keeping of our pledges and of the peace. Christian citizenship cannot approve of the turning of the world into an armed camp on the ground that that is the only way to preserve peace. It is time to be Christian now, not only in each nation, but among the nations, and Christian citizenship demands relief from the wicked and stifling burden of un-Christian armaments.—ROBERT E. SPEER, in S. S. Times.

## TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Paoli, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer a thousand fold in the health, wealth and happiness of the people.—*Supreme Court of the United States, 5 How., 632.*

OUR NATION'S MILLION DRUNKARDS.—A startling statement, the truth of which there is no reason to dispute, was made recently by Dr. Delancey Carter, of the New York Medical Society for the Study of Alcohol and other Narcotics, before a session of the society in Philadelphia. He declared that one million persons in this country to-day are confirmed inebriates. Of these one-third die yearly as a result of drink, yet this number is annually made up by recruits to the army of drunkards. Thus the total enrollment of 1,000,000 is kept up. This problem, he asserted, exceeds in sociological importance anything known to modern civilization. He urged institutions for their treatment, educational efforts and every legal method of restraint. The figures given by Dr. Carter are appalling. They are a tremendous argument against the drink habit. The wrecking of a third of a million bodies and souls by rum every year in our country shows the need of increased aggressiveness by every temperate man and woman against the saloon.—*Christian Work and Evangelist.*

The Douma has ordered that the imperia eagle which is over the entrance of every government drinkshop in Russia shall be taken down, and in its place a skull shall be put up. This is very sensible and consequent. All other poisons are labeled in this way and none do a fraction of the injury to society that alcohol does. "Licensed to sell intoxicating (i. e., toxic) liquors," appears in small letters over the doors of Boston drinkshops. "Licensed to sell poisonous drinks," would be more intelligible. Even more effectively educative would this be, in large letters, "Kelly, Burke & Shea, Licensed Poisoners."

Still more practical is the Douma's proposal to put on every bottle with price and per cent. of alcohol a statement of the high toxicity of the drink it contains. This plan should be immediately adopted by the United States Congress. The new science should get to the people and especially to the drinking people of America as soon as possible, and if not via the press, via the bottle label.—*Record of Christian Work.*

MR. WOOLLEY AND THE PARTY.—Mr. John G. Woolley, candidate for President on the Prohibition ticket in 1900, and one time orator-in-chief of the Prohibition movement, publishes in *Leslie's Weekly*, the well-known anti-Prohibition organ, an article entitled, "Has the Prohibition Party Outlived Its Usefulness?" Mr. Woolley states that he never made the statement, "The Prohibition

party has outlived its usefulness," but he says:

What I have said and say now, is that the Prohibition party has accomplished its work.

Following this, Mr. Woolley's article contains sentences like these:

There is no "whisky party" in America. It [the Prohibition party] disappears into the greater non-ferrous Prohibition party because it desires to be useful now.

The Prohibition party accepts the verdict of the people. The party camp has not yet broken up, and the objection may be heard that local option concedes to the majority the right to do wrong. That is mere cant, the whine of an occasional weakling or the swagger of an occasional Pharisee.

After the manner of other prophets, it [the Prohibition party] goes voluntarily to the rear, and in its elements fights right on.

I have ceased to act with the Prohibition party.

Naturally, Mr. Woolley finds himself praised editorially by papers that used to denounce him in most unmeasured terms. From Charleston's old "anti-sumptuary," *News and Courier*, up to New York's high license *Tribune*, and westward the whole breadth of the nation, editors suddenly discover that Mr. Woolley is a very wise man, and they stop, for the moment, writing their editorials of condemnation of Prohibition and their excuses for the political system that continues the liquor traffic in power, to write delicate praise for him. Perhaps they appreciate the fact that he has struck Prohibition a severer blow than it is possible for them to strike.

His going from us, and, even more, his abiding with us, in the later years, did us almost irreparable damage. It shook the faith of thousands. It spread false teaching like thistle-down. It broke schisms among us that have never yet been healed. It created distrust that ran through the whole rank and file of our army. The way to victory for the party and the cause will be infinitely longer because of this man.

We say this, sadly and of compulsion, because it seems an essential that it should, once for all, be understood, not merely that Mr. Woolley does not speak for the Prohibition party, but that his views and statements regarding the Prohibition party have no more weight and are entitled to no more consideration than those of other clever writers, who can be hired to argue against the one political position that is in accord with righteousness and justice and sound political common sense.—*National Prohibitionist.*

"WHISKY PARTIES."—In an article in *Leslie's Weekly*, which is being widely quoted in the editorials of old party papers, Mr. John G. Woolley, publicly announces his withdrawal from the Prohibition party and repudiates the party's principles. Criticizing the attitude of the party to-day, Mr. Woolley says:

The ugly old phrases, "Vote as you pray" and "whisky parties" are obsolete. The people have found a way—or made it—to vote exactly as they pray. Whisky politicians are still the most active and aggressive, but there is no "whisky party" in America.

It probably was always true, and it remains true to-day, that the mass of Christian men do vote as they pray. The anti-saloonist who votes "dry" in a local option

contest and votes for legislators and congressmen and governors who are supposed to have some white streaks in their blackness, though perchance the liquor dealers organizations have cordially endorsed them and votes to keep in power the political system that a Democratic ballot or a Republican ballot supports—that man all surely enough is voting as he prays. The pious New Yorkers who voted for Hughes, the Illinois temperance men who voted for Deneen and for that unsavory gang that burglarized the capitol at Springfield and the endorsement of the Anti-Saloon League and the liquor organizations at the same time, those good citizens of Minnesota who voted for "temperance" legislators and at the same time for a political machine that organized the legislature for the gin mill—O, those people indeed voted as they pray—**WITH THEIR EYES SHUT.**

And the man who fancies that he can see some marvelous change in the voting of the crowd that are led captive in the non-partisan chain gang, has his eyes fast shut, too.

The appellation "whisky parties" is a term that the Prohibitionists never needed to apologize for applying to the Democrats and Republicans, and we are not now called to withdraw it. By their party platforms, by their announced and maintained attitude upon liquor legislation, by the laws that they make and the laws that they keep upon the statute books, in spite of the protests of here and there a politician who wants to be clean and decent, though not badly enough to get out of uncleanness, the Republican party and the Democratic party are as much whisky parties to-day as they were when John G. Woolley stood on Boston Common and said:

"I tell you that, when the Democratic party looks into the face of a dead drunkard, his wounds identify the murderer and open and bleed afresh; and upon the staring, wide, wild eyes of the broken-hearted woman who was murdered last night by the frenzied brute who called her mother, the Republican party is photographed, a co-assassin with the saloonkeeper and the felon maniac, her son."—*National Prohibitionist.*

Read, not to contradict and refute, nor to believe and take for granted, but to weigh and consider.—B. F. W.

BIPARTISANISM.—It takes a good while for even obvious facts to break their way into the thinking of even the more intelligent of the American people, but there are at times hopeful signs of progress. Commenting upon the political situation in New York State, the *New York Evening Post* says:

All pretense that there are really two parties is wholly flung aside. The party tags which have fooled the people of this State so long are no longer worth using.

The *Evening Mail*, of the same city, speaks of the situation at Albany as a "bipartisan combine."

We respectively beg to quote from an editorial which appeared in *The National Prohibitionist* more than a year ago:

Our country at the present day is governed by the aggregation of corrupt interests, foremost of which, the most corrupt and unprincipled, is the liquor power.



these interests, more or less formally organized, control both the organizations known as the Democratic and Republican parties—control them, not for public welfare, but for their own selfish and corrupt ends. The nominations of these two parties are no longer determined by the voice of the voters, but by the manipulations of big gamesters. The platforms of these two parties no longer represent principles upon which the electorate of the country is divided, but are made up of the catch-vote phrases which the real powers that govern and prey believe will prove entertaining and harmless for the public to amuse itself with. The elections are no longer the expression of the people's choice, but rather the massing of blind and misled herds of voters, according to the pre-determined purpose of a bipartisanship of greed and corruption that stands behind both of the organizations.—*National Prohibitionist.*

**BRYAN SCORES THE SALOON.**—St. Louis, fifth Month 11.—Speaking before the great conference of farmers in this city on Saturday, Mr. William Jennings Bryan paid his compliments to the liquor traffic. He did not avow himself a Prohibitionist, but many of his remarks are such that their logic insistently forces him toward the Prohibition position. Mr. Bryan said:

What has been said of liquor compels me to say something on the subject. I have heard it said that prohibition hurts a town. Outside of Lincoln is the town of Havelock. After two years of the open saloon, when the saloons in Lincoln were closed by an initiative and referendum vote, Havelock went dry. It had trade. But what a trade it was. It was not the trade of the saloon, but the trade of the farmer. He closed the saloons, for they say that the element was degrading. The farmers all over the United States have to pay the taxes for the liquor traffic, the farmer realizes that his sons are becoming poisoned by the quorum element in the towns and he is just now awakening that he must do away with liquor.

Again Mr. Bryan said:

Brewers and distillers and liquor dealers have been politics in Nebraska for some time. If I can do it will drive every one of them out of the state.

That William Jennings Bryan is one of the strongest men that the American republic has produced, no one, save the partisans prejudiced, will deny. Mr. Bryan has not been a Prohibitionist—so far as that is concerned, he is not a Prohibitionist now. He has spent his political life, hitherto, in anti-Prohibition associations. In the campaigns which he has made for the Presidency, there has never been any hostility to him on the part of the liquor interests, and no saloon-keeper has ever felt that the welfare of his business would suffer at Mr. Bryan's hands. In the Prohibition campaign, which was made in Nebraska, some years ago, Bryan directly opposed Prohibition.

We are not saying these things now as matters of blame, simply that the facts may be clearly before us.

But Mr. Bryan has made a marked change of front. There is every reason to believe he has made it honestly and from sincere conviction. He has announced that he will ever again be silent on the liquor question and, though the position that he has taken up is interesting more for the attainment which it shows, he has already rendered great public service.

As to Mr. Bryan's future, that is a matter of conjecture; more properly, it is a matter of developments will demonstrate, for it is useless to conjecture about it. Every

body will agree with us that he must go on, somewhere. We have used the figure of "burning bridges." It seems to us apt. Ever since Mr. Bryan's "personal liberty" editorial and his Chattanooga speech, he has been busy at work burning the bridges between himself and that Democracy of which he was once the leader. He is still crossing bridges. That he will burn more of them and go on further, there can be little doubt.

To the Prohibitionist his ultimate destination seems perfectly clear. The man who can make the speech which Mr. Bryan made in the Auditorium on Wednesday evening of last week must, it seems to us, at no very distant date, discover that, in order to get the local, state and national legislation with which to cope with the liquor traffic, that Mr. Bryan declares for, the citizenship of the land must make the liquor issue the dividing line in American politics. In other words, it seems to us that Mr. Bryan will be compelled to come to the Prohibition party's position.

But, in any event, the attitude of the Prohibitionist can not be otherwise than that of a friendly interest. Let us have no more nonsense about nominating Mr. Bryan on the Prohibition ticket for anything. The time has not come for that. Perhaps it will never come. Let us be patient with Mr. Bryan while he stumbles up a trail that it took some of us a long time to mount, and on which some of us did a good deal of stumbling. If the time ever comes when he will stand shoulder to shoulder with us, he will be a comrade worth fighting with; or, if he can find for himself some new battle line, where he can bring the great powers of his citizenship to bear upon the common foe, he shall have our best wishes and our heartiest cheer.—*National Prohibitionist.*

#### WHAT SHALL I GIVE THEE?

"What shall I give thee, O Lord?"

The kings that came of old,  
Laid safely on thy cradle rug,  
Thy myrrh and gems of gold.

Thy martyrs gave their hearts' warm blood,  
Their ashes strewn thy way;  
They spurned their lives as dreams and dust,  
To speed thy coming day.

Thou knowest of sweet and precious things  
My store is scant and small.  
Yet, wert thou here in want and woe,  
"Lord, I would give thee all."

There came a voice from heavenly heights:  
"Unclose thine eyes and see;  
Gifts to the least of those I love,  
Thou givest unto me."

ROSE TERRY COOKE.

THE disciples did not witness with words only; but also with actions. No apologetic counts for Christianity like a live Christian. And those Christians counted. Men took knowledge of these strong, simple-minded men of faith that they had been with Jesus. They also witnessed by giving. With the severe logic of consistency, having given themselves to God, these early Christians carried their belongings with them into the service of God. "None of them that believed said that aught of the things which he possessed was his own."—*Selected.*

#### STILL WITH THEE.

"Still, still with Thee, when purple morning breaketh,  
When the bird waketh and the shadows flee;  
Fairer than morning, lovelier than the daylight,  
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,  
The solemn hush of nature newly born;  
Alone with Thee, in breathless adoration,  
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,  
Its closing eye looks up to Thee in prayer;  
Sweet the repose beneath Thy wings, O'er shading,  
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning  
When the soul waketh and life's shadows flee;  
O, in that hour, fairer than the light drawing,  
"Shall rise the glorious thought, I am with Thee."  
HARRIET BEECHER STOWE.

THE DEATH IN TRIFLES.—We are not injured nearly so much by the wrong things that we do as we are by the wrong spirit in which we do them. A wrong action may be very wrong indeed, but it is never so wrong as the spirit of sin in which it is done. Again, an action may be so triflingly wrong as to seem unimportant, but the sin of its doing is not lessened because of that. The point is that sin is sin and sin always is a poison that partakes of hell and death. The particular vehicle by which we receive that poison into our systems is a minor matter. A man may be just as much injured by a dose of prussic acid in the center of a caramel as he will be by pouring it raw down his throat. But the enemy who wants to kill him with it will prefer to disguise it in the caramel. So we are often just as much demoralized by the sin in which we do a trifling wrong as by the sin of a great wrong. We do not recognize that the setback and atrophy we are experiencing in our spiritual life is due to that wrong action which we deemed so trifling; but it is so. It is not always a duty to go to prayer-meeting, by any means; but the man who stays home from the prayer-meeting that he knows he ought to attend, in order to do some work about the house that he wants to do, but that could wait, is deliberately poisoning his moral nature with the same kind of sin that would be his if he should murder his wife; for there is only one kind of sin. He would shrink in horror from the latter; he does the former easily and complacently; the devil wants him to think of the two things as having nothing in common, and the devil usually succeeds. The crime of murder might cause a greater shock to the man than the wrong of staying away from meeting; but the man would be safer if the lesser wrong produced the same shock and recoil as the greater. That sensitiveness to sin of any and every sort is what God would have us strive for and be safeguarded by; but it comes only as a reward of indomitable duty and sternly uncompromising high standards. Let us strive to fear the wrongs that seem harmless—sugar-coated and death-dealing—more than we do those that show themselves in their true light. We shall not be in much danger of the great sins while we fear and fight the lesser.—*S. S. Times.*

One must have King-recognizing eyes,  
To recognize the King in each disguise.

From the Persian.

## OUR YOUNGER FRIENDS.

**MINNIE'S QUESTIONS.**—Aunt Anna had come from a far eastern state to visit at little Minnie's home. This pleased Minnie, for she always enjoyed Aunt Anna's visits, especially as her aunt loved children and tried to interest them in any way she could. Minnie had, for some time, been interested in the Bible. . . . The verse that had last attracted her attention, had engaged her deepest interest, was the passage found in Proverbs viii: 17, which reads: "I love them that love Me, and those that seek Me early shall find Me." God was talking, by his Spirit, to her young heart. Yet she was much perplexed, for older persons had told her that she was too young to think about so serious a matter as her soul's salvation.

We do not wonder, then, that little Minnie was glad to be able to come to her aunt with her troubled heart. She was still hopeful, after all, for she kept in mind the text that she had learned from the Bible. She repeated it to her aunt and said, "Do you think, Auntie, that God means that He loves little children and that we can be saved while we are young."

"I think He does, Minnie," answered her aunt. "I am sure God has a special regard for little children. When Jesus was here in the world He encouraged the parents to bring their children to Him. Then He laid his hands upon their heads and blessed them."

"But, Auntie, do you think that, in these days, it is better for children to wait until they are older to seek God?"

"No, dear, said Aunt Anna, I do not." It is an important matter to find God while young, and to seek Him just when his Spirit calls us to Him. You know your verse said, 'Those that seek Me early shall find Me.' The promise is to the young, if they will seek Him. Delays are always dangerous, especially so when it is the delay of the day of salvation."

"But how can I find Him, dear Auntie?" asked Minnie.

"Your verse again answers you in that," said the aunt, "for it says, 'Seek Me.' You must seek through Christ. You must ask Him in prayer and believe on Him."

"I am so glad you came, Aunt Anna," said Minnie. "I am sure now that Jesus loves little children and that He will accept even me."—MAY R. WHITMORE, in *Rose of Sharon*.

**COMMITTING.**—The other day a father was much pleased to hear his little daughter repeating the world-famous words of Abraham Lincoln's dedication address at Gettysburg. It had been given her by her public school teacher to commit. She has learned many of the choicest passages of literature in this same way. She is thus storing her mind with precious thoughts beautifully expressed. She is adding to her treasure of wisdom, and unconsciously learning to express herself well. If this practise of the public school teachers is a wise one, why is it not wise for young people to commit the beautiful passages of Scripture? Even as literature, it is most valuable. Daniel

Webster said, "If there be anything in my style or thought to be commended, the credit is due to my kind parents, in instilling into my mind an early love for the Scriptures."

While this is true, he that commits the Scriptures, stores his memory with God's truth. The *e* will often prove a guide when perplexed, a strength when tempted, a comfort in sorrow, an inspiration in battling for the right, and wisdom in directing his life.—*Selected.*

**WHY WORRY?**—In a poor but thrifty peasant's home sat a young mother plying her needle in the Autumn twilight for the wee Willie whose ringing laughter from the little garden told its own sweet tale. The husband sat near his wife. "How shall we ever get on when Winter comes, George?" "Mary, lass, what art making there?" "A warm Winter coat for Willie, George." "I guessed as much. Does the young rogue know about it?" "Not he, dear lamb!" "Won't you tell him, to hinder his worrying about the Winter?" "He worry! Why, hearken to him, George; he's as happy as the day is long; and even if he had the sense to think about Winter, he'd trust mother to keep him warm." "Aye, lass, and I vow the boy is wiser than his mother." Mary's eyes filled as she caught her husband's upward look, and the cloud of distrust was rolled from the heart by their child's trustfulness.—*Selected.*

## Loss of Children.

BY WILLIAM C. ALLEN.

"And it came to pass that He went to a city called Nain; and his disciples went with Him, and a great multitude. Now when He drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, 'Weep not.'"—R. V., Luke vi: 11-13.

The tender-heartedness of our Lord was a sign of his Divine strength. Those who are really strong sometimes seem to the unthinking to be effeminate because they are the most quiet in their manners or tender in their sympathy. Carlyle says that it is a mistake to call vehemence strength. So we see our loving Saviour, filled with Divine power, exercising his compassion on behalf of the poor widow of Nain. Even as He wept at the grave of Lazarus, so He sorrowed here. The procession halted whilst He proved his transcendent love, and healing virtue, by restoring the young man to his mother, alive and well.

Even so does the Lord to-day have sympathy with his people in the midst of their domestic bereavements. The writer of the epistle to the Hebrews says that in Christ we have a "great High Priest who ever liveth and maketh intercession for us." It is not necessary to-day that He restore to natural life those who die; but the believer knows that the same sympathy that reached out to the poor widow follows us when we lay a loved child in the tomb. The boy or the girl has gone; the merry presence is

missed; the light is dimmed—but has not Jesus known it all?

Probably some of my readers have lost their children when just budding into manhood or womanhood. Will not such find help in the following beautiful thought from a letter on the subject:

"There are no more afflictions, temptations, pains or tears for them. They are spared the trials which we endure, they escape the pangs and partings which make life so weary for us. Would we, could we call them back again to endure what we endure, to see what we see, and feel what we feel of earthly bitterness, temptation and desolation?"

"There is another thought to be considered. The length of life is not always to be measured by years. Some live longer and accomplish more in twenty or thirty years than others do in three-score and ten. Again there are things that are far worse than death. There are those who drag out a weary life, and who vainly long for the rest which the grave affords. Shall we mourn when others dear to us are spared from such a fate? There are mothers who, looking on the wild wastes of sin and sorrow and danger, where their loved ones are tossed and fro, would be only too happy if they knew that they were quiet in the silence of the grave."

I feel a word of comfort for those who lose their little children. How bitter is the disappointment! How hopes as to their future seem blasted! How empty are our arms. We will not have them to lean upon who old age creeps on us. And yet were the little lives in vain? Did not the care that they develop some of the best and most generous attributes of our natures? Did not their helplessness remind us, their earth parents, of how helpless we are before our Heavenly Parent? Did not our love for them remind us of how God loved us? Did they not teach us many lessons that we needed?

Finally, every little child that in its purity has been carried up to within the heavenly portals, makes the Christian parent want so live that he, too, may, in God's own time, which is the best time, join that little above. So our treasures in heaven help us and beckon us towards the celestial city. This may become one of the many ways whereby the Saviour calls us from dependence on sordid and material things into His own service and peace.

**THE REAL MOTIVE.**—Kate Marsden, sister of the Siberian leper, writes: "The claims of humanity are insufficient, alone, to sustain prolonged consecration to the service of the suffering; a higher inspiration is required." A gentleman once visited a hospital where the victims of a terrible malaria were sheltered. To the nurse who accompanied him he said: "You must have a great deal of the enthusiasm of humanity to keep you in such a place as this." "Enthusiasm of humanity!" the nurse replied: "The motive would not keep us here for a single day; the love of Christ constraineth us!"—JOHN LEWIS, *Sentuluta, Sask., from The Life of Faith*.

DIDN'T KNOW IT ALL.—Some one says you might read all the books in the British Museum, if you could live long enough, and main utterly an illiterate, uneducated person. Then, again, if you read ten pages in a good book, letter by letter—that is to say, with real accuracy—you are forevermore, in some measure, an educated person.

It is only in a measure that a person can be educated. When there were but few books, it was possible for one person to know their contents. Science has widened, and the utter of intelligence must be spread thinner. The ripe scholar is one who is ready to drop off. Only boarding-school girls "finish" their education. The bald-headed professor who has been studying all his life, feels ignorant in the face of many things he does not know. A child can ask him questions he cannot answer. The young man goes to college to be educated. The most college can do for him is to put him on the road leading to knowledge. It takes everybody to know everything, and very little of anything is yet known. Run away from the man who knows all. He will make you tired exposing his ignorance.—*Exchange.*

Some persons look upon religion as a medicine, to others it is their necessary duty; the latter are right.

### Bodies Bearing the Name of Friends.

MONTHLY MEETINGS NEXT WEEK (Seventh Month 14th to 20th, 1910).

Kennett, at Kennett Square, Pa., Third-day, Seventh Month 5th, at 10 A. M.

Chesterfield, at Trenton, N. J., Third-day, Seventh Month 5th, at 10 A. M.

Creston, at Woodstock, N. J., Third-day, Seventh Month 6th, at 9:30 A. M.

Fradford, at Coatesville, Pa., Fourth-day, Seventh Month 6th, at 10 A. M.

New Garden, at West Grove, Pa., Fourth-day, Seventh Month 6th, at 10 A. M.

Upper Springfield, at Mansfield, N. J., Fourth-day, Seventh Month 6th, at 10 A. M.

Haddonfield, N. J., Fourth-day, Seventh Month 6th, at 10 A. M.

Wilmington, Del., Fifth-day, Seventh Month 7th, at 10 A. M.

Uxeham, at Downingtown, Pa., Fifth-day, Seventh Month 7th, at 10 A. M.

Londen Grove, Pa., Fifth-day, Seventh Month 7th, at 10 A. M.

Burlington, N. J., Fifth-day, Seventh Month 7th, at 10 A. M.

Falls, at Fallington, Pa., Fifth-day, Seventh Month 7th, at 10 A. M.

Evesham, at Mount Laurel, N. J., Fifth-day, Seventh Month 7th, at 10 A. M.

Upper Evesham, at Medford, N. J., Seventh-day, Seventh Month 9th, at 10 A. M.

The three communications which follow appeared in a recent issue of *The Friend* (London). In them some undesirable things are pointed out toward which a growing tendency may be observed within the limits of our own Yearly Meeting. Attention is called to them because of a conviction that each of them is worthy of serious consideration by Friends of Philadelphia.—[EDITOR.]

THE SPECIAL MEETING FOR WORSHIP AT FRIENDS' HOUSE.—*To the Editor of The Friend*.—Dear Friend.—I have recently attended a short worship which was some such thought as this that forced itself painfully upon me after attending the special meeting or worship held at Devonshire House during Yearly Meeting on the day of our late King's funeral.

At the commencement of the meeting, the clerk briefly and very suitably explained the object of the meeting, which he said was not to listen to any addresses eulogistic of the late king, but rather to enter into sympathy with the mourners who would about that hour be assembled at the funeral service at Windsor, and added that he hoped the meeting would be held

largely in silence. The meeting, announced for one o'clock, was a little late in gathering, and it must have been quite ten minutes past when the clerk sat down, and even then the meeting had hardly settled. At a quarter past the first prayer was heard, and a minute or two afterwards the clerk rose to read a prayer, although I did not actually time it. I think it is no exaggeration to say that from then onwards there was not more than one, or at the outside two minutes' silence until just on closing time, when the clerk again appealed for silence, to which appeal the meeting responded by remaining quietly for about two minutes, and then all got up and went out.

Perhaps those Friends who took part will say that they did so under the guidance of the Spirit; but would they deny to the clerk what they claim for themselves? In my opinion he was acting under the guidance of the Spirit, and that a part of that part which he believed he meant the *larger* part, of the meeting should be held in silence. I do not wish to say that all that was said was out of place, but I do believe that considerably more than half would have been better left unsaid, and had the meeting respected it, the wishes of the clerk, it would have been a far more solemn time and held to some profit. As it was, I felt the hour was more or less wasted.

I believe such a meeting as the one I have described is an outcome of the attempt to crowd so much into so short a space of time. One has only to look at the shortness of the hours of our meetings to see how it overlaps another in such a way that it would be impossible for anyone to attend all, with the result that there is at times a feeling of hurry in the morning and weariness at night. I do sincerely hope that before next Yearly Meeting those Friends who have the arrangements in their own hands will consider whether many of what I might call the auxiliary meetings, such as Friends' Foreign Mission, Home Mission, Temperance Society, Anti-Visitation Society, etc., might not be very profitably held at some other time of the year, and possibly in some other place, thus giving an opportunity to many of those who are unable or are unable to be present at Yearly Meeting. I believe such a plan would widen the interest in the auxiliary meetings, and leave the Yearly Meeting in purer form to give time for that calmness and deliberation that are so necessary in arriving at right decisions on the various subjects under consideration. Yours sincerely,

(HUGHIE BROWN.)

50, Harley Road, Harlesden, London, N. W. 2.

20 A. 1910.

FRIENDS' ATTITUDE DURING VIGIL PRAYER IN MEETINGS.—*To the Editor of The Friend*.—Dear Friend.—I should be glad if some reader of *The Friend* could give me a good and convincing reason for the very frequent abandonment by Friends of the practice of rising when vocal prayer is offered in our meetings for worship. I hope I am not needed to traditional practices or conventions, if any charge can be shown to be more worthy or inspiring, but to my own mind it is the right of a large congregation making scarcely any sign of participation in a prayer offered scarcely comes with a sense of jar and irreverence. Many, during the time that I have mentioned, had no more than a respectful attention to close the eyes, much less to stand or kneel, and this seems to detract very sensibly from the solemnity of the occasion. Perhaps it may be contended that it is the attitude of the *son* that counts, and that is, of course, true; but if at our devotion does not, to my mind, meet the objection. Sincerely yours,

M. S. SPAFFIN.

AN "UNANSWERED QUERY."—*To the Editor of The Friend*.—Dear Friend.—At Preparative Meeting this morning the Query was read, "Do you feel that it is a worthy and watchful against conformity to the world?" My mind instantly reverted to the recent Yearly Meeting, when many Friends must have been shocked by the display of mourning at Devonshire House.

Whatever sense of national loss may have been felt (and I have no means had no feelings of that kind) on these occasions when the testimony of our Society might fittingly have been upheld? Many of our testimonies, while spiritual in their application, are practical too, as surely all religious teaching should be. The testimony against wearing of mourning and erecting monuments to the dead, has not been a two-fold character. It brings us back to the spirit of the early Christians, when joy was the feature of the funeral; it utters a warning against insincerity, showing "a token of a sorrow not really felt"; but also, it remembers the "hardship of the oppressive customs of the world," upon those who can not afford to bear them.

I know people are apt to say, "Oh, but this was exceptional; it was not the man, but the king—the abstraction of royalty—whose loss was mourned." But all that was said and written showed that it was the man, the personality, who was in mind. One has no desire to hurt people's feelings needlessly, or analyse motives too closely, but amid all the un-Friendly exhibition of general sorrow, has there not been something of political jealousy, and fear of being outdone in a pageantry of mourning? We have only just ceased to think of God as a respecter of persons," said the *Spekulator* a while ago, "upon whom the sufferings of the rich and poor make a somewhat different impression." In the face of recent events one can smile sadly at such words. As a man indeed one might accord a tribute of modest respect for the kindly, genial gentleness, the hearty, unassuming, and the kindly, genial, nor even gentleman. "A capacity for the highest achievement as a king, a poet, a philosopher, would have left him without a friend in the street. It was the royal figure with the high lips on the race course, or with the cigar between his fingers on the deck of a yacht that ranked." So wrote a famous thinker the other day, in an article in which the recent parade of grief is counted as merely evidence of the ignorance of an idol-worshipping people. Surely in an age of education and strong social effort, something better than a capacity for hysterics should be the method of the heart, and the rule the one that grieves most, and if appearances, and what others would think, have been prompting motives with any, may not the Scriptural warning come home afresh: "I be not conformed to this world?" Thine sincerely,

BEDFORD POLLARD.

NEARLY seventy persons, mostly Friends, attended the opening meeting of the summer at Pecoco Manor, on First-day, the twenty-sixth of Sixth Month. Two ministers were present. The vocal exercises were directed mainly to the need of true spiritual worship and the unity of the union of the Believer with our Father in Heaven.

On the twenty-second of Sixth Month, there was a reunion at Birmingham, Pa., of the present members of the meeting, representatives of the old Birmingham families who attended years ago, former pupils of the monthly Friends' School, and New Friends, and those who arrived in the morning attended the meeting for worship, after which the guests gathered under the big tree in the yard to partake of a basket lunch.

Before the exercises in the afternoon, the old meeting-house erected in 1793, was inspected, of two hundred years ago, and the site of the old meeting-house, as it was a hospital in Revolutionary times. The little grave yard, with its quaint stone wall, and the old octagonal school-house were also visited. About 1:30 P. M. Friends assembled again at the meeting-house to listen to papers of a historical and reminiscence character read by Anne Sharpless, Benjamin Sharpless, Anna G. Cope, Sidney S. Yarnall, Susanna S. Kite and Walter Britton. A closing address was given by Isaac Sharpless. During the day, probably over two hundred and fifty persons visited the grounds. Such reunions suggest the Home Week celebrations which have been held in other places. Other Friends have found their yearly gatherings of this nature to be much appreciated; and if such occasions promote fellowship which we so much desire, we might hope that there could be a Birmingham Day.

### Gathered Notes.

THERE MUST BE NO SACRIFICE OF RIGHT PRINCIPLES FOR THE TEMPORARY GAIN.—But how can we treat all that we possess as belonging to the Lord? Only just in so far as we satisfy ourselves that all the ways in which our money is made, is saved, and is spent, are in full accordance with the mind of Christ. There must be no sacrifice at any point of righteousness or of brotherly love. If we have any desire at all, it must be not that we may be more profitable, but that only that we may be more righteous and brotherly, and that more profitable if under these conditions. There can be no conceivable sense in entire consecration that does not mean this. Short of this, our religion is an unsatisfactory compromise with the world, and a false religion. Hence the supreme desire of a Christian man should be that such general conditions of economic life must prevail as will make him sure that his profits are made not only without the sacrifice, but by the fulfillment of righteousness and humanity. The same thing is equally true of any other kind of spending of money. The noble use of money to advance the spirit-

ual, ideal and social interests of men would do more than almost anything else to counteract the materialism and self-indulgence of our times. The way to disarm the money of his danger is to employ it in the service of God and man.—J. SCOTT LINGEIT, in *The Christian Advocate*.

### Correspondence.

CHATSWOOD, N. S. W., Fifth Month 18th, 1910.  
My Dear Friend, E. P. Selles:

I feel like sending thee a few lines, for the passing away of dear John H. Dillingham, so unexpectedly, as called for both grief and sorrow. It is a way to whom the realization of his perfected happiness in the presence of our glorified King, the Lord Jesus Christ, whom he so dearly loved, and faithfully served.—y—

"Saw ye not the wheels of fire,  
And the steeds that cleft the wind;  
Saw ye not his soul aspire  
As his mantle dropped behind.  
Ye, who caught it as it fell,  
Bind that mantle round your breast,  
So, in your own hearts, ye shall,  
So, on you his spirit rest."

MONTGOMERY.

Sorrow,—in sympathy with his loved ones, and the Church of Christ,—especially the Society of Friends, the branch of it in which his labors were most conspicuous, though far from being confined,—for he belonged to the Universal Church of Christ's redeemed ones, of whom W. Penn declared: "The pure in heart are of one religion, the world over, and I seek only met him once, and in thy company, but the sense of the purity and sweetness of his spirit is a precious memory ever since, and one that is of everlasting fragrance.

"My health is good, and my blessings many, and "life" seems much more in its beginnings than drawing towards its close. . . . Still, the outward man fails steadily, and my slight, but long strings on shortness of breath, and head and heart warm me. I have not been able to get to meeting for over twenty months. "Jonah-like, I seem sitting as in my "booth," to see what will become of the nations, though in a very different spirit to the one he then manifested. Probably now, with his enlarged vision, he rejoices that the Lord has come to me, to save that that was lost," "Ninewites," and all. The outlook to-day is very serious,—militarism rampant,—"foundation" truths attacked by those who are supposed to build on and protect them,—but "the Lord God, Omnipotent reigneth," and all evil will yet be swept away, and iniquity stop her mouth.

JOSEPH J. NEAVE.

### SUMMARY OF EVENTS.

UNITED STATES.—An act has recently been passed by Congress, entitled "An act to create a court of commerce" &c. This legislation, it is said, greatly strengthens the Interstate Commerce Commission in its functions of supervision and control in transportation matters, and confers certain important rights upon individual shippers in their dealings with the transportation companies. The legal definition of "common carriers" is expanded so as to bring under the supervision of the commission, the telegraph, cable and telephone companies engaged in interstate commerce, and, in addition, water transportation lines where they operate in conjunction with rail lines.

The postal savings bank bill was passed by both houses of the late Congress. This, it is said, is one of the most important pieces of financial legislation enacted by Congress in many years. It will affect not only the poorer classes of people of the country, who are expected to become depositors in the postal banks, but also the State and national banks and the financing operations of the United States Treasury.

A report has been made by the Committee of the Senate on the money and finance bill. It is stated that "the advance in prices during the last ten years appears to have no relation to tariff legislation." The groups of articles which have the greatest advance, the products of the forests and the products of the farm are those for which there has been practically no change in tariff during the last twenty years which account for the increase in prices.

The report states that the cost of production of farm products has risen very rapidly during the past ten years. Wages of regular farm hands have increased from forty-five to seventy-five per cent. during the period from 1900 to 1910. Farm lands have practically doubled in value. Farm implements and

supplies have increased from seven to thirty per cent. The House of Representatives has passed a bill creating forest reserves in the White Mountains and in the Appalachians.

It is stated that the enormous proportions of the demands for legislation pressed upon this Congress is shown by the fact that since the beginning of the late Congress over 27,000 bills have been introduced in the House and over 9,000 in the Senate. This record, so far as the number of bills is concerned, is without a parallel.

Ex-President Roosevelt has returned to his home at Sagamore Hill and has taken up his work as a contributing editor to the weekly magazine called *The Outlook* published in New York City.

A South Carolina disease called pellagra has lately been observed among the patients in the Philadelphia Hospital. The exterior symptoms of pellagra are a reddening—deeper than ordinary sunburn—of the skin and blotches on the arms, hands, legs and neck. The tongue has a peculiar color and is very red at the tip. Mental depression is a characteristic. Doctor Hawke has said that the cases at Blockley were among patients who have been there a long time and who probably had the disease when they entered. They had not been segregated, he said, because he did not think there was any danger to other patients. Pellagra is common in the Southern States. It is becoming so prevalent that the Government deems it a rational method of investigation in this country is having it studied in Europe. The cause of the disease appears to be unknown.

The people of Oklahoma have voted by a large majority to change the State capital from Guthrie to Oklahoma City.

Dr. Samuel G. Dixon, State Health Commissioner, proposes to save the lives of poor children of Pennsylvania who may be in danger of tetanus, by distributing anti-tetanus serum free of charge to such needy ones as may be injured by explosives on Seventh Month 4th. The serum will be distributed at forty-two points throughout Pennsylvania, chosen by reason of their accessibility. The serum will be furnished on the order of a physician who certifies that it is for the use of an indigent case.

On the twenty-third inst., the temperature in this city was 64° at two o'clock P. M. Several deaths occurred which were attributed to the great heat.

The population of the District of Columbia according to late census is 331,066. The population in 1900 was 292,818, an increase of 38,248. The population during the last ten years of 52,351 or 18.8 per cent., while the increase of the preceding decade was 48,326, or twenty-one per cent.

It is stated that under a recent New Jersey law, tuberculosis was placed on the list of infectious and communicable diseases, dangerous to the public health, and all physicians are required to report such patients. The health boards are required to make examinations and keep a record, and all houses vacated by such patients must be thoroughly cleaned and fumigated. A penalty is also imposed upon any consumptive who expectorates in any public place. The board of health is also required to supply information in circular form to the public, having to do with the disease, and of the precautions necessary to avoid transmission of the disease.

In one of Chicago's large hotels a device has recently been installed which will liberate steam into the radiators during the winter, and cold brine or liquid air during the summer, thus heating the rooms through the cold months and cooling them during the hot. This device is being constructed for each variation in the degree of temperature, a corresponding charge is made in the quantity of cold or hot material introduced into the radiators, thus maintaining an even temperature throughout the year.

FOREIGN.—An agreement has been reached between Great Britain and this country respecting certain claims which have been owing to us since 1803. It is stated that the signing of the British-American pecuniary claims agreement marks the end of prolonged negotiations. The last general claims commission convened in 1853. It dealt with claims which had arisen since 1812. In the 70's the Civil War claims were disposed of. The present negotiations thus concern claims between 1812 and 1853. It is stated that the claims of 1812, and with general claims which have arisen since 1853. In the present agreement, a treaty between the United States and Great Britain, which was signed in the fourth Month, 1908, a provision was made that the treaty would not apply to existing money claims. It is said to be probable that the agreement when made

public will be found to have provided for a commission of three persons, which will determine the merits of the various demands.

It is stated that Great Britain has in commission or is building 498 war vessels, of a total displacement of more than 2,000,000 tons. Germany has 233 ships completed or under way, and the United States 179. France, when her present naval programme is realized, will have 505 vessels. Japan will have 181 ships in the new navy. In every nation the increased taxation is felt as an onerous infliction by those who pay the enormous reckoning for the preservation of peace.

The air-ship *Deutschland*, under the management of Count Zeppelin, has lately made the passage from Friedrichshafen on Lake Constance to Duesseldorf, a distance of 250 miles in 9 hours. A part of the flight was accomplished at the rate of 44 miles per hour. On this occasion this air-ship carried, besides Count Zeppelin, twelve others as passengers. It is proposed to make regular trips with passengers starting from Duesseldorf. It is equipped with a restaurant, which will supply the passengers with a buffet service as afforded on parlor car railroad trains. The dimensions of the *Deutschland* are: Length, 385 feet; width, 40 feet. Its gas capacity is 24,852 cubic yards, and it carries three motors having a total of 330 horse power. It was designed to maintain a speed of thirty-five miles an hour. Its lifting capacity is 44,000 pounds. It is expected to be able to accomplish a continuous trip of 700 miles. On the 24th inst. this air-ship made a four-hours' excursion with thirty-two passengers.

The Chinese government, it is said, has now engaged ten American women to give instruction in the new school which is in course of construction in the garden of the summer palace about sixteen miles from Peking.

### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 84.

Abbie W. Kennard, Kan., to No. 27, vol. 84; Wm. C. Allen, Calif.; Calvin T. Robinson, Canada; Lydia C. Hoag, N. Y., \$15.40 for herself, Albert H. Tatney, Anne F. D. Hoag, Francis T. Guindon, Franklin J. Hoag, Anna E. Steere, Emma H. Dobbs and Sylvester W. Moore, the last two to No. 3, vol. 85; Joseph J. Neave, New South Wales, 105.; Jane S. Warner, Pa., \$8, for herself, Martha Price, Jos. E. Meyers and Benjamin S. Lamb; Al Chammess, W. J.; Barclay Hilliard, N. J.

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

### NOTICES.

NOTICE—Friends interested in refurbishing the Boarding School at Barnesville, O., may send contributions for the purpose to

HANNAH D. STRATTON,  
Moylan, Pa.

WANTED.—A woman Friend as working housekeeper for a small family of Friends in Philadelphia. Address "W. K." Office of THE FRIEND.

WESTWOOD BOARDING SCHOOL.—The School year, 1910-'11, begins on Third-day, Ninth Month 13th, 1910. Friends who desire to have places reserved for children not now at the School, should apply at an early date to

WM. F. WICKESHAM, Principal,  
Westwood, Pa.

NOTICE.—Lansdowne Monthly Meeting.—The mid-week meetings at Lansdowne will be held on Fourth-day evenings, at 7:45 o'clock, beginning Sixth Month 15th and continuing until Ninth Month 14th.

WANTED.—A reader of THE FRIEND would like to obtain a situation for his son, aged seventeen, with a Friend farmer in Pennsylvania of New Jersey. Address "XXX," care of THE FRIEND.

WANTED.—A position as companion, or mother's helper for the summer months. Address EMILY L. ALLISON,  
47 Garden Street,  
Mount Holly, N. J.

DURING the Seventh and Eighth Months, The Friends' Library, 142 N. Sixth Street, will be open on Fourth-day mornings only from 9 to 1 o'clock.

S. E. WILLIAMS,  
Librarian.

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













