

THE JOURNAL.

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

VOL. III.—No. 16.

PHILADELPHIA, FOURTH-DAY, 5TH MO. 12TH, 1875.

WHOLE No. 120

[For The Journal.] THE CUP OF LIFE.

S. L. OBERHOLTZER.

When the Lord divided His children,
He gave me barely three.
I prayed, "O Lord let me keep them, and
This is enough for me!"

When the Lord gathered in his children,
He gather alike my three;
And I cried, "O Father in heaven!
Is there not room for me!"

[For The Journal.] CONSCIENCE AND THE INNER LIGHT, OR THE TEACHINGS OF MAN VERSUS THE TEACHINGS OF GOD.

BY BENJ. E. HOPKINS, CINCINNATI, O.

(Continued.)

"The priests in India declared that every woman who burned herself on the funeral pile of her husband should enjoy his companionship in Paradise for the space of 35,000,000 of years; the woman who did not thus burn herself should have no place in Paradise. Hence it became a matter of conscience in India for women to immolate themselves with the corpses of their husbands, and all efforts on the part of Mohammedan emperors and English Governors-General to abolish the foolish and unnatural custom were resisted as assaults on the moral sentiment of the people. The notion was artificial and fantastical, but it educated the conscience of millions of people for several hundred years." "The Romish church taught that error in religion consigned the unbeliever to penal fires, and that, in order to save multitudes from the hideous doom and the disease which entailed it, the heretic should be apprehended, tried, and if convicted, burned at the stake. Hence it became the conscientious duty of devout Catholics to aid in consigning their unbelieving neighbors to the flames. The fiction was monstrous, but it educated in barbarity the consciences of people whose natural disposition was mild, and made them do deeds which, had they obeyed the instinct of their hearts, the Inner Light, they would have abhorred." So, too, our Evangelical friends of to-day, no longer able to persecute and punish as heretofore—yet, still believing unbelief to be heresy and an unpardonable sin—seek to enlist the aid and power of the Government in their behalf, by engrafting their sectarian dogmas in the Constitution of the United States—an act that would sound the death-knell of liberty, and seal the doom of a republican form of government. And yet I do not for a moment question but that many of the leaders, at least, act in accordance with their consciences. "There are moral discords as well as moral harmonies. The needle does not always point to the same star. The conscience of the young man follows impetuously the flood of feeling; the conscience of the man in middle life points towards the top of ambition, power, success; in old age it points to prudence as the goal of right. The conscience of the misguided lad, O'Connor, bade him waylay and threaten the British Queen; the conscience of the British public demands that O'Connor be imprisoned and beaten with rods; the conscience of a certain class of social savans reproaches Christendom for wasting so much time in trying to save the rubbish of humanity; the conscience of the philanthropist reproaches him if the smallest fragment of

humanity is suffered to perish; the conscience of the inquisitor commanded him to burn the stubborn heretic; the conscience of the heretic kept him immovable in his stubbornness; the conscience of Mazzini made him a conspirator; the consciences of the kings and priests made them hunters of conspiracy; the conscience of Mr. Garrison constrained him to stir up war against the slave power; the conscience of the Governor of Massachusetts constrained him to treat Mr. Garrison as a pest of society. In all these cases conscience is arrayed against conscience. The eye saw different objects; the voice uttered contradictory opinions; the oracles delivered inconsistent judgments. Against the Catholic Fenelon we can quote the Catholic Pascal; and against the skeptic Hume we may offset the skeptic Montaigne. Pascal writes, "We see scarcely anything just or unjust that does not change quality in changing climate. Three degrees of higher latitude overturn all jurisprudence. A meridian decides the truth; fundamental laws change in a few years; right has its epochs. Theft, incest, infanticide, parricide, all have had their place among virtuous actions. Justice is what is established." And Montaigne replies: "What sort of truth is that which mountains limit, which beyond their range is a lie?" "The theory of the integrity and universality of conscience receives sore wrenching from facts like these. Is not what we call conscience anything else than the sum of our moral impressions, and is it not itself the product of education?" Jesus declared that "when we knew the truth the truth would make us free"—hence, in the evolution and unfolding of our spiritual faculties and perceptions, man must be perfectly free to seek and know the truth and attain perfect freedom. The point of arrest of development of conscience in the evolution of the spiritual powers and faculties of man is invariably marked by a departure from obedience to the light within and by the usurpations of a powerful priesthood, who, proclaiming themselves rulers and mediators, have dictated a code of morals as their standard by which their blind followers should rule their conduct. This point not only marks the arrest of development but the commencement of the decline, decay and eventual extinction of that nation, people or religion, thus subject to and ruled by an extraneous, fixed and arbitrary moral code.

In contradistinction to conscience—the psychometer of our moral and spiritual emfoldment—we find within us a constant aspiration after higher and higher attainments. No matter to what height we may have climbed, it still beckons upward and onward. It is a spark from the central spiritual sun; placed in the innermost depths of our being, endeavoring to illuminate the heaven of our own soul, shining more and more clearly as we dispel the passions and prejudices clouding our minds, warming into life the germs of our spiritual faculties, until they grow, and develop, and expand into the fullness of spiritual life, and complete in us the perfect man. It is the "Divinity within us," and while pure and perfect in itself, yet from the immaturity, imperfection and too often the debased condition of our organisms, its manifestations are too oft grossly distorted, and almost completely suppressed. Yet as we heed its impressions we become more and more pure, our minds more and more elevated, our spiritual perceptions more clear, and our souls more receptive to the influx of truth.

It is, as Jno. Woolman says, "a principle which is pure, placed in the human mind, which, in different places and ages hath different names; it is, however, pure, and proceeds from God. It is deep, deep and inward, confined to no form of religion, nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become brethren." As he says, it has different names; it is called the Enlightener, the Word of the Lord, the Logos, the Counsellor, the Prince of Peace, the Saviour, the Christ within, the Guide, the Heavenly Flame, the Spirit of Truth, the Inner Light. The name is immaterial, if we but secure possession of the principle, so as to transform and renew our lives.

If this principle is pure and perfect, then we, being imperfect, must, in obedience to its behests, be in a constant state of progression towards perfection; any arrest of development being in opposition to its requirements, and caused by some extraneous power preventing its operation; hence, when man is free, or asserts his freedom, we find him rising to such sublime heights that the succeeding ages see in him the incarnation of divinity, elevate him from the ranks of humanity, and deify him as a God. So it was with Osiris, Moses, Zoroaster, Confucius, the successive Buddhas, many kings of ancient dynasties, and lastly, of Jesus of Nazareth.

Yet when we come to examine the history of these individuals we find that they were simply actuated with and bore testimony to this divine principle within, that in them bore its legitimate fruit, because they asserted their freedom to act and obey the impressions that led them onward toward perfection! It is worthy of remark that the life of every great prophet, hero or reformer discloses the fact that he spurned and burst the bonds and fetters of his day, and living true to the Inner Light, Spirit of Truth, the Divinity within, the inherent power of his own soul—call it what you will—living true to himself, he became a noble, grand man, and was looked upon as the incarnation of God. And they were the incarnations of God, as we all are in so far as we have become possessed of the attributes of divinity. We will give some quotations from ancient books and writers, to show the universality of the recognition of this divine principle in man, a principle implanted in every human being, which, when obedient, will lead us ever upward through the physical to the spiritual, and to a complete at-onement with our Creator.

In the Atharva Veda, of India, 2,500 years B. C., it says: "They who know Brahman (God) in man, they know the highest. He who knows the highest, and he who knows the Lord of all creatures, and they who know the oldest Brahmana, they know the ground.

"O! Indra, do thou, entertaining for us the affection that a father does for his son, bring to us wisdom; do thou, the object of worship to adoring multitudes, grant this sacrificial assembly of the gods, that we, the possessors of natural life, may obtain divine illumination." "Those whose understandings are in the Deity, whose souls are in him, whose confidence is in him, are purified by wisdom from all their offences, and go from whence they shall never return. I am the soul which standeth in the bodies of all beings. I am the beginning, the middle and the end of all things." From the Institutes of Menu, 1,000 years B. C.

"The soul is its own witness, and its own refuge. Offend not thy conscious soul, the supreme internal witness of men! Oh, friend to virtue! that supreme spirit which thou believest one and the same with thyself, resides in thy bosom perpetually! and is an all-knowing inspector of thy goodness or wickedness." Buddha, "the enlightened," 600 years B. C., says: "Who is the good man? The religious man only is good. And what is goodness? First and foremost it is the agreement of the will with conscience (reason.) Who is the great man? He who is strongest in the exercise of patience, who patiently endures injury, and maintains a blameless life; he is a man indeed. And who is a worshipful man? A man whose heart has arrived at the highest degree of enlightenment. All dust removed, all wicked actions uprooted, all within calm and pure, without blemish, who is acquainted with all things from first or last, and even those things which have not yet transpired! who knows, and sees, and hears all things! such universal wisdom is rightly called illumination."

Buddha said: "Do not believe merely on the authority of your teachers and masters, or traditions! I tell you all, you must of your own selves know that this is evil and punishable, this is censured by wise men; belief in this will bring no advantage, but will cause sorrow; and when you know this, eschew it."

(To be Continued.)

[For The Journal.] MEETINGS FOR BUSINESS.

A correspondent of the *Friends' Intelligencer*, of 5th mo. 1st, says, "That for a number of years past the attendance of our meetings for discipline by persons not in membership with us, has been a source of considerable dissatisfaction and annoyance to some of our members."

With the reading of this assertion arise many queries:

1st. Have we among us that which we are ashamed should go before the world? If so, let us wipe it out.

2d. Do we not profess to hold such testimonies as would elevate, improve and strengthen mankind if they were understood and put in practice.

3d. Do we not regard the human family as children of our common Father?

4th. Do we not treasure the idea that no stone should go unturned to benefit our brother.

The principle of birthright membership adds to our numbers. Does it follow that those who are thus members should be Friends in principles and in deeds?

I am and always have been a member, and an attendant of meetings of business. The request that is sometimes made for the withdrawal of those not in membership, was always grating to my feelings. There are very many who rarely attend any other places of worship than those of Friends and who are in sympathy and in principle with us, and yet do not feel ready to make an outward profession by asking admittance as members. These know no places other than among Friends; and is it for us to deprive them of the privilege of joining us in our gatherings merely for the gratification of a selfish, sectarian feeling; or should I say, a feeling of pride. If we have good amongst us should we not let others partake freely of it. As our meetings are not places of amusement, few there are who would sit through a session of four or five hours, more than once, from mere curiosity; so let that be gratified, that they may unconsciously gather of the little we have. Often at our Quarterly Meetings has my sympathy gone

out to the strangers who have come amongst us, hoping they might find wheat with which to refresh their hungry souls, when lo, they found little but chaff. After sitting a long, crowded meeting, in a heated house, they must stand out in the cold or damp till their friends inside are ready to depart. These going out, naturally induce many of our younger members to join them. The exposure to all is great; they not unfrequently contracting disease, thus laying the foundation for ill health, if not death; another objection which arises from this outside waiting, is the talking around the door, which generally is very disturbing to those within. Taking a Christian view of it, would it not be right to invite those with us to partake in the second meeting of the good we may have? At our Yearly Meeting, for several years past, my seat has been, from force of circumstances, near the door leading into an adjoining room. It has not often been my province to see many standing from necessity. Upon way being made for their getting into the meeting, they do not wish to, for reasons known to themselves. If our elderly Friends, as well as the younger, felt as much anxiety for the comfort of others as for their own, not unfrequently many more could be seated than actually are.

The steps in the middle of the up-stairs gallery are comfortable to sit upon, and should not those who have the elasticity of youth fill those up, leaving seats near the door for housekeepers, who of necessity come in late. I would here say, I have looked with admiration at our young people, to see the patient, quiet and orderly behavior during our long sitting, when I knew they could not hear the proceedings of the meeting, as they often cannot when sitting on the upper seats in the youths' gallery.

There is a growing feeling within our society, that if we have good it should be generally dispensed. This is made manifest by the freely granting of the requests of those who ask the liberty of sitting with us during our Yearly Meeting. Think you they would come and sit hour after hour in the beautiful order they observe, if they felt not an interest?

Have you ever observed disorderly conduct from those who were not members? On the contrary, the greatest want of decorum has been observable in the children of Friends who fill high places in the meeting.

The committee to attend the door, may have had its origin from a necessity, but it has long felt to me to be unchristian in its tendency. Many times have I known the feelings of our young Friends to be hurt by being checked on their entrance into meeting with the doubt of their right of membership, while others, not members, had gone unquestioned. There are many young people with one parent a member, brought up under strict Quaker rule, who are debarred from going with that parent. Does it seem right? Is it not like saying, I am more holy than thou, therefore into this sanctuary may I go, but my child, stay thou without.

5th mo. 2d, 1875.

FRIENDLY ITEMS.

Richard Moore, a beloved Friend of Quakertown, Pa., was buried on 3d inst. He has been a valued elder for a long while; having stood in that position since before the separation—being quite a young man when he was appointed to that station. His judgment was respected both in civil and religious society, and he was one of the most useful members of Philadelphia Yearly Meeting. He was remarkably affable and pleasant, and with the young was a favorite.

Margaret Hallowell, wife of Benjamin Hallowell, Sr., has also deceased.

Thus one by one those who have borne the standard are called to their reward—may their successors be as valiant in the promotion of the truth.

Benjamin Renouf (a minister) and wife, of Rochester, have obtained minutes to attend Philadelphia and New York Yearly Meetings. Mary T. Fros', of the same place, has likewise obtained a minute to attend the same meetings.

John Searing (a minister) and wife, and Charles W. Searing and wife, of Genesee

Yearly Meeting, and John and Mary B. Needles (ministers) from Baltimore, also expect to be at Philadelphia Yearly Meeting.

In 1873, when visiting the Western Meetings the minute of Sunderland P. Gardner, included the attendance at Baltimore and its branches, &c., but way did not open for its prosecution.

The concern has rested with him, and it is probable may ripen and result in a visit to the meetings within Philadelphia and Baltimore Yearly Meetings, and early in the coming summer.

The circular meeting at Haverford on the 2d inst. was well attended and a favored opportunity. Testimonies were borne by Mary A. Cox, Edward Hopper, Anne S. Clothier, William P. Sharpless and Caleb Clothier, (briefly).

George Truman attended Race street meeting on the 2d, being the first meeting since Quarterly Meeting day, on 2d mo. 9th. He spoke of his gratification at once more mingling with his friends and that although he had been absent in body, yet he was present with them in spirit. At one time it was doubtful whether he would ever again thus mingle, but he had felt the assurance as from a divine source, that his work was not yet done, and he desired always to be found faithful to what might be laid to his door to perform. He spoke feelingly of the many evidences of the loving interest which had been manifested during his illness.

Anne S. Clothier, was also at meeting for the first since her indisposition.

John J. White has been confined to his house most of the past two weeks.

Samuel Willets, of New York, attended Race street on 4th mo. 14th, and on First-day last, 2d inst.

Thomas Foulke, of New York, was at the meeting at Swarthmore College in the morning, and appeared in testimony at Race street in the evening, quoting the scripture watchword, "Acquaint thyself with God and be at peace." He proceeded to show the correctness of Friends' testimony to silent waiting and spiritual worship, and also the difference between that ministry which is prompted by the Holy Spirit and its opposite, as remarkably shown at a meeting where George Fox appeared in testimony so that the whole audience were melted into tears; here was the baptism of the spirit and of fire, of fire, because like that element, it consumed and removed all that was not in accordance with the divine will.

When one not rightly qualified, attempted to speak, the good effects seemed to be dissipated, and when they asked G. F. to again address them, he said, Nay, for then it would be in man's will.

On Fourth-day, 28th ultimo, Samuel S. Ash felt called to address the young people assembled, on the law of compensation, after which Asahel Troth, of Camden, and Wm. P. Sharpless, also spoke, alluding to the same subject.

Charles and Harriet E. Kirk, of Warminster, went on Seventh-day last to Stanton meeting, Del., as part of the Committee on Education. They expected to attend that meeting on First-day.

The Third-day evening meetings closed on last week with the one at Spruce street, on which occasion David Newport, of Abington, spoke, and subsequently in supplication, Rachel C. Rodgers, Sam'l J. Levick and Edward Hopper, feelingly. It was a solemn and favored gathering, as these meetings generally have been.

At the meeting on the 13th, being a very stormy evening, the attendance was smaller than usual, but a good meeting; that at Race street, on 20th, was largely attended. At both of them Samuel J. Levick and J. J. White, were called into the ministry, and at the latter, Mary A. Cox in prayer.

Although these meetings have done a good service, and many do attend them that we do not usually have with us in the middle of the week, yet if all our young people as well as older ones who can (if they would), attend them had been present, they would have been much more encouraging, and would endorse the idea often held out, that our mid-week and business meetings would be better attended and more beneficial if held at night.

The following is clipped from the Bucks co. *Intelligencer*, in reference to Paschall Morris, a member of the other branch of Friends; but his brother, the late Anthony

P. Morris, and his wife Anna, who is still living, belonged to our Spruce street meeting, she being an approved minister:

"Paschall Morris, editor and publisher of the *Practical Farmer*, died suddenly at Media on the 11th instant. He attended meeting with his wife in the forenoon, but complained of pain in the breast afterward, and died in a few hours, it is believed of heart disease. The deceased was very widely known as an agricultural writer and business man. About thirty years ago he lived on a splendid Brandywine farm, near West Chester, and carried off many prizes for improved stock at the county fairs. He was afterwards concerned in the nursery business at West Chester, and twenty or more years ago established an implement and seed warehouse on Market street, in Philadelphia. The *Practical Farmer* was started in connection with this business, but afterward became independent of it. Paschall Morris was a man of enlarged views and thorough familiarity with agriculture and kindred arts, and during his life had many opportunities of benefiting his fellow-men."

Philadelphia Yearly Meeting of the other branch of Friends was held from 4th mo. 19th to 23d inclusive. *The Friend* says of it: "We believe that this Yearly Meeting has been one of unusual comfort and harmony of feeling, in which there was a living concern for the building up of the waste places in our own borders, a rallying to the fundamental doctrine of obedience to the light of Christ in the soul as the appointed way to salvation." &c.

Friends' Review says: "It was testified to by several of the members of the meeting and accepted, we believe, by all that the presence of the Lord, the over-spread 'wing of ancient goodness,' had tendered to harmonize differences in a remarkable manner."

Among the strangers in attendance were Daniel Barker, Levi Cox and Rachel Binford, from North Carolina, Cornelius Douglas and Nathan Elliott, of Indiana, Joseph Hobson and Esther B. Tuttle, of Ohio, and Zachaeus H. Powell, of New York Yearly Meeting.

Three of the representatives were absent, for two of whom satisfactory reasons were given.

The minutes of the meeting for sufferings showed a considerable increase in the distribution of the approved writings of Friends, both by sales and donations.

Besides keeping up the supply of books heretofore published, they had issued a new and enlarged edition of T. Scattergood's journal. William Penn's visit to Holland and Germany, extracts from G. Fox's writings, pamphlet editions of Barclay's 1st and 2d Propositions, also his 5th and 6th Propositions, also had sanctioned the publication of "Friends in the 17th century," by Charles Evans, and a memoir of Jesse and Hannah Williams.

A bequest of \$500 by Mary A. Lloyd had been received for the distribution of Friends' writings, and the Yearly Meeting were informed that Henry H. Mosher, late of Brooklyn, had bequeathed \$10,000 to each of the Yearly Meetings of New York, Philadelphia, New England and Ohio, "in unity with London Yearly Meeting;" the interest to be used for printing and distributing writings calculated to spread Friends' doctrines. The form in which it was worded caused some discussion, but the Treasurer was authorized to receive it.

The meeting-house property, at Charleston, S. C., was also brought into view. The meeting-house was burnt in 1861, and the ground with accumulations now amount to probably over \$20,000. As no Friends now reside in that State, the committee were authorized to apply to the legislature of South Carolina for liberty to sell and apply the funds elsewhere. Several Friends of Bradford Monthly Meeting could not pay the Bounty Tax, for which distraints had been made, was all the sufferings on account of military matters reported.

Third and Fourth-day the queries were considered. Plainness and simplicity were urged and the profitableness of reading the scriptures. *The Friend* says the feeling of good on Third-day was somewhat marred and led to an early adjournment.

The matter of "Granges" was cautioned about, and general meetings in which ministers of other societies participated spoken unfavorably of.

A meeting had been indulged at Atlantic City. In regard to temperance 38 members had taken liquors as a beverage, only four using it habitually. A minute was adopted advising against all unnecessary use of intoxicants, being intended to include fermented as well as alcoholic liquors.

The number of children of a school age was reported at 957, two-thirds of whom were educated under the care of members; 210 were at public schools.

A committee of two from each Quarterly Meeting was appointed, and \$1,000 appropriated to assist where needed in carrying out the concern for a guarded education.

The report concerning the New York Indians was interesting; 5,140 reside there, and are estimated to be worth upwards of \$300,000. On the Cattaraugus and Alleghany reservations are 30 schools, and 12 of the teachers are Indians.

The Westtown school had averaged about 190 pupils. The donations to the fund for the increase of the salaries of teachers was about \$50,000, and more expected.

The meeting closed under much solemnity. J. M. T.

SPELLING BEE AT MT. HOLLY.

Having heard our "Spelling Bee" pronounced "the most amusing and interesting entertainment which ever came off in Mount Holly," I have thought perhaps the readers of THE JOURNAL might like to hear something of it, especially as some Friends participated.

It came off in the Methodist church. C. H. Polwell, E. Hewitt and Joseph Carr acted as judges, and M. R. Sory as referee. J. H. Gaskill, a young lawyer of our town, gave out the words to the spellers, 56 in number.

The first to leave the class was a young law student who spelled boosy with a z, thus incurring the displeasure of our schoolmaster, who should have known that both ways were correct; however, as no protest was made, the youth was seen no more among the spellists. A young man spelled "subtle" without a b, and another "aggrieve" with one g; another became so embarrassed that he kept up the practice of those who preceded him and left out an r. Three ladies misspelled in quick succession "prejudice," "incapacitate" and "ingenuous." Two more young men came to grief on "ilipys" and "plaguey." A physician was sent out for spelling "rateable," though it is equally correct with "ratable," which the committee seemed to prefer. "Cybil," "accompaniment," "psalmady" and "ferile" were spelled as given, and then three ladies went down on "rarify," "reservior" and "veterenary." "Parallelopipedon" came to a lady who failed to spell it, and the judges objecting to the word, excited the schoolmaster to an explanation, in the course of which he pronounced the word "pipeedon;" correcting himself he received a perfect storm of applause. H. C. Buckley gravely hoped there would be no objection raised to the character of the words, as they (the spellers) didn't care how hard they were, whereupon he received another round of applause.

The spelling was again resumed when "dossile," "door-sil," "quincey," "censer" for censor, and "sensir" for censor, caused five more spellers to resume their seats. "Champaign" (flat country) and "wiseacre" were misspelled, and another spelled "clique" for cleat. "Irresistible," "baccalaureate" and "volley" floored three more. A person went out on "suit," though what he should have spelled is unknown at this writing. Three ladies missed on "rout," "hosier" and "prairie." One speller, who had been quite amusing, disappeared on "hippopotamus" and another on "vignette." A young lady was dismissed for spelling "tressel" just as Webster does, although he also gives "trestle." "Allapathy," "capital," "littigious," took off two ladies and a gentleman, and one gave "delible" for delible, and another who had taken a Webster's Unabridged at one "Bee" went down on "boudoir." Three more ladies took leave

on "Galilean," "parcener" and "synecdoche." "Orang-outang" was spelled with a u in the first syllable and the lady requested to retire, and was subsequently reinstated by the judges, who found her spelling correct. Three, who had done some good spelling, went out on "rauzen," "deoxidized," and "zoophite," though the latter was unfair, as the word is given either "phite" or "phyte" by Webster. Dr. E. K. Bancroft went out on "fesse," leaving Mary W. Serrill and Miriam Gaskill to determine which should possess the first prize—a handsome writing case; the latter failed on "vetch," leaving the first prize to Mary W. Serrill, and receiving the second herself, which was a year's subscription to any three of our best magazines. The third, a gold pen and pencil was awarded to Dr. Bancroft. 337 words were spelled. The audience, which was large, was also very appreciative and enthusiastic, and notwithstanding some mistakes which occurred, everything passed off well. Some school girls did themselves great credit, but our typos did not stand fire well. So much interest was manifested in this "Bee" that parties have been encouraged to arrange for another to come off on the 10th, when it is hoped the errors which occurred in the first, through inexperience doubtless, will be avoided. MT. HOLLY. 5th mo., 2d, 1875.

A PAID MINISTRY.

BY SILAS THOMAS.

(Reply to Sister Shigley.)

It may interest our readers to see how a subject often treated on in the columns of THE JOURNAL is handled by others. The following article, with one or two alterations, is taken from the *Herald of Truth*, a Mennonite paper, published at Elkhart, Indiana. By that journal it is credited to the *Companion and Visitor*, which we suppose to be a Dunker paper. The simplicity of the language of these journals may be attributed perhaps to the Mennonites and Dunkers being more familiar with the German language. The simplicity of ideas is their own :

A few answers in a general sense, will suffice for most of the points you make and questions you ask upon the subject at issue.

You say the word *freely*, in the Saviour's command: "Freely ye have received freely give," means readily, heartily, without restraint. Now Webster's Unabridged Dictionary and Zell's Encyclopedia both give gratuitously as one of the definitions of freely, which, according to the original Greek, is its correct signification in the above command.

We will however not rest this matter upon mere assertion, but go for proof to the Greek language, in which tongue the gospel was first written by Mathew, Mark, Luke and John. *Dorean* is the Greek word which our English translators rendered "freely," and it is an adverbial derivative of *Dos*, a dower, a gift, a donation. Donnegan, a Greek lexicographer, gives the word and its definition thus: *Dorean, adv.* As a gift, as a present, gratuitously; showing that the only true meaning freely can have in the Saviour's command is, gratuitously, or its equivalent. Did King James' heirling-bishop-translators select *freely* to disguise the signification of *Dorean* as much as possible? If so, they succeeded in their design. The English verbatim of our received German version, translated by Martin Luther, is, "gratis you have received it, gratis also give it." Of Van Ess, without money you receive it, without money give it. Douay, English version, "gratis you have received, gratis give."

This command of Christ to proclaim His gospel as a free gift, was the key-note to all He said to His disciples when He sent them out to preach, and to all that follows throughout the New Testament on the same subject; otherwise there would be a serious clashing of Scripture. Of course, He did not command His disciples to proclaim His

Word gratuitously, and then immediately afterwards tell them to take empty purses, so that they might have them filled with the reward of their labor as apostles, but He meant they should take no money with them; because they would need none, as their wants would be supplied by those among whom they were to preach. His Word, saying: "For the laborer is worthy of his meat." Their first mission was to be a short one, and for that reason most likely he told them not to burden themselves with two coats.

You quote from the 9th chapter of 1 Cor. to establish your point. Paul does indeed there write concerning the Israelitish priests, by way of comparison, and to show wherein that order was a type of the Christian ministry. He says: "They that minister about holy things live of the things of the temple, and they that wait at the altar are partakers with the altar;" but all he writes in this chapter and elsewhere upon the same subject is to inculcate the duty of the church to supply the wants of those evangelists who, like the Jewish priests while waiting at the altar, are absent from their homes upon ministerial duty. In fact, all the circumstances upon which the apostle bases his argument, preclude the idea of pecuniary support or hire for preaching the gospel; because, although the priests were allowed to have their food while waiting at the altar from the sacrifices they offered, and had a certain "portion" assigned them which they, their sons and their daughters were commanded to eat "in the holy place beside the altar," (Lev. 10:12, 13, 14 and 15;) yet the inference is unavoidable, that if they had attempted to convert their "portion" into money, or even to take it home and eat it there, it would have been sacrilege; because it was "most holy." This is a type of how sacred the Christian minister's office should be held against the corrupting influence of money.

There is one fact, which, independent of all other evidence, proves the construction you put upon the passage in the 9th chapter of 1 Cor. to be erroneous. Paul says, (2 Cor. 11:8,) "I robbed other churches, taking wages of them to do you service." If the apostle meant in the quotations you make to inculcate, as strongly as you seem to suppose, a liberal money support of ministers, he would not, very likely, afterwards, when writing to the same church, have designated taking wages for preaching as robbery. The fact is, Paul never intended to teach that it is right to preach the gospel in any other way than as a free gift; otherwise his teaching would not have accorded with that of his Lord and Master in the command, "Gratis you have received it, gratis also give it."

You say: "Paul and Barnabas were the only apostles who preached the gospel free of charge. I suppose you mean the others charged money for preaching; if so, I can find no Scripture to substantiate your assertion. You affirm, also, that "we have no Pauls and Barnabases now, but our ministers mostly have families to support." The latter part of this assertion is as true of the past as of the present. Many of our ministering brethren, from the first organization of the fraternity, have had families to support, and most of them spent much of their time in traveling from place to place to proclaim the gospel, which they always did as gratuitously as Paul and Barnabas did. The other apostles must be placed in the same category, your assertion to the contrary notwithstanding; yet it is a fact that the self-sacrificing, unrequing ministers of the brotherhood have generally prospered in a temporal, as well as in a spiritual point of view. One of them recently told me that he started in the world with very small means; that he had much hard farm work to do, and a large district of mountainous country over which he, assisted by one or two others, dispensed the word; spending one, two, and sometimes three days out of every week in attending to his ministerial duties, and yet the Lord had prospered him in everything he undertook. Of course this brother never received any money for preaching; and although he has raised a family of considerable size, he is at present a man of considerable means. The following promise of Jesus has in fact been fulfilled over and over again to our humble, God-trusting, ministering brethren: "Verily I say unto you, There is no man

that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's; but shall receive a hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:29, 30. This will be a good juncture at which to examine the foundation and working of a supported ministry, and compare its results with the experience of the elder, in the history of whose life a passage has just been given.

The fundamental principles of a supported ministry are as follows:

1. It is necessary that the preacher spend all his time in attending to his ministerial duties; hence, he can follow no secular calling, or it will interfere with those duties.

2. In order that he may attend solely to his pastoral functions, he must receive a sum of money sufficient to supply all his wants, and those of his family.

Deductions from these principles are:

1. If the supported minister is a poor man when he commences to preach, as was the elder mentioned above, he will remain poor all his life; because he receives only a competent support.

2. The Lord has no opportunity to bless him temporally, as he did the farmer-brother, as he engages in no temporal calling, for the reason that all his time belongs to the church.

These few hints show how impracticable supported ministry is. It is, in fact, but a sinking stepping-stone from a gratuitous ministry to a salaried clergy; because, admitting for the sake of argument, that all the time of the preacher belongs to the church, and that hence he cannot pursue any temporal calling, we at once, and necessarily set a money value upon his ministerial services, (for by them he gains his livelihood) thereby controverting the high and holy command of Christ to his heralds: to preach his Gospel as a free gift; and, abandoning the faith and practice of the apostles, and of the brethren on this point. By this assumption that the services of the minister of Christ have a pecuniary estimate, it follows as a sequence that their value is in proportion to the ability of the preacher. This is yielding all to a salaried clergy, and, proving, at the same time, that there is no tenable, intermediate ground between a gratuitous and a hiring minister.

Sister, you seem to have a very great penchant for colleges and an educated, paid ministry; and intimate that we ought to have had a "high school" thirty years ago, to prevent just such ignorance as the article you answered manifests. I take no offence at this your hint, and would much rather be classed with the "foolish things" than that it should be said, I had been to "high school!" and received a little smattering of that knowledge which "puffeth up;" arrogantly setting myself up against the humble, self-denying testimonies of the brotherhood, and laying myself open to the following criticism of the poet:

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring,
Where shallow draughts intoxicate the brain,
But drinking deeply sobers us again."

You seem to think there is very urgent necessity for an educated and paid ministry to prevent the Gospel in its ancient purity from being subverted. You say, "Other denominations (doctrines of men) are growing up in every direction." Now I cannot see wherein we would differ from those "other denominations" in anything of vital importance, if the radical change, which you urge so strongly, were made in our ministry; for by that act we would eradicate that which, above everything else, makes the brotherhood a separate and peculiar people, because the ministerial office is free from mercenary corruption. Make the change from a gratuitous to a hiring ministry, and our preachers would just as likely be controlled by the corrupting influence of money as those of other denominations. They would just as likely be made proud and aristocratic by the same influence; and, they would just as likely make the road very broad by their example of worldliness; so that many might be induced to walk upon it, and their gains be the greater; building wood, hay and stubble to answer the same end.

You speak of sound doctrine. Do you not know, sister, that pride caused the

"itching ear;" that the "itching ear" demanded a "heaped ministry;" and, that these things combined resulted in the rejection of "sound doctrine" in the Ephesian church? This history has been repeated in more than one church of modern times. Would the brotherhood be exempt from the same degeneracy under similar circumstances? Certainly not. The only conserving powers of the pure doctrine of Christ are an humble ministry and a free Gospel. These are the three great peculiarities of primitive Christianity, and consequently of the true church. They are inseparable, and pride is the great subverting power, which, destroying one, destroys all, and sound doctrines with them. In examining this question I have been more thoroughly convinced than than ever that Christ provided an absolutely unmoneyed ministry for his church, and in reflecting upon the corrupting and bribing influence of "filthy lucre" on the ministerial office, which is exhibited all around, divine wisdom is evidently manifested in the provision.

WORDS OF ENCOURAGEMENT.

BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.
BUFFALO, 4th mo. 26th, 1875.

the enlarged JOURNAL yesterday, and was so pleased with it and all the encouragements printed therein, from valued Friends, that I felt a renewed interest and energy in the success of the work. I showed it to as many Friends as I could (mine was the only copy in hand yesterday) and after only a few moments' conversation, I felt that I was not alone in my feelings. I have no doubt that the plan will be adopted, and they will soon hear from us with substantial evidence of our sincerity and good will. And seeing how easy the thing was accomplished by using a little energy, has made me think what a nice thing it would be for THE JOURNAL, and how great a work could be accomplished if every little meeting would adopt such a course. It would put THE JOURNAL on firm legs and almost secure its permanency in its valuable course. And the more I think of it, the more I am inclined to believe it would be well to make the suggestion to other meetings, in the hope that it would be generally adopted.

If these things well of it to act upon this idea, either by the publication of this letter in THE JOURNAL or otherwise, I hope thee will do so.

Most truly, thy friend, H. D.

JOSEPH GIBBONS—Editor of "The Journal"—Esteemed Friend: Having just received the enlarged No. of THE JOURNAL, and read several of the letters addressed to thee as editor, that part of David Newport's when he says, "I like the method with which it is conducted in giving the preference to original over selected matter, thus ensuring a freshness that is always consonant with my feelings; also the freedom of thought and expression, as well as courteousness and kindness with which differences are discussed in its columns," met such a response in my mind, I could not well omit giving expression thereto, and thereby "cast in my vote" also to those already sent, as words of encouragement to thee as editor, in thy very arduous and responsible situation.

I, too, have found much to interest me, and look forward to the weekly visitor as a welcome friend. Having taken it from its commencement, I feel no desire now to discontinue it, and hope friends every where will feel a concern to aid in its publication. Respectfully, thy friend,

MARY L. BARNARD.
KENNETT SQUARE, Chester co., Pa., 4th mo. 26th.

THE JOURNAL.

Philadelphia, Pa., 5th Month 12th, 1875.

PUBLISHED WEEKLY.

Terms: \$2.50 Per Annum.

All communications or letters for THE JOURNAL should be addressed hereafter to Joseph Gibbons, No. 107 North Fourth St., Philadelphia.

TO ADVERTISERS AND SUBSCRIBERS.

Charles Adams, 431 Chestnut street Philadelphia;
Edward Stabler, jr., No. 3 South street, Baltimore, Md.;
Elias H. Underhill, 235 E. 27th street, New York;
Are our duly authorized agents, who will receive subscribers and make contracts for advertising in THE JOURNAL.

NOTICE.

We fear that some of our friends have supposed that THE JOURNAL was increased to the size of the double or specimen number issued a few weeks ago. It is our earnest desire thus to enlarge the paper, and the demands of THE JOURNAL require the enlargement; but the additional expense of printing and paper forbids the undertaking until the subscription list and the number of advertisements are materially increased.

NOTICE.

A Fine Residence for Sale: We call attention to the advertisement in another column, of a desirable residence for sale in Fourth street, opposite Green street meeting house.

PROCEEDINGS OF YEARLY MEETING.

The editor of THE JOURNAL proposes to have the exercises and proceedings of the Yearly Meeting reported at length, with a view to their publication in pamphlet form, if sufficient encouragement is received. Of course it will be too lengthy for publication in THE JOURNAL. The pamphlet is expected to make 32 pages of close print, and it is proposed to put the price at \$1.00 per dozen, or 10 cents for a single copy.

ANGELICA KAUFFMAN.

Genius and sorrow are twin sisters—or, if they are not, they are so often allied that the world has come to regard them as such. To account for this by saying that genius seldom exists unaccompanied by keen sensibility which renders it peculiarly susceptible to "the slings and arrows of outrageous fortune," is but to utter a truism made known by a very slight knowledge of the histories of gifted men and women. There are few more remarkable examples of this than Angelica Kauffman, the artist, a very interesting sketch of whose life is given in *The Galaxy* for the Fifth month. Born in Switzerland in 1741, of a father who was himself a painter, she lost her mother young, and was trained by her father in his own art. At nine years of age she painted well in pastel; at eleven she began portrait painting, and at fifteen assisted her father in decorating the inside of the parish church

of Schwartzburg, much against the will of the cure, who did not dream that in less than a century his church would become famous as the repository of the work of her pencil. Going to London she was met and loved by Sir Joshua Reynolds. It must not be forgotten that, besides being very beautiful, she had a magnificent voice and such power of dramatic expression that she thought once of going upon the stage. She refused Sir Joshua, and was afterward wooed by an unscrupulous Englishman, Sir Francis Shelton. After refusing him, the tragedy of her life came in his terrible persecutions, which culminated in his allowing her, out of revenge, to marry a young German Count, whom he knew to be an impostor. Sir Francis told her of this on the day after the wedding! She separated from her husband, and never saw him again, he dying soon. Years afterward she married Antonio Gucci, a friend of her father. Her later years were full of sorrow, caused by the loss of fortune, father and husband. She lived until 1807, honored and revered by all.

We publish the following letter received from a valued friend. We, like himself, were very desirous that the series of articles should appear in pamphlet form, but our friends have not subscribed in sufficient numbers to justify our undertaking the expense.

TO THE EDITOR OF THE JOURNAL—*Respected Friend*: I have read "Views and Reminiscences Connected with Education," by Benjamin Hallowell, as published in THE JOURNAL, with much interest. They are evidently written by an experienced teacher, and one who has given considerable thought to systems of education and educational policy. I hope to see them appear in a pamphlet edition as designed, and obtain a wide circulation among all classes of persons interested. The teachers' profession has profited less by the matured experience of its members than any other, and I would like to see Friend Hallowell's example followed by many others who, like him, have spent their lives in the noble work of instructing the young.

Very respectfully, J. P. WICKERSHAM.
LANCASTER, May 3d, 1875.

MANUFACTURES.

An article on "National Education" in *The Penn Monthly* for the 5th month contains a strong argument in favor of international expositions as an incentive to more thorough technical education. In the exposition of 1851 England distanced all the Continental nations in her display in the department of iron and some other of the larger departments of manufacture. On the other hand her display of crockery and glass-ware had little in it which would compare with the graceful work of German and French artisans. Such was the effect of this latter comparison that (to quote the article) "within a few years the number of persons learning drawing and designing was multiplied by thousands; and the series of measures which culminated in the establishment of the South Kensington Museum, was begun by the British government." The display of metallic wares in 1851 produced a like ambition to excel in continental countries, the consequences of which was that in the exhibitions of 1857, 1861 and 1867 England was completely distanced, not only in the progress made, but in the excellence of the work itself. Should the coming Centennial produce this effect upon American manufactures, or even teach us, as a people, that there are many depart-

ments in which Europe, especially Continental Europe, far excels us, it will be of incalculable good and fully repay to us all the labor, care and anxiety expended in preparing for it.

YEARLY MEETING.

A most delightful day greeted Friends at the beginning of Yearly Meeting week. Raw and blustering as Seventh-day had been, First-day was the warmest one that we have had in this latitude as yet, and beautifully sunny and bright. At Race street was the largest collection of people that we have ever seen there. Both ends of the meeting-house were crowded, both sitting and standing room being "at a premium," and there were almost enough people in the yard to fill the Race street end again. In 1857, when Race street meeting-house was built, it was considered very large, but now it seems almost a pity that it was not made larger than it is. During a greater part of the year it is large enough, but even granting, what we fear is the case, that many of those who are there on several First-days in the year, notably the First-day of Yearly Meeting week, go merely "to see and be seen," if there were room for them in the house they would go in and derive benefit from the meeting.

Last First-day was indeed a good meeting. In the Race street end of the house, Rachel Townsend, of Philadelphia, Lydia Price, of West Chester, Thomas Foulke, of New York, and Wm. M. Way, of Lancaster county, Pa., were the speakers. They were listened to with attention, and we hope that the truths which they were enabled to utter, sank deep into the hearts of those who heard. In the Cherry street end, Dr. Geo. Truman, Sarah Hunt and Samuel J. Levick, all of Philadelphia, spoke. They also had an attentive audience, and we trust that much good was done. Altogether the first First-day of the Yearly meeting of 1875 was a favored season, and one long to be remembered.

EDITOR OF THE JOURNAL: For several years past I have seen the necessity for the publication of a periodical in the interest of Friends, which should form a common medium of expression; one which should be open for the inquiries and suggestions of exercised or experienced minds.

Free interchange of thought on the interesting and vital points of truth to which our society has so long and unflinchingly borne its testimony, should be encouraged; thus those who are unacquainted with our principles, inquiries after the way of Life, the strong men and the aged and experienced disciples may meet together on common, friendly grounds for common good. By means of such a medium questions may be asked and answered, doubted points discussed, and doubts cleared up in a safe and convenient manner, for even error is impotent when truth is left free to meet it.

Truth loves light and will bear publicity; therefore it should not be hidden away from the sight of men, but should be put upon the hill-top that the world may behold it and rejoice. In this one thing, I fear to me they have not, in view of their own glorious privileges, been active enough in imparting their peculiar blessings to the world around them. Their wealth and numbers are sufficient, if they will but arise and let their light shine, to do a great and mighty work among the nations; but means must be used, books, tracts and papers must be sent forth as ministers of light, that the world may know our principles and see publicity—more channels through which to move. Time has made the way comparatively easy for the work of Fox, of Penn., to go on. The world needs it, the day calls for it; let us labor therefore, while the day lasts.

When, a few years since, I saw the proposition to publish THE JOURNAL, I hailed an important place in the field. Since it first made its appearance it has worked

nobly, and long may it live to serve the good cause it has undertaken. But we are aware that the task of its conductors is not a light one, and that if we would have the work succeed, it is not enough merely to say "Be ye warmed and be ye clothed," but "we must put our shoulder to the wheel;" the hands of the laborers must be held up and strengthened by the united effort of Friends, and all will be well with it; for the circulation will be increased, the price reduced so as to be brought within the reach of all, and thus its usefulness be widely extended.

SUNDERLAND P. GARDNER.

FARMINGTON, 2d mo. 16th, 1875.

[For The Journal.]

FRIENDLY ITEMS FROM THE WEST.

Having in previous numbers given a pioneer history of the Society of Friends, at White Water, Richmond, to a recent date, I propose to give some Friendly Items relating to the other branch of Friends. White Water Meeting had grown to be in its common week-day gatherings quite large, when about the year 1869 a branching off was effected, composed principally of Friends living in the city, who first rented a Methodist chapel where they held meetings for worship till the purchase of ground and the erection of a meeting-house of modern architecture, capable of seating five hundred persons. The seats and fixtures are very neat and symmetrical, being of uniform native ash. The rostrum or a substitute for a primitive gallery, so common in Friends meeting-houses, is simply a slight elevation of a few inches from the floor of the house, extending in width some ten feet, with a plain, cushioned seat, before which is a neat bannister or railing of sufficient width to admit of books, chandelier, &c., being placed thereon. Immediately in front is an elevation neatly carpeted on which are placed a desk and a few chairs.

On the right and left in the rear of the building are seats facing the one aforesaid, on which sit the most prominent members of both sexes. Entering the street-door and turning either way by ascending a flight of winding stairs an ante room is reached, where you are met by two ushers, who, in some instances, take your hat and outer garment and conduct you to a seat. The room has two large chandeliers, the two aisles are carpeted and all the seats cushioned. The basement of the building is used for their Sabbath morning school and a mission school in the afternoon, free for all. The furnaces are also in the basement. This meeting house was nearly exclusively built by a few wealthy and influential members. White Water Monthly Meeting permits a Preparative Meeting to be held here. The ostensible purpose of this set off from White Water Monthly Meeting was to accommodate many elderly Friends who resided in the city. The principle mover in effecting it will be briefly noticed. Charles T. Coffin, eldest son of Elijah and Rhoda Coffin, who emigrated to Wayne county, from North Carolina, in the early part of the present century, and settled in a small village called Milton, where he resided some years, engaged in school teaching and other pursuits, having in early life acquired a classical education, that fitted him for almost any position of worldly affairs. Coupled with this he was a consistent Friend, with courteous and pleasant demeanor towards all in his social intercourse with those around him. Having a young dependent family increasing upon him, he was induced to accept a position in Cincinnati, where he remained till a charter for a State Bank of Indiana was enacted, and one of its branches established at Richmond. Through the influence of Robert Morrison and other Friends who were stockholders, he was recalled and chosen Cashier of the Richmond Branch Bank, a position he held to the general satisfaction of all concerned for over twenty years, and about the same length of period was chosen successively clerk of Indiana Yearly Meeting, till near the close of his life, which terminated in 1863. His son Charles after receiving a common education in the schools that Richmond afforded—was taken into the bank with his father, where he was disciplined in the knowledge of banking, with which he is yet connected as President of the Citizens' Bank.

He is also successor of his father as clerk of Indiana Yearly Meeting. In connection with these duties he has been a recorded minister for several years, taking much interest in the affairs of the Society. In company with his wife, also a recorded minister, he performed an extensive tour in 1873 to Europe and Palestine, visiting, as they had done in America, the prisons for convicts in the interest of prison reform, which is of late enlisting the attention of the philanthropists in many places. This meeting has had a number added as members during one or more religious revivals that permeated many religious societies during the past few years, in which time a lax administration of discipline has been extended towards these new members. Probably if the letter of the discipline were strictly observed in relation to outward conduct their number might be materially lessened.

In the establishing of this meeting, privilege was granted for meetings to be held regularly every First-day evening for Divine worship, as well as their morning hour. These evening meetings have been steadily attended, and many of them apparently are refreshing seasons. Within the present year a somewhat new phase has been inaugurated by Charles F. Coffin occupying them in the delivery of a series of moral lectures, principally for young men, relating to business as connected with Christianity. His manner of delivery is fascinating, as well as interesting, consequently he has an appreciative audience. It is to be hoped his disinterested labors will be rewarded, however out of the usual routine of Friends' mode of Divine worship. The writer in viewing the two branches of the Friends from his standpoint, has desired to witness the removal of the alienation that has so long existed between them. Do not Friends claim the same ancestry? As a kind friend has written to the writer, "We venerate the same Fathers in our religious organizations," and says "Why then should we act the Jew and Samaritan, who had no dealings with each other?" and says it is not true Christianity to do so, and "Quakerism is only a nick-name for old Christianity."

Friends should bear in mind that they have no written creed to subscribe to, hence should grant freedom of thought, allowing each member to stand upon his convictions of what he may deem true; decide for himself what is right for him to do. J. M. W.

[Having recently had access to some manuscripts left by our friend Wm. Wharton, embracing minutes of meetings of those Friends of the Southern District Meeting, Philadelphia, who withdrew from that meeting in 1827 as then organized, that they might remain connected with the larger body of the Yearly Meeting, I propose offering them for insertion in THE JOURNAL showing the desire for a harmonious settlement of the then pending difficulties.

A friend having suggested the propriety of a re-publication of the address issued by the conference held at Green street, 4th mo. 20th and 21st, 1827, it may be proper to let that appear first.] J. M. T.

AN ADDRESS

To Friends within the compass of the Yearly Meeting held in Philadelphia.

At a meeting of a large number of Friends from the different branches of the Yearly Meeting held in Philadelphia, convened at Green Street Meeting house, on the 19th of the 4th month, 1827, to confer together on the present unsettled state of the Society of Friends, and to consider what measures it may be proper to take, in the openings of truth, to remedy the distressing evil: after a solemn pause, and under a deep sense of the weighty subject, it was unitedly concluded to address the members of this Yearly Meeting on the affecting occasion; for which purpose an Essay being produced, and some progress made in the consideration thereof, the meeting adjourned to meet again, by Divine permission, to-morrow evening.

4th Month, 20th. Friends again met and resumed the consideration of the aforesaid Address, which, after deliberate attention, was, with some alterations, unanimously adopted, when the meeting abjured, to meet again to-morrow.

4th Month, 21st. Friends assembled, pursuant to adjournment. The Essay of an Address being again read, and weightily considered, it was agreed that it be signed on behalf of this meeting, and that a suitable number of copies thereof be printed for distribution.

TO FRIENDS

Within the compass of the Yearly Meeting held in Philadelphia.

DEAR FRIENDS:

The members of the Society of Friends have been permitted, in time past, to be partakers together, under the Divine blessing, of the excellent effects produced by the power of that Gospel which was professed and lived in by the Apostles; and which, after a long night of apostasy, was embraced by our worthy ancestors. We are prepared to record our full conviction, that this same Gospel continues to be open to us, and to all men, and is "the power of God unto salvation" to those that believe in and obey it. Its blessed fruits are love to God and love to man, manifested in life and conduct: and our early Friends gave ample proofs of the tendency and influence of the "new commandment" which Christ gave to his Disciples when he said, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another." Through an obedience to it, they became known and distinguished: acting under its sacred influence and government, they were made powerful instruments in opening the door of gospel liberty, and removing many of the fetters that had been formed in the dark night of superstition and error that preceded them. Hence they were prepared to promulgate the glorious truth, that *God alone is the sovereign Lord of conscience*, and that with this unalienable right, no power, civil or ecclesiastical, should ever interfere. This blessed liberty was amply enjoyed among themselves, and through faithfulness—not to speculative opinions, but to the light of Christ within—they were thus united in the one eternal, unchangeable spirit, and by it became one heart and one mind. In this truly Christian state they were lights in the world, and as a city set on an hill which cannot be hid. Through their instrumentality, with the blessing of the Almighty upon their labors, our religious Society became possessed of this very important spiritual inheritance, and we feel bound to endeavor to preserve it, unfettered by the hand of man, and unalloyed with prescribed modes of faith, framed in the will and wisdom of the creature.

With this great object in view, our attention has been turned to the present condition of this Yearly Meeting, and its different branches; and, by evidence on every hand, we are constrained to declare, that the unity of this body is interrupted—that a division exists among us, developing in its progress views which appear incompatible with each other, and feelings averse to a reconciliation. Doctrines held by one part of Society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious. From this has resulted a state of things that has proved destructive of peace and tranquillity, and in which the fruits of love and condescension have been blasted, and the comforts and enjoyments even of social intercourse greatly diminished. Measures have been pursued which we deem oppressive, and in their nature and tendency calculated to undermine and destroy those benefits, to establish and perpetuate which should be the purpose of every religious association.

It is only under the influence of "the peaceable spirit and wisdom of Jesus" that discipline can be properly administered or the affairs of the church transacted "with decency" and in order. This blessed influence is a wall of defence, on the right hand and on the left, protecting all, even the weakest of the flock; and within this sacred inclosure our rights and privileges repose, as in the bosom of society, in perfect security. On this foundation has rested that excellent order which the Society of Friends has been favored, in a good degree, to maintain in its transactions; this is the bond that has united its members together, and enabled them to manage all their concerns in "forbearance and love of each

other." But this blessed order has been infringed, both in the present Yearly Meeting, (producing unexampled disorder in some of its sittings,) and in many of its subordinate branches, and has proved a fruitful source of the difficulties that now exist.

It is under a solemn and deliberate view of this painful state of our affairs, that we feel bound to express to you, under a settled conviction of mind, that the period has fully come in which we ought to look towards making a quiet retreat from this scene of confusion, and we therefore recommend to you deeply to weigh the momentous subject, and to adopt such a course as truth, under solid and solemn deliberation, may point to, in furtherance of this object, that our Society may again enjoy the free exercise of its rights and privileges. And we think proper to remind you, that we have no new Gospel to preach; nor any other foundation to lay than that already laid, and proclaimed by our forefathers, even "Christ within, the hope of glory"—"the power of God, and the wisdom of God." Neither have we any other system of Discipline to propose, than that which we already possess, believing that, whilst we sincerely endeavor, to live and walk consistently with our holy profession, and to administer it in the spirit of forbearance and love, it will be found sufficient for the government of the church. And whilst we cherish a reasonable hope to see our Zion, under the Divine blessing, loosen herself "from the bands of her neck" and put on her strength, and Jerusalem her "beautiful garments," and our annual and other assemblies again crowned with that quietude and peace which become our Christian profession; we feel an ardent desire that in all our proceedings tending to this end our conduct towards all our brethren may, on every occasion, be marked with love and forbearance: that when reviled, we bless; when defamed, we entreat; and when persecuted, that we suffer it.

Finally, brethren, we beseech you, "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." And now, we commend you to God, and to the Word of his Grace, which is a le to build you up, and to give you an inheritance among all them which are sanctified.

Signed by direction and on behalf of the meeting, by

- | | |
|-----------------|--------------------|
| John Comly, | Joshua Lippincott, |
| Robert Moore, | John Hunt, |
| William Mode, | Stephen Stephens, |
| Richard Barnard | Joseph G. Rowland, |
| John Watson | William Wharton. |
| (Buckingham.) | |

Having experienced, in the several sittings of this Conference, a comfortable evidence of Divine regard, imparting strength and encouragement to look forward to another friendly meeting together, this meeting agrees to adjourn to the first second day in the sixth month next, at ten o'clock in the morning, at Green Street Meeting House, Philadelphia, if the Lord permit.

[For The Journal.]

FRIENDS' SOCIAL LYCEUM.

The closing meeting of the season was held on Fifth-day evening, 6th inst., at Girard avenue meeting-house and was fully attended.

The minutes of last meeting being adopted, the exercises commenced as follows:

- Readings:
 "The Painter of Seville," by Geo. Warner, jr.; "A Legend of Bregeuz," by Lizzie B. Walker; "My Fiftieth Birth-day," by Dr. Sarah T. Rogers, and an essay on Education; "Waiting," by May Begley; "As Giles Saw It," by J. Leedom Worrell; "Nass-haught, the Indian Deacon," by Anna M. S. Kennedy; "A Ghost Story," by Thomas W. Stapler; "The Stigma," by Charles A. Dixon; "Monsieur Tonson," by Charles Adams; "Goody Grim vs. Lapstone," by S. Ridgway Kennedy.

- Recitations:
 "Burns' Maniac," by Albert M. Way; "Parody on Poe's Raven," by Gertrude Shaw; "Use," a poem by Dr. James B. Walker, (original); "Address to the Deity,"

by Robert Tilney; "No God," by Wilmer W. Marshall.

The committee appointed to examine the treasurer's account, reported.

Anna M. Shaw (whose time had expired) retired from the Executive Committee, and May Begley was appointed in her place.

By vote, it was decided that the Executive Committee should arrange for the annual excursion, next month, due notice of which will be given.

The roll was called and sentiments offered. A unanimous vote of thanks was given the President and Secretary, for their faithfulness and efficiency, and the meeting adjourned to meet on Fifth-day evening, 10th mo. 7th, at Girard avenue meeting-house. C. A.

5th mo. 10th, 1875.

[For The Journal.]

DOUBT AND DANGER.

W. H. J., in reference to the life of Jesus, as published in THE JOURNAL: vol. III. No. 10, though drawing his inferences from conjecture, he yet proves clearly what has often been done: that by human research men never find God nor his Son—that the natural man knows him not, neither can know. But there is a plain, glorious, simple, yet sublime and positive way to know the Father and the Son. The Son of God has been impersonal through all time. The operative wisdom and power of the one true God in the undying soul, and in the creation—it had a sinless and perfect embodiment in the person of Jesus. The immortal soul in its quest for truth, needs demonstrative evidence that removes all doubt and expels all tradition. All willing souls may thus learn by the direct agency of the true light that in some degree enlightens all mankind. There can be no other teacher so pure and so perfect as the all-seeing Father. His instructions are neither scientific nor historical; they are direct and clear beyond all contradiction. Is W. H. J. aware, that to give a mere human character to the Saviour, is in effect removing the keystone of the Gospel's royal arch—that instains with implied falsity almost every chapter in the New Testament. May the Father forgive when we know not what we do.

SIDNEY AVERILL.

HOLDEN, ILLIN. 18.

REPRODUCING OLD THOUGHTS.

Nothing is more strange than the reproduction of old thoughts under the guise of new and advanced opinions. It would seem as if the human mind with all its restless activity, were destined to revolve in an endless circle. Its progress is marked by many changes and discoveries, it sees and understands far more clearly the facts that lie along the line of its route and the modes or laws under which those facts occur; but this route in its higher levels always return upon itself. Nature and all its secrets become better known, and the powers of nature are brought more under human control; but the sources of nature, and life, and thought—all the ultimate problems of being—never became more clearly intelligible. Not only so but the last efforts of human reasoning on these subjects are even as the first. Differing in form they are in substance the same. Bold as the course of scientific adventure has seemed for a time, it ends very much as it began; the men of the nineteenth century looked over the same abysses of speculation as did their forefathers thousands of years before. No philosophy of theism can be said to have advanced beyond the book of Job; Prof. Tyndall, addressing the world from the throne of modern science—which the chair of the British Association ought to be—repeats the thoughts of Democritus and Epicurus, as the last guesses of the modern scientific mind.—[Blackwood.]

THROUGH the kindness of some dear unknown friend or friends, we have received sermons of John Jackson, and every month a number of *The Children's Friend*, for which both my wife and I feel indeed thankful, and the children full of joy.

THOMAS POULSON.

CHICAGO, 4th mo. 27th, 1875.

THE DOCTRINE OF ORIGINAL SIN EXAMINED AND CONFUTED,

In a letter from Amos Peaslee to Hannah Peaslee, of New England.

SALEM, 1st of 12th mo., 1833.

DEAR SISTER HANNAH: I received an acceptable letter from thee and brother John several months past, and having...

hath life, and he that hath not the Son hath no life. That proverb was language forbidden in Israel, that "the fathers have eaten sour grapes and the children's teeth are set on edge," but the "soul that sinneth it shall die."

of God in company. And thus we behold the earthly mind going down into the earth, that lies under the curse, and the new and heavenly mind going up to God, and into heavenly joy and divine light.

From thy friend and brother, AMOS PEASLEE.

[For The Journal.]

CORRECT LANGUAGE.

I have been thinking about the definition of words and their real meaning. Gentleman and lady are now mostly used when speaking of persons, the terms men and women being out of fashion now-a-days.

But I never could apply the term because of a gold pin in the necktie, or a gold ring on one of the little fingers, or a low bow, or lifting of the hat to every passer by.

I want us to weigh all these things, and see if we ought not to come out from among them; whether we should not render a valuable service to our own and future generations by leaving the ideal and acting in the real; being true to ourselves and one to another; using the language given to man in the beginning that which is used so beautifully all through the scriptures, by Jesus Christ and his apostles, by our early Friends and very many others.

Then the way we spend our precious time worthy of consideration. Not one moment in we recall, nor can we return to rectify mistakes, when time shall be no more.

whom we must render our account, and receive a reward according to our works. May none suffer the fascinating pleasures of this world to lure them away from an humble walk with the true Shepherd and Guardian caretaker of their immortal souls.

4th mo. 24th, 1875.

[For The Journal.]

A PROPOSED CHANGE.

That part of the account of Blue River Quarterly Meeting in No. — of THE JOURNAL, alluding to the dividing of the sexes in our meeting for discipline, was particularly interesting to me, as I am of the belief that it is a step in the right direction, and can but hope that Friends will give the matter due consideration, and see if a change would not be thought advantageous to society, for at present in the most weighty matters that claim our attention, we meet in joint session, viz: our select or meetings of ministers and elders, the representative committee or meeting for sufferings, the transaction of the business on Indian affairs, &c., besides a great deal, if not the most of other business matters has to be left to joint committees, thereby causing two separate appointments and reports; and what is not so left, is so similar in character that there is scarcely any difference.

A FRIEND.

RARE OPPORTUNITY!

Fine residence with large garden and side yard, No. 522 NORTH FOURTH STREET below Green, opposite Friends' meeting house. Lot 47x188, substantially built by Joseph Trotter, with Eastern and Southern exposures. Saloon, sitting-room and back. Also many special and unusual appliances for comfort and convenience.

WANTED

A place to learn FARMING, by a youth of 19. Of good habits. Address,

M. P. KILDARE,

736 Sansom Street, Philadelphia.

ZOOLOGICAL GARDEN.

Open every day.

LARGEST ELEPHANT & RHINOCERUSES IN AMERICA.

LIONS, TIGERS, GIRAFFES.

Large collection of living

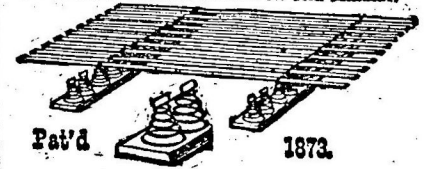
Wild Beasts and Birds

ADMISSION,

Adults..... 25 cents. Children, under 10 year of age..... 10 "

SATURDAY TRAIN TO AND FROM CAPE MAY.—For the accommodation of those visiting Cape May to arrange for the season, a SATURDAY TRAIN will be run, commencing on the 24th inst., leaving Philadelphia at 9 15 a. m., arriving at Cape May at 12 35 p. m. Returning will leave Cape May at 5 p. m., and arrive at Philadelphia at 8 20 p. m. Excursion Tickets for this train will be sold at \$4.00.

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



This Spring has no superior either among high or low priced competitors. It consists of two coupled spiral springs, surmounted by independent loops for the reception of the slats, rendering it more strong, steady and durable than single springs; can be put into all kinds of bedsteads. Give size and kind of bedstead, inside of rails or sides, and we will send a set on trial.

PAPER HANGINGS AND WINDOW SHADES

In large variety.

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

Orders from the country attended to promptly at city rates.

FEATHER.

MATTRESSES AND BEDDING WAREHOUSE.

AMOS HILLBOR N: & CO.,

21 & 23 NORTH 10th STREET,

above Market,

PHILADELPHIA PA.

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

The Celebrated Woven Wire Mattress,

BLANKETS & COMFORTABLES,

QUILTS and COUNTERPANES.

Every article in the Bedding business

At Cheapest Market Prices

BALTIMORE

Trench Burr Mill Stone MANUFACTORY,

AND

Mill Furnishing Establishment,

DEALERS IN

BOLTING CLOTHS.

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

B. F. STARR & CO.,

No. 173 North-st., cor. Centre, Baltimore

WM. HEACOCK,
Furnishing Undertaker,
967 FILBERT STREET,
PHILADELPHIA.
A General Assortment of
READY-MADE COFFINS AND CASKETS

-AND-

Every requisite for Funerals furnished.
Using Reed's Patent Corpse Preserver
OBVIATING THE USE OF ICE.
6mo3-ly

EDWIN CRAFT,
905 Market Street,
PHILADELPHIA.

HOUSE FURNISHING GOODS
XL ALL

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

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

TAYLOR ACADEMY,
(Founded by T. CLARKSON TAYLOR, 1857.)

A SCIENTIFIC,
CLASSICAL
and COMMERCIAL
INSTITUTION FOR BOTH SEXES,
Corner 8th and Wollaston streets,
WILMINGTON, (DELAWARE.)

The Spring Term of 13 weeks commences THIRD
MONTH 15TH, 1875.
The sexes board in different buildings, each under
the direct care of a teacher of the Academy.
J. K. TAYLOR, Principal.
Send for a Circular. [3m3-2t]

B. C. & H. W. MILLER,
House Movers,

NEW NOS. 1100 & 1102 PACIFIC STREET,
Near Franklin Avenue, Brooklyn.
Box 3, Mechanics' and Traders' Exchange.

HOUSE RAISING,
MOVING,
SHORING,
ETC., ETC.,

IN ALL ITS BRANCHES.
Iron Girders and Columns Set, Screws to Let, Oak
Wedges for Sale.
BENJ. C. MILLER, HENRY W. MILLER.

M. K. PAIST,
No. 1035 GERMANTOWN AVENUE,
PURE LEHIGH COAL,

Prepared expressly for family use, deliv-
ered at the shortest notice. [6m10-ly]

AMUEL W. BLACK, RUDOLPH J. BLACK,
S. W. BLACK & SON,
REAL ESTATE AGENTS

AND
BROKERS,
No. 125 S. SEVENTH-ST., PHILADELPHIA.

House and Ground Rents promptly collected
Money invested and Loans negotiated on Mortgage
Estates settled, &c. [9mo23-ly]

PENNSYLVANIA RAILROAD - ON AND
AFTER MONDAY, FEBRUARY 22nd, 1875.
Trains leave Depot, THIRTY-SECOND and MAR-
KET Streets:

MAIN LINE WESTWARD.
Paoli Accom. 6 20, 9, and 10 50 a. m., 1 10, 4 45, 6 50,
9, and 11 30 p. m. On Sunday, 7 30 a. m., 1 and
7 45 p. m.
Elmira and Benovo Mail, except Sunday 8 00 a. m.
Mail train daily (on Sunday runs only
to Harrisburg)..... 8 00 a. m.
Fast Line and Lock Haven Express, ex-
cept Sunday..... 12 55 p. m.
Harrisburg Acc. daily, except Sunday.. 2 30 p. m.
Lancaster and York Accom. daily, ex-
cept Sunday..... 4 00 p. m.
Parkesburg Train daily, except Sunday 5 30 p. m.
Pittsburg Express daily, except Sunday 6 10 p. m.
Cincinnati Express daily..... 8 20 p. m.
Pacific Express daily..... 11 55 p. m.
Erie Mail daily, except Saturday..... 11 55 p. m.
Emigrant Express, 12 05 a. m., daily. Tickets must
be procured and baggage delivered at 116 Market
Street by 5 p. m.

NEW YORK DIVISION.
Express for New York, 2 40, 3 30, 7 15, 7 20, 8 30, and
11 a. m. (Limited New York Express, 1 30 p. m.
1 35, 3 30, 4 30, 5 30, and 7 p. m., and 12 midnight.
On Sunday, 2 40, 3 30, 8 30 a. m., 4 30, 7 p. m., and
12 midnight.
Emigrant Train for New York, 11 40 p. m.
Express for Long Branch, 1 35 p. m.
For Trenton and Lambertville 5 30 p. m.

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

FOR BELVIDERE DIVISION.
Express for Trenton, Lambertville, Phillipsburg,
Easton, Water Gap, Scranton, &c., 6 55 a. m., and 1
30 p. m.
Accommodation for Belvidere, 10 15 a. m.
For Lambertville and Pennington, 6 55 10 15 a. m.,
and 5 15 p. m.
For Flemington, 6 55, 10 15 a. m., and 5 30 p. m.

AMBOY DIVISION.
FROM MARKET STREET FERRY.
Accommodation for New York, via Perth Amboy,
6 30 a. m. and 2 p. m.; and via Jamesburg and
Monmouth Junction, 6 30 a. m.
Accommodation for Trenton, connecting with Ex-
press trains for New York, 6 30, 8 and 10 a. m.,
12 noon, 3 30, 4 30 and 5 30 p. m.

Way Train for Burlington, 6 30 p. m., and on
Thursdays only at 10 30 p. m. On Sunday, 7 30 a.
m. and 1 p. m.
Way Train for Bordentown, 8 p. m. and 12 mid-
night.

For Kinkora Branch, 8 a. m., 2 and 4 30 p. m.
For Hightstown, 6, 6 30 a. m., 2, 3 45 and 5 30 p. m.
For Long Branch and Tuckerton, 10 30 a. m.
For Medford, 6 and 10 30 a. m., 3 45 and 6 30 p. m.
For Mt. Holly and Pemberton, 6 and 10 30 a. m.,
3 45, 5 and 6 30 p. m. For Mt. Holly, 1 and 11 30
p. m.
For Merchantville, 10 p. m. on Tuesdays, Thurs-
days and Saturdays only.

FRIENDS ARRIVE THIRTY-FIRST AND
MARKET STREETS.
From Pittsburg, 3 10, 8 05 a. m., 7 30 p. m. daily,
6 50 a. m. and 4 15 p. m., daily, except Monday.
From Erie and Williamsport, 6 50 a. m., daily, ex-
cept Mondays. From Buffalo and Niagara Falls,
8 05 a. m., daily, except Monday. From Renovo,
Elmira and Williamsport, 7 30 p. m. From New
York, 12 45, 4 38, 10 45 a. m., 12 05, 12 45, 3 50, 6,
6 50, 7 35, 7 40, 8, 10 40 and 11 45 p. m. On Sunday,
7 40, 8, 10 40, 11 45 p. m., and 12 45 a. m. From East-
on, Phillipsburg and Lambertville, arrive Kensing-
ton depot, 10 a. m., 4 55 and 10 45 p. m.
Sleeping-car Tickets can be had at Broad and
Chestnut streets and Depot Thirty-Second and
Market streets.

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

TICKET OFFICES, No. 833 Chestnut street,
No. 116 Market street.
S. E. corner BROAD and CHESTNUT streets.
FRANK THOMSON, General Manager.
D. M. BOYD, jr., General Passenger Agent.

ANTHONY TAYLOR,

324 WALNUT STREET.
WHARF: SPRUCE-ST., SCHUYLKILL.

The celebrated
HONEYBROOK,
LAWRENCE,
and **WM. PENN**
COAL

delivered promptly and nicely in
IRON BOXES
without dumping on pavement.

CHAS. DESAIX SMALL,
10mo14-ly] Manager

JOS. B. HANCOCK & CO.,

S. E. COR. 9TH & GIRARD AVENUE,
LEHIGH COAL,

FOR FAMILY USE. ap29-ly



FINE
STATIONERY
VISITING
AND
WEDDING
CARDS,

Friends' Marriage Certificates and Invita-
tion Cards at Lowest Prices.

CHARLES A. DIXON & CO.,

ENGRAVERS & STATIONERS,
311 Arch street, Philadelphia.

FREEMAN & MILLER,

(Successor to ROBT. FREEMAN & CO.,)
Manufacturers and Dealers in

FINE and MEDIUM BLACK WALNUT
FURNITURE,

MATTRESSES,
COTTAGE
FURNITURE,

EXTENSION
TABLES,
ETC.

45 N. Second Street,
PHILADELPHIA.

John Hancock
ICE AND COAL CO.,

Wholesale dealers in "ICE" by cargo and ton.
ALSO
LEHIGH AND FREE BURNING

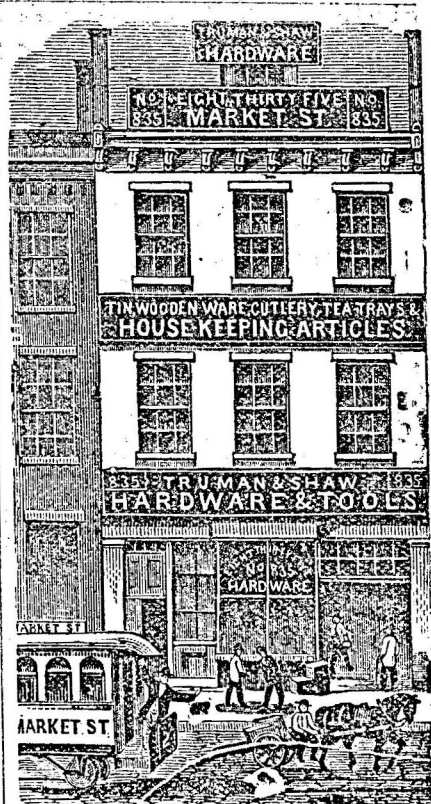
COAL,
For family purposes.

OFFICE, N. W. COR. NINTH AND MASTER
STREETS. [4m7.]

JOSIAH MACY'S SONS,

COMMISSION MERCHANTS,
189 and 191 Front street, New York.
AGENTS AND DEALERS IN THE

FOLLOWING:
Sperm, Lard, Whale and Cotton Seed and Etein
Oils.
Sperm, Patent, Paraffine and Adamantine Candles.
Long Island Co.'s high-test Refined Petroleum, in
barrels and tins.
Prime Lard, Stearine and Western Tallow.
Osceola Starch, in boxes and barrels.
Constant Supply of prime Western Castor Oil.
Western and Southern Produce. 2mo2-ly.



ESTABLISHED 1845.
TRUMAN & SHAW,

DEALERS IN
Hardware, Cutlery and Tools,
Eight Thirty-five (835) Market St.,

THREE DOORS BELOW NINTH,
PHILADELPHIA,

Invite attention to their assortment of articles for
HOUSEKEEPERS,
Builders, Manufacturers, Mechanics, Farmers.

It includes many of the latest patented im-
proved and labor-saving tools, implements
and utensils; among which are some arti-
cles of

WOODEN AND TINWARE,
AND
COG-WHEEL CLOTHES WRINGERS

Chest of tools in special variety.
CLOTHES WRINGERS neatly repaired
[10mo21 28w]

SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING SPRING **WANAMAKER & BROWN**

AIM TO BUILD UP THE LARGEST

CLOTHING BUSINESS IN THE WORLD, BY

1st.

INTEGRITY OF DEALING

OR ONE PRICE.

Of course, to do this we must figure closely, or we won't lose our trade, but we always were willing to sell cheap. This is the complaint other houses make against us, but we do not care, and therefore mark the price on the tickets, for that is the only way people can be certain that they buy at like rates with their neighbors.

2d.

DOING BUSINESS FOR CASH.

This saves Losses, Saves Collectors' Fees, Saves Trouble, and best of all enables us to **CHEAPEN CLOTHING.** What we saved last year warrants the marking down prices this year.

3d.

SECURING OUR CUSTOMERS BY THE GUARANTEE,

This makes buying Clothing a pleasure, because the customer runs no risk from inexperience, ignorance or mistakes of any kind. The firm protects the buyer on every point, as no other house has ever ventured to do.

4th.

GIVING SATISFACTION OR REFUNDING THE MONEY. This suits us, because it is fair and honorable, and we are willing to take any pains to reach the highest mark of mercantile dealing. We prefer to have our goods back promptly, and hand back the money to those not fully pleased.

EVERY DETAIL OF THE BUSINESS

Has been studied out, and when the people examine the present workings of

Oak Hall,

And the Stock of **Spring Clothing** for MEN, YOUTHS and CHILDREN, so LARGE, so RICH, so VARIED, and

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

We believe that **1875** will be the largest business year we have ever known. We are ready for it.

WANAMAKER & BROWN,

Oak Hall.

THE LARGEST CLOTHING HOUSE IN AMERICA.

S. E. COR. SIXTH & MARKET STREETS.

[4m21 -3m

FRIENDS' SHAWLS

In Great Variety.

Bound Shawls and Shawl Bindings,

During the past year having made a specialty of Friends' Shawls, and consulting with many leading members of the Society, thereby having the benefit of their advice and knowledge in addition to our own, we feel justified in saying, we have accumulated a most attractive stock in every desirable fabric and color for Friends' wear. A call with the expression of an opinion approving or condemning our efforts, to please, will be much appreciated by your friends.

COOPER & CONARD,

S. E. COR. NINTH AND MARKET STREETS,

PHILADELPHIA.

GREAT SALE OF BLACK ALPACAS, PURE MOHAIRS AND BRILLIANTINES.

We are now offering the greatest Bargains in these goods we have ever sold. Samples cheerfully sent when requested. You are invited to examine them and compare prices.

HAINES & EASTBURN,

Southwest Corner 8th and Arch streets.

WM. HEACOCK'S FURNITURE WAREROOMS,

NO. 18 NORTH NINTH-ST., PHILADELPHIA.

Repairing, Varnishing, and Upholstering, Removals and Packing of Furniture carefully attended a Rooms to Let for Storing of Furniture. Furniture Cars to Hire. sep24-1y

TEA AND COFFEE!

MITCHELL & FLETCHER,

(12TH AND CHESTNUT STREETS, PHILADELPHIA.)

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

FURNITURE.

ESTABLISHED 1847.

S. B. REGISTER, Designer,

MANUFACTURER AND DEALER IN

Fine Walnut and Cottage Furniture,

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

526 Callow hill Street, Philadelphia

WANTED.

THE WHEELER & WILSON MANUFACTURING COMPANY, OF PHILADELPHIA,

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

Wheeler & Wilson Mf'g Co.,

No. 914 CHESTNUT STREET,

PHILADELPHIA.

WEST JERSEY RAILROAD.

Commencing THURSDAY, September 10, 1874.

Trains will leave as follows: 8:15 a. m. Passenger for Woodbury, Swedesboro, Bridgeton, Port Norris, Salem, Vineland, Millville, Cape May and all way stations. 11:45 a. m. for Wenonah. 3:15 p. m. mail for Cape May and all stations below Glassboro. 3:30 p. m. Passenger for Bridgeton, Port Norris, Salem, Swedesboro, and all way stations. 5:30 a. m. Passenger for Bridgeton, Millville, Swedesboro and way stations. 6:30 p. m. Wenonah Accommodation.

WM. J. SEWELL, Superintendent.
4th mo. 4th, 1874.

E. STABLER Jr. & CO.

Shippers and General Dealers in Coal

"SUN BUILDING," No. 3 SOUTH ST., BALTIMORE.

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

HOVER'S CELEBRATED SOFA BED

An Elegant Sofa by Day

And a Luxurious Bed by Night.

PRICE ABOUT THE SAME AS A LOUNGE.

To be had only at the manufactory

No. 230 S. Second Street,

H. F. HOVER.

[4mo23 1y]

WILLIAM LAW,

Dealer in all kinds of Fresh, Salt and Smoked Meats, Oysters, Canned Goods of all kinds,

FRUIT, VEGETABLES,

BUTTER, EGGS and POULTRY,

GAME IN ITS SEASON.

Goods bought and sold on commission.

Orders for anything to be had in this city, accompanied with the cash, promptly attended to and forwarded as desired.

No. 277 WEST MADISON-ST.,

2m24-3m]

CHICAGO, ILL.