

1871

# A Variety of Sketches, Observations, and Extracts

various authors

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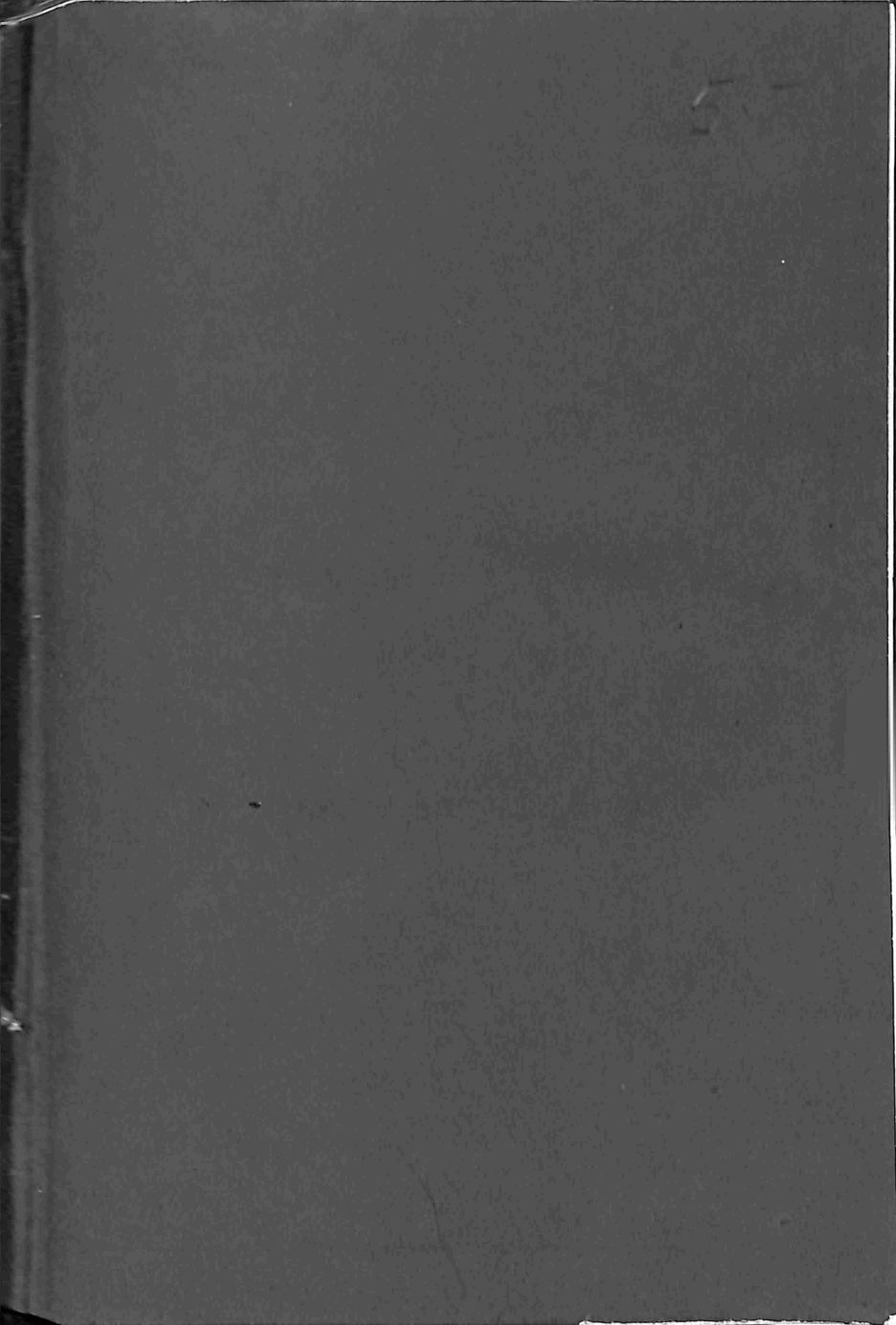
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# A VARIETY OF SKETCHES,

OBSERVATIONS, AND EXTRACTS.



PHILADELPHIA:  
J. B. LIPPINCOTT & CO.

1871.

## PREFACE.

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TO THE READER.

These Observations, Extracts, and Sketches are thrown together in hope the Reader will gain solid instruction through the perusal of them.

Z. A.

## A COLLECTION OF EXTRACTS.

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### Father.

CONSIDER, thou who art a parent, the importance of thy trust; the being thou hast produced, it is thy duty to support.

Upon thee also dependeth, whether the child of thy bosom shall be a blessing or a curse to thyself; an useful or a worthless member to the community.

Prepare him early with instruction, and season his mind with the maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father; but he that doeth right is an honor to his gray hairs.

The soil is thine own, let it not want cultivation; the seed which thou sowest, that also shalt thou reap.

Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive

benefits; teach him charity, and he shall gain love.

Teach him temperance, and he shall have health; teach him prudence, and fortune (success) shall attend him.

Teach him justice, and he shall be honored by the world; teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be exalted.

Teach him science, and his life shall be useful; teach him religion, and his death shall be happy.  
—*Economy of Human Life.*

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By love directed, and in mercy meant,  
Are trials suffered, and afflictions sent;  
To stem impetuous passion's furious tide,  
To curb the insolence of prosperous pride;  
To wean from earth, and bid our wishes soar  
To that blest clime where pain shall be no more.

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A GOOD word is an easy obligation, and not to speak ill requires only our silence, which costs us nothing.

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### On the Obedience of Children.

SPARE the rod and spoil the child. It is a maxim of the wisest of kings, therefore not to be disputed; correct thy son and he shall love thee,

teach him obedience and he shall honor thee—humor him and he shall disquiet thee—leave his will undisciplined and he shall destroy thy peace,—age shall strengthen his temper into stubbornness, and with his years his disobedience shall keep pace; a truth all ages have experienced, yet the foolish mother believes her darling an exception,—he will know better as he grows older, the sweet dear must have his way now, or he will cry,—each day his perverseness increases; deny him the least trifle and the house is in an uproar,—hardly anything can please him, he is the plague of the family. Such is Fradila's son of four years old,—bid him do anything, his answer is, I won't. He asks not for what he wants, but demands it with, I will have it. If he sits at table, to humor him is the highest concern,—in a room filled with company, all satisfaction shall be destroyed rather than offend young master by taking him away,—thus ten times the pains are taken to ruin him that would be sufficient to render him a lovely child. How different is the behavior of Lucras's son of the same age! his mother's will is a law; she but points her finger and he runs, in the height of his play shakes her head and he is hushed. The habit is so fixed, he appears not to know that he can disobey,—at table he asks not, but takes what is given him. Strangers are delighted with his behavior, he gives no interruption, he only answers when he is spoken to, his mother's face glows with pleasure in hearing the praise bestowed upon him. Lo, he shall rise into manhood like a tall cedar, the delight of every beholder, his mother's prudence shall be repaid in old age by the soothing hand of a son's filial love; not so the child whose

little humors, instead of being reformed by early discipline, are nurtured by indulgence into habits too strong and deep-rooted ever to be removed, which often proves a curse to the individuals and daggers in the hearts of parents.

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### Some Directions by David Cooper

RESPECTING HIS INTERMENT, AND A SERIOUS ADDRESS  
TO HIS NEIGHBORS, READ AT THE GRAVE BY J. W.,  
11TH MONTH 7TH, 1793.

DEAR CHILDREN:—

I have thought it my duty while living, to show forth an example of simplicity and plainness becoming the religious profession I made, and am desirous this example may go with me to the grave, to which end I now direct, that my coffin be made in the manner they constantly were in the days of simplicity and virtue, when I was a youth; flat and of pine or linn boards, and the expense this may save, I direct my executors to give some poor person in the neighborhood, which will do more good than to moulder in the earth, for the folly and vanity of man never appears more idle and inexcusable than in showing an emulation and fondness for pomp and show at funerals, when the most humbling object of mortality and dissolution is before their eyes, and ought to impress survivors with the most solemn and awful sense of the state of uncertainty in which themselves exist, and how fast they are also hastening to the grave. And, if friends see cause to have a meeting at the time of



my burial, let this poor body be first covered in the earth, as the contrary practice mostly arises from a foolish desire in the relatives to have that mark of distinction and respect shown to the deceased, and hath many other exceptions in my view. And at the grave, if you are easy with it, this may be read.

And you, my friends and neighbors, who are now assembled to perform the last kind office to a fellow-creature, may the opportunity be improved, and inspire a deep reflection of what importance it is to die the death of the righteous and make an end like unto theirs. For such as die in their sins, be assured, into that state of felicity where Christ is, they can never come. When you see this, every hard thought will be silenced, and you will not judge me of deceit, or other views in penning it than your good; that singly I covet; your gold or silver, smiles or frowns are now of no consequence to me. But, oh! my soul breathes at writing hereof, that the inhabitants of this land of my nativity and neighborhood where I have spent my days, may increase in grace and in the saving knowledge of God, that so their end may be peace. Amen.

DAVID COOPER.

WOODBURY, 4th mo. 30th, 1783.

## The Modern Quaker.

A COMPARATIVE VIEW OF THE PRIMITIVE AND PRESENT  
STATE OF THE SOCIETY OF FRIENDS, PARTICULARLY  
ADDRESSED TO THE YOUTH. WRITTEN IN ENGLAND  
BY AN OBSERVER, AND PRESENTED TO FRIENDS'  
CHILDREN.

THY daughters, Fox, in former days,  
When they deserved, contemned all praise ;  
But with a self-approving mind,  
No charms in human praise they find ;  
Yet let my muse their virtues trace,  
And dwell with joy on every grace ;  
The lovely portrait hung on high,  
Perhaps may strike some fair one's eye ;  
Its charms shall touch the modern dame,  
And flush her cheek with conscious shame.  
No costly robes, no braided hair,  
No silks adorned the modest fair ;  
Distended hoops would shock the eye,  
A naked breast would terrify ;  
They held that wanton gay attire  
Was fuel for lascivious fire ;  
And valued more St. Paul's advice,  
Which bade them seek the pearl of price.  
And why should dress, our parents' shame,  
Their daughters' breasts with pride inflame ?  
But though in simple robes arrayed,  
Behold what beauties grace the maid :  
Upon her lips sits sacred truth,  
Temperance gives the bloom of youth ;  
Within her breast dwells tranquil peace,  
With modest blushes in her face ;

Love sparkles in her dove-like eyes,  
For innocence needs no disguise;  
But prudence on her brow enthroned,  
Commands respect from all around.  
Fair chastity her soul inspires,  
And charity's immortal fires;  
Virtue within her spotless mind  
Sits like a Deity enshrined;  
No vain romance or wanton play  
Could waste a moment of the day;  
But oft with deep attentive thought,  
They read the book with wisdom fraught;  
They could employ their vacant hours,  
Extracting health from herbs and flowers  
Which freely on the waters cast,  
They doubt not will return at last.  
But see them now in crowds repair,  
To dwell within the house of prayer;  
Here's no cold forms, no slavish rules,  
So oft the sacrifice of fools;  
Confine the spark of heav'nly flame,  
That would ascend from whence it came.  
Now ev'ry human care resigned,  
Deep silence fills the adoring mind;  
Patient they wait the inspiring breath,  
Which bade them rise to life from death:  
That flame celestial, which inspires  
The ardent soul with strong desires.  
But vain my efforts to describe  
The virtues of this chosen tribe;  
In their descendants can we trace  
Such virtues, sanctity, and grace?  
Ye fair Apostates! who so long  
Have learned the Babylonish song,  
Whene'er you turn the sacred page,  
Let Dinah's fate your thoughts engage;

None did assault the spotless maid,  
Whilst in the Patriarch's tent she staid,  
But when she quits the sacred fence,  
She loses fame and innocence.  
So you while by sage rules confined,  
Rules which by wisdom were designed ;  
You shine as stars with heav'nly fire,  
E'en I, a Gentile,\* must admire ;  
But when beyond these bounds you stray,  
Temptations thick lie in the way ;  
Beware, fair Nymphs, on glass you stand,  
And Hamor's sons are near at hand.  
Why is the bosom open laid,  
Or veiled beneath a cobweb shade ;  
Why doth the wanton eye impart  
Its fire into another's heart ?  
Are hoops, ye fair backsliders, say,  
Fit for the broad or narrow way ?  
Will a fair face or graceful mien  
Keep sickness off, or banish pain ?  
Will time's relentless weapon spare  
The faultless shape, or braided hair ?  
In vain, my sisters, you conceal,  
What ev'ry motion must reveal ;  
O pardon then the friendly care  
That says you are not what you were.  
Six days I pass, nor will I ask  
How you in them performed your task ;  
But let your friends tale relate,  
Instruction may in trifles wait ;  
Chance lately led my wandering feet,  
Where all the friendly circle meet ;

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\* The author did not belong to the profession of Friends.

There's no proud columns lifted high  
Nor sculptured dome attracts the eye  
Fair decency, with solemn grace,  
And frugal plainness marks the place.  
Here! said your friend, is virtue's seat,  
And here the just assembly meet.  
Fair piety breathes all around,  
I tread, methinks, on holy ground.  
Here solemn prayer ascends the skies,  
A thousand winged petitions rise.  
Shall I presume to mix with these,  
Or dare to offer human praise?  
At Ramah, Saul forgets his pride,  
And lays his savage rage aside;  
I entered, and with great surprise  
Around I cast my wond'ring eyes;  
What can this mean? each blooming maid,  
In rich and gaudy robes arrayed;  
What rainbow dies, what changing hue,  
What forms decked out in public view;  
The hair in graceful arches rose,  
The sweeping train as graceful flows;  
No lavish ornaments denied,  
Can Zion's daughters stoop to pride?  
Where is the sweetly-timed air,  
The gentle movements of the fair,  
The chaste reserve, the modest grace,  
Charms which outshine the finest face?  
I find them not; but in their stead,  
Bold confidence crests her head:  
Is this the solemn house of prayer?  
Is nought but solemn silence here?  
I hear indeed a vocal sound,  
Uneasy silence reigns around,  
Uneasy silence; yes, I find  
No signs of a collected mind;

And Charity herself might say,  
Your thoughts are wand'ring far astray.  
The seats of honor vacant lie,  
Alas! will none assume so high?  
Oh Pennington! bright son of fame,  
And Fox! thou great unrivaled name;  
Thou, Barclay! whose well-guarded page  
Defies the critic's force and rage;  
Unnumbered worthies, sons of light,  
Who stemmed the superstitious night  
With rage divine, where are you fled?  
Ah, numbered with the silent dead.  
If earth's low cares can now engage,  
Oh look to this luxurious age,  
What prisons, racks, and death obtained,  
By your degenerate race disdained.  
Yet some there are, and but a few,  
Who tread the paths prescribed by you.  
Many have fallen, but yet not all,  
Some have not bowed the knee to Baal;  
Some, like fixed stars divinely bright,  
Shine through this intellectual night;  
And chief of these, Maria, thou.  
Ye giddy fair, in homage bow  
To that chaste name, or let it fire  
Your frozen breasts with strong desire;  
Your thoughts and hearts let it inflame  
To imitate the matchless Dame.  
But thou, Maria, shalt engage  
The labors of a loftier page;  
Ill would keen Satire's muse agree  
With meek-eyed Charity and thee.  
But you, ye modern dames, attend,  
Regard the counsel of a friend;  
And, all religions claim apart,  
If man's esteem can touch your heart;

If from the Gentiles you expect  
The tribute of sincere respect ;  
Would you from Esau's lineage prove  
Sincere and undissembled love, ;  
If this you seek, alike renounce  
The hoop, the ruffle, and the flounce ;  
A little lower set the hair,  
Forbid the practiced eye to stare ;  
And lay the sweeping train aside,  
With all the gaudy plumes of pride ;  
Which but too much would tire the muse,  
Should she the copious subject choose ;  
Your native dignity resume,  
Shun the rich labors of the loom ;  
Condemn the unavailing art  
Which strikes the eye, but not the heart.  
Do this, my friends, but stop not here,  
Something remains well worth your care :  
The gem inclosed in cells of clay,  
Methinks, beams but a feeble ray ;  
Its native lustre is obscured,  
In the dark cells of sin immured ;  
I see the clouds around it spread,  
Dark ignorance here rears her head ;  
Unblushing confidence is here,  
Presumption, pride, and foolish fear ;  
Where folly's bolt at random flies,  
Pride, eagle-winged, attempts the skies ;  
And love I see, but not that love  
Which boasts a sanction from above ;  
Say, is your monitor too bold ?  
Who deems it is the love of gold.  
I see, but hold, presumptuous muse,  
A subject less offensive choose ;  
No more unveil the female breast,  
Let thy fair pupils find the rest ;

But rather, if thou canst, display  
A Light to guide them on their way ;  
It's owned by all the friendly band,  
A guide unerring is at hand ;  
A ray divine, whose sov'reign light  
Can pierce the thickest shades of night ;  
A potent friend forever near,  
A still small voice which all can hear ;  
And oh ! ye fair, in vain would I  
The great, the solemn truth deny ;  
There is, indeed, a power within,  
That can both show and shield from sin ;  
Its gentle dictates, if obeyed,  
Will to the paths of safety lead ;  
And sure its aid is wanting here,  
Oh ! learn in time, prudential fair :  
Let folly at a distance play,  
To shun temptation is the way ;  
Trust not too far in human strength,  
The strongest may be foiled at length.  
The moth around the candle plays,  
Till, drawn by its attracting blaze  
Still near and nearer to the beam,  
It sinks in the devouring flame.  
An empty name no longer boast,  
For ah ! you bear that name at most ;  
Up to your high profession stand,  
Or join the daughters of the land.  
If as you are you will remain,  
If satire is employed in vain,  
At least forgive the friendly care  
That tells you truly what you are.  
A cake unturned is Ephraim now,  
You in the house of Rimmon bow ;  
And some, I speak with grief and shame,  
Some that were washed in Jordan's stream.



To idol gods shall Israel bow?  
Laodicea lukewarm grow?  
And maids of Judah sacrifice,  
With hearts impure and wanton eyes?  
To things forbidden Saul aspire?  
And Korah light unballowed fire?  
The Ark is taken, Palestine  
Exulting cries, "The day is mine!"

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### Extract of a Letter

FROM THE LATE QUEEN CAROLINE TO HER DAUGHTER  
THE PRINCESS CHARLOTTE.

THE following is taken from a volume of letters purporting to have been written by the late Queen Caroline. The work, although for certain reasons not permitted at the time to be published, I apprehend may be regarded as the genuine production of that unhappy queen, whom Lord Brougham has characterized as a woman of deep discernment and extraordinary talent. She died after a few days' illness, at Bradenburgh House, near London. The Princess Charlotte, daughter of George IV. and Queen Caroline, was born the 7th of 1st month, 1796. It is said that, as the princess grew up, she appeared to have but little of the vanity peculiar to many of her sex as to personal ornaments, aiming at little beyond neatness and simplicity in her dress; and in her demeanor she was particularly chaste and circumspect. On her marriage with the Prince of Coburg, in 1816, they both concurred in preferring

a country life, and their seat at Claremont was adorned by their taste in landscape-gardening and rural improvement. Thus situated for about twelve months, their short-lived happiness in this world terminated by the decease of the princess, in childbed, 4th of 11th month, 1817. J. P.

“ISLINGTON.

. . . . . “Fortunately for mankind there has arisen, out of a vile system of disputation and anarchy of belief and disbelief, a religion called the religion of the Quakers: and although the great of this world have nothing to do with this simple and original manner of worship, I shall make a few remarks upon it; because I am conscious you are, as yet, ignorant of its beauty, importance, and truth. It appears to me, my Charlotte, that the progress made by this interesting people above all other sects, in simplifying Christianity, and freeing it from those mixtures which have so much disguised and abused it, has been so extraordinary, that it may justly set them at the head of the reformers, and stamp them with a decisive character, in which their little peculiarities of manners are unworthy of notice or remark. In the first place, they are the only sect who admit of no priests or ministers, as a separate order of men, into their constitution,—an advantage of so capital a nature, that it is well worth purchasing by the institution of a distinct society for that direct purpose only. For what a legion of evils does this at once cut off? Not to mention the greater mischiefs which the struggles for wealth and power by an established clergy have, in all countries, occasioned, are not their rivalries, their parties, their controversies, their

interests, and their intermeddlings, the bane of concord and brotherly affection in all the communities of Separatists? Does not their inordinate authority frequently as much infringe on the rights and liberties of private congregations, as it always does that of national churches? Do they not afford a ready means of laying at the feet of power the political influence of dissenting bodies? That it never was in the contemplation of the Divine Founder of the Christian religion to institute such a body of men, and that the supposed necessity for them is contradictory to the belief in a Divine revelation, freely and clearly communicated in writing, I am myself perfectly convinced, as well as that the corruptions, forgeries, and interpolations date from their establishment. Secondly, I find the Quakers are the only people who have completely detached religion from State policy; and thereby avoided that detestable convocation of dissimilar interests which have never failed to spoil and calumniate both. They have confined religion to its proper province,—that of amending the hearts and lives of men; and have abhorred the plan of making it subservient to the narrow and temporary purposes of a party or a government. They have not dared to enlist the Almighty in the service of a particular nation, or to point his thunders against their fellow-creatures, merely because their worldly interest were interfered with. They have not set apart days for the religious celebration or commemoration of public events,—the final consequence of which no man can foresee, and which are regarded with totally different feelings by different parties. Keeping their own hands unstained with blood, they have viewed the shedding of blood by others

as a subject of humiliation rather than thanksgiving; and if they offer prayers for national blessings, it is for those of peace, brotherly love, and righteousness, in which they desire that all mankind should equally participate and as strenuously endeavor to effect. Thirdly, although I do not know that they differ from other Christians in regard to the efficacy of prayer and the interposition of Providence in human affairs or concerns, yet I can see that they are much more wary and reserved than others in making petitions for particular favors,—and hence, according to my judgment, they preserve a greater consistency in the theory of the Divine perfections, and inculcate a more tranquil and reverential submission to the will of the Deity. In this respect they are a strong contrast to some other sects whose copious and minute addresses to heaven often degenerate into indecent familiarity and a querulous importunity. Fourthly, by boldly discarding, instead of endeavoring to simplify and rationalize those rites of religion which, from a kind of emblematical veil thrown about them, will always be abused and misunderstood by the vulgar and fanciful, they have eradicated from among themselves a vast mass of superstition and error, from which no sect that retains them is entirely free, and which, in some, has almost overwhelmed all that is valuable in revelation. How far they are justified, from the authority of Scripture, in doing this, I do not now inquire; but the advantage of having got rid of such an inlet to false opinion must be manifest to all who are capable of making comparisons and of valuing the peace and concord of mankind. On the whole, it appears to me that no society of Christians ever

acquired the essentials of religion at so cheap a rate, or in so pure a form; and these privileges are so intrinsically valuable that I should not doubt of the ability of such a society to maintain its ground. . . . In regard to their little peculiarities, their dress in particular should never be denounced: its simplicity may expose them to the ridicule of fools, but it will secure them the esteem of the wise and good.

"That you may be of the latter number, is the prayer of  
CAROLINE."

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### The March of Retinement.

"Ye cannot serve two masters."—MATT. vi. 24.

Sons and daughters of Fox, from your slumbers  
awake ye,

No longer in listless indulgence recline!  
From the fetters of sloth and of luxury break ye,  
And put on your beautiful garments and shine!  
Time was when your fathers, in wisdom grown  
hoary,

In their doublet of leather, the pilgrim's rude  
guise,  
Contemning the pride of this world and its glory,  
Pursued their rough path of reproach to the  
skies.

Unlettered as they on Judea's lone mountain,  
By her wind-ruffled lake, in deep forest or den,  
Drawing waters of life from salvation's blest  
fountain,  
Surrounded the houseless Redeemer of men.

Your sires, by His spirit's blest influence guided,  
Regardless of dangers, of prisons, and death,  
Alike by the sage and the trifle derided,

Looked o'er this vain world with the keen eye  
of faith.

From the lure of false glory, false happiness, turning,

With the courage of martyrs they followed  
their Lord:

Their loins girded close, and their lamps brightly  
burning,

Unceasing they published his life-giving word.  
Those days are long past, and new light rises o'er  
us,

No longer we suffer such hardship and loss ;  
The "March of Refinement" now opens upon us,  
And points other ways than the way of the  
cross.

No longer we talk of meek, patient endurance,  
Of low self-denial and watchful restraint ;  
But of confident hope, and exulting assurance,  
And the triumphs that wait on the steps of the  
saint ;

Knowledge waves her light wand, and poor wandering  
mortals

No longer a rugged and thorny road trace ;  
The gate that was strait now unfolds its wide  
portals,

The way once so narrow, expands into space.  
Religion has softened her features ; around her  
The attractions of taste and of fancy are shed,  
The arts with their graceful adornments surround  
her.

And weave a rich veil for her delicate head.  
Our maidens, no longer the homely task plying,  
That once could engage the matrons of yore,

Are all in each liberal accomplishment vieing,  
And high on the pinions of sentiment soar.  
See our scrap-books and albums, of curious adorn-  
ing,

The offerings of friendship so richly unfold;  
E'en the yearly Epistle, its humble garb scorning,  
Now sparkles in silver or blazes in gold.

'Tis true there are some who, these flowery paths  
fearing,

Again and again tell us plainly we stray;  
Who, the standard of ancient simplicity rearing,  
Exhort us to pause and consider the way.

But many, though granting their honest inten-  
tions,

Deem them then rigid and narrow, of prejudiced  
mind,  
And believe that 'midst thousands of modern in-  
ventions

Some happy expedient yet we shall find  
To reconcile things in their nature discordant

Inclination and duty no longer at strife;  
Religion and luxury kindly accordant,

The peace of the soul, with the pride of this  
life.

Vain hope of blind man! in his fond self-deceiv-  
ing,

Whilst immutably true stands the Saviour's  
own word;\*

Happy they, who, its sacred assurance receiving,  
In lowliness follow their crucified Lord.

TAKEN FROM AN ENGLISH COPY.

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\* "Ye cannot serve two masters."—Matt. vi. 24.

To provide things relative to our outward living in the way of true wisdom, is good; and comes from the Father of lights. Many have had this gift; and, from age to age, there have been improvements of this kind made in the world; but some, not keeping to the pure gift, have, in the creaturely cunning and self-exaltation, sought out many inventions, which inventions of men, as distinct from that uprightness in which man was created, as the first motion to them is evil, so the effects have been and are evil. That at this day, it is as necessary for us constantly to attend on the heavenly gift to be qualified to use rightly the good things in this life amidst great improvements, as it was for our first parents, when they were without any improvements, without any friend or father but God only.—JOHN WOOLMAN.

DEEP humility is a strong bulwark: and, as we enter into it, we find safety and true exaltation: the foolishness of God is wiser than man, and the weakness of God is stronger than man. Being unclothed of our own wisdom, and knowing the abasement of the creature, therein we find that power to arise, which gives health and vigor to us.—JOHN WOOLMAN.

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### Discipline of the Young.

THE oldest son of President Edwards, congratulating a friend on having a family of sons, said to him, with much earnestness, "Remember, there is but one mode of family government. I have



brought up and educated fourteen boys, two of whom I brought up, or rather suffered to grow up, without the rod. One of these was my youngest brother, and the other, Aaron Burr, my sister's only son, both of whom had lost their parents in their childhood; and, from both my observation and experience, I tell you, sir, a maple-sugar government will never answer. Beware how you let the first act of disobedience in your little boys go unnoticed, and, unless evidence of repentance be manifest, unpunished."

Of all the sermons I have ever heard, long or short, this has been among the most useful, so far as this world is concerned. It is a solitary lesson, to be prayerfully pondered by all parents and guardians. The Bible lays down four great rules, involving the four great elements of the successful training of children—prayer, instruction, example, and restraint. And it is doubted if a solitary case can be found where the child has not followed in the footsteps of the pious parent; while, on the other hand, if but only one of the four has been neglected, it may have been the ruin of the child.

Remember, Christian parents, it is not enough to pray for, or even with your children, if you do not also instruct them, if your own example contradicts your teaching, and in vain will be the prayer, the instruction, the example, if, like Eli, when your children do wrong, you "restrain them not." But let all be found united, and you may trust in God that He will fulfill His promise, and that your children will grow up to serve Him, and to bless you for your fidelity to their highest interests.

## Just Right, or a Little Wrong.

THE late Amos Lawrence, of Boston, in a letter which he wrote to a young student in college, thus speaks of his experience:

“In the first place, take this for your motto at the commencement of your journey, that the difference of going just right or a little wrong, will be the difference of finding yourself in good quarters, or in a miserable bog or slough at the end of it. Of the whole number educated in the Groton stores for some years before and after myself, no one else, to my knowledge, escaped the bog or slough; and my escape I trace to the simple fact of my having put a restraint upon my appetite. We five boys were in the habit, every forenoon, of making a drink compounded of rum, raisins, sugar, nutmeg etc. with biscuit,—all palatable to eat and drink. After being in the store four weeks, I found myself admonished by my appetite of the approach of the hour for indulgence. Thinking the habit might make trouble if allowed to grow stronger, without further apology to my seniors I declined partaking with them. My first resolution was to abstain for a week, and when the week was out, for a month, and then for a year. Finally, I resolved to abstain for the rest of my apprenticeship, which was for five years longer. During that whole period I never drank a spoonful, though I mixed gallons daily for my old master and his customers. I decided not to be a slave to tobacco in any form, though I loved the odor of it then, and even now have in my drawer a superior Havana cigar, given me, not

long since, by a friend, but only to smell of. I have never in my life smoked a cigar; never chewed but one quid, and that was before I was fifteen; and never took an ounce of snuff, though the scented rappee of forty years ago had great charms for me. Now, I say, to this simple fact of starting just right, am I indebted, with God's blessing on my labors, for my present position, as well as that of the numerous connections sprung up around me. I have many details that now appear as plain to me as the sun at noonday, by which events are connected together, and which have led to results that call on me to bless the Lord for all his benefits, and to use the opportunities thus permitted to me, in cheering on the generations of young men who have claims upon my sympathies as relations, fellow-townsmen, or brethren on a more enlarged scale."

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### Sir Francis Newport.

HE cherished infidel sentiments until he was laid upon his death-bed, when he uttered the following words:

"Whence this war in my heart? What argument now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my own bosom? Am I certain there is no after retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? Oh, that any one could restore to me my ancient guard of piety and innocence! Wretch that I am,

whither shall I fly from this breast ? What will become of me ?”

One of his infidel companions tried to dispel these thoughts, but he replied :

“That there is a God, I know, because I continually feel the effects of his wrath ; that there is a hell, I am equally certain, having received an earnest of my inheritance there already in my breast ; that there is a conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and all my sins brought to my remembrance. Why God has marked me out as an example of his vengeance, rather than you, or any other of our acquaintance, I presume is because I have been more religiously educated, and have done greater despite to the Spirit of grace. Oh, that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God, and be reconciled to him again ! but it is a fruitless wish ; millions of millions of years will bring me no nearer to the end of my torment than one poor hour. Oh, eternity ! eternity ! who can discover the abyss of eternity ! who can paraphrase upon these words, for ever and ever ?”

To his family and friends he said :

“You imagine me melancholy and distracted. I wish I were either ; but it is part of my judgment that I am not. No : my apprehension of persons and things is more quick and vigorous than it was when I was in perfect health ; and it is my curse, because I am thereby more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days ? See now, then ; I have despised my Maker, and denied my Redeemer. I have joined

myself to the atheists and profane, and continued their course under many convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my security was the greatest, and the checks of my conscience were the least."

His last words were :

" Oh, the insufferable pangs of hell !"

Does not this case furnish an awful commentary on that terrible caution against apostasy in the tenth chapter of Hebrews ?—S. S. TIMES.

KNOWLEDGE is twofold, and consists not only in affirmation of what is true, but in the negation of that which is false.

And it requires more magnanimity to give up what is wrong than to maintain that which is right ; for our pride is wounded by the one effort, but flattered by the other. But the highest knowledge can be nothing more than the shortest and the clearest road to truth ; all the rest is pretension, not performance, mere verbiage and grandiloquence, from which we can learn nothing, but that it is the external sign of an internal deficiency.—U.

It is difficult to know with how much error, ignorance, and eccentricity piety may coexist: I am satisfied that many who are muddled in their judgment are sound in their experience.

R. HILL.

WHAT are we doing with our time, our talents, and our money ? Is everything done to the glory of God, or to minister to our own pride and love of ease ?

If not to his glory, what excuse have we? Not of ignorance, surely; the written law without, and the Witness within, have taught us plainly. Not want of ability, for that is promised, and will be given to all who seek it (aright). We say we will throw ourselves upon the mercy of God, but are we not abusing that mercy by continuing in those things against which his Spirit has a controversy?—E. T. K.

IF we are only favored to keep in the right way and the right spirit, nothing will befall us which will not conduce to our advancement; and this comfort always remains, that the *foundation standeth sure*.—IDEM.

IT has been said that such words as "Mr." and "Mrs." are not flattering titles now, and that nobody is flattered by them. I believe this is a mistake—that many are flattered a *little*; and that the way to test it, is to withhold these titles and see whether plain John or Thomas, Jane or Elizabeth are relished quite as well.—B.

OUR CHRISTIAN TESTIMONIES.—Christians who would strictly keep within the bounds prescribed by their religion should imitate the ancient Romans, who carefully watched that their god Terminus, who defined their limits, should never recede; the first step of his retreat, they said, would be the destruction of their security.

PHILA. F.

AN ardent desire to do good and promote the good cause in the earth may even proceed from the transformation of the adversary, if the crea-

turely will is not completely reduced and slain, for then there will be no chance for him to work upon such a measure of divine grace.—T. B. S.

UNLESS the Spirit of God rule and overrule our spirits, all we have to say for Him can never glorify Him.—PENN.

THE Christians' standing is in keeping to the faith; but if they become high-minded because of their state and church privilege; if they think they are so sure, as that they are in no danger of falling, then they are out of the fear and humility, out of the faith which preserves: and being out of the preservation must fall, and so continuing must be cut off.—I. PENNINGTON.

FOR in that *Light*, to them that believe in it and in obedience thereto walk, be it ever so little, or the manifestation ever so small, the Father will reveal more, and give to that heart and mind to be sensible of what is of Him, and what is of the enemy, so far as it is needful for it as yet to know. For wise and absolute judgment in all things is not necessary for a babe; but sense to know the breast and to receive from it the milk by which it is to be fed, that it may grow. This is enough in its present state, yet if there be need of strength at any time to still the enemy and the avenger, the Lord will reveal it in the heart, and bring it forth out of the mouths of the babes and sucklings to the perfection of his praise.—IDEM.

VANITY.—When a man becomes a captive to his own vanity, and his sincere friends, through respect and love, honestly refuse to furnish him

with the food on which it lives, he views them as his enemies, and meanly crouches to the order of men formerly below himself to gain sustenance for that degrading passion.

THE following lines, taken from a clock, impressed with seriousness the mind of a person when very young:

I labor here with all my might,  
To tell the hour of day and night;  
Therefore example take by me,  
And serve thy God as I serve thee.

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### On Prayer.

PRAYER is the soul's sincere desire,  
Uttered, or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.  
Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.  
Prayer is the simplest form of speech,  
That infant lips can try;  
The sublimest strain that can reach,  
The Majesty on high.  
Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gates of death,—  
He enters Heaven with prayer.



Prayer is the contrite sinner's voice  
Returning from his ways,  
While angels in their songs rejoice  
And cry behold he prays.  
In prayer on earth the saints are one,  
In word, in deed, in mind ;  
When with the Father and the Son,  
Sweet fellowship they find.  
Nor prayer is made on earth alone,  
The Holy Spirit pleads ;  
And Jesus on the eternal Throne,  
For sinners intercedes.  
O thou by whom we come to God,  
The life, the truth, the way ;  
The path of prayer thyself hast trod,  
Lord, teach us how to pray.

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THE following extract is taken from the late works entitled the "*Asiatic Researches*," given forth by a body of judicious and learned persons of the first respectability and undoubted veracity, who went from England, a few years ago, in order to explore the interior parts of that country :

"See a recent translation of some expressions of a religious sect in Persia who are called Sofian, which in Persian signifies pious, intelligent, spiritual. They wear mean clothing made of wool, and exhibit humility ; they appropriate a certain portion of time in reading ; to the acquisition of scientific knowledge—viewing the beauties of nature—and meditating on the works and attributes of God. Some of them who dedicate the chief parts of their time to silent retirement, seek

in an abnegation of the world, and of self, the enjoyment of a spiritual intercourse with the Supreme Being.

"These are some of their sublime sentiments. A man is to be valued by that which he esteems; if he esteems the world, he himself is not estimable; for the world is not. If he esteems the life to come, and the things thereof, Heaven is his price. But if he estimates God above all things, his own value is inestimable.

"One of these spiritual persons addressed the Almighty in this manner:

"One man asks thee, O Lord! for the enjoyment of Paradise, and another earnestly prays thee for deliverance from hell and punishments; but I ask thee neither for the one nor the other of these; my only desire is, that in me thy will may be accomplished."

FRIENDSHIP.—The noblest part of a friend, says old Feltham, is an honest boldness in the notifying of errors. He that tells me of a fault, aiming at my good, I must think him wise in saying that which I see not, faithful in a plan admonished, not tainted with flattery.

FAULTS which the gentle admonitions of friendship were never employed to correct, will probably, even in this world, be punished by a rougher hand. The indolence from which the young were never roused, has kept them all their after-days in poverty; and the pride that was never repressed, has rendered them odious. Never let affection render you blind to the deformity of sin, or induce you to palliate what you ought decidedly to condemn.

IN one of the old Methodist Magazines is the remark, "Be ye not called Rabbi;" and what is the difference between Rabbi and Reverend? When the Conference decided, by a majority of votes, to adopt the title of Reverend, "they fell fifty per cent. in my estimation," said Samuel Drew, editor of the Imperial Magazine, who was himself a Methodist.—B. FRIEND.

EXTRACT of a letter from Jos. Brown to a Friend while in prison, on account of tithes, 1795:

"I often desire that those who are favored with outward liberty may prize the privilege and be diligently supporting our Christian Testimony in all its branches, in the uprightness of Truth; that if trials should overtake them, they may be found clothed with the robes of innocency and with a pure conscience."

PLAINNESS —It is scarcely necessary to recur to the numerous exhortations contained in the New Testament against pride, fashion, and expensiveness in dress—they must be familiar to all my readers, and may be summed up in one short sentence, "Be not conformed to this world." The early Christians felt the force and importance of this testimony, and lived in conformity to it, so as to become conspicuous for their plainness. Eusebius says, "Nothing about them was pompous, either in clothes, diet, or habitations, or household stuff. Such of them as were noble, or learned, or of gentle extraction, laid aside their pride and all their swelling titles, forgot that they were better educated, or of higher birth than others, and became like their brethren. Plaiting

and curling the hair (then generally practiced by the Gentile nations) were things that both their men and women proscribed, thinking that labor lost which was spent on such superfluities. They were jealous of their serious frame of spirit and careful to preserve it; and therefore the wearing of all such dresses as might serve to infuse vanity into their minds, to foster pride, or damp their zeal for their religion, they shunned as they did houses infected with the plague. They minded no such things as modes and fashions, nor did any new habit or ornament, that came up, entice them to imitation—decency was their rule, and modesty the standard of their habit and conversation."

There are some observations of an American Envoy at the Court of London, which read an impressive lesson to all who profess to be Quakers. After transacting some business with a member of the Society of Friends in London, and being about to take his leave, he said, "I admire your Society, their principles contain all of Christianity that I have any idea of, but I am sorry to see that some of you are losing your badge; and I do not see how you can retain your principles and forego your little peculiarities, your marks of self-denial and difference from the spirit of the world. You are lights, the world should come to you, and not you go to the world; you may gather them, but they will scatter you."

A. T. ASSOCIATION.—Time was when many considered it right and commendable for Christian families to furnish their dwellings magnificently, to eat and drink freely, and in all respects to dress and fare sumptuously; but the time is

coming when such a course of living must more generally be viewed as improper and reprehensible for the people of God. When this change is fully effected, oh what a saving will there be of health, time, and expense—what an increase of holiness and benevolent action, and of glory to the Church of Christ!”—PHILA. F.

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### Christopher Healy.

5th mo. 16th, 1851.

16TH. This day, about 11 o'clock, our dear friend departed this life. An easy passage was mercifully granted him, his close being calm and peaceful; and his last words, “Peace, peace!”

A concern had long rested on the mind of our beloved friend to have his remains inclosed in a coffin of very plain and simple appearance; and, as his illness progressed, and the solemn period of his departure appeared to be drawing near, the subject revived with increasing weight; and he solemnly enjoined upon his friends the faithful performance of his wishes in this respect: which request was strictly complied with: “Have my coffin made of white pine boards, without stain or color, brass hinges or lining; and have it flat on the top; and let it be laid in the earth without any outside coffin or box.” Though the fulfillment of this concern might present to some minds the aspect of needless singularity, yet it evidently felt to our dear friend to be a testimony of very grave importance, which he was conscientiously bound to sustain. He had long mourned over a

growing propensity among Friends to exhibit a vain display at funerals; which he believed was gradually leading us away from the becoming simplicity of our forefathers, and introducing more and more into conformity to the world and its spirit; and he felt religiously engaged that neither his example nor precepts should tend to the promotion of such ends. He also believed that it was not consistent with the will of an All-wise Creator, that there should be any decoration or adorning about the corruptible part, which, in the return of "dust to dust," was to lose all its comeliness; but that strict simplicity was far more becoming the solemn occasion. Considerations such as these, we believe, under the influence of heavenly light, operated upon his mind and produced a powerful conviction, that there was a necessity laid upon him to bear a faithful testimony against all appearance of pride or ostentation in the preparation of the poor body for the grave.

On the 19th, his remains were interred in Friends' burying-ground, at Fallsington, Bucks County, Pa., attended by a very large collection of Friends and others: after which a solemn meeting was held, and many public testimonies borne to the Christian virtues of the deceased; and to the undoubted assurance that his spirit had been gathered into the fold of everlasting rest.

"Mark the perfect man, and behold the upright, for the end of that man is peace."—*IDEM*.

**FORCE OF EXAMPLE.**—There was a period in our history when the present style of living and educating families, even among some active mem-

bers of our society, would have produced a deep and painful concern in our meetings for discipline, and have led to a faithful and honest dealing with them. But the times are changed, and instead of being dealt with, such are themselves engaged in dealing with others. These changes are not suddenly effected—they come on by degrees, and what would at first have been revolted from as contrary to all propriety in a consistent Friend, is at last reconciled under the plea that it is a useful as well as a pretty improvement. One pleads the example of others more conspicuous in society than himself, and thus one indulgence after another is winked at until the characteristics of the Friend are scarcely to be recognized. Those whose duty it should be to guard others against these inroads, and to give the alarm as faithful watchmen, betray their trust and admit the enemy into the very heart of the camp.

It is apparent that a solemn crisis has arrived; the ark is in danger of being carried away captive, not because our enemies have become more powerful, or the truth less able to defend us, but because some of our strong men, the heads of the tribes, are joining the ranks, and entering into league with the enemy. If the society is to be preserved, and its testimonies exalted in the earth, we must rally round the ancient standard of our profession, and become not in name merely, but in heart and life, self-denying, cross-bearing Quakers.—IDEM.

IN sitting in meetings for discipline, I look for as clear an evidence to speak, as in meetings for worship: therefore my words are few, but I hope they are in degree seasoned with salt,—“Let

your speech be always with grace seasoned with salt"—which is the life. In this path the way-faring man cannot err, and peace is found in his dwelling; it is a means of keeping down those forward spirits which are ready to run when not sent, whose state is that of flatness and death instead of peace and consolation, and to whom the language applies, "Who hath required this at your hands?"—JOHN CONRAN.

Cory of a minute made at the opening of Creek Monthly Meeting, by Tydiman Hull, Clerk, Father of H. H.:

We now open our new Monthly meeting at the Creek meeting-house, in the Ninepartners, 22d day of the 3d mo., 1782, with desires that every member who is active therein may duly consider the greatness of the cause, the rightness of the work and for whom they act, that no motives whatever may induce any to speak save that of mutual help, the prosperity of Truth, and the glory of Him who is the founder and Head of the Church; and as this happily becomes our concern, partiality will subside, stiffness in opinion disappear, forward spirits be silenced, and the honest-hearted building one another up in the most holy faith.

THROUGH faith in what I tasted, I was supported under many a bitter combat, and deep wave and billow, and made to say and conclude in my heart and mind, that the righteous is more excellent than his neighbor; and that there was a far better state and condition to be known and enjoyed in this world, by walking with God in *holiness* and *purity*, than by all licentious and



voluptuous living, or covetous gathering of riches together, to get a name in the earth. This I knew from what sweetness I myself had once enjoyed therein.—JOHN CROOK.

Now I have a few words [to say] unto you, sons and daughters of men, into whose hands this testimony may come, of what judgment or persuasion soever you are; and it is by way of advice, to take heed that you harden not your heart against the truth, because of any miscarriages in those that do profess it. It is no new thing for a Judas to betray his master, and a Demas to embrace this present world; nor for all Asia to turn aside for a time. Remember thou art doing the same thing daily, and knowest it not, in thy heart and spirit, against the strivings of God's good spirit in thy own bosom.—IDEM.

MANY are yet alive, who, from their own knowledge, can testify the humility, mortification, and self-denial of the youth at the beginning, together with their contempt of all youthful vanities, etc., their words few and savory, their countenances grave and serious, in their places diligent and faithful; being examples of temperance and sobriety to neighbors and acquaintance; in the worship and service of God attentive and watchful; carefully improving all opportunities to increase their communion and acquaintance with God, in Christ Jesus the light. All which were as blessed signs of those times of refreshment from God's presence, that the souls of the faithful were then made partakers of.

Let children inquire of their parents that were eye-witnesses from the beginning, and they can

tell them ; let servants ask their faithful masters, and they can inform them, what manner of people the younger sort of Quakers, so called, were at the beginning ; nay, there were few such strangers in the places where the truth first took place, but they could declare these things. By all which, as in a glass, many now professing the same truth may see themselves bearing another image ; therefore ought diligently to make inquiry, what is the cause, and whence the disparity ariseth ; for if the gospel at the beginning proved itself to be preached again, by the forementioned, and many more blessed effects upon all those that received the truth in the love of it ; what is the matter ? Is not the gospel an everlasting gospel, and Christ the way, the truth, and the life ; the same yesterday, to-day, and forever ? And doth not his works still, in the hearts of the called, chosen, and faithful bear witness of him ?

Therefore it is to be feared, those that are thus fallen have received another gospel, or the gospel perverted, or turned upside-down, as the apostle speaks ; seeing those at the beginning, began in the spirit ; but since that, many that began well, think to be made perfect by the flesh, where too many hold the truth in unrighteousness. But my design is not to accuse, but to inform those out of the way, if possible, they may be reclaimed, before the evil day overtake them.

I know some of the younger are ready to blame the elder, and some children their parents, and some servants their masters' *example* : to all which I say, That such as are guilty thereof shall bear their own burden, and shall not escape the righteous judgment of God ; but you, that make this plea, know that the soul that sins shall die ;

and the witness of God in your consciences, if hearkened unto, will convince you of the vanity of this fig-leaf covering, and the deceitfulness of your own hearts, in thinking that the evil example of others will be an excuse for your backslidings.—IDEM.

LITTLE doth the wanton youth of this age think what sighs and tears their godly parents, and friends that love them, pour out in secret for them, both because of their eternal estates hereafter, and the dishonor they bring here unto the blessed name and truth of God; whereby it is become a saying among ancient people, that the Quakers, nowadays, are not like those at the beginning.

WHAT watchfulness, what carefulness, what diligence, therefore, ought every one to use, lest, by bad company and examples, they should be ensnared before they are aware, and so by degrees be drawn to such inconveniences, as afterward they will find very hard to withstand.—IDEM.

TRIALS make the promise sweet,  
Trials add new life to prayer;  
Trials bring me to His feet,  
Lay me low, and keep me there.

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MARTHA C. THOMAS, wife of Dr. Richard Thomas, of Baltimore, observed to a Friend,\*  
“I am dead to the world now, as it is to me. I never took as much delight in dress as some, though I paid too much attention to it. To me

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\* Often conversing on her looked-for closing scene.

it is now all vanity ; but there is one thing I should like to do, if I am able. I would wish to put on a plain dress, and be carried to meeting, and sit there as long as I could, as a testimony in favor of plainness. It can make no difference as to my poor self, but perhaps it might be an encouragement to some others to dress more consistently."

She was told the enfeebled state of her body would render this exertion impracticable, and that where the will was surrendered to the Lord's disposal, it was often accepted instead of the deed. She replied that she was entirely given up to go, and much desired it ; but if her friends thought her unable, she was disposed to yield to their judgment, though she wished all to know her sentiments on the subject of dress.

She remarked that she had been tenderly visited by the Holy Spirit from an early period of her childhood, and could look back to many precious seasons which she had enjoyed, but had to lament her frequent feeling of indifference to religious things occasioned by not duly regarding those visitations of divine love, and suffering her mind to be too much taken up with other things, though she had some heavenly meetings, in which she enjoyed the presence of her Saviour, yet by indulging her thoughts in wandering, she had often found it hard work to come to that state of quiet settlement and waiting, in which true worship is performed, adding, "Ah ! how very differently do these things appear at such a time as this ! When in health we are too thoughtless and negligent of them ; but when sickness and death are near, we see them to be of infinite moment. I wish it were in my power to warn all my

young friends to prize their time while in health, and seriously ponder these things."—EXTRACT FROM MEMOIRS OF M. C. T.

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FAITH, Hope, and Love were questioned what  
they thought

Of future glory which Religion taught :  
Now Faith believed it firmly to be true ;  
And Hope expected so to find it too.  
Love answered smiling with a conscious glow,  
Believe—expect—I know it to be so.

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AND though there have been or may be some among us, that either through partiality or foolish pity may endeavor to extenuate or excuse the faults or disorderly practices of some offending persons to the grief of the church, disquiet of themselves, as also to the encouraging the offending persons to justify their offenses, counting them small, etc., yet we do earnestly caution such to consider, and that according to the saying of the same apostle who saith, "Know ye not that a little leaven leaveneth the whole lump," therefore saith he, "purge out the old leaven that ye may be a new lump even as ye are unleavened;" and surely where the offense or leaven is small it may be the easier purged out.

And now, dear friends, we shall conclude with this caution. That, as it is necessary for the good government of a nation to have good laws and yet to little purpose without putting them, as occasion offers, in execution, so will rules of discipline, as necessary in the church, be also to little purpose if due care be not taken to put them

in practice. The care of which we therefore recommend to faithful Friends in all their respective meetings, to the end that all who profess the truth may be more and more stirred up and cautioned to live answerable to their holy profession, that God through all may have the praise, the truth kept clear of scandal, and, in the end, the professors of it, through the merits of our dear Saviour, may receive the reward of "Well done, good and faithful servant."

As to reproach having fallen upon us, as to our children being too generally ignorant of the principles we profess, it is just, or rather not half just enough. I candidly own, I could wish we were in abundance more reproach, if that would lead us to recur to our corner and foundation-stone; our being strangely degenerated from which, is the cause of deficiency in this, and many other respects. For we were intended, I believe, to be burning and shining lights, every one to preach by our daily conduct this language, "the grace of God hath appeared in and unto all men, teaching us in all things"—and every one of us to point in an especial manner, by our lives, to that principle, to which (as one observes), by this time, thousands would have been gathered, had we stood faithful to our rock and refuge! Yes, it is time for the very stones to take the song of praise out of mouths and to cry "Hosanna," since we, a peculiar people, whom the Lord did, in these latter days, in a peculiar manner, raise up and honor with a testimony to His Word nigh in the heart, His power revealed to us, have so generally let fall in so great a measure, this our NOBLE TESTIMONY.

It is for want of abiding upon this eternal Rock of Truth, unto which we as a people were at first gathered and on which few do now stand in the strength received, that so many seemingly consistent and clean-looking characters among us, even such as are no hypocrites or formalists and better than the whited sepulchres, the Pharisees of old, are carried away by worldly notions and opinions; hence is it, that where the outward appearance of any one betokens him a Friend, the character and complexion and habit of his mind betray him to be a worldling; hence is it, that where the enemy cannot seduce by the presentation of evil, he finds it easy work, by the *semblance* of good, to draw away from the simplicity of the truth, as professed among us.

It is also from this almost insensible declension from the teaching of the power in ourselves, whereby would be obtained true dominion over all darkness and doubtings, it arises that we, as a people, speak not all one language on points of essential importance,—even because we listen not enough, in childlike simplicity and with one accord, to the one true voice of the one true Teacher; but our minds are allowed to go out into the world, where people are yet in the twilight,—where people have not yet “come to the pure dispensation of the gospel,”\*—where there are many voices, but the true voice is but indistinctly heard, imperfectly obeyed, and indifferently hearkened unto.—JOHN BARCLAY

I BELIEVE the fact to be this:—That had we, as a religious body, kept to truth and the teach-

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\* R. Barclay.

ings of it in our own hearts, many more messengers would have been prepared and sent to "run to and fro" in the life and power and authority and ordering of their Master, even among the heathen countries, and "knowledge would be increased," greatly increased, the true saving knowledge, not by much preaching as preaching, but by a prevalence of the Word (Acts, xix. 20), and a submission unto its powerful preaching in the heart; there would have been then, no complaining in our streets, nor any want in our borders; our children, as well as every other class, would not have been "neglected in the daily ministration," we should also have been so "thoroughly furnished to every good work," that there would have been no want of laborers that way neither, nor any occasion for the present unfriendly expedient of pressing Friends into such services, which has proved hurtful to not a few.—  
IDEM.

BE it known to all men, that the power of God, the gospel, is the authority of all our men's and women's meetings; and every heir of that power is an heir of that authority, and so becometh a living member of right of either of those meetings, and of the heavenly fellowship and order in which they stand, which is not of man, nor by man.—PENN.

LET every one's eye be single unto the Lord, that the whole body may be full of light. Such it is whose understandings the Lord doth open: they see their duty unto God, and their duty one unto another.

It is therefore time for all that profess the true



and living faith that purifies the heart and works by love, to come forth and show themselves, and walk in the light of the New Jerusalem, where precedent is going before precept, example before doctrine, and actions and doings before words and testimonies; and on this wise the Lord is greatly at work in the hearts of his people, to make them examples to others in the way to Zion, where the saints' solemnity is met with.—CHRISTOPHER STORY.

THE moment we discover that anything causes excessive pleasure or joy within us, let us separate our heart from it, and to prevent it from seeking its repose in the creature, let us present it to God, the true object of love, the sovereign good. If we are faithful in breaking up all attachments to the creature, that is, if we prevent its entering into those depths of the soul, which our Lord reserves for himself, to dwell there and be there respected, adored, and loved, we shall soon experience that pure joy which He never fails to give to a soul freed and detached from undue human affections.—FENELON.

I VOLUNTARILY underwent, as long as my health permitted it, very rigorous fastings and austere penances. But all this looked only like the burning of straw. One moment of the exercises of God is of a thousand times more efficacy than all that we can inflict upon ourselves.—M. GUION.

A GREAT divine prayed to God, during the space of eight years, that he would be graciously

pleased to direct him to a man who might teach him the true way to heaven. It was said to him at length, "Go to such a church-porch, and there thou shalt find a man, who will instruct thee in the spiritual life." Accordingly he went, and found a poor beggar very meanly clad. He saluted him in these words, "God give you a good day, my friend." The poor man answered, "Sir, I do not remember that I ever had an evil day." The doctor said to him, "God give you a good and happy life." "Why say you that?" replied the beggar; "I never was unhappy." "God bless you, my friend," said the doctor; "pray tell me what you mean?" He replied, "That I shall willingly do. I told you first, I never had an evil day; for when I have hunger, I praise God, if it rain, hail, snow, or freeze, be it fair or foul; or if I am despised or ill used, I return God thanks; so never had an ill day: nor have I ever been unhappy, since I have learned always to resign myself to his will, being very certain of this, that all his works are perfectly good. And, therefore, I never desire anything else but the good pleasure of God." Then said the doctor, "But what if the good pleasure of God should be to cast you hence into hell?" "If he would do so," replied the other, "I have two arms to embrace him with: the one whereof is profound humility, by which I am united to his holy humanity; the other is love or charity, which joins me to his divinity. Embraced with these two arms, he would descend with me thither, if thither he ordered me. And there I had infinitely rather be with him, than in paradise without him." Hereby the doctor learned that a true resignation to the divine will, accom-

panied with profound humility of heart, is the shortest way to attain God's love.

After that, he asked him again from whence he came. The poor man answered, God sent him. The doctor inquired of him where he found God. He replied, "I found him when I had renounced all the creatures." "And where did you leave him?" said the doctor. He replied, "With the poor in spirit, the pure in heart, and men of charity." "But who are you?" says the divine. "I am a king," says the beggar. "Where is your kingdom?" says the former. "In my soul," says the latter: "I have learned to bring into subjection, and to govern my senses, as well outward as inward, with my affections and passions, which kingdom is undoubtedly superior to all the kingdoms of this world." The doctor then asked him by what means he had attained to such perfection. He answered, "By silence, vigilance, meditation, prayer, and the union I had with God. I could find no sure repose or comfort in any creature of the world; by means whereof I found out my God, who will comfort me world without end." . . . Amen. TAULERUS WITH A BEGGAR.—*Idem.*

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STRANGE that a pure immortal mind,  
A bright celestial ray,  
Should be with frailest nature joined,  
And mixed with common clay.  
Oh, wondrous union so composed,  
As none can understand;  
'Tis such as evidently shows  
The Almighty Maker's hand.

What shall we say, when boundless bliss  
Is offered to mankind,  
And to that offer when a race  
Of rationals is blind?

Of human nature, ne'er too high,  
Are our ideas wrought:  
Of human merit, ne'er too low,  
Depressed the daring thought.—YOUNG.

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LET us not follow a blind man because he may be in good health. Call no man master in this sense. I trust I would not knowingly detract from any man's merit, but it would be rare for one man to excel in everything. The perfections that are united in God are scattered among the creatures; and if one who is truly helpful in doctrine may be not so serviceable in discipline, let us not marvel, for one man hath his gift after this manner, and another after that.

I aim at no individual, and mean nothing personal. We know God is sometimes pleased to work with mean tools, as Gideon and the barley-cake, or the little maid that waited on Naaman's wife. While acknowledging that mere argument, as such, cannot build up the kingdom of Christ, let us endeavor, in love and reliance on his wisdom, to persuade those who are in the house of bondage to consider their condition, for there is a grievous slavery often implied in these words, "They are worn." "It is a little thing," says an objector. But what saith the Scriptures? "He that despiseth small things shall fall by little and

little." It is not a little thing to strengthen the hands of those who value the uncompromising spirit by which our predecessors were made such a blessing to the world. This has been so conspicuous as to become a household word in a child's alphabet: "Q. was a Quaker who would not bow down." And why should any of us bow? There is no doubt, but Satan and fallen spirits will rejoice if they can transform us into *Sir* and *Madam Quakers*. I write in sorrow, not in anger.—B. F.

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SECOND SERIES.

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PHILADELPHIA:  
J. B. LIPPINCOTT & CO.  
1870.

## PREFACE.

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TO THE READER.

MAY the *good things* couched in the Observations, Extracts, and Sketches of this Second Series, now in quest of hospitality, find serious, substantial, and lasting entertainment in the heart and mind of each peruser.

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COLLECTION OF EXTRACTS.

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SECOND SERIES.

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1806. THOMAS SHILLITOE says: This year my faith was put to the test, from an apprehension that it was required of me to make a further sacrifice of part of my outward substance to free my mind more effectually from worldly encumbrances. It was that part of my income arising from leasehold property in houses which engrossed more of my attention than was profitable for me in the situation in which I stood in religious society. My parting with this property threatened a certain reduction of my income, which occasioned some deep plungings, known only to the Almighty and myself. I experienced that the enemy of all good was busily at work magnifying the difficulties in my view; laying before me the sacrifice I had so recently made of a good business, and if that step was of divine requiring, this could not be, because I then had the assurance given me that the meal in the barrel and the oil of my temporal substance should not waste, but if I took this step my yearly income would evidently be diminished. Earnest were my breathings to the Lord that if this sacrifice was of his requiring, He would not forsake me until I was brought to a



willingness cheerfully to yield; for powerful were the pleadings of the creaturely part in me, as well as the secret workings of the unwearied adversary, to put by my compliance. While struggling in this tribulated state of mind, as if human nature and the suggestions of the evil power would predominate over those clear pointings of duty which continued to follow me, I had this very significant and instructive dream.

I saw before me a straight but very narrow path gradually rising, at the foot of which stood a man very simply attired, who offered to take the charge of safely guiding me up. I followed him; when we had reached about two-thirds of the way up, my guide halted, and turning himself round, requested me to do the same, which I accordingly did. He then bade me take a view both on the right hand and on the left of the road I had been ascending; on my right hand, the ground in the bottom appeared rocky and uncultivated, covered with rubbish, grass, and trees that had been stunted in their growth; these, I was told, were fit for nothing but the fire, and that they were comparable to those whose hearts continued to be like the stony and thorny ground. I then turned to take a view on my left hand, and shuddered in myself when my guide pointed out to me the dangerous precipice, close to the edge of which I had traveled. The foundation of the path appeared as steep as a house-side; which led me to conclude, the road on which my guide had thus far conducted me must be founded on a rock, otherwise, the path being so very narrow, from the weight of my body I must have been precipitated into the vast barren space I beheld. In this I observed a number of persons huddled together, at

times grubbing with their hands in the earth, and at other times employing themselves in tossing the earth from one hand to the other, every now and then looking one at the other with a sort of consciousness that they were employing their time in vain, and saying one to another, "I am countenanced in spending my time in this manner by thee," and another, "I am countenanced by thee." On which I queried with my guide, "What does this all mean? these men do not look like common laborers, neither have they such tools as common day laborers use; besides this, they are all clad in very nice and costly apparel, like men of the first rank in the world with respect to property." My guide assured me that although they were thus appareled, and were rich in worldly substance, wanting nothing this world could bestow to make them as happy as it was capable of, yet, having made riches their chief hope for happiness, they had become so estranged in love and affection from that Divine Power which only can make truly happy, that they were completely miserable. My guide, turning round, bade me follow him; and as we began again to ascend, instructed me to keep very near to him, continually reminding me, that although I had mercifully escaped the danger which those I had observed in the barren space had fallen into, yet I was not out of the way of danger; and that my safety depended on my keeping continually near to him, eyeing him in every step I took from day to day, without which I should yet be precipitated into the same barren space with those miserable persons I had beheld, and become their doleful companion. When I awoke, the danger which I seemed to have escaped on both hands, but more especially that on my

left, made such an impression on my mind, that for several days afterward little besides it came before me.

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WHEN unreserved obedience is yielded to the manifestations of the light of Christ Jesus in the soul, it brings under a deep and humbling sense of past transgressions; begets a godly sorrow for sin, bringing into view those long since committed, and perhaps forgotten; under the pressure of which the awakened mind is bowed in great humiliation, and made willing not only to confess its wrong-doings, but, as far as may be in its power, to make restitution also: An instance of the tenderness of conscience and nice sense of justice which is thus produced in the disciple of Christ is related of Thomas Scattergood. When a school-boy at Burlington, he had occasionally taken some apples from an orchard which lay on the side of the road leading to the school-house; and when in after-life he came to see the exceeding sinfulness of sin, this circumstance became a burden to his tender conscience. He therefore requested a friend to endeavor to ascertain who was the owner of the orchard at the time he took the apples, remarking that he should feel most easy to remunerate him for the fruit he had taken without permission.—T. S. MEMOIRS.

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### Singing in Meetings for Worship.

FIRST it ought ever to be considered, that God is a Spirit, and they that worship Him must worship Him in spirit and in truth. In other words,

it is the language of the heart which He regards, not words, however excellent in themselves. Now, I appeal to the witness of God in every heart, considering the variety of conditions, the different subjects of praise, adoration, confession, petitioning, etc. contained in every collection (of hymns), whether, in the fear of the Lord, any one, in whatever state or condition he may be at the time, can with propriety be ready to sing whatever may be given out. It appears to me impossible that a whole congregation (even if we except the ignorant) can be in the same frame of mind, considering the various dispensations of the Lord's providence toward his people; consequently, if that is not the case, it follows, of course, that if all sing, some must utter words with the mouth contrary to the language of the heart, which so far from being acceptable to the Lord, I am persuaded is hypocrisy, and an abomination in his sight.

Again, it appears to me inconsistent with regard to the other parts of worship; for if the language of the heart is spoken in prayer, which often precedes singing, and which implies a sense of our wants, doth it not show an indifference whether our prayers are heard and answered or not to begin singing immediately, perhaps very different in matter, as well as manner, to what has been prayed for?

Again, after preaching, if the Lord's power is known and felt under the word, is it more likely to profit, if the mind is occupied in serious meditation than singing, which, from my own experience, I can say, has a tendency to divert from solemn, serious reflection? I am now speaking more particularly concerning those who have attained to a measure of the grace of God. Ask

yourselves seriously, is outward singing intended or calculated to please the carnal ears of men, or a Holy God? Why such anxiety about tunes, voices, and music? Is the Lord to be pleased with such poor things? Oh, no! you cannot suppose it. Consider from what root it springs, from the old man or the new, and remember the axe is laid to the root to destroy all that is of the earth, of our fleshly nature. I have considered those passages in the New Testament where the subject is mentioned, and am confirmed by them in my opinion of the inconsistency of public singing. The apostle speaks of singing with grace in the heart, of making melody in the heart to the Lord, not making a noise with the tongue, unless that proceeds from the heart, which how seldom it does in public singing I appeal to every considerate mind. I am convinced in my own mind, considering our situation here, the power and devices of the enemy, and our own inbred corruptions, that it is more seasonable to watch and pray, to be ever on our guard, and waiting to feel the light and power of Christ, to discover and subdue the hidden things of darkness; that as children of the light, we may walk in the light, and find the blood of Jesus Christ, his spirit and power, cleansing us from all sin; than evidencing that trifling, careless spirit, too commonly, if not always, attending outward singing.

I could say much more against it, but would not be tedious, particularly respecting those that are without. How seldom can such people, living in open and avowed opposition to God, join in singing without uttering gross, abominable lies! And are we not accessory thereto? Is it not expected when a psalm or hymn is given out, all

present who are capable will join? Then let it not be said, how can we help the abuse of it? Ought we not rather to set them an example of truth and righteousness, and not countenance any practice that has a tendency to promote lightness and irreverence? Oh, my friends! this cannot be acceptable to the Lord, who requireth truth in the inward parts. I recommend to your serious consideration what the Lord says in the first of Isaiah, respecting the ordinances of his own appointing, when not done in the proper spirit. I perceive every day more and more an evident departure from the simplicity of Christ. Where is the daily cross borne? Observe the appearance of professors. What difference is there from the world? Surely, my friends, these things ought not to be. Bear with me, I beseech you. I am much concerned for the honor of our profession. If the cross is truly borne, all self-seeking and self-pleasing will be done away, and the fruits of the Spirit more evidenced; which I am persuaded will not be in the present practice of public singing, often of words, as to the matter, scarcely within the bounds of probability. I am convinced, if people would seriously consider the manner, it would appear very inconsistent with the gravity and solemnity of the true Christian profession.

May the Lord set these things home upon every heart, that there may be a concern to offer unto Him acceptable sacrifice; which more than once is said to be a broken and contrite spirit. "Blessed are ye that mourn," says Christ (not ye that sing), for ye shall rejoice;" which rejoicing, if it be applied to the present state of the church here, I conceive to be a grateful sense of the Lord's mercies, and showing forth his praises

not only with our lips but in our lives. To conclude, my friends, turn into your own hearts. "Behold," says Christ, "the kingdom of God is within you;" look not without for what I am persuaded is only to be found within. It is not much hearing or much speaking that brings true peace to the soul; the ear is never satisfied with hearing. As a proof of that, do we not see professors running hither and thither, as though the more they heard the better they should be, encompassing themselves about with sparks of their own kindling; but what saith the Lord? "Ye shall lie down in sorrow." I am fully convinced it is for want of this looking in, and waiting to feel the power of the Lord there, judging and subduing sin, that there is so much talk, so much outward parade, and so little spirituality in the lives and conversation of the people.

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J. SPALDING.

At our Yearly Meeting in Philadelphia, on the 25th day of the 9th month, 1764, John Smith, of Marlborough, aged upwards of eighty years, a faithful minister, though not eloquent, stood up in our meeting of ministers and elders, and appearing to be under a great exercise of spirit, informed Friends in substance as follows, to wit: "That he had been a member of the Society upwards of sixty years, and well remembered that in those early times Friends were a plain, lowly-minded people, and that there was much tenderness and contrition in their meetings. That at twenty years from that time, the Society increasing in wealth, and in some degree conforming to the fashions of the world, true humility was less apparent, and their meetings in general not so

lively and edifying; that at the end of forty years many of them had grown very rich; that wearing fine costly garments, and using silver and other watches, became customary with them, their sons, and their daughters, and many of the Society made a spacious appearance in the world; which marks of outward wealth and greatness appeared on some in our meetings of ministers and elders; and as these things became more prevalent, so the powerful overshadowings of the Holy Ghost were less manifest in the Society; that there had been a continued increase of these ways of life even until now; and that the weakness which hath overspread the Society, and the barrenness manifest among us, is matter of much sorrow." He then mentioned the uncertainty of his attending these meetings in future, expecting his dissolution was now near; and having tenderly expressed his concern for us, signified that he had seen in the true light that the Lord would bring back his people from these things into which they were thus degenerated, but that his faithful servants must first go through great and heavy exercises.—JOHN WOOLMAN.

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I AM sensible that silks, ribbons, and lace are not anywhere in Scripture directly forbidden, but I learn from thence that pride, and all manner of superfluity is. And if by wearing this rich silk, or adorning ourselves with the other superfluous ornaments, we feel and nourish a proud, vain desire, it becomes, by this circumstance, as unlawful as pride itself; and that they do so I have greatly experienced. For religion stands not simply in clothes, yet true religion stands in that which sets



bounds and limits to the mind with respect to clothes as well as other things. And to strengthen this assertion, or rather to prove it, I shall offer an instance of my own experience. When it pleased the Lord to visit my soul, and to appear to me in his glory, the view of which discovered to me my own unworthiness, and caused me not only to despise and abhor myself, but my splendid apparel also, I had now no delight in dress and ornament, nor other things I had usually taken much pleasure in; true Christianity, which I began to be acquainted with, set a bound to my desires, and directed me to plainness, before I had any intention of joining the Society of the people called Quakers.—SOPHIA HUME.

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BEING about to leave the immediate oversight of his concerns here, and to return to his family after an absence of nearly two years, 1684, in an epistle addressed to the people of God called Quakers, in Pennsylvania and the territories thereto belonging, William Penn says: "Friends, God requireth great watchfulness from you, especially elders and teachers in the church of Christ, that they watch over their own and others' families, that whatever appears in any, contrary to the testimony and mind of truth, may be brought to judgment and disowned, that the camp of the Lord may be kept clean of the uncircumcised who resist the Spirit."

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THE old minute-books of the Society Meetings for discipline present some curious instances of zeal of our early Friends, their care of the poor, and their anxiety to carry into every-day practice

the principles of our religious profession. One entry, of the date of about 1674, would in the present day, it is certain, if the principle were acted on, render many of our members subject to *dealing*. Margaret Fell and Debórah Salthouse were appointed to visit a female member for the *selling* of *lace*, which the minute states to be *needless*, and Friends cannot own her in it, nor the covetous *spirit* which sells it for *advantage*. At the ensuing meeting the matter was cleared up by the visitors declaring that the delinquent was broken and tender, and had promised not to buy any more *lace to sell*.—SELECT MIS'S.

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11TH MO. 27TH, 1796.—Arriving at Hanover, we found our dear friend George Dillwyn with his interpreter; they had held a meeting in the morning and appointed another in the afternoon, which we all attended, and it appeared a satisfactory time, several of the religious people having evidently gained ground and come nearer to Friends. There are several here who have scruples respecting some parts of the business on which they are dependent for a livelihood, similar to that which was among Friends in the beginning, and from which testimony many under our name are now departed: and when we think of the occupations of many who have had an education among us, and some who are in high stations in the church, it has a painful influence upon our minds, while we are endeavoring to cherish that which is of the right birth in those who have not had the same advantages; but truth is the same in all places, and wisdom is everywhere justified of her children.—WILLIAM SAVERY.

ONE watch set right will do to try many by; and on the other hand, one that goes wrong may be the means of misleading a whole neighborhood. And the same may be said of the example we *individually* set to those around us.

DILLWYN'S REFLECTIONS.

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A SINGLE grain will turn a nicely-balanced scale. A single word or action, or glance of the eye, may be fraught with inestimable consequences. We cannot be the judges of the amount of our influence. We know not how much it accomplishes. We cannot be aware through what a wide circle it may spread.—SAILOR'S MAGAZINE.

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5TH MO. 3D, 1798.—We left Wales and went to Bristol, where I met with my dear friend Samuel Emlen, from Philadelphia, in America, on a religious visit to this country. Our joy was mutual and mingled with tears of affection, in remembrance of past seasons of divine refreshment together in our native country. We attended three large public meetings in the City of Bristol. One more select, though large, and two more on the 7th, which were also large. These concluded the Yearly Meeting at Bristol. I was silent through *all* these meetings, as was also dear S. Emlen. And on first day afternoon the meeting was silent likewise. I was led to deplore the low state of the ministry, with renewed desires that our preaching might be such, as through Him who is the Resurrection and the Life, the dead might be raised; for the letter will kill, does kill, and has killed its tens of thousands.—JOB SCOTT.

## Gospel Ministry.

THERE is such a thing as a very small gift in a great many words; and there is such a thing as a large gift in a very few words; we do not want an eloquent ministry; we do not want a flowery ministry; we want a living ministry; we want a baptizing ministry;—a ministry that will break a hard heart, and heal a wounded one; a ministry that will lead us to the fountain, and leave us there.

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AN eminent Friend remarks: “Not all the persecutions, not all the apostates, nor all the open or private enemies we have ever had, have done us, as a Christian Society, the damage that riches have done.”

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JOHN CHURCHMAN says: “It was my practice when I went to bed, to examine how I had spent the past day, and to endeavor to feel the presence of the Lord near, which I preferred to all other things, and I found this practice a great help to sleep sweetly; and by long experience I can recommend it to children, and to those also of riper age.”

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GEORGE PAYNE, LL.D. says: “The compulsory support of religion is at variance with the very nature of religion.”

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AMAN does not think that he has no share in some public charity because he is but one in ten thousand that contributes toward it; but if it be

a religious charity, and attended with great and happy effects, his conscience tells him that he is a sharer of all that great good to which he contributed. Now, let this teach us how we ought to judge of the guilt of encouraging anything that is bad, either with our consent, our money, or our presence; we must not consider how much our single part contributes toward it; how much less we contribute than several thousands of other people, nor that the work could go forward if we did not at all contribute to it, but we must look at the whole thing in itself, and whatever there is of evil in it, or whatever evil arises from it, we must charge ourselves with a share of the whole guilt of so great an evil.—LAW ON STAGE ENTERTAINMENTS

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“He that soweth to his flesh.”—GAL. vi. 8.

ONE that leads such a course of life as is agreeable to his corrupt nature, that layeth out his estate, and bestows all his time and pains in the service of the flesh, and so makes provision only for the present life.

“He that soweth to the Spirit.”

He that layeth out his estate, so spendeth his time, strength, and talents for the glory of God, in obedience to the commands, motions, and dictates of the spirit.—CRUDEN.

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MY duty to my parents was brought into inquiry, and I had to make a *close* inquiry, in great fear, as they were both dead, and no recompense in my power; but I had the peaceful answer to

make on scrutiny, that I had not ever willfully disobliged or behaved undutifully to them. Oh, children, let me entreat you in the fear of the Lord, "obey your parents in the Lord," for this is well pleasing in his holy sight; and you who act in a light manner by your parents, and trouble them by your disobedient conduct, I am persuaded of it, you will have to answer for it *in* this world, or in that which is to come.—JOHN CONRAN.

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IN the unsuspecting confidence of childhood every act of our parents is viewed as unquestionably right; but a time arrives when it becomes our duty, as rational, responsible beings, to investigate for ourselves,—a time when it is necessary to be on our guard against the example even of virtuous men. For, if the pious and enlightened Fenelon and Guion bowed down to images,—if your own excellent predecessors were themselves slave-holders, can you at this day, with your present light, innocently follow their example?

Your parents, your elder brethren and sisters, have obstacles to overcome to which you are in a great measure strangers. Habits in which they are deeply involved have gained less root in you; habits if once incorporated into your common course of action, may cease to be regarded, or struggled against in vain.

What is morally wrong can never be religiously right.

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IMPRESSIONS to perform religious duties, even while individuals are moving under the same precious influence, may be various, in order to

qualify the different members to fulfill the various offices designed for them. But it appears reasonable to suppose that the outward moral obligations of justice between man and man are equally binding upon all, since all are required to "do justly," and "love mercy;" whence, then, proceeds this difference in the conduct of good men toward their suffering fellow-creatures?

Time was, and the day is not very remote, when our ministers and elders were themselves slave-holders, and tears, entreaties, and years of labor were insufficient to induce some of them to relinquish their slaves; and yet those individuals were deservedly esteemed for their general excellency of character. Here we see an evidence of the force of custom and tradition, in reconciling the minds, even of pious men, to things undoubtedly wrong in themselves. Nevertheless, John Woolman and some others, even at that day, saw still further, and, under the humbling visitations of Truth, had their understandings so enlightened as to behold the relation in which the purchaser of these unrighteous gains stood toward the oppressor and the oppressed.—C. MARRIOT.

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THOMAS SCATTERGOOD, in moving language, warned the youth present to beware of wanton behavior, dancing, frolicking, etc.; to beware of such conduct, lest some of them might be made like examples (of those mentioned). "I do not say," said he, "it will be the case, but I find it my place to proclaim a solemn warning." After which seven were drowned.

MEMOIRS T. S., F. L., vol. viii.

SEVERAL subjects being treated on, and I trust a solemn alarm sounded, I had to tell them that however some in our Society were as a stink in the nostrils of God and man in consequence of their evil conduct, yet there would be a gathering to this people, for the Lord had raised them up to bear testimony to his truth, and would support them.—*IDEM.*

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5TH MO. 23D, 1798.—In the afternoon meeting for business (London Yearly Meeting) my mind was engaged to speak in testimony against appointing such members as are not faithful to support the precious testimonies of truth at home, and sending them to yearly meeting to open their mouths to the afflicting and wounding of their brethren.

24th. Attended meeting, and also sat with the committee to prepare epistles, in which an opportunity was given to relieve my mind of an exercise respecting those who were fit members for employment in the services in Society, and those who were not.—*IDEM.*

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To Pollet, and had a meeting in the Presbyterian meeting-house; here the labor fell altogether on me, a poor stripped creature. We dined at a friendly man's belonging to the congregation, where came three men, and had considerable conversation on points of doctrine; to one of whom S. R. related a remarkable circumstance respecting an Indian: The Indian wanted a pipe of tobacco,—one in company put his hand in his pocket and gave him some. The Indian turned away to fill his pipe, and discovered a small piece



of silver among it. The Indian expressed himself afterward nearly in this manner, to some company: Two men talk in my breast,—the good man and the bad man; the good man say, Carry the silver back; the man that had it did not mean to give thee the silver. The bad man say, You fool; what is freer than a gift, and you can buy a dram with it; but the good man speak again, and says, Do as thou would be done by; the man did not mean to give thee the silver. Then I thought I would sleep upon it, hoping I should be left quiet in my mind about the silver; but I could not sleep—the two men talked to me so all night long: in the morning I was made willing to carry back the silver, then I found peace. S. R. then said to one of the most zealous and talkative, Take this home with thee, and weigh it carefully in thy own mind, and when prepared, I should be glad to see thee at my house, and inform me whether there can be found a better guide and director in any man than that which the poor savage Indian found.—IDEM.

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THERE is no state should cause more alarm than that of being separated from communion with God, He in whose hand our breath is and whose are all our ways.

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THERE is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is, however, pure, and proceeds from God. It is deep and inward; confined to no forms of religion, nor excluded from any, where the heart stands in perfect sincerity. In whomsoever this (principle) takes root and grows, of what nation soever, they become brethren in the best sense of the expression.

## Sufferings of Friends.

So high did persecution run against the early Friends, that in 1662 there were in prison in England, at one time, more than 4200 of them.

It is related by Sewell, the historian, that the havoc and spoil which Friends in Ireland underwent about the year 1689 was enormous; the losses sustained by them, in one year alone, being estimated at £100,000.—SELECT MISCELLANY.

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IN answer to some misrepresentations in print by an opponent, William Penn says: The doctrine of the Resurrection of the just and unjust, last judgment, heaven and hell, as future rewards; they believe and confess:—And as my faithful testimony, both to their life and doctrine, I am necessitated to declare, and be it known to all that ever knew me, that when the unspeakable riches of God's love visited me, by the call of his glorious light, from dark practices, wandering notions, and vain conversation of this polluted world, and that my heart was influenced thereby, and consequently disposed for the more intimate and sincere reception of it; those very habits, which once I judged impossible, while here, to have relinquished (as well as I was unwilling), and did allow myself a liberty therein, because not openly gross or scandalous, I thought myself excusable, became not only burdensome and by that light were manifested to be of another nature than that I was called to the participation of; but in my faithful adherence to its holy counsel and instructions, I was immediately endued with a power

and authority that gave dominion over them. And being in a measure redeemed from that to which the curse is pronounced, I sensibly enjoyed the blessings that attended a reconciliation. And never since I have been conversant with their principles have I found one article that did not receive a full and satisfactory assent from that very grace, spirit, or light of God which first called me from the gross impieties, vain entertainments, tempting glories, and will-worships of this generation. As I have the seal of God's eternal spirit of love upon my soul, as an infallible assurance; so, since my first frequenting of them and their assemblies, I have observed that holy, innocent, and righteous conversation which harmonizes with the severity, circumspection, and self-denying life of the Gospel; and testify (as revealed from God), that since those centuries in which the apostacy eclipsed the beauty of the primitive light, there has not been so glorious a discovery of spiritual, pure, and evangelical worship, life, and doctrine, as God hath, in his loving kindness, raised the so much despised Quakers to own, practice, and declare among the nations; as the good old way of holiness, that leads from intemperance, vanity, pride, oppression, and the love of this world's perishing glories, to that everlasting joy and rest which is reserved for the people of the Most High God. In short, they are sound in principle, zealous for God, devout in worship, earnest in prayer, constant in profession, harmless and exemplary in their lives, patient in suffering, orderly in their affairs, few in words, punctual in dealings, merciful to enemies, self-denying as to this world's delights and enjoyments; to sum up all, standards for the God of heaven

against the pride, cruelty, lust, avarice, etc. of this godless generation,—whom the unborn shall call blessed, when their testimonies are finished, and they gathered into the unspeakable solace and possession of God's eternal presence.

F. L., vol. v.

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THOMAS LOW died 8th mo. 5th, 1668. William Penn visited him when near his departure from a world in which he had labored faithfully to promote the extension of the Messiah's peaceful reign. In this interview he addressed William to the following import: "Bear thy cross, and stand faithful to God; then he will give thee an everlasting crown of glory, that shall not be taken from thee. There is no other way which shall prosper than that which the holy men of old walked in. God hath brought immortality to light, and life immortal is felt: this love overcomes my heart. Glory be to his name for evermore."—IDEM.

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OH, the lowness and meanness of those spirits that despise or neglect the joys and glories of immortality for the sake of the things that are seen, that are but temporal; debasing the nobility of their souls, abandoning the government of the Divine Spirit, and embracing with all ardency of affection the sensual pleasures of this life; but such as persevere therein shall not enter into God's rest forever.

But this is not all that hindereth and obstructeth in the holy way of blessedness; for there is the world's fear as well as the world's joy that obstructeth many; or else Christ had not said "Fear not," to his little flock.—IDEM.

“Fox preached this doctrine to a seeking age,  
It shines in Barclay’s unrefuted page.”

THE DOCTRINE OF FRIENDS.

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OF the Journal of George Fox, Sir James Mackintosh says: “It is one of the most extraordinary and instructive narratives in the world, which no reader of competent judgment can peruse without revering the virtue of the writer.”

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BARCLAY’S APOLOGY FOR THE TRUE CHRISTIAN DIVINITY.—Sir James Mackintosh, in his “Revolution in England,” observes: “It is a masterpiece of ingenious reasoning, and a model of argumentative composition, which extorted praise from Bayle, one of the most acute and least fanatical of men.”

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### Testimony respecting Friends’ Principles.

THE French Encyclopædia, published in the reign of Louis XIV., speaking of the religion promulgated to the world by George Fox, says: “It is the only system of religion ever published that is consistent throughout with itself and with Scripture, and reconciles seemingly contradictory passages of Scripture with each other; and though it was first published at a time when religious controversy ran very high in Europe, it was never answered in a manner to weaken the force of any of its arguments.”

What a testimony from that profoundly learned work!

## Divine Guidance.

THEY who truly fear God have a secret guidance from a higher wisdom than what is barely human, viz.: the spirit of truth and godliness, which doth really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon Him for his direction, has it as really as a son has the counsel and direction of his father; and though the voice be not audible nor discernible by sense, yet it is as real as if a man heard a voice saying, "This is the way, walk in it."—SIR MATTHEW HALE.

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## Preservation of Pennsylvania without the Force of Arms for Seventy Years.

UNDER the Quaker government, Pennsylvania was entirely without garrison or battle-ships, soldiers or sailors, for its defense; the only force used being that of the constable's staff; nor was the Province ever attacked by land or sea during the period of seventy years it was so governed.

CLARKSON'S LIFE OF PENN.

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## A Picture of Our Society.

IF we look at the ancient writings of Friends, we shall find that originally the Society consisted wholly of such as had joined by conviction, and were actually in possession of what they pro-

fessed to be led and guided by. When these were gathered to their everlasting rest, their children became the burden bearers; many of whom stood firm to the principles of their fathers, and the cause of truth was precious in their eyes. As this generation passed away, others sprung up who entered into the privileges to procure which their worthy predecessors had labored and suffered; thus the Society gradually became composed mainly of members by birthright. Then persecution ceased in great measure, and worldly prosperity, accompanied with ease and indulgence, followed, combining to induce a relaxation in their vigilance against the attacks of the great enemy of man's happiness; who did not fail to avail himself of the opportunity, more widely and cunningly, to spread his snares and baits against a people who, perhaps, of all others had the most contributed to undermine his kingdom; as it is always his aim to attack those from whom he is the most in danger of being kept at a distance. There is no need for him to be jealous of such as are the "children of disobedience," in whose heart he already rules and reigns: they may go on their way quietly, as he has them safe enough. In this manner things have been getting worse and worse, until, unhappily, it may be said that, to a great and lamentable degree, the glory is departing from our Israel, and little is now left us but a name.

The picture which I have laid before thee is a very discouraging and appalling one; but I was afraid of thy being dazzled by that which only glitters, and is not the pure gold that has been tried in the fire. Notwithstanding things are in this deplorable condition, the "foundation stand-

eth sure"—the Rock of Ages remains unimpaired, and cannot change; the precious seal is yet unbroken,—“The Lord knoweth them that are his;” and there is a little remnant yet preserved alive in that which lives forever, who are enabled to call Jesus their Lord, and that by the Holy Ghost.

The present state of our religious Society, in my apprehension, very strikingly resembles that of the Jewish nation in former days,—they were a highly favored people; and our Society has been favored in a very eminent degree. Both have proved themselves unworthy of the tender regard and mercy of a long-suffering Lord God. I need not mention the final overthrow of the Jews to thee, who art well versed in these things; but it is my belief that unless the Father of Mercies is pleased to stretch out his everlasting arm, either to produce a thorough change in the hearts of our members, or to send a day of winnowing that will scatter and disperse the chaffy spirit that so widely and alarmingly prevails, so that none can stand but such as are upon the true foundation, I say I believe that unless there is an interference superior to the power of man, the major part of our members will be amalgamated with the general mass of the people when a few more fleeting years have passed away. But, as in the destruction of Jerusalem there was a place of refuge provided for the faithful Christians, so I humbly trust that, if the bulk of our Society should be scattered, there will be a Pella\* cast up for the honest-hearted among us, for the Lord will never forsake those that put their trust

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\* See Eusebius.



and confidence in him. — LETTER OF DANIEL WHEELER.

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OH, what devastation! temporizing and compromising with the spirit of the world has caused to happen to this people as a Christian Society. Let now, then, those who are active in Society concerns, of whatever description and department thereof, faithfully keep to the principles and the requisitions of Truth's testimony in all its various branches daily, and it seems to me that the diminution in numbers would much cease, and thousands be gathered to a people who were intended to be as "a city set upon a hill that cannot be hid."—A MEMBER.

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**"The Foundation that Standeth Sure, Nothing  
but an Empty Profession."**

As to the increased efforts to spread the knowledge of the gospel but little fruit can be expected as long as they continue to be so blended with the inventions and contrivance of man. I verily believe this is one great means of preventing the people from coming to a knowledge of the true gospel, which remains to be "the power of God unto salvation." If the minds of the people were turned to an inward and vital knowledge of the work, there would be some hope, provided the teachers themselves were really called to and qualified for the work, and not, as is to be feared too many of them are, strangers to the inward work themselves.

In my apprehension, nothing short of a day of calamity will bring the people to their senses, and reduce them to a state of simplicity and humility, which in the end would prove an unspeakable blessing, if, happily, it were the means of turning their attention to the true teacher in their own hearts, who giveth life to those that hear and obey Him, and would cause them to "cease from man whose breath is in his nostrils," by whom they have been so long kept in darkness. That so those abominations which are set up, and standing in the place of the true Christian religion, and which makes the earth so destitute of the presence of the Lord, may forever be swept away from its surface.

Should such a day be permitted, it will certainly try the members of our highly professing Society, and show who are on the foundation that standeth sure; these will be preserved as in the hollow of the Lord's hand, from "the blast of the terrible ones;" but the chaff, such as have nothing but an empty profession to stand upon, will assuredly be scattered before the storm.—DANIEL WHEELER.

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DR. WATTS has said: "He that has the happy talent of parlor preaching has sometimes done more for Christ and souls, in the space of a few minutes, than in the labor of many hours and days in the usual course of preaching in the pulpit."—FRAGMENTS RELATIVE TO G. DILLWYN.

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GEORGE DILLWYN on one occasion wrote: "When our dissuasives to improprieties fail, I do not know what better we can do than retire

into our proper sphere and wait the event, taking no more of the burden upon us than is really assigned to us in a dependence on divine goodness.

——, as thou mayest remember, was a wild chap, and his pious widowed mother had long afflicted herself about him in vain." Here the writer relates that, being in the city where she resided, in company with "worthy Thomas Ross," he was invited by Thomas to call at her house. On her seeing them enter, she invited them in, when Thomas replied, "Not now, I have a message to thee;" and in reply to her inquiry as to its nature, he said, "Resign thy son,—farewell." This set her to thinking that she had advised, entreated, mourned, wept, and prayed, and done all she could for her son but this one thing. To this she then addressed herself, and was so helped by the more complete committal of the subject of her sorrow to the divine care as to experience great relief, which was succeeded by the inexpressible comfort of his decided change of heart, and his consequent reconciliation to his friends. "There now," continues George Dillwyn, "vade et tu fac similiter, if thou canst." They who can't stem tide, must wait till it turns.

He (when confined by his last illness) was frequently led to minister to individuals who visited him in the clearness and authority of the gospel, evincing an acquaintance with the human heart, and expressing a belief in the necessity of a thorough search into its avenues, to discover those dispositions which would covet the honors and applause of men. One time he remarked, "We are apt to be seeking the respect and attention one of another, and if we are disappointed, we go to smiting our fellow-creatures, and to eating and

drinking with the drunken. Ah! this won't do; we must be purified, we must be refined," very forcibly urging the need of an increase of real humility.—IDEM.

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OUR perceptions of truth are clear in proportion to our freedom from the bias of prejudice and error.—G. D.'s REFLECTIONS.

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### Adam Clark on Dancing.

DANCING was to me a perverting influence, an unmingled moral evil; for although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle, drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Everything yielded to the disposition it had produced, and everything was absorbed by it. I have it justly in abhorrence for the injury it did me; and I can testify (as far as my observations have extended, and they have a pretty wide range) I have known it to produce more or less of the same evils in others that it did in me. I consider it, therefore, as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan; let them plead for it who will, I know it to be evil, and that only. They who bring up their children in this way, or send them to schools where dancing is taught, are consecrating them to the service of Moloch, to bring forth the seeds of a fallen nature, with an additional rankness, deep-rooted inveteracy, and inex-

haustible fertility. "Nemo sobrias saltat," "No man in his senses will dance," said Cicero, a heathen; shame on those Christians who advocate a cause by which many sons have become profligate and many daughters have been ruined.

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### Card Playing.

"To dribble away life," says Sir Walter Scott, "in exchanging bits of painted pasteboard round a green table, for the paltry concern of a few shillings, can only be excused in *folly* or superannuation. It is like riding on a rocking-horse, where your utmost exertion never carries you a foot forward; it is a kind of mental tread-mill, where you are perpetually climbing, but can never rise an inch."

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"ONE must make some sacrifices to the world," is the prevailing language of the nominal Christian. "What will the world pay you for your sacrifices?" replies the real Christian.

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### Remarkable Expressions of a Child of Seven Years of Age—Related by his Mother.

READING the life of Fenelon, one first day morning, in my bed, two of my children with me, a son of seven years, and a daughter of four years of age,—I requested them to remain still while I read, and to induce them to be so, I proposed

that they should think for half an hour and then tell me their thoughts; after a pause, my little son replied, it was not possible to tell his thoughts, they were the same that had been in his mind more than one year, and that they were so delightful the more he thought, the more he wished to continue in that sweet meditation; and if all the world would get into the same feeling, it would be impossible for any to be damned.

Being very much startled at such an unexpected reply from so young a child, I inquired of him if he could recollect the first time he felt those serious impressions; he said it came on by degrees, and from a desire to be good and serve God. I then asked him if he was willing to die and go to heaven; he said he had heaven already in his own heart, therefore he believed if he should be called from this world, his spirit would unite with God his Father; but he wanted to live, to pray for those who were wicked, and that many times he burst into tears for the sins of the world, and wished it were in his power to bring them into the same feeling with himself. He also said he could not speak of those things to his companions at school, knowing he should be ridiculed, and that if I knew all he suffered in mind among such a set of wicked boys, I would weep for him continually. I asked him what he meant; he said grieving for them lest they should continue hardened in wickedness; sorry they should offend so good a God, and distressed for himself in struggling against the temptations before him, and afraid he should do something wrong himself, but that these thoughts, which were continually before him, were his comfort. I asked him if he knew from whence these thoughts proceeded. He said,

yes, from God,—and that it was God's spirit in him, and he sometimes enjoyed heaven without waiting for death.

Calling for a servant to take the children downstairs, my eldest daughter, aged twelve years, who had been in the same room, burst into tears and said, What but the Spirit of God would make a child like him speak in that manner?

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WHAT pearl is it that rich men cannot buy, that learning is too proud to gather up, but which the poor and the despised of all seek and obtain, and often find unsought? Tell me—and I will tell thee what is truth.—GLEANINGS FROM PIOUS AUTHORS.

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WHEN we are alone we have our *thoughts* to watch; in the family, our *tempers*; in company, our *tongues*.

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FORGIVENESS saves the expense of anger, the cost of hatred, the waste of spirits.

If we would indeed love God, let us “acquaint ourselves with Him.” The word of inspiration has assured us that there is no other way to be at peace.—IDEM.

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FENELON TO A FRIEND.—I request you more than ever not to spare me in telling me my faults; though you should think you discover a fault in me which perhaps I have not, the harm will not be great. If your intimation and advice offend me, I shall thereby see that you have reached the

quick; thus you will still do me a great benefit by inuring me to reproof and to a Christian lowliness of spirit. The higher I am raised by my character, the more I ought to be humbled. And I hope that far from weakening our union, it will be a means to strengthen it.

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WHENEVER we perceive within us anxious desires for anything, whatever it may be, and find that nature is hurrying us with too much haste to do what is to be done, whether it may be to say something, see something, or to do something, let us stop short, and repress the precipitancy of our thoughts and the agitations of our actions. For God has said his Spirit does not dwell in disquiet.—IDEM.

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WE must not wait for a leisure hour when we can bar our doors; the moment that is employed in regretting that we have no opportunity to be recollected, might be profitably spent in recollection. Let us turn our hearts toward God in a simple, familiar spirit, full of confidence in Him. The most interrupted moments, even while eating or listening to others, are valuable. Tiresome and idle talk in our presence, instead of annoying, will afford us the delight of employing the interval in seeking God. Thus all things work together for good to them that love God.—IDEM.

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EASY, indeed, it were to reach  
A mansion in the courts above,  
If swelling words and fluent speech  
Might serve, instead of faith and love.



LET the world see by your heavenly lives, that religion is something more than opinions, or a task of outward duties.

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(Rev. iii. 20.)

BEHOLD, a stranger at the door !  
He gently knocks, has knocked before ;  
Has waited long, is waiting still,  
You use no other friend so ill.

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GLEANINGS.

IF the query should arise in any one's mind,  
"Who is the Compiler?" please accept this  
answer, One that desires the welfare of all the  
human family.

Z. A.

A TREASURY  
OF  
CHRISTIAN THOUGHT,  
EXAMPLE, AND SOLICITUDE.

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THIRD SERIES.

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PHILADELPHIA:  
J. B. LIPPINCOTT & CO.  
1871.

## PREFACE.

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Z. A.

## COLLECTION OF EXTRACTS.

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### THIRD SERIES.

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WHATEVER may be the event of a pious education to the child, it is very important to parents to have acquitted themselves of the incumbent duty of training their child in the way he should go. Those who, though mourning over a prodigal child, can appeal to the Searcher of hearts for having endeavored, to the best of their knowledge, to lead them in the path of rectitude, must have feelings and reflections widely different from those of parents who, though also lamenting the evil course of their offspring, feel their own neglected duty of seasonable care and instruction greatly increasing the bitterness of their sorrows.

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IN the early part of his Journal, Thomas Chalkley relates the following circumstance: "I remember that, unknown to my parents, I had bought a pack of cards, intending to make use of them when I went, at the time called Christmas, to see my relations in the country, where there was liberty in the family to do so. Five miles on my way I went to a meeting at Wanstead, at which a minister of Christ declared against the evil of

gaming, and particularly of cards; and that the time which people pretend to keep holy, for Christ's sake, many of them spend mostly in wickedness, sports, and games, even some pretending to be religious, and, generally speaking, more sin and evil are committed in this time than in the like space of time in all the year besides; so that the devil is served, instead of honoring Christ. From this meeting at Wanstead I went to the house of my relations, and the time drawing near that we were to go to our games, my uncle called to the company present to come and take a game at cards, at which motion I had strong convictions upon me not to do it, as being evil; and I secretly cried to the Lord to keep me faithful to Him; and, lifting up my eyes, I saw a Bible lie in the window, at the sight of which I was glad. I took it and sat down, and read to myself, greatly rejoicing that I was preserved out of the snare. Then my uncle called again, and said: 'Come, doctor, you and I, and my wife and daughter, will have a game at cards, for I see my cousin is better disposed.' Then he looked at me and said he was better disposed also. So their sport for that time was spoiled, and mine, in that practice, forever; for I never, that I remember, played with them more; but as soon as I came home offered my new and untouched pack of cards to the fire."—T. C.'s LIFE.

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SILENT WORSHIP.—"There is," says a well-known author, "in silent worship something so beautiful, so sublime, so consistent with the relation in which we stand to God that it appears

strange there should exist a single doubt of its propriety."

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ARCHBISHOP TILLOTSON, on the subject of plays, says: "They are intolerable, and not fit to be permitted in a civilized, much less a Christian, nation. They do most notoriously minister to vice and infidelity. By their profaneness, they are apt to instill bad principles into the minds of men, and to lessen that awe and reverence which all men ought to have of the Almighty and religion; and by their lewdness, they teach vice, and are apt to infect the minds of men, and dispose them to lewd and dissolute practices."

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MARY TATHAM, a pious character among the Methodists, after looking over the life of George Fox, in a letter dated November 19th, 1815, remarks: "Were the Quakers influenced by the same spirit now which actuated that extraordinary man, they would not only be a living people, but they would carry the world before them."

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DURING one of the annual assemblies of Friends in Philadelphia, when the meeting was engaged on the subject of slavery as it related to its own members, some of whom had not then wholly relinquished the practice of keeping negroes in bondage, a difference in sentiment was manifested as to the course that ought to be pursued. For a moment it appeared doubtful which opinion would predominate. At this critical juncture Benezet left his seat, which was in an obscure part of the

house, and presented himself, weeping, at an elevated door, in the presence of the whole congregation, whom he thus addressed: "Ethiopia shall soon stretch out her hands unto God." He said no more; under the solemn impression which succeeded this emphatic quotation, the proposed measure received the united sanction of the assembly.—MEMOIRS OF ANTHONY BENEZET.

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CHRISTIAN MIRACLE OF LOVE.—We read that when a heathen surprised a Christian, and beat him with much cruelty, and, with great scorn, asking him what great wonder his Master, Christ, ever did, the believer replied, "Even this great miracle, that, though thou use me thus cruelly I can heartily forgive thee."

If we would hold the name of Christian,—

So let our lips and lives express  
The holy gospel we profess;  
So let our works and virtues shine,  
To prove the doctrine all divine.

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SOUNDNESS OF BARCLAY'S APOLOGY.—The soundness and cogency of the arguments which "shine in Barclay's unrefuted page," though often attempted to be overthrown, remain unshaken, being impregnable to the assaults of learning and ingenuity. The principles laid down in the *Apology*, being so clearly deduced from "Scripture and right reason," have stood the test of the severest scrutiny which men of acknowledged talents, of the highest order, have been able to apply.

JOHN BRISTED, in a work on the Society of Friends, makes the following remarks in his preface respecting Robert Barclay and his great work, the *Apology*: "The praise of Barclay burns also with a brighter blaze of splendor from the peculiar circumstances of the age in which he lived; an age dark and barbarous in comparison of that wherein we now run our race of existence. When Charles II. and his satellites introduced such a baneful torrent of profligacy and atheism into this kingdom as threatened to deluge and to destroy all the foundations of religion and morality, it surely required a greater portion of understanding and virtue than commonly falls to the lot even of the most favored children of the human race, to enable Barclay to stand like a wall of fire between his people and the contaminations of the world, and with a steady and outstretched arm, to prevent those whom he wished to save from being swallowed up in the vortex of dissipation and of infidelity."—INNER TEMPLE, November 30th, 1804.

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ON RIGHT EMPLOYMENT OF TIME.—Time is precious, but its value is unknown to us; we shall attain this knowledge when we shall no longer profit by it; our friends require it of us as if it were nothing, and we give it to them in the same manner; it is often a burden to us—we know not what to do with it, and are embarrassed about it.

The day will come when a quarter of an hour will appear of more value and more desirable than all the riches of the universe. God, who is liberal and generous in all his other gifts, teaches us, by the wise economy of his providence, how circumspect we ought to be in the right management of



our time ; for He never gives us two moments together ; He gives us only the second as He takes away the first, and keeps the third in his hands, leaving us in an absolute uncertainty whether it shall ever be ours or not. Time is given us that we may take care of eternity, and eternity will not be too long to regret the loss of our time if we have misspent it.—LEADBETTER'S EXTRACTS.

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ABOUT three days before the death of John Richardson he spoke as follows, several Friends being in his room : “ Friends in the beginning, if they had health and liberty, were not easily diverted from paying their tribute of worship to the Almighty on week days as well as first days ; but after awhile, when outward suffering ceased, life and zeal decayed, ease and the spirit of the world took place with many, and thus it became customary for one or two out of a family to attend meeting and to leave their children much at home ; parents, also, if worldly concerns were in the way, could neglect their week-day meetings sometimes, yet be willing to hold the name, and plead excuse because of a busy time, or the like ; but I *believe* that such a departure from primitive integrity ever did, and ever will, occasion a withering from the life of *true religion*.”

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INTEGRITY is truly a great and commendable virtue. A man of integrity is a true man, a bold man, and a steady man ; he is to be trusted and relied upon ; no *bribes* can corrupt him, no fear daunt him ; his word is slow in coming, but sure.

He shines brightest in the fire, and his friend hears of him most when most he needs him. His courage grows with danger, and conquers opposition by constancy; as he cannot be flattered or frightened into that he dislikes, so he hates flattery and temporizing in others. He runs with truth, and not with the times—with right, and not with might.—W. P. ADVICE TO HIS CHILDREN.

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TESTIMONY OF AN INFIDEL.—Wilmot, an infidel, when dying, laid his trembling, emaciated hand upon the sacred volume and exclaimed, solemnly and with unwonted energy, “The only objection against this book is—a bad life.”—COPE’S ANECDOTES.

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PEACE.—Dr. Franklin says, in one of his letters from England: “At length we are at peace. God be praised, and long, very long may it continue. *All wars are follies*,—very expensive, and very mischievous ones. When will mankind be convinced of this, and agree to settle their differences by arbitration? Were they to do it even by the cast of a die, it would be better than by fighting and destroying one another.”

Captain Pilkington, now the advocate of universal peace, on hearing this extract, said: “Yes, for then no nation would cast the die. Men of war will not trust to accident. Two duelists of remarkable good shot, were told by their seconds they should not have their services unless they would agree to one condition, viz., that two pistols should be placed in a bag, one loaded and one not, and the combatants should take out their weapons

as it happened. The duel was put an end to at once."

Augustus Earle, in his narrative of a *Nine Months' Residence* in New Zealand, relates that in that island, where war and cannibalism rule, there is a class of *peace-makers* whose lives are spent in going from one hostile chief to another, to explain away insults, to offer apologies, and to strive, by every means in their power, to establish peace among those who may be about to plunge their country into the horrors of a civil war. Twice had the author known them successful in nine months; and even in a country devoted to war they were held in the highest honor.

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ENGLISH WARS.—Of 127 years, terminating in 1815, England spent 65 in war and 62 in peace. The war of 1688, after lasting nine years, and raising the expenditure in that period to £36,000,000, was ended by the treaty of Ryswick in 1697. Then came the war of the Spanish succession, which began in 1702, concluded in 1713, and absorbed £62,500,000 of money. Next was the Spanish war of 1739, settled finally at Aix-la-Chapelle in 1748, after costing nearly £54,000,000. Then came the seven years' war of 1756, terminated by the treaty of Paris in 1763, in the course of which were spent £112,000,000. The next was the American war of 1775, which lasted eight years. Our national expenditure, in this time, was £136,000,000. The French revolutionary war began in 1793, lasted nine years, and exhibited an expenditure of £464,000,000. The war against Bonaparte began in 1803, and ended in 1815. During these twelve years were spent

£1,159,000,000 — £771,000,000 raised by taxes, £388,000,000 by loans. Add to this the number of human lives sent to a premature grave; plunged into eternity without preparation! Where is the Christian who will not mourn over a scene like this? Ruined towns and villages; destitute widows and helpless orphans; hospitals crowded with the sick and the dying; thousands of our fellow-mortals dismembered, disfigured; plague, pestilence, and famine,—are a small part of the horrid picture of war!

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CONFESSION OF A WARRIOR.—I have been as enthusiastic and joyful as any one after a victory, but I confess that even the sight of a field of battle has not only struck me with horror, but even turned me sick; and now that I am advanced in life, I cannot understand, any more than I could at fifteen years, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding each other, and passing through it as gentle as possible, but, on the contrary, in endeavoring to destroy each other, as if Time did not do this himself with sufficient rapidity. What I thought at fifteen years, I still think: *War*, which society draws upon itself, is but an organized barbarism, and an inheritance of the savage state, however disguised or ornamented.—LOUIS BONAPARTE.

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It is far better, nay, it is more useful, to conquer enemies by virtuous acts and by justice, than to subdue them by arms. For, in the one case, they submit because they are compelled by neces-

sity, in the other, of their own accord. The latter kind of victory recalls the ill-disposed to their duty with great loss; but the former brings back the disaffected into the right way, without detriment. Besides, where the business is managed by arms, the principal part of the victory is the work of the soldier; but where justice is the medium, the whole glory belongs to the rulers.—POLYBIUS.

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THE gin drunk in England and Wales, annually, amounts to nearly £20,000,000 sterling; a sum which would pay all the poor-rates three times over.

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ON the 8th of 2d month, 1676, Thomas Wilkinson, Thomas Salkeld, and Francis Sund were prosecuted in the Ecclesiastical Court for a demand of three half-pence yearly from each of them, for Easter offerings, at the suit of Leonard Burton, priest, and committed to prison.—BESSE.

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POWER OF CONSCIENCE.—A wealthy jeweler, of good character, having occasion to travel some distance from his residence, took with him a servant to take care of his portmanteau. He had with him jewels and money to a considerable amount, to which his servant was privy. Having occasion to dismount, the servant seized the opportunity, took a pistol from his master's saddle, shot him dead, rifled him of his jewels and money, and, hanging a large stone to his neck, threw him into the nearest canal. With this booty he proceeded to a remote part of the country, where

neither he nor his master were known, and began to trade, first in a low way, to screen him from observation, but, in the course of some years, he seemed to rise, by the natural progress of business, into wealth and consideration, so that his good fortune appeared to be the effect and reward of industry and virtue. He was, in consequence, respected, married into a good family, and from one post to another rose to the chief magistracy of the town, which office he filled with much credit to himself and to the satisfaction of others.

One day, as he sat on the bench with some of his brethren, a criminal was brought before him accused of murdering his master. The evidence was so clear and complete that the jury brought in a verdict of guilty. The whole assembly waited, with great expectation, the sentence of the president of the court, which he happened to be that day. Meantime, he appeared to be much agitated, —he changed color, he trembled. At length he rose from his seat, and descending from the bench, placed himself near the unfortunate man at the bar. "You see before you," said he, addressing those who had sat on the bench with him, "a striking instance of the just awards of Heaven, which this day, after thirty years' concealment, presents to you a greater criminal than the man just now found guilty." Here he made an ample confession of his guilt, and of all the aggravations. "Nor can I feel," continued he, "any relief from the agonies of an awakened conscience but by requiring that justice be forthwith done against me in the most public and solemn manner." The assembly, and especially his fellow-judges, were amazed. However, they proceeded, upon this con-

fession, to pass sentence upon him, and he died with all the symptoms of a truly penitent mind.

How deceitful is sin! What a hard master is Satan! Under the lure of gain he promises pleasure and advantages, but it is bitterness in the latter end.

Thus he supports his cruel throne  
By mischief and deceit,  
And drags the sons of Adam down  
To darkness and the pit.

COPE'S ANECDOTES.

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AN absolute freedom from all restraint, which some young men think to be liberty, sets over them harder masters than their tutors—even their own desires, let loose as it were like wild beasts from chains.—PLUTARCH.

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A GOOD profit. Yes; that is what all men wish to have. With what delight do they view their success and calculate their gains! Reader, I will propose another calculation to thee, in which thou art deeply interested. It is conveyed in the following question, put by Christ, who knew the value of the souls for which he died: "What is a man profited if he gain the whole world and lose his own soul?" Matt. xvi. 26.

He may gain money. He may gain earthly profit. He may gain some friends. He may gain fading pleasures—and lose his soul. Balance this account, and see on which side the profit lies. Let eternity be considered in the reckoning, and

then ask whether the vanities of the world are to be preferred to the durable riches and righteousness which the Lord Jesus Christ offers to believers in him.

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CHRISTIANITY.—To expect to give a just idea of Christianity by any quality as detached from the whole would be to resemble a certain Athenian, who, having a palace to sell, took out a single brick from the wall, and produced it at the auction as a specimen of the edifice.

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THE HERMIT.—A wild young fellow once, observing a hermit who passed his time in fasting, in prayer, and in mortification, thus addressed him: "Father," said he, "what a miserable condition is thine if there is not another world after this?" "True, my son," answered the anchorite; "but what will be thy state if there is?"

Without endeavoring to uphold, or even to countenance, that rigid and solitary species of devotion that leads its possessor from the duties of his nature, and, to say the best of it, can only be selfish, yet the above answer conveys with it an important truth, and may be supposed to be addressed to any of those flighty mortals that pass away their time without reflection, and drown in the giddy vortex of ceaseless dissipation the *useful* and *serious ideas* of eternity.—COPE'S ANECDOTES.

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OPINION of Charles Lamb respecting Sewall's History, and the Writings of the Early Friends. Charles Lamb, whose relish for all that was indi-



vidual and unworldly was strong to the last hour of his life, says: "I would recommend you, above all church narratives, to read Sewell's History of the Quakers, which," he adds in another place, "is worth all ecclesiastical history put together. Get the Writings of John Woolman by heart," says Charles Lamb, "and love the early Quakers."

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CORNELIUS CAYLEY, a courtier, living in the reign of George II., justly queries: "Among the Quakers, who can read Fox, Dewsbury, Whitehead, Pennington, and many others, without being convinced that they were rich partakers of the new birth and vital religion?"

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ON the 19th of September, 1676, Nicholas Homwood died in Maidstone Jail after eleven years imprisonment for tithes.

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RELIGIOUS LIBERTY.—Stephen, King of Poland, said to them who persuaded him to constrain some of his subjects, who were of a different religion, to embrace his: "I am a king of men, and not of consciences. The dominion of the conscience belongs exclusively to God."—COPE'S ANECDOTES.

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INFINITE CONDESCENSION.—If an earthly prince quits his palace to visit the cottage of a poor peasant, it is thought great condescension—what, then, shall we think of the King of kings, who

deigns to fix his abode in the contrite and humble soul!

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BARCLAY'S APOLOGY.—The longer I live the more unshaken confidence I think I obtain, that the doctrines laid down by Robert Barclay and our first Friends, founded on the New Testament, and still maintained by the Society at large, are invulnerable to the efforts of vain philosophic sophistry and curious speculation, as long as we retain a belief in that most excellent of books, and am of the mind that all such as depart from that foundation will wither and be confounded.

W. SAVERY.

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OBEDIENCE TO THE DICTATES OF THE HOLY SPIRIT.—In a memorandum made by Samuel Smith, of Philadelphia, about the year 1813, he says: "Now, in the seventy-seventh year of my age, I think it right to subscribe my firm belief to the sacred truth, that *obedience* to the *dictates* of the *pure Holy Spirit* brings *peace* and *happiness*; but *disobedience*—*reproof*, *correction*, and *trouble*. This I have found to be the case through the whole course of my life. And I think I have had this further evidence of the benefit of regarding this Divine monitor or *principal within*, that where I have attended to its secret intimations, even regarding temporal pursuits, I have never been suffered to go very deep into perplexing entanglements. Thus safety and happiness will be its blessed effects, both as it regards this life and, no doubt, that which is to come. If I have been favored to pass through seventy years of my life with fewer difficulties and embarrassments than

many others, I attribute it to that degree of attention I have paid to this inward monitor; and the greatest perplexities I have ever been in have been by neglecting and disregarding it. Having looked over the foregoing, now, in the seventy-eighth year of my age, I can afresh subscribe to the truth of it; and I have a comfortable hope that I shall be favored to lay down my head in peace with the Supreme Judge and with all men."

SAMUEL SMITH.

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COMMON PRAYER BOOK.—Bishop Horsley says: "The Common Prayer Book is nothing but a long act of Parliament; all the rubrics are clauses in that statute."—CHARGE TO THE CLERGY OF ST. ASAPH.

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SOME observations on the forms and customs of the Church of England as by law established.

Archdeacon Blackburn, in his *Confessional*, has these words: "The terms of the church, weighed in the balance of the sanctuary, have been greatly wanting" (inexpedient and unnecessary).

Bishop Lowth, in his *Visitation Sermon*, has given out "that the progress of the Reformation was stopped in the midway;" and Dr. Henry Moore, another dignitary of the Establishment, has said: "That the reformed churches separated from the great Babylon to build those that are less and more tolerable, but not to be tolerated forever" (see his *Mystery of Iniquity*): whilst J. D'Israeli, the literary historian, has given it as his judgment of the Reformation, that through all the ramifications of superstition, *nothing* was

reformed; in short, that *Reformation* is a misnomer in ecclesiastical history.

With unquestionable authorities such as these, and many like testimonies which might be adduced, it will not be deemed a breach of Christian charity to point out a few of those exceptionable forms and customs which are here hinted at, and the sources from which they are derived — observances which the period of the Reformation so speciously spared, but with no better reason than that of Saul, who spared the choicest of the sheep and oxen of the idolatrous Amalakites under the plausible pretext of serving the Lord, whereas the voice of the Lord had commanded that they should not be used in his service. How readily does the natural man substitute sacrifice for obedience when that sacrifice accords with his own carnal views! Even Saul persuaded himself he was doing God service: "I have performed," said he, "the command of the Lord."

Every unprejudiced mind that views the varied rites, ceremonies, and practices which have been, from time to time, intruded into the Christian churches (even from the days of the Apostles), must perceive, on calm reflection, that they are the inventions of men, sought out of the Jewish laws, and the traditions of their elders, and not unfrequently borrowed even from the usages of the Gentile world.

When the Christian religion became national, multitudes of the heathen priests, whose interest lay in the performance of rites, and ceremonies, and sacrifices, embraced prevailing Christianity with selfish views, and labored early, with too much success, to find employment for themselves by imposing on the people a new set of ceremonies

and sacrifices, bearing some resemblance to those which, in their former state of heathenism, they had been accustomed to.\* Of these imitations it may suffice, for the sake of brevity, to notice how in the church service, and among Christian professors generally, who, although they address the Deity in the singular number thou, yet have adopted the early corruption of pure gospel language in the use of the plural pronoun you, when addressed to a single person; originating in the pride and vanity of a heathen prince, who first arrogated to himself this adulatory mode of being addressed. Also the adoption of the corrupt and idolatrous names for the several days of the week and of the month, which were invented by the idolatrous nations, and, for the most part, named in honor of their idols and imaginary deities; all which usages are contrary to the practice of the inspired penmen, who adopted, and have left upon record for our example, a more pure and consistent mode of speaking and writing. Then, with reference to the Jews, it is well known that they are a people extremely tenacious of the rites and ceremonies of the law of Moses; and not a few of them, during the apostles' days, continued in the observance of some of their venerated customs even after they had joined the primitive Christians; so that we find many of the forms and ceremonies of that people, although under other names, together with a pretty close imitation of their priesthood, were introduced very early (with some modification) into the Christian church, yet sufficiently indicative of their origin.

These innovations on the simplicity of the gos-

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\* Rules of Discipline, page 76.

pel practice took place more generally after the church had formed that unholy alliance with the state,—when the people were constrained to receive their religion as by law established. Hence it arose that instead of high priest, priests, and Levites, etc., as among the Jews, we find in the church archbishops, bishops, and the subordinate orders of clergy, while the title of rabbi is changed for that of reverend. For temple, we find cathedral; and churches and chapels instead of synagogues. Vocal and instrumental music are in use in both institutions; and fasts and festivals abound in the rituals of Jews and Christians. The distinguishing canonicals of Christian ministers are evidently borrowed from the imposing vestments of the House of Aaron,—a wide contrast from the simple garments of Jesus Christ and his apostles, as we find them incidentally alluded to in the New Testament. John's baptism with water has superseded circumcision, and for an altar we have now a communion-table, on which bread and wine are offered by the priest in place of the pascal lamb, a social supper of the Jews. Tithes in kind or in value, with dues and offerings, are sought after and claimed by Christian ministers, in these days, with as great avidity as ever they were by the priests of the order of Aaron formerly, and the very same arguments for the practice serve for both: "They who wait at the altar are partakers with the altar:" "The laborer is worthy of his hire," etc.; while the command of our Lord to his ministers—"Freely ye have received, freely give"—is not accepted as any command to them. The practice of reading a portion of the Scriptures to the Jewish people by the minister of the synagogue, has been introduced into Christian congre-

gations, when assembled professedly to worship the invisible God; as also singing, after the manner of the Jews. The costly and magnificent temple of Jerusalem is imitated in its splendor and beautiful workmanship in the sumptuous cathedrals and places of public worship in Christian countries; the very reverse of every example of the primitive believers which we find in the New Testament.

It was an established custom among the people of Israel when they went forth to battle to be accompanied by a priest; hence we find chaplains in the armies and the navies of Christian governments, who, by their presence, authorize and sanction, under their character of ministers of the gospel of peace, the sanguinary practice of wars and fightings, which are altogether forbidden (both by precept and example) by the Divine Master whom we profess to serve and obey.

Not wishing to pursue to an inconvenient length in these pages the striking analogy between the ceremonies of the Jewish and the Christian churches, I would observe, in conclusion, that our blessed Lord came to fulfill and to finish the ceremonial law; blotting out the handwriting of ordinances that was against us; and instead thereof, to bring grace and truth into the world, that through faith in Him, who is our passover sacrificed for us, once for all, we might live to his glory; He having with his blood purchased eternal redemption for us. I cannot bring my mind to believe that the great Head of the church ever designed to substitute another institution for the former, differing only in name, with a similar order of officiating priests, and similar ceremonies and ordinances. The records relating to himself and

his apostles are in direct contradiction to such a conclusion. We are assured, in the Scriptures of truth, that these ordinances were imposed until the time of reformation, and intended as a figure, to continue only for an appointed season. We read in the prophecy of Jeremiah that the new covenant is the law written in the heart; unlike the old covenant, which was outward—written in a book. Further, we learn, from the same inspired source, that Christ is our high priest, but not after the order of Aaron; that his people are a royal priesthood, and his church a spiritual house; that his kingdom is not outward, or of the world worldly, but that He is a spirit, and that his worship is to be performed in spirit and in truth; that He dwells not in temples made with hands; that our bodies are his temple—his kingdom within; and that his will must be done *in us* before it can be acceptably done by us.

Religion is an individual work as well as an inward work. The tree must be made good before it can bear acceptable fruit. How beautiful, how sublime, yet how simple is our Saviour's description of true Christian worship! "Where two or three are gathered together in my name, there am I in the midst of them." Those who are thus gathered, centered, and wholly resigned and prostrated under his power are the true spiritual worshippers whom "the Father is still seeking to worship him," for "the kingdom of heaven cometh not with outward observation—it is within." "I wait for the Lord," said one of the inspired psalmists, "my soul doth wait, and in his word do I hope; my soul waiteth for the Lord more than they that watch for the morning." It is these waiting, watchful ones who, at times, do experi-



ence the fulfillment of the promise, "He shall come down like rain upon the mown grass, as showers that water the earth."

To the foregoing testimonies and observations on the present condition of the Christian churches may be added the opinion of the celebrated John Locke: "The church itself," says he, "is a thing absolutely separate and distinct from the commonwealth. The boundaries of both are fixed and immovable; and they are, in their origin, end, business, and in everything else, perfectly distinct, and infinitely different from each other."—J. P. SELECT MISCELLANIES.

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OUR REQUIREMENTS SMALL.—I saw that a humble man, with the blessing of the Lord, might live on a little, and that where the heart was set upon greatness, success in business did not satisfy the craving; but that commonly, with an increase of wealth, the desire of wealth increased. There was a care on my mind, so to pass my time that nothing might hinder me from the most steady attention to the voice of the true Shepherd.

JOHN WOOLMAN.

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FRIENDLY HINTS.—The world is so full of ensnaring baits that young minds cannot be too much on their guard against these enticements.

Our safety depends on shunning the first appearance of danger, and in not suffering the beguiling blandishments of temptation to deceive us, by the destructive assurance that there is no harm in many things from which we have hitherto scrupulously kept ourselves free. These scruples

are the kind admonitions of Heaven, in order for our preservation against the corruptions of the world.

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ANECDOTE RESPECTING JOHN CROOK. — Our friend John Griffith informed Robert Dudley that John Crook, one of the earliest and most distinguished ministers among the people called Quakers, was remarkable on many accounts, especially during the violent persecution in the reign of Charles II., a larger participation whereof fell to this friend. It was observable that his gift was such that he frequently, in those times of great affliction, while free from imprisonment, continued his declaration in public meetings for upwards of three hours, during the whole of which such an increasing degree of authority attended as to convince many of his auditory that nothing short of a Divine commission could produce the baptizing effects of his ministry. In consequence, many were joined to the Society of which he was a member through his labors, who became ornaments thereof.

He outlived those days of dark intolerance some years, much beloved from the remembrance of his past services and sufferings for the noble cause of religion; and he frequently appeared in the meetings of his friends in very long testimonies of sound doctrine and pleasing expression. But some deeply-exercised minds among his friends observed, with concern, that the energy of melting virtue, which had attended his labors in former times, to their great consolation, was now very little, if at all, felt to accompany his ministry.

Two of these friends, who stood in the station of elder, feeling their minds engaged to it from a

sense of duty, waited on him, and, with all the tenderness and deference due to his age, experience, and great worth, communicated their fears to him on this head, and intimated their wish that he would look at this matter, and seek to that gracious Being, in whose service he had been so successfully engaged for many years, for his blessed counsel on the subject; desiring him at a suitable time to favor them with the result of his deliberations on what they had laid before him.

He received their communications with great meekness; and after some weeks he waited on them, in a broken, tender frame of mind, letting them know, with many tears, that their brotherly, or rather fatherly, conduct toward him was a kindness that he should never forget; and that, on deep thoughtfulness respecting the matter referred to him, he found there was ample cause for their fears; and that he looked upon them as the messengers of love from his great Master, to warn him of his dangerous situation.

He next related to them how he then found that in those times of public tranquillity he had gradually and imperceptibly slidden off from receiving his ministry through that pure, unmixed channel by which he had formerly received it. The spring of the ministry, he said, during the fiery trial of persecution, flowed so copiously through him that he felt but little labor to come at it; but in these latter days of the church's tranquillity, from the love he felt for the cause, he delivered words as they occurred to him in the public assemblies, which, till their kind intimations to him, he did not perceive proceeded only from his natural powers as a man, and did not, as formerly, flow from the Divine spring and gift of

gospel ministry. Of this he was now fully convinced, and returned praises for his great deliverance where first due, and gratitude to them as instruments thereof.

He continued for three years after this quite silent as a minister, and about the expiration of that time he again broke forth in a few words, just as at first appearing in the ministry. He was gradually enlarged in his testimonies, to the comfort and edification of his friends; and was at all times very careful ever after not to exceed the measure of Divine opening with which he was favored in the exercise of his gift.

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#### CONSTANCY OF GOD'S LOVE

God's love is constant as the sun,  
The clouds come oft between;  
And could our faith but pierce the clouds,  
It might be always seen.

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**AWFUL THOUGHT.**—An awful thought suggests itself. If life be so long that we are driven to set to work every engine to pass away the tediousness of time, how shall we do to get rid of the tediousness of eternity,—an eternity in which not one of the acquisitions, which life has been exhausted in acquiring, will be of the least use? Let not, then, the soul be starved by feeding it on such unsubstantial aliment, for the mind can no more be nourished by these empty husks than the body can be fed with ideas and principles.—**HOLT'S EXTRACTS.**

DUELING.—This execrable fragment of barbarous times is treated with becoming contumely and disgrace by an American State; the giver, receiver, or abettor of a challenge to fight a duel is, by the law of South Carolina, condemned to pay a fine of two thousand dollars, and give recognizances to the same amount for perpetual good behavior; and is also *forever* disqualified for holding any office of profit or trust, in or under the State, and from practicing in law, physic, or divinity within that province. A lesson this for Christian states.—COPE'S ANECDOTES.

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IN a testimony delivered at Burlington, New Jersey, 10th of 5th month, 1822, George Withy said: "I am far from home and from all my tender connections in life. I left these under what I believe to be the constraining influence of the love of the gospel of Christ Jesus; not with any view to reward from man either in money or applause, but that I might feel, in an awful day approaching, that I was clear of the blood of all men. And, however I may have been mistaken in my views of what I apprehended was my religious duty, this is the ground on which I stand in this country. I stand here among you as a monument of the long forbearance, the unbounded goodness, and adorable mercy of a gracious God. I am here among you as a brand plucked out of the burning; I have nothing to boast of but my manifold infirmities; nor anything to trust to but the unmerited mercy and goodness of God, in and through Jesus Christ our Lord. And I long, more than I have capacity or strength to express, that all our minds may be brought to a living ac-

quaintance with the mercy and goodness of the Lord Almighty, in and through Christ Jesus, awakening in us a due sense of the blessings we are put in possession of; and that we are all the objects of the mercy and goodness of the Almighty, in and through the mercy He hath provided.

“I wish to impress on every mind our belief that He tasted death for every man—that the gospel of Christ Jesus is as free for all our acceptance as the air we breathe. We are all the children of one Almighty Parent by creation; and we may all be made his by adoption and renovation of heart. We shall have no excuse to plead in the great and awful day that is approaching. We shall none of us be enabled to say, ‘I knew not thy will, O God.’ No, my friends, God hath shown this unto us: ‘He hath shown unto thee, O man, what is good; and what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God.’

“How many sorrowful instances do we see among our fellow-creatures, in our own and other religious societies, who have not been brought the first step in this great work, that of doing justice! There are many (and I express it without breach of charity, knowing nothing of the situation of any in this meeting) who are making a profession of religion, and are so far from doing justly that they will neither pay their debt to God nor man.

“My endeared friends, we are deceiving ourselves, and our crying Lord! Lord! or joining in empty professions, will do nothing for us in the awful day that is approaching. How near it is we know not. We know not that we may see the light of another morning! Many of our dear friends and acquaintances have been summoned

from time to eternity at a very short notice ! We know not what a day, an hour, or even a moment may bring forth ; and if we are summoned off the stage of this life in an unprepared condition, whether you may be prepared to receive the doctrine or not, I am not only prepared to preach it, but constrained to express myself in terms that cannot be misunderstood : if we are removed from off the stage of this life while under the bondage of corruption, not having experienced that change of heart I have been led to allude to, we shall have our portion ‘with the hypocrites and with the nations that forget God,’ whom, we are told, will be turned into hell, where the worm dieth not, and the fire is not quenched.’ Oh, in that awful moment, when the pale messenger of mortality may make an inroad on our borders, with his commission in one hand and his dart to execute it in the other, may we then have an interest in Christ Jesus, whom many are calling the man of Nazareth, the carpenter’s son, whose mother’s name was Mary, and whose brethren and sisters are with us ! This is the reasoning of many in our day : ‘Is not this,’ say they, ‘the carpenter’s son, whose mother is called Mary, and whose brethren and sisters are with us ?’ But, my endeared friends, in the awful day that is approaching, to feel an interest in Him who ‘died for us and rose again’ will be of more avail to us than ten thousand worlds ! And I entreat every mind in this meeting—those who are my brethren and sisters by profession—those who are my brethren and sisters by creation, you are all one to me ; my heart yearns in tenderness and brotherly love toward every mind, even those who are at the greatest distance from a state of reconciliation

with God ; I feel *that* love in my heart that would willingly gather the 'outcasts of Israel' and the 'dispersed of Judah together.' I long that we may all examine ourselves, and that the query may run through every mind in this meeting (it will not hurt the best of us), Lord is it I ? And if there be any individuals here who have been doubting or denying the divinity of our Lord and Saviour, I entreat such to arise and flee for their spiritual lives, and cry mightily unto God for pardon for their manifold sins and transgressions ; and especially for the *crying* sin of rejecting the only means God hath provided for their happiness, in time and in eternity."

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It is a sad thing for man so often to miss his way to his *best* as well as his *most lasting* home.—PENN.

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AFTER all that has been said about unnecessary strictness, and over-righteousness, etc., where was the man yet found, when he came to die, who did not wish that he had rather erred on the side of self-denial than of sin ?—MARTYN.

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IMPRISONMENT FOR MARRIAGES—1657.—In Yorkshire, during this and the three preceding years, several Friends were imprisoned *for being married* otherwise than according to the form appointed in the Directory ; viz., John Gatherick and his wife, twenty-six weeks ; John Wallis and his wife, twelve weeks ; William Ermshaw and his wife, Simon Rider and his wife, above a year ;



and Matthew Whiteman and his wife, above six months.—BESSE.

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THE UNBROKEN TREATY.—Respecting William Penn's treaty with the Indians of North America, Voltaire remarks, with much truth and severity, that it was the only one ever concluded which was not ratified by an oath, and the only one that never was broken.

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FORGIVENESS OF INJURIES.—When some of his courtiers endeavored to excite Philip the Good to punish a prelate who had used him ill, "I know," said he, "that I can revenge myself; but it is a fine thing to have vengeance in one's power and not to use it."—COPE'S ANECDOTES.

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SPIRIT OF FORGIVENESS EXEMPLIFIED.—Margaret Fell, widow of Judge Fell, was imprisoned in Lancaster Castle, in 1664, for refusing to swear, and sentence of *præmunire* was passed against her; upon hearing which she said to the judge: "The Lord forgive thee for what thou hast done. Although I am out of the king's protection, yet I am not out of the protection of Almighty God."

She was continued a prisoner about four years, and afterward released, and her estate restored by an order of the king in council.

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OBSERVATIONS ON QUAKERISM.—John Norris, M.A., of Oxford, a clergyman of the Establishment, who died in 1771, and who is described in

the *Biographical Dictionary* "as a very pious, learned, and ingenious man," says: "In case the Quakerism that is generally held be the same with that which Barclay has delivered to the world as such, whom I take to be so great a man that I profess freely I had rather engage against a hundred Ballarmines, Hardings, and Stapletons (learned men and controversial writers of the Romish Church) than one Barclay."

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EXTRACT.—The love of personal decoration has now pervaded all ranks, and many who are suffering painful privations too often expend a part of their scanty means in the endeavor to imitate their richer neighbors. May those, in an especial manner, who are desirous of relieving the distresses of their fellow-creatures, be willing, carefully and impartially, to examine themselves and see whether they are clear of contributing, by their example, to foster those seeds of vanity which are the offspring of our fallen nature in every rank and condition. May they be willing to see how far they are prepared, by the resignation of their own will in little as well as greater things, to say with the apostle formerly when addressing our Holy Redeemer, "Lo, we have left *all* and followed thee."

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THE QUAKER PROPHETESS.—Among the first of those who opposed the practice of slaveholding was a female Friend residing in Virginia, and for this opposition she was disowned from her religious society. When on her death-bed, she

sent for the committee who had treated with her, told them that the near approach of death had not altered her mind on the subject of slavery, and then, gently waving her hand toward a very fertile and beautiful tract of country that lay before her window, she said, with great solemnity, "Friends, the time will come when there will not be Friends enough in this district to hold one meeting for worship, and this garden will be turned into a wilderness." There were at the time seven meetings of Friends in that part of Virginia, but they have all long since been deserted, and the country literally desolated.

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#### THE BIBLE.

A MAN of subtle reasoning asked  
A peasant if he knew  
Where was the internal evidence  
That proved his Bible true.

The terms of disputative art  
Had never reached his ear;  
He laid his hand upon his heart,  
And only answered—Here

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It has been computed that the funds which England has expended in wars would have sufficed to educate every one of her inhabitants; to build a cottage for every peasant in the land; to strew the island with comforts, and to make it as the garden of the Lord.

JOHN STEEL, who by relation was a plain countryman of not much note or appearance in the Society, was following his plow, when he found a constraint on his mind to leave home; but he knew not whither he was to go, nor what service was for him to do, but commanded to travel toward a distant part of the nation. After traveling some distance, he heard at a particular place a meeting or conference was appointed to be held between Friends and John Wilkinson and John Story, on account of their separation; thither he found freedom to go, where William Penn, Robert Barclay, and other eminent Friends were met on the occasion.

In a little time John Steel had the following testimony to deliver:

“The Lord our God, with whom the treasures of wisdom are hid, in an acceptable time in this our day and generation, has given his gifts unto his children for the gathering of people out of the world. If any be unfaithful in the gift, He that gave it will take it away; then nothing remains but the words which were learned of the Lord while they had the gift; and with these words they will war against the truth, and against them that have the gospel order; for they are now bringing up new things that were not in the beginning, having the smooth words which man cannot see; but as their fruit make them manifest, and an inward eye is opened. The doctrine of this spirit is so smooth that many cannot see a hole in it, but the nature of it is to divide Friends asunder like stray sheep. But they go about to support this spirit. Although they have been engaged in many services for the Lord, and He honored them and gave them victory, and clothed

them with beautiful garments, yet they go about to support this wrong spirit: their garments shall be torn as the coat of a sheep among briers and thorns; for if any who have received the gift be not faithful unto it, the Lord shall do as He hath done: confound them out of the mouths of babes and sucklings; for neither *will* nor *wealth* shall bear rule among the people of God, but the power of the Lord must go over all, and in *that* must the *rule* be. In the months that are past, and the years that are gone, it would not be said we and they, but one God, one people, one spirit was known; but in process of time an evil spirit and power hath entered as leaven, whereby it is said, we and they. But the power of the Lord is to pass over, and by it that is to be destroyed, and one power, one people and spirit is to be known if ever God's salvation is to be known. By that one power of the one God all are made sensible members of that body of which Christ Jesus is the head. But, in process of time, through the subtlety of the devil, some of these members have been benumbed, and lost the sense of feeling. And now several sensible members, of which Christ is the head, have endeavored, time after time, together with the help of the Head, to seek to recover the benumbed members, but no recovery could be made. What shall be done to these members? Shall they be cut off? Nay; the counsel of God is not so in my heart; but let them be as near the body as may be, that if it may be they may again receive virtue from the Head, and come again to the sense of feeling. They were seeing members, and did work for God when they did see, but becoming numb, they are also blind, and it is unto them as a continual night;

and being in the blindness, they would be working for God, being used to go abroad when they were sensible, so that they would be going abroad when they are blind. But what shall be done to these members? Let them be bound; but, if it please God, while they have a being in these tabernacles, let them be loosed; if not, let them be bound forever. This is the judgment of God upon you, John Wilkinson and John Story; if it be not just and equal, reject it if you can." To this they were silent.

The foregoing testimony came with such powerful weight and authority that it is said William Penn remarked to Robert Barclay to this purport: "This is neither the wisdom of the north nor the eloquence of the south, but the power of God through a plowman, and marvelous in our eyes." And it is further said that John's testimony had such a reach upon the meeting that matters ended presently without much dispute.—F. L.

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AN EXTRACT FROM CUNNINGHAM ON INFIDELITY.—I knew a party formed, more than fifty years ago, in Orange County and Smith's Clove, New York, for the avowed purpose of destroying Christianity and religious government. They claimed a right to indulge in lasciviousness, and to recreate themselves as their propensities and appetites should dictate. Those who composed this association were my neighbors, some of them were my schoolmates; I knew them well, both before and after they became members. I marked their conduct, and saw and knew their ends. Their number was about twenty men and some

females. After this association was formed, I attended a religious meeting, at which Daniel Haviland, a Quaker, from Dutchess County, was present, who rose in the meeting, with trembling limbs and tears rolling over his furrowed cheeks, and said: "I saw a vision of those who conspire against my Master! Friends, keep from them! Keep your children from them! I saw the wild boar of the forest making inroads upon them, and every step was marked with blood! I shall think strange if they do not die some unnatural and bloody death."

The foregoing testimony of D. H. was awfully verified in the sad career of the individuals forming this company. Of these, some were shot, some were hung, some drowned, two destroyed themselves by intemperance,—one of whom was eaten by dogs and the other by hogs,—one committed suicide, one fell from his horse and was killed, one was struck with an axe and bled to death. Not one of the original combination survived the term of five years from the prophecy of Haviland. I can give you the names and the particulars of the persons who thus sacrificed their lives and reputation to the folly which you call *liberal*.

He then goes on to narrate more fully the various particulars connected with the unhappy close of each individual.

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THOMAS CHALKLEY ON THE USE OF THE SWORD.  
—When I was in Barbadoes, P. M., who accompanied me from Bridgetown to Counselor Weeks', told me that when I was on the island before, he and I had some discourse concerning the use of the sword. He then, not being of our

Society, wore a sword, but now had left it off, and his business also, which was worth some hundreds a year. I had reminded him of Christ's words, that those who take the sword should perish with the sword (Matt. xxvi. 52); and resist not evil; and if any man smite thee on the one cheek, turn the other also: love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you (Matt. v.). After I had used these arguments, he asked me: "If one came to kill me, would I not kill rather than be killed?" I told him, "No; so far as I knew my own heart, I had rather be killed than kill." He said that was strange, and desired to know what reason I could give for it. I told him that I being good, if I was killed in my body my soul might be happy; but if I killed him, he dying in his wickedness, would consequently be unhappy; and if I were killed he might live to repent; but if I killed him, he would have no time to repent, so that if he killed me I should have much the better, both in respect to myself and him. This discourse had made so much impression and so affected him that he said he could not but often remember it. And when we parted at Bridgetown, we embraced each other in open arms of Christian love, far from that which would hurt or destroy.—BARCLAY'S ANECDOTES.

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APT COMPARISON.—Christian professors, in a state of enmity, even if they were ever anything better, are like cracked tumblers, which, though they do well enough to set off a mantelpiece, may be discovered by their sound to have lost their service.—DILWYN'S REFLECTIONS.



WAR TROPHIES.—The retention of war trophies in places of Christian worship is an insult to common sense.—LADD.

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A SHORT SERMON.—It is said that when the Apostle John was old and unable to preach, he used to be led to the church at Ephesus, where he repeated these words to the people: "Little children, love one another."—COPE'S ANECDOTES.

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BUNYAN ON PRAYER.—When thou prayest, rather let thy heart be without words than thy words be without heart.

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PHILADELPHIA.—The word Philadelphia, compounded of Philos and Adelphos (a brother), signifies, literally, brotherly love.

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RELIGION.—Religion will cost us something, but the want of it infinitely more.—CECIL.

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FASHION.—The voluntary slavery which leads to think, act, and dress according to the judgment of fools and the caprice of superficial pretenders.

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HE that hath made his refuge God,  
Shall find a most secure abode;  
Shall walk all day beneath his shade,  
And there at night shall rest his head.

ORGANS IDENTIFIED WITH ROMAN CATHOLIC WORSHIP.—At the Reformation organs were identified with the Roman Catholic religion, taken down, and their pipes sold for old metal. They were re-erected after the Restoration.—SIR R. PHILIP'S MILLION FACTS, column 611.

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FAITHFULNESS.—The domestics in the royal family of George III. having liberty one evening of going to the play, an elderly female, being a Methodist, declined going, and the king accidentally meeting with her, accosted her thus: "Why, Mrs. Clarke, how is it that you are not gone to the play?" She meekly replied: "Please your Majesty, if it please God to send the messenger of death to me, I should not like he should find me at the playhouse."

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ANECDOTE OF GEORGE III.—As Michael Futeher, of Romsey, was walking on the terrace at Windsor, in company with the daughter of a Friend in London, King George and Queen Charlotte drew toward them. Both entering freely into conversation with Michael Futeher, the king inquired whether there were many of his Society residing in his neighborhood, saying they were a people he had a great respect for. Addressing the female, he inquired if she was one of the Society; she replied she professed to be such. The king then said: "Is there not here too much gauze?" She acknowledged she had deviated, and was sorry for it. The king replied: "And I am sorry for it too; for, when persons once begin to *deviate*, they do not know where to stop."

TO THE YEARLY MEETING.—The Committee appointed last year to visit the Quarterly and Monthly Meetings, report : That we have several times met and conferred together, and a part of our number has visited all those meetings.

Viewing with much concern the weak state of our Society in most places, we have felt the evident need there is of more inward, humble dwelling with the light of Christ, whereby the members, more generally, would be quickened to a just sense of their own states, the state of the meetings they belong to, and the will of the Lord concerning them.

For want of keeping more closely to the ground and principle of our religious profession, the spirit and love of the world, in its various delusive presentations, have gained an ascendancy ; so that the love and unity which characterize the followers of Christ are, in many, but little felt, and in some places are almost entirely laid waste ; hence a religious care and concern for the guarded education of the youth, and in keeping them to plainness of dress and simplicity of manners, are much wanting among us ; for it may with propriety be acknowledged, that if parents and heads of families were themselves living under the daily cross, the weight of their spirits and influence of their example would often be made to rest upon their children with a powerful invitation : “ Come, taste, and see that the Lord is good ;” but when they perceive that the primary desire and bent of the minds of those advanced in years are to objects of an inferior and debasing nature ; that their precepts, if at all extended to subjects of religious obligation, not being enlivened by the humbling operation of the spirit of truth upon their own

minds, are the effects of mere formality or imitation, they are secretly stumbled and turn away from the salutary restraints and duties of true religion; are gradually prepared to disregard the tendering visitations of the love of God to their souls; and, through the various allurements of a subtle enemy, frequently become involved in grievous captivity. Hence outgoing in marriage is frequent in most parts; and the ready acceptance of papers of acknowledgment, soon after the accomplishment of this object, seems to strengthen the parties in their transgression, and set them down at ease as members of this Society, when, in reality, they have not experienced that conversion manifested by a consistency of life and conduct which unites the sincere members of the church in the bond of true Christian fellowship.

The discipline set up in divine wisdom and designed as a hedge about us, is often managed under the influence of the mere reason and wisdom of man; some who are active in political affairs, and who are frequently associated with various popular assemblies in their designs and plans on subjects relating to civil government, being at times engaged or employed in our meetings for discipline, it introduces a degree of the same spirit and disposition among us; and from this and other causes weakness and faltering in the maintenance of our religious testimonies take place, and a palliation for wrong things and practices becomes, in many instances, common among us. If those who are active in meetings for discipline are not sincerely engaged to wait upon the Shepherd of Israel, renewedly to qualify and put them forth for service in this weighty work, but with unclean hands and unsanctified spirits are forward in at-

tempting to put these wholesome rules in practice against offenders, it is a natural consequence that the restoring spirit of gospel love will not accompany such; a veil is drawn over the discipline, and true judgment is thereby turned backward.

In answering the queries, there is generally too much looking out for a form of words that will in some way serve as an answer to the proposed question, instead of deep, inward retirement of spirit, waiting upon the Lord, in order to be favored with a sense of our respective conditions as in his sight, that thence an explicit and true communication might be made to superior meetings, and the body be fully acquainted with the situation of its subordinate branches. Flatness and deadness is often the consequence; and the answers, when weightily pondered, do not accord with the painful feelings of exercised minds, nor do they convey a just description of the real state of society.

Several in different parts, for want of keeping within the bounds of moderation in their trade or business which they have been educated in, or have been fully acquainted with, and which with honest industry would, with contentment and frugality, have afforded a comfortable subsistence, have let out their minds after the accumulation of wealth; and through the temptations with which our country has abounded, have been drawn into speculative schemes of various kinds, which in numerous instances having failed, they have thereby become greatly embarrassed, violated their engagements, involved their families in distress, and brought trouble and exercise on their friends. And when some such cases have been before the Monthly Meetings, many of the members, for want

of keeping in a humble, watchful guard over their own spirits, and against the influence of selfish attachments, have been betrayed into disputations, heats, and parties, which have unfitted them for maintaining that authority and dignity that ought to preside in all our solemn assemblies.

In other places cases of a similar nature have been extenuated or slightly passed over, and thus those instances of swerving from a conscientious fulfillment of promises and contracts, wherein the reputation of our religious society has been much affected, have frequently terminated without weightily descending into a search of the original cause, and laboring to bring the individuals to see and feel the spot or place whence they departed from the safe and salutary guidance of the blessed truth.

Notwithstanding the affecting sense and feeling we have had of the state of religious society within our Yearly Meeting, there are, in most places, through the mercy and goodness of the Lord, a remnant who are preserved and secretly pained under a serious consideration of the prevalence of wrong things. And the view of some of the subjects which have exercised our minds, and which are now exhibited, is not with a design improperly to lay open the deficiencies and backslidings of any, but from a desire to discharge, impartially, the trust reposed in us, and that the living members of the body may, from a feeling of our present situation, get to the alone sure foundation, and with a holy fervor, under the direction and all-sufficient help of the blessed Head of the church, labor for the removal of the great deviations and blemishes existing among us, that, being purged from every defilement, Zion

may indeed arise and shine, conspicuously clothed with her beautiful garments of righteousness and truth.

WILLIAM JACKSON,  
RICHARD JORDAN,  
JONATHAN EVANS,  
JOHN COX,  
HINCHMAN HAINES,  
JOHN COMLY,  
SAMUEL BETTLE.

PHILADELPHIA, 16th of 4th month, 1822.

#### YEARLY MEETING EXTRACTS.

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TO THE YEARLY MEETING.—The Committee to whose consideration was referred the subject of spirituous liquors, having calmly deliberated thereon, agree to report as our sense, that it be recommended to Quarterly and Monthly Meetings to extend brotherly labor with such of their members as are engaged in distilling, trading in, or selling of distilled spirituous liquors, or procuring their fruit to be thus converted, and that an explicit account of the care of meetings herein and the state of their members, be forwarded to the Yearly Meeting next year.

And further, we propose that faithful Friends, in all the quarters, would in their private capacity, under the influence of gospel love, extend patient, tender labor to such of their fellow-members as are in the practice of using this article as a common drink, or of handing it out to others for that purpose; endeavoring to convince them of the impropriety of such conduct, and to bring them

to unite with the body in its travail for the advancement of this righteous concern.

Signed, on behalf of the Committee,

JONATHAN EVANS,  
WILLIAM NEWBOLD.

18th of 4th month, 1822.

IDEM.

AFFLICTION is a pill which, if wrapped up in patience, may be easily swallowed; but when discontent puts us upon chewing, it proves bitter and disgusting.

HUMILITY is a vital principle of Christianity; that principle by which, from first to last, she lives and thrives, and in proportion to the growth or decline of which she must decay or flourish.—  
WILBERFORCE.

LET faith suppress its rising fear,  
Each anxious doubt exclude;  
Thy Maker's will has placed thee here,  
A Maker wise and good.

He to thy every trial knows  
Its just restraint to give;  
Attentive to behold thy woes,  
And faithful to relieve.

THOUGH griefs unnumbered throng thee round,  
Still in thy God confide,  
Whose finger marks the seas their bound,  
And curbs the headlong tide.



PEACEFUL CONQUEST.—Frederick, Elector of Saxony, intending to war against the Archbishop of Magdeburg, sent a spy to inquire into his preparations. Being informed that he gave himself up to prayer and fasting, thus committing his cause unto God only,—“Let him fight that will,” said he, “I am not mad enough to fight with him who makes God his refuge and defense.”

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SOURCE OF TRUE GOSPEL MINISTRY.—As the holy testimonies of the servants of God of old were from the operation of his blessed spirit, so must those of his servants be in every age; and that which has not the spirit of Christ for its spring and source is of man and not of Christ. Christian ministers are to minister what they receive—this is scripture. Now that which we receive is not our own, less another man’s, but the Lord’s; so that we are not only not to steal from our neighbors, but we are not to study nor speak our own words. If we are not to study what we are to say before magistrates for ourselves, less are we to study what we are to say for and from God to his people. We are to minister as “the oracles of God;” if so, then must we receive from Christ, God’s great oracle, what we are to minister.—PENN’S PRIMITIVE CHRISTIANITY REVIVED.

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HUMILITY, that low, sweet root,  
From whence such heavenly virtues shoot.

MOORE.

## THOUGHTS BEFORE MEALS.

ERE I partake of sustenance,  
I surely ought to think  
How much I owe to Providence  
For all my meat and drink :

And ere I from my meals depart,  
Let grateful thoughts arise,  
For God accepts the youthful heart  
In this small sacrifice.

Then in the solemn, silent pause,  
Lord, teach us how to pray,  
That thou thy blessings mayst impart,  
And lead us in thy way.

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DANIEL WHEELER's son's remarks on the mingled fidelity and tenderness with which his beloved father sustained the responsible character of a parent. In reverting to this particular, those who enjoyed the privilege of a filial relationship feel that they have abundant cause to rise up and call him blessed. From their early years the benign influence of his devout and pious spirit was forcibly felt, and it is now a mournful satisfaction to the survivors to recollect that their earliest impressions of good were associated with the affectionate counsels of their departed father. His was not the language of precept only,—that of his strikingly consistent example was still more powerful. It was impossible to observe, from day to day, the thankful, cheerful, humble frame of mind which he so uniformly manifested,—his watchfulness to check every rising of improper feeling,—and, above all, the deep reverence and

filial love which pervaded his heart toward the great Author of every mercy, without being made sensible of that blessed and all-pervading principle, which regulated the daily tenor of his life. His children at once loved and honored him ; for while he possessed their entire confidence, and the fullest hold on their affections, they knew that he was unflinching in the refusal of whatever he felt to be inconsistent with his principles or their highest good. Notwithstanding the kindness of his nature, and the strength and warmth of his parental feelings, his known firmness precluded all hope of inducing him to yield to their inclinations when these stood opposed to their eternal interests. Many perhaps may have been more systematic in their instructions ; but few could keep more steadily or practically in view the superior importance of heavenly things.

From their early years he patiently labored to imbue the minds of his children with the love and fear of the Almighty. He instructed them diligently in the holy Scriptures, and endeavored to explain in a manner suited to their capacities, the truths they contain. He was also persevering in his efforts to exhibit to them the example of the righteous of other generations ; and especially that exemplification of the fruits of his own principles, which the lives of the early members of our Society so strikingly display. For this purpose he set apart a portion of time daily in which he read to his family works of this description ; a practice that was continued up to the period when his religious labors called him from them. Perhaps some might be ready to think that such a course would be found irksome by the young ; but certainly in the present instance the result

was widely different, and his children can now recall the feelings of solemn interest and enjoyment that often attended these readings, and the short period of quiet by which they were invariably followed.—F. L.

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H. HULL remarks: "The great departure from plainness which is evident among many of our young people, is rather a proof of their folly and ignorance than of wisdom; since it is beneath the dignity and nobility of a Christian mind to be so much employed about and pleased with the covering of the body. In some it may be more the effect of the parents' pride than that of the children; but this testimony of our Society to a simple, useful, and not expensive manner of dressing and living, *is grounded in the Truth, and innovations will never be able to sap the foundation or overthrow it.* I would recommend to my dear young friends to endeavor to see from whence these desires arise which lead them to follow and copy after the fantastical dresses and habits which are so continually changing. Neatness and cleanliness are certainly commendable, and if rusticity is offensive, simplicity is not; and surely simplicity and self-denial become a people called, as we are, to bear a testimony to the purity of the religion of Jesus Christ. I grant that there is no religion in the cut or color of a garment, but the exterior appearance is often an index of the mind; and if the inside of the cup and platter be made clean, the outside will be clean also. Men do not gather grapes of thorns, nor figs of thistles; and conformity to the world in any of its corrupt ways and fashions is not being transformed as the Scriptures of Truth exhort."

THE following interesting and instructive narrative concerning some conversation which occurred during Joseph Hoag's visit at this place (Friendsville, Pennsylvania), has been kindly furnished by a Friend who resided there at that time :

"Our aged Friend, Joseph Hoag, with his companion Battey, in the course of a religious visit was at my house, and I remember a remark having been made that there was some danger, even to rightly anointed ministers, of preaching too much ; and an instance was narrated of that valuable Friend Daniel Haviland, in illustration of this danger, as follows :

"Daniel, having felt a concern to attend a neighboring meeting, took his daughter, the late Hannah Wanzer, with him, who was then a child of about nine years of age. In this meeting he was largely engaged in the way of the ministry, and apparently to his own satisfaction ; but on their way home, he observed that his child seemed deeply and sorrowfully affected, and as she sighed heavily and shed so many tears, Daniel asked what affected her so much. She looked up into his face and said : 'Oh, father, I do fear thou preached too much this morning !' Her father in surprise exclaimed : 'Why, Hannah, what dost thou mean ?' To which she replied : 'I was very much comforted with what thou told us in the first part of thy discourse ; my heart went along with thee, and I seemed even to know what thou wast going to say, and I was very glad I went to meeting with thee ; but when thou changed the subject, I could not go with thee—my heart became dark and sad, and the more thou preached the more sad I felt, and my mind became so

troubled that I could not help weeping, and could scarcely keep my seat on the bench; and oh, father, it does seem to me that thou ought to have stopped when thou got through that first subject.'

"Daniel rode on in solemn silence beside the sorrowing child for a long time; and then, laying his hand upon the little girl's head, he said: 'My daughter, flesh and blood hath not revealed this unto thee, but my Father which is in heaven! I am now favored to see that I missed my Guide, and that I ought to have stopped where thou pointed out.'

"Joseph Hoag expressed his satisfaction with hearing this affecting and instructive incident, and then went on to make some pertinent remarks concerning it; during the course of which he said: 'I remember an instance in my own experience very painfully corroborating this danger to which ministers, especially those who have abundant words at command, are exposed; and it has been instructively brought to my remembrance as a watchword of caution and warning, to keep me from falling again in this way.'

"Many years since, while traveling in Truth's service, I attended a meeting, in which I felt my mind much enlarged in gospel love, and in travail on behalf of the people then assembled, and I think that I have very seldom, if ever, been more favored with a distinct and clear opening for extensive labor than on this occasion. I stood up in this opening and began by repeating three or four disjointed passages of Scripture as they had been presented to my mind, expecting to go on and show how they harmoniously blended together, when properly considered, in establishing and en-

forcing important principles of Christian doctrine and testimonies. I had, however, no sooner uttered these disjointed and apparently opposite sentences than I felt a check in my mind, with a gentle intimation that I ought at once to sit down and proceed no further. But feeling a fear that some tender, seeking minds then present would be stumbled and wounded at what they would probably think to be the opposing sentiments which I had uttered, I concluded, after standing awhile, silently considering my painfully embarrassing position, to inform the meeting how it had been with me, that so no tender mind might be hurt; firmly intending after this short explanation to take my seat. But before I got through with my explanation the subject a little revived, and words came so pressingly upon me for utterance that I could find no place for stopping; and so I went on, pouring out words and passing from subject to subject with a rapidity such as I have never known before or since. During all this time I trembled in every limb with fear and amazement, feeling an unholy fire within my heart, so that at last I concluded that it was the devil that had now set me to preaching, and that he would never suffer me to stop, but that I should have to stand there, preaching, at his bidding, till I died.

“It is a fearful thing to slight even the gentlest intimations of the Lord’s will; and I had additionally transgressed, in endeavoring, with the best intentions but in my own will and wisdom, to patch up and mend that which the Lord had marred; and dearly did I pay for my presumption and disobedience.”—JOURNAL OF J. HOAG.

VISION OF JOSEPH HOAG.\*—In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness.

As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low, and unusually brought into deep silence. I said to myself, "What can all this mean? I do not recollect ever before to have been sensible of such feelings."

And I heard a voice from heaven saying, "This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I placed them here among the people of the forest; I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten me, who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them—lift up thine eyes and behold." And I saw them dividing in great heat. The division began in the churches on points of doc-

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\* Joseph Hoag was born in the year 1762, and resided in early life in the State of New York, but removed to Vermont, where he died in 1846. His parents being members of the religious Society of Friends, he had a birthright membership. He and his wife (Huldah) were both ministers and highly esteemed. The vision, though not printed and made public until within a few years, was well known to his family and a number of his friends many years before any part of it was fulfilled.



trine. It commenced in the Presbyterian society and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high degree as in any I had noticed or before discovered; and, as before, those who separated went off with lofty looks and taunting, censuring language. Those who kept their ancient principles retired by themselves. It next appeared in the lodges of the Freemasons; it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time.

Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of blood was shed in the course of the combat; the Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical power sprang up, took the government of the States, established a national religion, and made all societies tributary to support its expenses. I saw them take property from Friends. I was amazed at beholding all this; and I heard a voice proclaiming, "This power shall not always stand; but with it will I chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native country, for their iniquities and the blood of Africa—the remembrance of which has come up before me."

This vision is yet for many days. I had no idea of writing it for many years—until it became such a burden that, for my own relief, I have written it.

AN AFFECTIONATE CAUTION ADDRESSED TO THE MEMBERS OF OUR RELIGIOUS SOCIETY IN THIS CITY.—*Impressed* with a weighty sense of the nature of our Christian profession, and the *manner of life* enjoined by the *example* and precepts of our blessed Lord and his apostles, and the *light* of Christ manifested in the *conscience* of all *man-kind*, we judge it seasonable, in the love of the gospel, to renew an exhortation and warning to those in religious community with us, who stand exposed to the temptation and danger of being captivated by the abounding enticements to folly and licentiousness which lamentably prevail in and near this city, and particularly the continuance and intended increase of the stage plays which not only our worthy predecessors, but men of piety of different countries and ages, have condemned as destructive to virtue and morality, and evidently inconsistent with the nature and design of Christianity.

Our worthy friend William Penn, in his treatise entitled “No Cross, no Crown.” thus pathetically expostulates on the subject: “How many plays did Jesus Christ and his apostles recreate themselves at? What romances, comedies, and the like did the apostles and saints make or use to pass away their time withal? I know they bid all to redeem their time; to avoid foolish talking, vain jesting, profane babblings, and fabulous stories, as what tend to ungodliness; and rather to watch, to work out their salvation with fear and trembling; to flee foolish and youthful lusts, and to follow *righteousness, peace, goodness, love, charity*, and to mind the things that are above, as they would have *honor, glory, immortality, and eternal life.*”

Again he says: “Of all those wretched inven-

tions (calculated to debase the *mind* and produce corruption of manners), the play-houses, like so many hellish seminaries, do most perniciously conduce to these sad and miserable ends, where little besides frothy, wanton, if not directly obscene and profane humors are represented, which are of notorious ill consequences upon the *minds* of most, especially the youth, who frequent them."

In like manner another pious author of later time, not of our religious society, earnestly pleads on the occasion: "You own that God has called you to great purity of conversation; that you are forbid all foolish discourse and filthy jesting as expressly as you are forbid swearing; and that you are told *to let no corrupt communication proceed out of your mouths*, and yet you go to a house of corrupt communication; you hire persons to entertain you with ribaldry, profaneness, rant and impurity of discourse, who are to present you with poisonous sentiments and lewd imaginations dressed up in elegant language, and to make wicked, vain, and impure discourse more lively and delightful than you could possibly have it in any other ill company. Is not this sinning with a high hand and grossly offending against the plainest doctrines of Scripture?"

Wherefore, beloved friends! particularly you of the younger class, for whom our prayers and labors are excited that you may become the saved of the Lord, and grow up in the simplicity and innocency of the gospel, which will prepare the way for your becoming useful instruments in his hand for the promotion of the cause of universal righteousness when many of those who are now engaged therein may be removed from works to rewards, we entreat you, as you value your

everlasting salvation through Jesus Christ, that you carefully avoid giving countenance to the unchristian and injurious amusements of the theater, either by your personal attendance or otherwise; neither indulge and vitiate your minds by reading plays, novels, romances, and such like delusive and corrupting performances which have a natural tendency to lessen your esteem for, and delight in, the Holy Scriptures,—the principles and practice inculcated in the one being directly opposed to the levity and profanity of the other; the doctrine and precepts of the gospel exciting to watchfulness, sobriety, and passing the time of our sojourning here in the Lord's fear, and in all holy conversation and godliness.

Let no man, dear young friends, beguile you of your hope of happiness and eternal life. We entreat you take especial care with whom you associate, lest, by forming improper connections, ye be deceived by the false glosses and example of those who are libertine in principle and practice, despisers and enemies of the cross of Christ.

We are solidly and clearly convinced that the stage plays, and many other corrupting entertainments now practiced in this city (which were almost unknown to our ancestors in this land), are a daring affront to the whole tenor of the gospel doctrine and precepts, and our testimony remains decidedly valid against them; such, therefore, professing with us, who suffer themselves to be so far deluded by the enemy of their souls' peace as secretly or openly to attend, or otherwise encourage and countenance them, we can have no fellowship with; and the church will be under the necessity of declaring against their conduct, as hath been the practice on those occasions here-

tofore ; nevertheless, we desire to use all tenderness, forbearance, and Christian entreaties, in order to obviate such a measure, being most sincerely solicitous for the preservation of those who are not already seduced, and the restoration of such who have unhappily fallen into the evil.

We are also concerned to exhort all parents, guardians, and others who have the care of the youth, that as those who must render an account in the solemn day of inquisition, they with all vigilant circumspection perform the duty assigned them, by restraining the young and inexperienced from imitating and assuming the vain and ever-changing fashions of the world (which is one alluring step to a greater familiarity with its corrupting spirit, customs, and manners), providing them only with modest, plain, not costly, but decent, apparel, which is becoming our holy profession, both among rich and poor, avoiding every extravagant and superfluous expense, that so they whom the Lord hath intrusted with large possession of temporal things may be the better enabled to feed the hungry and clothe the naked ; thus rendering themselves truly honorable by the exercise of benevolence and charity, and obtaining a well-grounded hope, through divine mercy, of receiving the joyful invitation of "Come, ye blessed of my Father, inherit the kingdom prepared for you."

And now, beloved friends, may the God of all grace, mercy and power, who hath bestowed upon us many spiritual blessings, and granted us the good things of this life richly to enjoy, bless us with grateful hearts, preserve those whom he hath redeemed from the pollutions of the world, both among the youth and those more advanced in age ; inspire them with increasing desires and en-

deavors after greater purity and holiness, and also restore such who have been captivated by the deluding vanities and unsubstantial pleasures of this world to the knowledge and obedience of his ways, which are justly said to be *ways* of pleasantness, and all his *paths* peace.

Signed on behalf, and by appointment of the Monthly Meeting of Friends of Philadelphia, held in the first month, 1793.

JAMES PEMBERTON,  
DAVID BACON,  
JOHN PARRISH,  
WILLIAM SAVERY,  
DANIEL DRINKER,  
DANIEL OFFLEY.

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MINISTERS, 1817, SIXTH MONTH.—Whether we be ministers, elders, overseers, or of whatever class, I believe we should mind where we are; and rather bear a burden, perhaps rightly brought upon us, from sympathy, or the operation and influence of the spirit, than venture to relieve ourselves when circumstances and the want of opportunity forbid. I believe, in a large meeting, a diversity of exercise may be excited in lively, spirited Friends, which it would be very inexpedient to bring forth in words. But I suppose that the weighty, deeply attentive, patient mind, is permitted to discover the right time for moving; and then, the baptizing influence being dwelt under in the exercise of the gift, the meeting feels the precious effect. But I rather think that some who have a gift in the ministry miss it at times, in the exercise of it, for want of understanding at the time the state of the meeting; perhaps, partly,

from being involved in their own exercise. When a meeting is baptized under a living ministry, and the minister sits down, it is a nice thing indeed to make an addition; at least before a suitable space has been allowed. As the end of all true ministry is to bring the hearers to an abiding under the influence of the spirit of Christ, we should rejoice when this is in any considerable degree produced by the ministry of any Friend; and be very careful not to step in, in a way to dissipate the solemnity, or remove the sense which has thus profitably been begotten. At the same time it is very desirable that no rightly-appointed offering should be prevented; and the diversity of states and conditions is to be remembered. So that it is indeed a mystery; and a very weighty thing is living and baptizing ministry.

I remember, whilst on this subject, a remark of dear Henry Tuke in our Quarterly Meeting, a pretty many years ago, that he thought "hardly a greater evil could befall us, as a religious society, than an unbaptized ministry." As to offerings in the ministry, rendered unseasonable from the circumstance of a meeting being, in a measure, baptized by a previous ministry, I believe solid, judicious elders might be greatly helpful to our dear ministering friends of less experience; they are much to be felt for, and so are meetings.

WILLIAM GROVER.

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MICAJAH COLLINS, deceased at Lynn, Massachusetts, on the 30th of first month, 1827, in the sixty-third year of his age.

For the last six months of his life everything of much note appeared to be marked with a prepa-

ration which was amply testified, both in public and private; his testimonies during this period have been noticed as being increasingly weighty and lively, often recurring to a settled belief that his time was drawing to a close; and in the last select Preparative and Monthly Meeting he attended, he spoke of the necessity there was for us to keep to the ancient principles and simplicity of Friends; and observed if this was not more attended to we should be cut off from society, and our goodly heritage would be taken from us, and others would be called in from the highways and hedges, and requested them to mark it as one of his last testimonies, or a legacy of his love.—E. P.

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THE substance of some expressions dropped by our beloved friend Thomas Gawthrop on his departure from the city of Philadelphia, on the first of twelfth month, 1777, in order to embark for England.

Master said: "Thou came poor among them, and hast been in much poverty, be content to leave them so; I have taken their crowns from off their heads, let them wear dust and ashes the appointed time, then shall their sun break forth as brightness, and my glory be their crown and diadem." I am glad I have been among you. I have seen his protecting providence over this city; but the people do not see it, neither are they humble and grateful for his mercy. And to a Friend who accompanied him on board the vessel he expressed his perfect ease of mind on leaving us, that he had never felt so much so on leaving America before, and that he was amazed at the fullness of divine income.



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