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The Friendly Visitant for Parents and Children: Volume 2

Joseph Tallcot

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THE
FRIENDLY VISITANT,
FOR
PARENTS AND CHILDREN.

COMPILED BY
JOSEPH TALLCOT.

IN TWO VOLUMES.

VOL. II.

Shambaugh Library

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THE

FRIENDLY VISITANT.

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A RICH MAN AND A BEGGAR.

We read in the 16th chapter of Luke, that there was a rich man that was clothed in purple and fine linen, and fared sumptuously every day. His clothes were not only a gay color, but they were fine and must have cost a good deal of money, and it seems he lived in a rich and costly manner, and loved his good clothes and his good food better than he loved his God.

If he had loved God this would have made him tender hearted towards poor people, but it appears that he cared very little for such as were poor and wanted help: for poor Lazarus, who was very lame and full of sores, and had nothing to eat, and no body to dress his sores, was laid at the rich man's gate, desiring to be fed with the crumbs which fell from the rich man's table.

It is probable that the poor man had the crumbs, but would it not have been right if the rich man had provided a better place for him than lying at his gate,

and given him something more comfortable to eat than the crumbs that fell on the floor. Yes, and had his sores dressed clean, and made him as happy as possible; but the dogs appear to have had more pity on the poor man than their master had, for they came and licked his sores.

And it came to pass that the beggar died, and as he loved God, angels carried his soul into Abraham's bosom to live with him in heaven, where there would be no more pain or sorrow, but comfort and joy for ever and ever. The rich man died also, but as none can go to heaven that do not love God, his soul was cast off to live with the devil and his angels, where there is weeping and gnashing of teeth without any end.

The poor man had now become rich with durable riches, but the rich man had become poor indeed, for he had not a single drop of water to drink, and "seeing Abraham afar off and Lazarus in his bosom, he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame."

But Abraham said, "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented."

We do not read that the rich man was very wicked; pious people may have good clothes and good victuals in moderation, but he loved these things more than he loved God. He that loves God most will be the richest in the next life which has no end, but no man



can enjoy heaven who does not love God, for the first and great commandment given by God himself, is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

---

### THE ATTENTIVE AND INDUSTRIOUS LITTLE GIRL.

She always minds what her father and mother say to her, and takes pains to learn whatever they are so kind as to teach her. She is never noisy or troublesome; so they like to have her with them, and they like to talk to her, and to instruct her.

She has learned to read so well, and she is so good a girl, that her father has given her several little books, which she reads in, by herself, whenever she likes; and she understands all that is in them.

She knows the meaning of a great many difficult words; and the names of a great many countries, cities and towns, and she can find them upon a map. She can spell almost every little sentence that her father asks her to spell; and she can write very prettily, even without a copy; and she can do a great many sums on a slate.

[She loves her Bible and can repeat the names of all the books it contains, and turn to a great many passages, and begins to copy short passages and to get them by heart. This is a very good practice.]

Whatever she does, she takes pains to do it well; and when she is doing one thing, she tries not to think of another.

If she has made a mistake, or done anything wrong, she is sorry for it : and when she is told of a fault, she endeavors to avoid it another time.

When she wants to know anything, she asks her father or her mother to tell her ; and she tries to understand, and to remember, what they tell her : but if they do not think proper to answer her questions, she does not tease them, but says, "When I am older, they will perhaps instruct me;" and she thinks about something else.

She likes to sit by her mother, and sew or knit. When she sews, she does not take long stitches, or pucker her work ; but does it very neatly, just as her mother tells her to do. And she always keeps her work very clean ; for if her hands are dirty, she washes them before she begins her work ; and when she has finished it, she folds it up, and puts it by, very carefully, in her workbag, or in a drawer. It is but very seldom indeed that she loses her thread, or needles, or anything she has to work with. She keeps her needles and thread in her threadcase : and she has a pincushion, on which she puts her pins. She does not stick needles on her sleeve, or put pins in her mouth : for she has been told those are silly, dangerous tricks ; and she always pays attention to what is said to her.

She takes care of her own clothes, and folds them up very neatly. She knows exactly where she puts them ; and I believe she could find them even in the dark. When she sees a hole in her stockings, or her frock, or any of her clothes, she mends it, or asks her mother to have it mended ; she does not wait till the

hole is very large, for she remembers what her mother has told her, that "a stitch in time saves nine."

She does not like to waste anything. She never throws away or burns crumbs of bread, or peelings of fruit, or little bits of muslin, or linen, or ends of thread; for she has seen the chickens and the little birds picking up crumbs, and the pigs feeding upon peelings of fruit; and she has seen the ragman go about gathering rags, which her mother has told her he sells to people who make paper of them.

When she goes with her mother into the kitchen, and the dairy, she takes notice of everything she sees; but she does not meddle with anything without leave. She knows how puddings, tarts, butter, and bread, are made. She can iron her own clothes, and she can make her own bed. She likes to feed the chickens and the young turkeys, and to give them clean water to drink, and to wash themselves in; she likes to work in her little garden, to weed it, and to sow seeds and plant roots in it; and she likes to do little jobs for her mother: she likes to be employed, and she likes to be useful

If all little girls would be so attentive, and industrious, how they would delight their parents, and their kind friends! and they would be much happier themselves, than when they are obstinate, or idle, or ill-humored, and will not learn anything properly, or mind what is said to them.—*Murray.*

## SCRIPTURE QUESTIONS WITH ANSWERS.

1. For what purpose were the Scriptures written?

Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.—Romans xv. 4.

2. For what are the Holy Scriptures profitable?

Thou hast from a child known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. iii. 15—17.

3. It appears then that we must have faith or belief in the Holy Scriptures, and in the Lord Jesus, or we have no reason to expect to derive comfort or benefit by reading the Bible?

Without faith it is impossible to please God.—Heb. xi. 6.

4. As heathen nations are not taught by the Scriptures, are they excluded from salvation by Christ?

The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Titus ii. 11.

5. What does Paul say on the same subject in the second chapter of Romans?

The doers of the law shall be justified. For when

the Gentiles which have not the law, (the Scriptures,) do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing them witness.

6. Are then some of all nations saved?

I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands, and cried with a loud voice, saying, salvation to our God, which sitteth upon the throne, and unto the Lamb.—Rev. vii. 9, 10.

7. Does not Paul compare the Scriptures to a school-master, who is so useful, and without whom much more ignorance and darkness would prevail amongst us?

The law was our school-master to bring us to Christ.—Gal. iii. 24.

8. We are informed of some good men, before the Scriptures were written, but what is said in Romans, v. 14, of the general state of the world during that period?

Death reigned from Adam to Moses.

9. As death, darkness and impiety now generally reign over all nations or individuals who are ignorant of, or disbelieve the Holy Scriptures, what is the duty of parents who have the Scriptures, in regard to making their children acquainted with their contents?

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might; and these words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently

to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up.—Deut. vi.\*

10. Does not the Comforter bring to the remembrance of people, for their benefit, such portions of Scripture as they have learned?

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you.—John xiv. 26.

11. The Holy Scriptures are an unerring, outward rule, leading or pointing to Christ, but what is said in the second chapter of the first epistle to John, of an

\* Of all the systems of education in existence, none is equal to that enjoined by the Almighty himself, through Moses. To this, in a great measure, may be attributed the remarkable preservation of the Jews to this very day, as a distinct people, though widely scattered in various parts of the world. Both parents and children would of course commit much of the Holy Scriptures to memory, and they must have been much the subject of their thoughts.

Can we expect the thoughts of the young of our day, generally, to be more innocently or more acceptably employed in the Divine sight, than when interested in learning the Scriptures of truth? Friends, like the Jews, are a small society, and like them, principally sustained by birth-right members. To imbue their tender minds with the Holy Scriptures, is not less essential to their existence than to the existence of the Jews.

How few do we see who are not instructed in the Holy Scriptures, who become pious Christians! Does not a pious education as generally receive the Divine blessing as the labor of the husbandman? We usually see him successful in proportion to the judicious labor he bestows in cultivating his soil. In reading the biography of pious people, how often we find them expressing their gratitude for the care of their parents in teaching them the Holy Scriptures. We hear of none on their death-beds lamenting that they had been so instructed.

inward principle, that is to be the guide and ruler of Christians?

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

12. Children understand many parts of Scripture, but does it not require the aid of the same Spirit which dictated them, to enable us to understand many mystical passages?

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the Spirit of man, which is in him? even so the things of God knoweth no man, but the Spirit of God. 1 Cor. ii. 9—11.



### HOPE THE ANCHOR.

Though billows swell at midnight hour,  
Beneath the feeble bark,  
And threat'ning clouds with darkness low'r,  
T' appal the human heart.

Yet he whose mind is stayed on Him,  
Who spoke and it stood fast;  
Can rest in peace 'mid ocean's din,  
Nor fear the tempest's blast.

Let helpless man, condemned to make  
The stormy voyage of time,  
When meteors glare, and mountains quake,  
Regard the hand divine,

Who holds on high supreme control,  
This nether world to sway ;  
Nor leaves the humble, faithful soul,  
To perish by the way.

When whirlwinds agitate the pole,  
And seas tempestuous rise,  
In holy faith repose, my soul,  
On him beyond the skies.

THE FRIEND.



### PASTORAL LESSONS.—NO. 10.

Consider the birds of the air ; who hath instructed them to fill their stations in life so uniformly ?

Who hath taught them to build a habitation for their young, and with peculiar skill to form the structure various as their kind ? yet, at this time, the nests of each are similar to those their predecessors made some hundred years ago.

Some build with mud or clay, and line their nests with feathers ; others are careless of its form ; whilst some of the smaller labor with unerring skill, surpassing the art of man.

Who informed them that they should lay their eggs ?



or that they should want a nest to preserve them from destruction?

Who showed them the proportion and extent that were necessary for the number of young that should have life?

Who enabled them to know times and seasons, and to provide, that their work might be finished ere the eggs were brought forth?

Who counselled them to forbear their wonted flights, and patiently to sit brooding on their young?

Who hath instructed them to choose food proper for their nestlings, and to attend them with a parent's care.

The All Wise Creator hath imparted this wisdom; He hath instructed them.

O that we may learn to praise our Maker, and become wise by the instruction that surrounds us! Every living thing reminds us of the respect and obedience due to him.

All his creatures, from the mite to the whale, declare his power, his wisdom, and his glory. Their language is intelligent to every attentive mind.

The following is copied from a tract published by the Female Tract Association of Friends in Philadelphia.

### AN AFFECTIONATE ADDRESS TO CHILDREN.

As I have been thinking on the extraordinary endeavours that have been made, and are still making, in these latter times, for the instruction of children, and feeling love to spring in my heart towards them, I am induced to cast in my mite, and thus address them with a few short hints, expressed in a style simple and easy to their comprehension. First, dear children, I entreat you, when you can read, be diligent in reading the Bible, particularly the New Testament; read the sayings of Christ, our dear Redeemer, who laid down his precious life for us, that we, through believing and obeying him, might be saved. His are sweet sayings.

Also the sayings of his chosen and inspired apostles, read with attention, and beg of the Lord to enable you to understand them. Believe what you read to be words of God, given by inspiration, and written for your instruction. In the Holy Scriptures is wonderfully displayed God's love to men; and the duties of men to him, and one unto another, are clearly pointed out. Read, therefore, with attention, and endeavor to put in practice what you there learn to be your duty.

In attentively reading and observing the Scriptures, you will see the blessed advantage of remembering your Creator in the days of your youth, and what a happy thing it is to fear the Lord. You will see that his fear is declared to be "the beginning of wisdom,"

Psalm iii. 10; that it keeps the heart clean, and that it "is a fountain of life," Prov. xiv. 27, preserving from the snares of death. Oh! then fear the Lord; fear to offend him by committing sin.

You will read much about his Holy Spirit in the Scriptures, and how careful the Lord's servants were to attend to it; how earnestly the apostle exhorted the Christians "to walk in the Spirit," and told them if they did so, they should "not fulfil the lusts of the flesh," Gal. v. 16, that is, they should not sin against God.

You will read the apostle's declaration, that "the manifestation of the Spirit is given to every man to profit withal," 1 Cor. xii. 7; and that "the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Titus ii. 11, 12.

Many other instructive things you will find in the Scriptures. Mind and read carefully, and frequently, the 5th, 6th, and 7th chapters of Matthew. These are the sayings of Christ; mind them well, and you will see what you should do; that you should do to every body as you would have them do to you.

You will see also in reading the Scriptures, that "the Lord will not hold him guiltless that taketh his name in vain." Exodus xxii. 7. I have often heard children taking the Lord's name in their mouths, when about their play, and have been sorry for it; knowing that these children did not walk in the fear of the Lord; but were in danger of offending him and grieving his Spirit.

In the Holy Scriptures you will also read what an evil thing it is to tell a lie, and how Ananias and Sapphira dropped down dead for doing so. Be sure, therefore, always to speak the truth, even when you have done anything that is wrong; for telling a lie to hide it is mostly worse than the fault itself; and you cannot hide anything from the all-seeing eye of God.

Remember, dear children, and be sure never to forget, that he always sees you in every place; and that he is of purer eyes than to behold iniquity in any one with approbation. Sin offends God; but he loves those that fear to offend him. Of this he will make you sensible, if you mind the teachings of his grace, that teaches you to deny ungodliness, by reproving you for it.

You will feel something in your own minds that will make you uncomfortable when you commit any sin; a sort of check or reproof which makes you sensible that it is sin, and that God is not pleased with you. This is the manifestation of the grace of God, and his kindness and favour to you, through which he shows you, by his Spirit in your hearts, when you do wrong.

Mind these secret checks and reproofs, though, in your childhood, you perhaps, cannot comprehend what it is that reproves you. You will read in the apostle's words, that "all things that are reproved are made manifest by the light; for whatsoever doth make manifest, is light." Eph. v. 13. Now to make manifest is to make a person sensible what a thing is; and as these reproofs make you sensible that it is sin which you are reproved for, therefore, that must be light which you feel reproves you.

As you also read that "Christ is the true light that enlighteneth every man that cometh into the world," John i. 8, this must be something from Christ, as a means for your instruction, and salvation from sin. Mind it then, and take care not to do again what you have been reproved for; and as you grow up, you will be able to comprehend what it is that you feel within you.

You will learn to understand what Christ spoke of when he promised to send the Spirit that should "reprove the world of sin," John xiv. 8—13, and should also "guide into all truth," and teach us all things, and bring all things to our remembrance, whatsoever he hath said unto us," John xiv. 26; and you will also learn by this means, what it is to be believers in Christ, the light, and to be his children; and to know his blood to cleanse from all sin. Thus you will be prepared for admittance into his glorious kingdom, and be his dear children for ever. Amen.

FROM A SINCERE LOVER OF CHILDREN.



## OUR OWN NATURE, AND ITS CHIEF GLORY AND HAPPINESS.

BY P. DODDRIDGE, D. D.

Now for awhile aside I'll lay,  
My childish trifles and my play;  
And call my thoughts, which rove abroad,  
'To view myself and view my God:  
I'll look within, that I may see  
What I now am, what I must be.

I am the creature of the Lord ;  
He made me by his powerful Word :  
This body, in each curious part,  
Was wrought by his unfailing art ;  
From him my noble spirit came,  
My soul, a spark of heav'nly flame ;  
That soul by which my body lives,  
Which thinks, and hopes, and joys, and grieves.

What business then should I attend,  
Or what esteem my noblest end ?  
Sure it consists in this alone,  
That God my Maker may be known ;  
So known, that I may love him still,  
And form my actions by his will ;  
That he may bless me while I live,  
And when I die my soul receive ;  
To dwell for ever in his sight,  
In perfect knowledge and delight.



### HOME IMPROVEMENT.

As the principal design of the FRIENDLY VISITANT is to instruct the young in pious reading, and to recommend such methods of attaining that object as are found successful, I submit the following for the help and encouragement of parents in such a useful and important work :

Once or twice a day I sit down with our little grandson and hear him read from the Scriptures and the Journals of Friends. We often stop and converse about what he reads, and sometimes examine the geo-

graphical situation of places; and occasionally he copies into his memorandum book interesting passages.\*

The time spent in this way is pleasant and instructive to myself, and interesting to him, and has a considerable tendency to improve him in his learning, as well as to give an early taste for such reading, and to imbue his young mind with pious sentiments. To educate children in the "nurture and admonition of the Lord," is a parental duty of no less magnitude than to feed and clothe them.

No parent should plead excuse for the want of qualifications. How often have we seen young teachers of schools commence with small qualifications, but by persevering industry in improving themselves, they become skilful preceptors. So it will be with parents. I have known instances of it. Every parent who desires the happiness of his or her child, should be daily

\* The following is one of the passages so copied:

"Samuel Neale told me of a meeting he was at in London, with Thomas Wilson, an aged friend (82,) where was a great concourse of people, and amongst them two persons of high rank in the world, who sat very attentively while a Friend was speaking, and seemed to like what was delivered; but when Thomas stood up, being old, bald, and of a mean appearance, they despised him; and one said to the other, 'Come, my lord, let us go, for what can this old fool say?' 'No,' said the other, 'this is Jeremiah the prophet, let us hear him.' So, as Thomas went on, the life arose, and the power got into dominion, which tendered one of them in a remarkable manner; the tears flowed in great plenty from his eyes, which he strove in vain to hide.

"After Thomas had sat down, he stood up, and desired that he might be forgiven of Thomas, and of the Almighty, for despising the greatest of his instruments under heaven, or in his creation."

engaged in the essential work of feeding the mind as well as the body of their precious offspring.

A GRANDPARENT.



#### EXTRACT OF A LETTER.

In company with another friend I lately attended the Monthly Meeting of ——— where the advices of the late Yearly Meeting of New York, and its Meeting for Sufferings, were read, and obtained the weighty consideration of the meeting, and for the purpose of more fully impressing the salutary contents on the minds of both old and young, a joint committee of men and women were appointed to accompany those documents to their families. We accompanied the committee to several places, and after a little time of devotional silence, such parts were read as urge the frequent reading of the Holy Scriptures, and the pious writings of Friends, holding out likewise a caution against having our attention diverted therefrom by less valuable reading; as also the concluding part of the advices of the Yearly Meeting of women Friends of 1834, exhorting parents to devote a portion of the first day of the week to the instruction of their families in the Scriptures of truth.

The appropriate remarks that were made on the occasion, together with the accompanying evidences of Divine favor, gave reason to hope that this labor of love would have a considerable tendency to strengthen and



encourage the visited in carrying into effect those seasonable and important advices. As reading has a vast influence in forming character, it must be a peculiar satisfaction to every sensible well wisher to the Society of Friends, to perceive the prevalence of increasing interest on this important subject, both in England and America.

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#### SELECTED FOR THE FRIENDLY VISITANT.

“There is no duty of greater importance than that of giving early religious instruction to children, and surely nothing can afford a pious parent greater pleasure. There is much said on this subject at the present day; and there are many papers and periodicals devoted to this object. In this we greatly rejoice. And no doubt the Sabbath-schools are doing much for our children.

But however various and excellent the means in operation, nothing was ever designed by God to supersede the necessity of *parental instruction*. If ‘he hath denied the faith, and is worse than an infidel,’ who neglects to provide food and raiment for his household, how much more the parent who neglects to feed his own offspring with pious instruction.

Parents can do much for their children, by putting suitable books and publications into their hands; but they can do much more by assisting them to read and understand them. Parents should be expositors to

their children, and by familiar illustrations, bring everything within the reach of the infant mind. In this labor they must be frequent and persevering. Never let them think that the ministers of the gospel, or the teachers in the Sabbath-schools can do their duty. A part of every day should be devoted to their children. They must *give line upon line, precept upon precept, here a little and there a little*. Their instruction must be enforced by example, and by a suitable and uniform line of conduct. If the parent's example does not agree with the instruction he gives, he defeats the object, and perhaps ruins his child for ever. Children are capable of receiving instruction, and of being influenced by example, at a much earlier period than is generally supposed."

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#### FAMILY ALBUM.

We were not long since informed of a practice observed in the family of an excellent widow lady of this city, which must be of great utility to her children, and which we venture to recommend to the readers of our paper.—A folio, if we mistake not, is provided as a place of deposit, into which each member of the family is required to put, once a week, a piece of written composition, upon any subject that may suggest itself to the mind of the writer. Once a week the budget is opened and each piece read, criticised, and amended in

the presence of the family. It is impossible to calculate the advantage to be derived from such a practice, by establishing in early life habits of investigation and mental improvement. The mother who thus educates her children, may sanguinely anticipate a maturity of usefulness and respectability. Degrading profligacy and low vice can have little to tempt a mind thus early shielded by lessons of purity, domestic happiness, and pleasant fire-side instruction. Give your children an early love for books, refine their taste by works of art, set them an example of religious excellence, of correct manners, and endeavor to make the domestic hearth always attractive, and you bar up all the avenues to immorality.—*Portland Courier*.

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### A SPECIAL PROVIDENCE.

We read of many instances of the judgments of the Lord on obstinate sinners in ancient times, as well as of his kindness and mercies to those who feared him. His power and goodness are ever the same, of which we have had repeated proofs in later times, amongst which is the following, as stated in a letter written by the editor in 1831, which he is requested to insert in the FRIENDLY VISITANT:

“Agreeably to thy request, I will give thee a statement of a remarkable special Providence toward a

family of Friends in Canada. The last night we staid in Canada was in a Friend's family at Pelham, and in the evening we visited friend Hill and wife, venerable aged friends. Amongst other conversation, they entertained us with the history of their coming five hundred miles on foot and horseback, in an Indian path, to settle in that wilderness country, with many occurrences of that time; some of which were painful, and others interesting. The woman said that the year her father came in, an unusual number of other settlers also arrived, in consequence of which, the stock of provisions was exhausted in the fore part of winter, so that the inhabitants were reduced almost to a state of starvation. Their father's family consisted of ten persons, who subsisted for some months on a kind of soup made of the inner bark of the slippery elm and bass wood; but in the spring, when the weather grew warm, and the sap began to flow, it imparted to the food a nauseous quality, so that they could no longer eat it. Their only visible source of sustenance being now cut off, they were reduced to a very melancholy dilemma. Just at this juncture, a young man belonging to the family, on opening the door of their cabin one morning, discovered a wild pigeon sitting on the branch of a tree; he immediately took his gun and shot it; of this, they made a pot of soup, which sustained the family that day; the next morning, another pigeon was discovered in the same place, which was caught and cooked in the same manner; this continued during fourteen mornings in succession, when a small boy, who was up first the next morning, looked for the pigeon, and called out that there was none, adding, 'is the

good man offended with us?' On that day the ice broke away, when they obtained a supply of fish on which they lived till harvest."

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EXTRACTS FROM THE MEMOIRS AND CORRESPONDENCE OF HANNAH MORE.

INDUSTRY—TO HER SISTER.

*London, 1798.*

I wound up my adventures royally last night, by passing the evening at Gloucester House. Nothing could be more pleasant, lively and kind, than the Duchess and princess Sophia; the former gave me a quantity of worsted, of her own spinning, for us to knit for the poor.

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SCHOOLS—1798—THE SECOND OR THIRD SCHOOL.

TO A FRIEND.

We have in hand a new and very laborious undertaking on account of its great distance from home. But the object appeared to me so important, that I did not feel myself at liberty to neglect it. It is a parish, the largest in our country, in a state of great depravity and ignorance. Providence, I trust, will carry me through the business of this new undertaking; for in spite of the difficulty we experienced, we have already

brought between three and four hundred under a course of instruction; the worst part of the story is, that thirty miles here and back, is a little too much for these short days; and when we get there, our house has got neither windows nor doors; but if we live till summer, these things will mend, and in so precarious a world as this, a winter was not to be lost

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1801.

It is my endeavour to make everything as entertaining as I can, and to try to engage their affections; to excite in them the love of God; and particularly to awaken their gratitude to their Redeemer; and in six or eight weeks I give a little gingerbread; once a year I distribute little books according to merit; those who deserve most get a Bible; second, prayer book, others tracts, &c.; once a year also, each scholar receives some article of dress; the boys, a shirt, a pair of shoes, according to their wants; the big girls a calico apron and cap, the little ones a cap and tippet of calico.

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ON VISITING ONE OF HER SCHOOLS IN 1803, AFTER  
SICKNESS.

I hope I was thankful for being restored to my poor children, and a very full and flourishing school, well-informed in the Scriptures. We can only put Christianity into their *heads*; do thou, O Father of mercies, put it into their *hearts*, and sanctify our labors!

1808.

In October we shall keep our twentieth anniversary of the opening of Chedder School; we have very many children of those who were then scholars, and within the last eight or nine years, above one hundred are gone out to service, (well instructed and promising,) from Chedder only.

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1813.

My own health, and that of my sister Patty,\* is broken and infirm; yet we are still, except in severe weather, able to attend our schools. We keep up about seven hundred children, besides receiving the parents, who attend in the evening. Our teachers were mostly bred up by ourselves, so that our plans were pretty well maintained.

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## ESTHER TUKE.

Esther Tuke, wife of William Tuke, of York, England, was particularly solicitous for the right education of youth; and such was her concern on this subject, that she united with a few other friends in establishing a school at York for girls; and at their request took the superintendence of it. In the execution of this

\* Her principal help in the work.

charge, she appeared to gain the general good will of the children; but she had greatly to lament the neglect of parents, to bring into due subjection the tempers and wills of their offspring. This neglect increases the difficulty of education, causes the cross occurrences of life to be more painfully felt, and renders it harder for the youthful mind to submit to the necessary restraints of the Christian life.

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#### FILIAL AFFECTION.

“Honor thy father and thy mother” is part of that sacred law given to mankind, ever worthy to be remembered. It becomes us to revere, obey and love them to whom we are so greatly indebted. Disobedience to parents hath been awfully marked with God’s displeasure, while affection for them, and attention to their counsel, have been eminently sanctioned by him as the means of promoting their felicity, and our own honor and esteem.

It is mentioned, as an amiable and praiseworthy part of the character of the judicious Hooker, that he used to say, “If I had no other reason and motive for being religious, I would strive earnestly to be so for the sake of my aged mother, that I might requite her care of me, and “cause the widow’s heart to sing for joy.”



## FAITH AND WORKS.

Good works are the natural product of Christian faith. The Lord Jesus, our great example, went up and down embracing every opportunity of doing good to the bodies and minds of the people. Are not Christians under strong obligations to follow his example in doing all the good they can? Those on the left hand, who were cast off, were not charged with evil conduct, but with the lack of good works. So it was with the slothful servant who did not improve his talent.

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## SCRIPTURE QUESTIONS WITH ANSWERS.

1. What said our blessed Lord to encourage us in doing small acts of kindness?

Whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. x. 42.

2. We must not only do good to the poor, but to all men. What says Paul, Gal. vi. 9?

He that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good to all

men, especially to those who are of the household of faith.

3. What is the promise to those who are liberal? See Prov. xi. 25.

Solomon says, The liberal soul shall be made fat; and he that watereth, shall be watered also himself.

4. What promise is contained in the 22d chapter of Isaiah to those who are liberal in promoting good?

The liberal deviseth liberal things, and by liberal things shall he stand.

5. Is it not a laudable and beneficial practice for people to unite together in helping and encouraging one another in good works? What is said in the 41st chapter of Isaiah?

They helped every one his neighbor, and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smiteth with the hammer him that smote the anvil, saying, It is ready for the soldering, and he fastened it with nails, that it should not be moved.

6. What says king David to encourage liberality and kindness? Psalm lxi.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness.

What was the excellent example of Job? See chapter 29.

He says, "I delivered the poor that cried, and the

fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out.

8. We must not do good to get the praise of men, but because it is our duty, and then we shall have our reward. What says Solomon? Prov. xix.

He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will he pay him again.

9. Should we not be liberal and cheerful givers? See 2 Cor. ix.

He who soweth sparingly shall also reap sparingly; and he who soweth bountifully shall also reap bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver.

10. There are many promises to kind people who love to assist the poor, but what says Solomon of those who are unkind? Prov. xxi.

Whoso stoppeth his ears at the cry of the poor, he shall cry himself, but shall not be heard.

11. Without faith it is impossible to please God. Paul sets forth works also as essential to eternal life. What does he say to Timothy? 1 Tim. vi. 17.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up

in store for themselves a good foundation against the time to come; that they may lay hold on eternal life.

12. Does not the apostle James, in chapter 1, consider acts of kindness an essential part of pure religion.

He says, Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

13. Does not James<sup>s</sup> say that faith without works is unprofitable? chap. ii.

He says, What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

☞ While many of our friends are devoting much of their time and property in doing good, are there not others who in this time of prosperity, would be better prepared to give an account of their stewardship, were they more devoted to doing good with their property or their personal attention?



## THE DEATH-BED OF A YOUNG QUAKER.

[FIRST PUBLISHED IN BOSTON.]

We shall find it not unprofitable to step aside from the ordinary routine of religious biography, and con-

template a character fraught with so much interest as that which forms the subject of the following pages.—We would invite the reader to dispense, for a while, with forms and ceremonies, and enter with us a sanctuary too sacred to be approached but in the simple unadorned garb of primitive times. It is but seldom that we have access to a death-bed scene so impressive as that before us. It occurs under peculiar circumstances, and brings into view characters whom we have been wont to associate only with the history of our country, and with that denomination of Christians who fled to its peaceful bosom as an asylum from the wrongs and injuries they received in the land of their birth.

It is one of the most lovely traits in the religion of the Quakers, that it cherishes no unkind feelings towards those of a different faith. It recognizes all mankind as brethren, and is ever ready to co-operate where the cause of humanity is concerned. Here it proves itself indeed the best friend of man. It is never deaf to the cry of distress, and listens, like an angel of mercy, to the sighing of the poor and the groaning of the prisoner. It is truly an atmosphere of “peace and good-will to men;” and though it may be defective in some points of doctrine,\* its governing purpose seems to be to initiate its disciples into the meek and unobtrusive spirit of the Gospel.

While we admire the moral courage and holy daring of those master-spirits of our times who seem destined to reform and bless the world, there is something won-

\* The writer has not probably read Barclay’s Apology, where the doctrines of the Society are ably sustained, both by Scripture and reason.

derfully attractive in the quiet course of the religion which we are considering. It seems to invite us to repose for a while, "in green pastures, and beside still waters." It takes us aside from the noise and bustle of the mighty preparations which are making for the kingdom and coming of the Messiah, to contemplate the kingdom of God within us which cometh not with observation, and consisteth in righteousness and peace and joy in the Holy Ghost. It affords, too, perhaps in times like these, a better criterion of Christian character than can be obtained from the impulse we feel in ourselves to move forward in the great phalanx of religious enterprise. This we may do upon principles of social feeling and social compact, without suitable reference to the object to be gained, or an experimental sense of the *value* of that object,—but *here* it is the privacy of the soul with God—the secret communings of the inner-man with objects apprehended only by faith. We dismiss the world without us, and listen only to the sweet whisperings of heavenly love within. Here we find rest and refreshment and are prepared to renew the labors of our pilgrimage with a more trusting spirit and more active zeal.

Springett Penn, the subject of the following notice, was the son of William Penn the founder of Pennsylvania. It reflects honour upon this distinguished statesman and truly excellent man, that occupied as he was in public affairs, he found leisure to instruct his children and household in the "first principles of the oracles of God."

We see him at one time framing laws for his infant colony, and at *another* lifting up his soul in secret

communion with his Saviour—at one time conferring with the king and his ministers of state, and at another acting as priest in his own house—guiding his offspring into the footsteps of the flock, and attending down to the chambers of death his first-born son—a youth of uncommon promise.

It is *here* that this great man shines forth in all the dignity of the Christian—we see him *here* the nurse and counsellor of the stricken one, over whom he bends with all a father's fondness—and if any hopes of returning health seem to dawn—they are hailed both by father and son as presages of future usefulness in the church of Christ.

In vain does the *worldling* who treads this hallowed spot, place before the mind of the youthful sufferer the many pleasant things in life which stand ready to greet him upon returning health—his “eye looks another way” and life seems only desirable as it promises opportunity to redeem the pledge involved in his covenant transactions with God.

The intervals of rest and comfort with which he is favored seem doubly sweet to him from the consideration that they are regulated by his Heavenly Father—and if food has nourished or sleep refreshed him, he pours forth his soul in warmer expressions of gratitude than is wont to flow from lips untouched with sorrow.

Who can contemplate the circumstances in which he utters the grateful acknowledgment—“*all* is mercy, dear father—everything is mercy,” and not feel constrained to magnify the grace which is in him and to glorify God on his behalf.

With what touching tenderness does he counsel his

younger brother to “be a good boy and have a care of idle people and idle company”—and then as if glancing at the future and realizing what would probably have devolved upon him as the guardian of the younger members of the family had he survived his father, he says—“remember what I say to thee when I am dead and gone—Poor child, the Lord bless thee.” To his sister he addresses himself in the same affectionate manner, exhorting her to “look to good things,” and seeming to wish to embrace in that fleeting moment all the instruction which it might have been the business of his life to impart.

We find him at this interesting crisis *alone* with his beloved father and as if anticipating the struggle that would ensue in the breast of that tender parent when the ties that bound them together should be sundered, he reminds him of their mutual interest in the adopting love of heaven—and says “come let us two have a little meeting, a private ejaculation, now nobody else is here.” This they were permitted to enjoy—and the object seemed gained—for his father in reviewing it says “it was like to precious ointment for his burial.”

Our love for this young disciple, kindles afresh at every turn in his history—We seem to be standing *by* as concerned spectators—our own heart-strings beat in unison with those of his weeping friends—we press closer to him as the curtain falls; and are loth to be separated even in the “Volume of the book.” He dies pillowed on that breast where he so loved to lean—and is wafted from it into the bosom of his God and Saviour.



## A TRIBUTE TO THE MEMORY OF SPRINGETT PENN.

BY HIS FATHER.

My very dear child and eldest son Springett Penn, did from his childhood manifest a disposition to goodness and gave me hope of a more than ordinary capacity; and time satisfied me in both respects. For, besides a good share of learning and mathematical knowledge, he showed a judgment in the use and application of it much above his years. He had the seeds of many good qualities rising in him that made him beloved and consequently lamented; but especially his humility, plainness, and truth, with a tenderness and softness of nature, which, if I may say it, were an improvement upon his other good qualities. But though these were no security against sickness and death, yet they went a good way to facilitate a due preparation for them. And, indeed, the good ground that was in him showed itself very plainly some time before his illness. For more than half a year before it pleased the Lord to visit him with weakness, he grew more retired, and much disengaged from youthful delights, showing a remarkable tenderness in meetings, even when they were silent: but when he saw himself doubtful as to his recovery, he turned his mind and meditations more apparently towards the Lord, secretly, as also when his attendants were in the room, praying often with great fervency to him and uttering very many thankful expressions and praises to him, in a

very deep and sensible manner. One day he said to us, "I am resigned to what God pleaseth. He knows what is best. I would live if it pleased him that I might serve him; but, O Lord, not my will but thine be done."

A person speaking to him of the things of this world and what might please him when he recovered, he answered, "My eye looks another way, where the truest pleasure is." When he told me he had rested well, and I said it was a mercy to him, he quickly replied upon me with a serious yet sweet look. "All is mercy, dear father; everything is mercy." Another time when I went to meeting, at parting he said, "Remember me my dear father, before the Lord. Though I cannot go to meetings, yet I have many good meetings. The Lord comes in upon my spirit. I have heavenly meetings with him by myself."

Not many days before he died, the Lord appearing by his holy power upon his spirit, when alone, at my return, asking him how he did, he told me, "O, I have had a sweet time, a blessed time! great enjoyments! The power of the Lord overcame my soul; a sweet time indeed!"

And telling him how some of the gentry, who had been to visit him, were gone to their games and sports and pleasures, and how little consideration the children of men had of God, and their latter end, and how much happier he was in this weakness to have been otherwise educated, and preserved from those temptations to vanity, he answered, "It is all stuff, my dear father; it is sad stuff. O that I might live to tell them so!" "Well, my dear child," I replied, "let

this be the time of thy entering into secret covenant with God, that if he raise thee, thou wilt dedicate thy youth, strength, and life to him, and his people and service." He returned, "Father that is not now to do," with great tenderness upon his spirit.

Being ever almost near him and doing anything for him he wanted or desired, he broke out with much sense and love, "My dear father, if I live I will make thee amends;" and speaking to him of divine enjoyments, that the eye of man saw not, but the soul made alive by the spirit of Christ plainly felt, he in a lively remembrance, cried out, "O, I had a sweet time yesterday by myself. The Lord hath preserved me to this day. Blessed be his name! My soul praises him for his mercy. O father; it is of the goodness of the Lord that I am so well as I am." Fixing his eyes upon his sister, he took her by the hand, saying, "Poor Letitia, look to good things! Poor child, there is no comfort without it! One drop of the love of God is worth all the world. I know it. I have tasted it. I have felt as much or more of the love of God in this weakness than in all my life before." At another time as I stood by him he looked up upon me, and said, "Dear father sit by me! I love thy company, and I know thou lovest mine; and if it be the Lord's will that we must part, be not troubled, for that will trouble me."

Taking something one night in bed just before his going to rest, he sat up and fervently prayed thus: "O Lord God! Thou, whose Son said to his disciples, whatever ye ask in my name, ye shall receive, I pray thee in his name, bless this to me this

night, and give me rest, if it be thy blessed will!" and accordingly he had a very comfortable night, of which he took thankful notice before us the next day.

And when he at one time more than ordinarily expressed a desire to live, and entreated me to pray for him, he added, "And, dear father, if the Lord should enable me to serve him and his people, then I might travel with thee sometimes, and we might ease one another," (meaning in the ministry.) He spoke this with great modesty; upon which I said to him, "My dear child, if it please the Lord to raise thee, I am satisfied it will be so; and if not, then inasmuch as it is thy fervent desire in the Lord, he will look upon thee just as if thou didst live to serve him, and thy comfort will be the same. So either way it will be well: for if thou shouldst not live, I do verily believe thou wilt have the recompense of thy good desires, without the temptations and troubles that would attend if long life were granted to thee.

Saying one day, 'I am resolved I will have such a thing done,' he immediately corrected himself and fell into this reflection with much contrition. 'Did I say I will? O Lord forgive me that irreverent and hasty expression! I am a poor weak creature and live by thee, and therefore I should have said if it pleaseth thee that I live I intend to do so. Lord forgive my rash expression!'

. Seeing my present wife ready to be helpful and to do anything for him, he turned to her and said, 'Do not thou be so. Let them do it. Don't trouble thyself so much for such a poor creature as I am. And taking leave of him a few nights before his end, he

said to her, 'Pray for me, dear mother! Thou art good and innocent. It may be the Lord may hear thy prayers for me: for I desire strength again, that I may live and employ it more in his service.'

Two or three days before his departure, he called his brother to him and looking awfully upon him, said, 'Be a good boy, and know that there is a God, a great and mighty God who is a rewarder of the righteous, and so he is of the wicked, but their rewards are not the same. Have a care of idle people, and love good company and good friends, and the Lord will bless thee. I have seen good things for thee since my sickness, if thou dost but fear the Lord: and if I should not live, (though the Lord is all-sufficient) remember what I say to thee when I am dead and gone. Poor child, the Lord bless thee! Come and kiss me!' which melted us all into great tenderness but his brother more particularly.

Many good exhortations he gave to some of the servants and others that came to see him, who were not of our communion, as well as to those who were, which drew tears from their eyes.

The day but one before he died, he went to take the air in a coach, but said at his return, 'Really, father, I am exceeding weak. Thou canst not think how weak I am.' 'My dear child,' I replied, 'thou art weak, but God is strong, who is the strength of thy life.' 'Aye, that is it,' said he, 'which upholdeth me.' And the day before he departed, being alone with him, he desired me to fasten the door, and looking earnestly upon me said, 'Dear father! thou art a dear father; and I know thy Father. Come, let us

two have a little meeting, a private ejaculation together, now nobody else is here. O, my soul is sensible of the love of God!’ And indeed a sweet time we had. It was like to precious ointment for his burial.

He desired, if he were not to live, that he might go home to die there, and we made preparation for it, being twenty miles from my house; and so much stronger was his spirit than his body, that he spoke of going next day, which was the morning he departed, and a symptom it was of his greater journey and longer home. The morning he left us, growing more and more sensible of his extreme weakness, he asked me, as doubtful of himself, ‘How shall I go home?’ I told him in a coach. He answered, ‘I am best in a coach;’ but observing his decay, I said, ‘Why child, thou art at home everywhere.’ ‘Aye,’ said he, ‘so I am in the Lord.’ I took that opportunity to ask him if I should remember his love to his friends at Bristol and London. ‘Yes, yes,’ said he, ‘my love in the Lord—my love to all friends in the Lord, and relations too.’ He said, ‘Aye to be sure.’ Being asked if he would have his milk or eat anything, he answered, ‘No more outward food, but heavenly food is provided for me.’

His time drawing on apace, he said to me, ‘My dear father kiss me! Thou art a dear father. I desire to prize it. How can I make thee amends?’

He also called his sister and said to her, ‘Poor child, come and kiss me!’ between whom there seemed a tender and long parting. I sent for his brother that he might kiss him too, which he did. All were in tears about him. Turning his head to me, ‘He said

softly, 'Dear father! hast thou no hope for me?' I answered, 'My dear child! I am afraid to hope, and I dare not despair, but am and have been resigned, though one of the hardest lessons I ever learned.' He paused awhile, and with a composed frame of mind he said, 'Come life, come death, I am resigned! O the love of God overcomes my soul!' Feeling himself decline apace, and seeing him not able to bring up the matter that was in his throat, somebody fetched the doctor; but as he came in he said, 'Let my father speak to the doctor, and I'll go to sleep;' which he did and waked no more; breathing his last on my breast the tenth day of the second month, between the hours of nine and ten in the morning, 1696, in his one-and-twentieth year.

So ended the life of my dear child and eldest son, much of my comfort and hope, and one of the most tender and dutiful, as well as ingenuous and virtuous youths. I knew, if I may say so of my dear child in whom I lost all that any father could lose in a child, since he was capable of anything that became a sober young man, that he was my friend and companion as well as most affectionate and dutiful child.

May this loss and end have its due weight and impression upon all his dear relations and friends and upon those to whose hands this account may come for their remembrance, and preparation for their great and last change, and I have my end in making my dear child's thus far public.

WILLIAM PENN.

## THE BETTER LAND.

I hear thee speak of a better land,  
Thou callest its children a happy band ;  
Mother, O ! where is that radiant shore,  
Shall we not seek it and weep no more ?  
Is it where the flower of the orange blows,  
And the fire-flies glance through the myrtle boughs ?  
Not there, not there, my child.

Is it where feathery palm-trees rise,  
And the date grows ripe under sunny skies ?  
Or midst the green islands of glittering seas,  
Where fragrant flowers perfume the breeze,  
And strange bright birds on their starry wings  
Bear the rich hues of glorious things ?  
Not there, not there, my child.

Is it far away in some region old,  
Where the rivers wander o'er sands of gold ;  
Where the burning rays of the rubies shine,  
And the diamond lights up the secret mine,  
Where the pearl gleams forth from the coral strand,  
Is it there, sweet mother, that better land ?  
Not there, not there, my child.

Eye hath not seen it, my gentle boy,  
Ear hath not heard its sweet sounds of joy,  
Dreams cannot picture a world so fair,  
Sorrow and death cannot enter there ;  
Time doth not breathe o'er its fadeless bloom,  
Far beyond the cloud, and beyond the tomb.  
It is there, it is there, my child.



## EDUCATION.

MINUTE OF THE YEARLY MEETING OF PHILADELPHIA,  
1789.

“It sorrowfully appearing, that there are afflicting deviations from that plainness of speech, behaviour and apparel, which truth has led, and if obeyed does lead into, it is affectionately recommended to parents and heads of families to seek after the best wisdom for the government of those under their care, and that proper endeavors may be used to inculcate on the tender minds of the rising youth, the *essential principles and doctrines* of the *Christian religion*; that so that obvious rawness and ignorance which appears in many, may be done away; and as helpful thereto, Friends are again earnestly desired, with proper liberality, to encourage and promote schools under the care of *qualified religious* tutors.”

NICHOLAS WALN, *Clerk*.

The concern of Friends of that Yearly Meeting, as expressed in the above document, was productive of essential advances in regard to schools. Within a few years past, a similar concern has spread to an unusual degree among Friends generally in America, accompanied with an increase of schools of various descriptions. It is, however, affecting to learn, from authentic statements, that in the new settlements a vast many of the children of Friends have not the privilege of schools.

Are these children to grow up in ignorance? This cannot be without great neglect in parents. In the time of the revolutionary war, as well as in new settlements since that period, many children have not had the privilege of schools; but many of the parents made a business of home improvement.

The children read such books as they had repeatedly, so that they became familiar. Some improved themselves by copying such parts as most interested them. Books were then scarce, they had very few except the Scriptures and the writings of Friends. As might be expected, the doctrines they contained became indelibly impressed on their minds, and had no small influence in forming their characters; it being well known that many such became not only respectable and competent business people, but worthy members of religious society; and the habit of home study following them, the minds of some became amply stored with general information. It would be wise always to fill the minds of children, first with the best kind of reading.

The people of Iceland pursue, in some respects, a similar course. They have very few schools or books, but the few books they have are well learned, they are not only read repeatedly, but copied; by this means they learn to be excellent penmen, as well as gain improvement in spelling and otherwise, so that the young people are said to be remarkably well accomplished by home study.

We have known a blind man that never saw a letter, who by listening to the spelling and reading of his younger brothers and sisters, learned so much himself, that when they committed errors, he was able to cor-

rect them, and in this way was quite useful in bringing them forward in their learning, they being destitute of a school. So, parents who have very little learning, by taking an interest, as they ought to do, in the improvement of their children, often listening to, and encouraging them, may not only be a material help to them, but at the same time improve themselves. We are acquainted with families, where the children have received a good education mostly under the parental roof and by the means of parental instruction. There is such abundance of evidence of the very beneficial effects of home improvement, that we most affectionately urge it upon parents. Besides literary improvement, favorable opportunities often occur for making pious, instructive remarks and explanations.

Children thus cared for and instructed at home, are much more apt to become pious members of society, than those who attend schools where they are exposed to contamination. Even good schools have far less pious effects than the religious instruction of parents. Parents should by no means neglect their religious duties to their precious offspring, even if they have a good school, much less if they have one of a different character.

It is well known that many poor children have, with studying their lessons at home and attending school on the first day of the week, acquired sufficient learning for the purposes of business, and many of them have become respectable, pious people. This has been attributed to the effects of religious instruction in the Holy Scriptures, and has induced many who are not

poor, to send their children to such schools, and the result has been highly satisfactory.

The teachers of a school of this kind, among Friends in England, gave it as their united testimony, "That the general demeanor of the children, was in consequence much improved. Indeed a blessing seemed to have rested in connection with this Christian undertaking, both on the pupils and on the instructors." This induced friends in several other places to make trial, which proved equally successful and satisfactory.

After the experience of ten years, a tract was published with the design of affording encouragement in regard to such schools in other sections of the society.

About fifteen years ago, a school of this kind was in operation within the limits of the Yearly Meeting of New York, which was quite satisfactory to the parents, and useful to the young people, who are now valuable members of society, and some of them parents, and are religiously engaged in sustaining such schools for the benefit of their own and other children. The present year, highly encouraging and satisfactory reports have been received from a considerable number of these schools, and we know of others which are going on well. Indeed, we have never known or heard of a single individual who has been injured thereby, but many benefited. Several ministers when visiting the meetings of Friends, have noticed the most favorable prospects among the young, where these schools have been in operation.

Such results may reasonably be hoped for from a plan so well suited to promote the design of our Christian discipline on the subject of education, as relates to

the Holy Scriptures and the choice of reading. There is, however, still more cause to hope for desirable fruits in after time. The business being conducted both at home and at school, in a kind, affectionate manner, the young people will take a pleasure in the Scriptures and other pious reading and acquire a taste for it: and moreover this will take their attention from the light and unprofitable publications so abundant in circulation at the present time, and which are so much calculated to alienate the minds of the young from the Holy Scriptures and other pious and instructive reading.

Besides those important benefits, the old and young mingling together in these schools in an affectionate, familiar manner, promotes acquaintance, mutual kind feeling and attachment, which inclines the young to a conformity to the discipline of the society, and affords favorable opportunities of imparting a word of admonition or encouragement to them, and may be peculiarly beneficial to scattered families, who are apt to be too much strangers to their pious friends, and for that reason keep on the back ground and are often lost to the society.

It cannot be denied that this business will add considerably to the labor of parents and require the sacrifice of time; but is not this just what is needed? Has not the society evidently backslidden on this account? Do we now like our predecessors devote our prayerful attention to the instruction of our children, not only in the bare reading, but also in the knowledge and understanding of the Holy Scriptures and the "*essential principles and doctrines of the Christian religion*?" Do we converse with them in a manner adapted to

their capacities, so as to interest their feelings, and help them to understand what they read? This our discipline enjoins in the very words of Scripture. Is not this now as much the duty of parents as ever it was? And may we not hope it will be accompanied as much as ever it was with the Divine blessing? If any parents think they have not the requisite qualifications, will this exonerate them from the important and essential duty? Will they not be required to give an account whether they have used their best endeavors? We read of a worthy friend who devoted much time and labor in learning a foreign language so that she might be useful to heathen children. Were parents as much engaged to qualify themselves for the necessary instruction of their own children, is it not likely that important benefits would result from their pious labors?

Every sensible friend will admit that an increase of parental engagement is necessary. Let us not then retard the good work by unnecessary disagreement as to the means. Why not adopt a plan, the utility of which is so amply and so satisfactorily tested, and so well adapted to invite parents to their duty and aid them in performing it. No preparatory measures are required. No extensive funds, costly school houses, or heavy salaries are needed. The most gifted and capable in every meeting, will, without pay, share with pleasure in teaching. It is seldom that pious friends of the first character can be had to teach our children. These schools afford a favorable opportunity for them to exert a beneficial influence over the young.

The schools may vary in the manner of instruction

in correspondence with the views of parents and other circumstances. I have attended those conducted on very easy and simple plans. In one instance the pupils merely rose one after another, and read audibly such interesting passages as they had selected and copied from the Scriptures. This had probably led to a considerable reading and to the exercise of their tastes and judgments as well as other improving effects. They then spent some time in answering questions out of the New Testament, given out by themselves in turn or by their teachers or parents. This has a very beneficial tendency in correcting a habit very common with children of reading superficially without understanding or noticing what they read. In a school conducted in this manner, small children might read or repeat lessons, and the interview close with reading a portion of Scripture, or dying sayings, followed by a suitable pause.

Would it not be a satisfactory employment, now in this time of prosperity, and promote our own good, as well as the improvement of our children and those under our care, and in our neighborhoods, were we more amply to furnish them with the Scriptures and other books of an interesting and pious character?

The familiar manner of instructing children, though very important, is by no means designed to supersede the necessity of reading the Holy Scriptures in families, in a more devotional manner.

There has of latter times been a lamentable increase of infidelity and hurtful books. This greatly increases the exposure and temptations of the young. Should there not be an increase of means to consolidate the

society and counteract these evils? New things have from time to time been introduced into the society which have proved greatly to its benefit. What do we suppose would have been the consequences, if those who were first engaged in the work of introducing a Christian discipline into the society, or those who first pleaded for freedom to the slaves, and for restrictions in regard to the distillation and use of ardent spirits, had abandoned those objects because they met with discouragements?

From various considerations as well as from experience, we have abundant cause to hope, that as parents cherish those tender emotions which they at times feel for the best interest of their precious offspring, and unite together in this labor of love, seeking the Divine blessing on their endeavors, that they will not only be "watered themselves," but many more of the rising generation will be induced to "follow the footsteps of the flock of Christ's companions."

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#### LOVE OF THE BRETHREN.

"The love of the brethren is the beautiful title of that affection which binds together the members of the Church of Christ. It seeks and it imposes no evil. Built upon the truth as it is in Jesus, it does not distrust the motives of a fellow believer, because of occasional difference of sentiment or contrariety of views."

WATCHMAN.



It is owing in a great measure to ignorance of the Scriptures that so many avowed infidels are to be found in society. "They speak evil of things which they know not."

T. DICK



### RICHES.

It is rare to see a rich man religious, for religion preaches restraint, and riches prompt to uncontrolled liberty; when wealth abounds, men buy out their penance, and put off those considerations that should make them serious. The education of rich men teaches them to command, and prevents their being acquainted with obedience, which is better than sacrifice. The solaces of this life, if too much indulged in, seldom allow a man to think of a better. Agur prayed directly against plenty, and though Solomon was so wise as not to ask it, yet we see when he had it, it had well nigh eaten out all his wisdom.

Riches are not evil in themselves, yet for the most part there is a casual illness that attends them; and if our Saviour had not seen something in them, more than we apprehend, he never would have declared it so difficult for a man at once to be both good and opulent; neither would he have advised the young man to sell all that he had, or commanded his disciples to leave all and follow him; nor would he, in his own condition, have set us an example of poverty, if he had

not known human frailty too apt to be drawn away by abundance. Add to this the danger of being flattered into a reliance on riches, and their preventing a sense of charity; for not feeling the wants of others, we cannot be sensible of what they endure, so that the charity of the rich is often rather self-love than charity; which it must be, if in the exercise of it, a man neither looks to God, nor to the object of distress, but to his own vain glory. If we have not wealth, it is noble not to covet it, and if we have it, it is surely so to do good with it, not from ostentation, but from truly upright and religious motives; for then will man be blessed in his abundance, when others share the bounty and the benefits which Providence hath made him steward of.—*Selected.*

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### JUSTICE.

Injustice occasions a great part of the quarrels, calamities, and unhappiness in the world. It is incumbent on parents to teach their children, both by example and precept, to be sincere, faithful, just, and honest. Such passages of Holy Scripture as follow, duly impressed on the minds of the young, will make lasting impressions, and be likely to add more to their respectability and happiness, than much silver and gold.

## SCRIPTURE QUESTIONS WITH ANSWERS.

1. What command has the Lord given us in the 19th chapter of Deuteronomy?

Ye shall not steal, neither deal falsely, neither lie one to another. Thou shalt not defraud thy neighbor nor rob him. Ye shall do no unrighteousness in weight or measure. I am the Lord your God.

2. Injustice of any kind is an abomination to the Almighty. What is said in Deut. xxv.?

Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thy house divers measures, a great and a small. But thou shalt have a perfect and a just weight, a perfect and a just measure shalt thou have. All that do unrighteously are an abomination unto the Lord thy God.

3. What is the command of the Lord contained in the 25th chapter of Leviticus?

If thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another. I am the Lord thy God.

4. It is wicked to deceive or take the advantage one of another in our dealings. What says the apostle in the 4th chapter of first Thess.?

That no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such.

5. If we lie or equivocate, or give a false coloring, or conceal defects in order to get a better bargain than

we ought to have, we sin, and shall be punished sooner or later. See Proverbs xxi.

To do justice and judgment is more acceptable to the Lord than sacrifice. The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death.

6. If, to increase our property, we should take the advantage of our neighbor and treat him in any way as we should not be willing to be treated ourselves, what will be the consequences?

What is a man profited if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels, and then He shall reward every man according to his works. Matt. xvi.

7. Does not the apostle Paul, in the fourth chapter of Philippians, rank justice and honesty among the most amiable and exalted virtues?

Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.

8. When we consider how we should like to have people do to us, then we see clearly how we ought to do to them. See Micah vii.

He (the Lord) hath showed to thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God.

9. How bright doth king Solomon set forth the

character of a just man, but how gloomy that of the dishonest man! See Proverbs iv.

The path of the just shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble.

10. How are the characters of the just man and the wicked man contrasted in the tenth chapter of Proverbs?

Blessings are upon the head of the just; but violence covereth the mouth of the wicked. The memory of the just is blessed; but the name of the wicked shall rot.

11. Justice brings a blessing, but wickedness a curse. See Prov. iii.

The curse of the Lord is on the wicked; but he blesseth the habitation of the just.

12. If we sincerely love the blessed Jesus, and obey his commands, we shall be happy in this life and in the world to come. What does he say in the seventh chapter of Matthew?

All things whatsoever ye would that men should do unto you, do ye even so to them.



### WISE SUGGESTION.

Would it not be more wise in parents to interest their children with these very important portions of Holy Scripture, and with such instructive facts as the following, than to divert themselves and families with a relation of good bargains?

A well known honest farmer, after he had sold his fat cattle, concluded that he had taken too much for them. He therefore pursued the purchaser, and returned some of the money.

A bankrupt after he had compounded with his creditors, and was not holden by law to pay them any more, but being successful in business, he, like an honest man, paid his old creditors principal and interest.

Two men who lived remote from each other, exchanged horses. Some months after, meeting again, one of them asked the other how he liked his horse? He replied, that he liked him so well that he had brought five pounds in his pocket, which he desired the other to accept, as he believed that to be about the difference between them. Surprising! exclaimed the other. Why, I have thought my horse so much the best, and have actually brought the same sum to pay the difference. They were, of course, both well pleased with their bargain, and after a little pleasantry, each took back his money.

Such men are respected by every body and they are much more happy in this life, especially at the hour of death than dishonest people, who often experience great horror at that solemn period. One of these, while in health, was seized with such condemnation and horror as brought him down to his bed! He turned from side to side and bit his tongue and lips for anguish, often crying aloud for his sins, especially for his oppressive and unjust dealing. Others have felt such

horror and despair as led them to destroy themselves by starvation and otherwise.

We often experience the foregoing Scriptures to be true. While dishonest people are in great distress and horror, the rich blessing of peace and tranquillity is the reward of the righteous, who have done to others as they have been willing that others should do to them. May our young friends be mindful of these things.



## A SHORT ACCOUNT OF THE LIFE OF WILLIAM PENN,

FOR YOUNG READERS.

(Mostly extracted from Clarkson's Life of PENN.)

William Penn was the son of Admiral William Penn, and was born in London, in the year 1644. The Admiral being much from home, little William was mostly under the tuition of his pious mother, who was remarkably devoted to the religious instruction of her little son. The religious labors, prayers, and pious example of mothers are usually accompanied with the Divine blessing. So it was in this case. William being at Chigwell school, alone in his chamber, then eleven years old, was visited with an inward comfort and call to a holy life, which left lasting impressions on his young mind.

Having left Chigwell at twelve years of age, he went to a private school on Tower Hill, which was near his father's London residence. Here he had greater advantages than before; for his father, in order to facilitate his progress in scholarship, kept for him a private tutor in his own house.

At the age of fifteen he was sent to the college at Oxford, where, as usual, he was very attentive to his studies, and made exemplary improvement; at the same time bearing in remembrance the religious impressions which he had received at Chigwell school. These had been considerably strengthened by the preaching of Thomas Loe, who had his education at Oxford, but had become a Friend.

William, with several other young men, being dissatisfied with the established worship, withdrew and held meetings by themselves. This gave offence to the heads of the college, who in consequence fined all of them for non-conformity. At this time William was sixteen years of age. But the imposition of the fine did not have the desired effect; the young men still persisted in the way they had chosen for themselves, and for their zeal and non-conformity, William and several others were expelled.

The Admiral was much displeased with his son, and anxious to recover him, had recourse to argument. This failing he proceeded to blows, and the latter failing also, he turned him out of doors. After a procedure so violent, he began at length to relent, and concluded to send him to France, in hopes that the gaiety of French manners might correct the growing gravity of his mind. Accordingly at the age of eighteen he sent



him to that country in company with certain persons of rank who were then going upon their travels.

After some stay at Paris, he went to Saumur, where he spent some time in literary pursuits under M. Amyrault, a Protestant minister, in high standing as a scholar and Christian. From thence William went to Italy. Here he received information that his father wished his return, with which he immediately complied. This was in the year 1664. He had contracted a sort of polished or courtly demeanor, which he had insensibly taken from the customs of the people among whom he had lately mingled, and it does not appear but that he gave his father satisfaction. He then spent some time in the study of law. This was however interrupted by the great plague in London in the year 1665, in the course of which year he became of age.

On the Admiral's return from sea, he was dissatisfied on finding his son serious; he determined to send him to attend the splendid court of his acquaintance, the Duke of Ormond, in Ireland. Nothing, however, which William saw there, could shake his religious principles. He was even disgusted with the pomp and vanity which he found there.

The Admiral not yet overcome with the design of diverting his mind from seriousness, sent him to superintend his estates in Ireland. This he performed much to the satisfaction of his father, but it did not accomplish his wishes in regard to his son's religious turn of mind, for being at Cork at a meeting of Friends, the preaching of Thomas Loe served to renew and confirm his former impressions, and led him to frequent

those meetings, from one of which he was, with others, carried to jail, but was soon released through the influence of Lord Orrery.

The rumor that he had become a Quaker, soon reached his father, who sent for him home. William immediately complied, but there being no visible change in him, all seemed to go on well for a time, but growing more serious, his father became very uneasy and much displeased; fearing that all hopes of making a great man of his son were disappointed, he came to a direct explanation with him. From this time the Admiral gave up all hopes of altering the general views of his son. He, however, requested him to consent to sit with his hat off in his presence, and in that of the King and the Duke of York. But after a night of very anxious consideration, he modestly informed his father that he could not for conscience sake comply. At this his father once more turned him out of doors.

William Penn, though but a youth, seems to have had a clear understanding that flattery encourages pride, and is therefore sinful, and counteracts the cardinal, Christian virtue, *humility*, and is generally injurious to mankind. So tender was his conscience, that rather than encourage a practice hurtful to his fellow-creatures, he would submit to suffer himself. Friends have ever taken the same conscientious course, for the same reasons that they have abstained from war, and oaths, and other practices that lessen the happiness of their fellow-creatures, and are inconsistent with the nature and precepts of the Gospel. Can it be denied that it is inconsistent to show the same

reverence to man, by uncovering our heads, as we show to the Divine Majesty? How thankful we of the present day ought to be that we are relieved from the abuse and suffering which our early friends experienced.

William is now thrown upon the wide world, but his tender mother fed him, privately, as well as she could from her own purse, and several kind friends also ministered to his wants. At the age of twenty-four years he came forth as a minister of the Gospel, he having previously become a member of the society of Friends. From this period he was often engaged in writing, as well as preaching, the Christian doctrines of the society, answering objections, and refuting misrepresentations, for which service he was well qualified and eminently useful. One of his publications not being satisfactory to the bishop of London, the author was imprisoned on that account in the tower of London.

To be useful by preaching was then impracticable, and he applied himself exclusively to writing. His first effort produced, "No Cross, No Crown," a valuable volume. He next issued a tract which he called "Innocency with her Open Face," being an explanation of the work for which he was confined; he was soon relieved after a severe confinement of seven months. By this work, as well as his other writings, it appears clearly that he was a full believer in the eternal divinity of the Lord Jesus Christ, and all his offices as set forth in the Holy Scriptures.

The Admiral, after his son's release, became so far

reconciled as to send him again to Ireland, to superintend his concerns there

Here he spent his leisure time in attending meetings and visiting his friends, who were suffering in the jails, and laboring for their comfort and relief. Not long after, he was himself imprisoned for some time in Newgate, for preaching, and again six months because he could not, for conscience sake, take an oath. When liberated, he repeatedly visited the king and others in authority, interceding for liberty of conscience. He also petitioned Parliament on that account, and with great ability and some success, pleaded the cause of his suffering countrymen of all classes.

In 1670, in the twenty-sixth year of William Penn's age, his father died, having become reconciled to his son.

The following were some of his last words:

"Son William, let nothing in this world tempt you to wrong your conscience. I charge you do nothing against your conscience. If you and your friends keep to your plain way of preaching, and plain way of living, you will make an end of the priests to the end of the world. Bury me by my mother—live all in love—shun all manner of evil—and I pray God to bless you all; and he will bless you." What a change in the views of this great man!

In 1676, William became interested in New Jersey, in North America. He framed an excellent Constitution for the colony, securing liberty of conscience, allowing all to worship their Maker in the manner they believed right. No man was to be imprisoned for debt. Justice, however, demands that if those who are legally

discharged, should acquire property, that they pay their old debts, both principal and interest. An honest man will delight in thus doing as he would be done by. The discipline of Friends we know requires it.

It appears that Admiral Penn had advanced to Government large sums of money, and that a large amount was due his estate. His son William petitioned King Charles the second, for a grant of wilderness land in America, in lieu of the debt. This the King complied with, and named the territory Pennsylvania. Penn had several great objects in view. Firstly, an asylum for his persecuted friends. Secondly, the civilization of the Indians. Lastly, that a form of Government might be instituted on Christian principles, *as an example to the nations*.

Robert Proud, in his history of Pennsylvania, says, "The views of William Penn, in the colonization of Pennsylvania, were most manifestly the best and most exalted that could occupy the human mind."

As regards his first object, his anticipations were abundantly realized. A large number of his suffering friends from England, Ireland, Scotland and Wales, emigrated to the new colony, where they not only enjoyed the privileges of an enlightened free government, but also a healthy location and rich soil. They soon became both an agricultural and a commercial people. To promote these objects, William Penn laid out his new city, and gave it the name of Philadelphia, which imports a city of brotherly love. It may be justly considered one of the most beautiful cities in the world. Its founder took great interest in its welfare, and watched over its morals with untiring assiduity.

His generosity, however, prevented his enriching himself with his American speculation.

Rapid settlements have occasioned much suffering for want of provisions before they could be raised. At one time these people were providentially supplied with immense numbers of wild pigeons, so tame that they could be knocked down with sticks. They also caught fish in considerable quantities. Their sufferings would nevertheless have been great, had it not been for the kindness of their friends, the Indians, the number of emigrants the first year being near three thousand.

In the second place, with regard to the Indians, William Penn had determined to treat them as brethren, and act towards them as justice required. He had paid England for the discovery of the country, but he considered the aborigines as having a property in it. For the purpose of purchasing what he wished, he held with them one of the most remarkable treaties, of which history furnishes any account.

By his order his agents had bargained with the Indians for portions of land. The time had now arrived for a general meeting to ratify the contract. When assembled, William Penn and his friends were but a handful of unarmed men, to a host of armed savages. The meeting was held under a large elm tree, near where Philadelphia now stands. He caused to be spread out on the ground various articles of merchandise, which he designed as payment for the land.

Upon their laying down their bows and arrows, William Penn addressed them in a kind, Christian-like manner and paid them to their satisfaction for the

land. It was then mutually agreed, that should any dispute arise between the two parties, it should be settled by twelve persons, half of whom should be English and half Indians. The Indians then pledged themselves to live in love with William Penn and his children as long as the sun and moon should endure!

What blessed effects of doing as we would be done by!

This is believed to be the only treaty on record, ratified without an oath, and the only one which has not been violated. How comes it that Christians in general disregard the positive injunctions of Jesus Christ? Ought we not implicitly to obey? He, however, vouchsafes to tell us that more than yea and nay cometh of evil. Does not swearing to speak the truth evidently impair the sacredness of common truth speaking, and consequently promote lying? Is it not also taking the name of God in vain? No marvel that conscientious Christians should prefer suffering to swearing.

Other places were settled about the same time as Pennsylvania, and among the same kind of barbarians; and though they were kind, the new settlers armed themselves and built forts, and finally took the land from the poor natives, without paying them for it, and otherwise treated them unjustly. This made them angry and led to bloody wars, in which many on both sides were slaughtered; it also excited perpetual hatred, and besides all this, it cost vastly more than Penn paid for his land. His justice also secured their lasting friendship. There were no wars of any description in Pennsylvania as long as he and his friends

held the government, which was more than seventy years; during this period, Pennsylvania is believed to have been the most happy part of the globe. Would not a similar course produce similar effects every where? It did during the Irish rebellion. For while the lives of Friends were preserved, the infuriated parties made the most unmerciful slaughter of the other inhabitants, burning their houses, and destroying their property, leaving the houses of Friends standing alone.

Will not such circumstances encourage our young friends to trust in the Lord and follow the example of their pacific friends? How appropriate are the words of the poet:

“An honest man’s the noblest work of God.”

William Penn, in his first visit, spent about two years in organizing and settling his new government, promoting the settlement of his colony, laboring in the work of the gospel, cheering his friends in social intercourse with his pleasing and instructive company and conversation; but on hearing of fresh persecutions in England, he determined to return to his native land and exert his influence with king Charles, and others in authority under him, in order for the relief of those who were suffering the destruction of their property and the cruel imprisonment of their persons for Christ’s sake. Soon after his arrival in England, Charles died and was succeeded by James the second, with whom he was intimate and in great favor, of which Gerard Croese gives the following account:

“William Penn was greatly in favor with the King, the Quakers’ sole patron at Court, on whom the hate-



ful eyes of his enemies were intent. The King loved him as a singular and entire friend, and imparted to him many of his secrets and counsels. He often honored him with his company in private, discoursing with him of various affairs, and that not for one but many hours together, and delaying to hear the best of his Peers who at the same time were waiting for an audience. One of these being envious, and impatient of delay, and taking it as an affront to see the other more regarded than himself, adventured to take the freedom to tell His Majesty, that when he met with Penn he thought little of his nobility. The king made no other reply, than that Penn *always talked ingenuously, and he heard him willingly*. Penn being so highly favored, acquired thereby a number of friends. Those also who formerly knew him, when they had any favor to ask at Court, came to, courted, and entreated Penn to promote their several requests. Penn refused none of his friends any reasonable office he could do for them; but was ready to serve them all, but more especially the Quakers, and these wherever their religion was concerned. It is usually thought, when you do me one favor readily, you thereby encourage me to expect a second. Thus they ran to Penn without intermission, as their only pillar and support, who always caressed and received them cheerfully, and effected their business by his interest and eloquence. Hence his house and gates were daily thronged by a numerous train of clients and suppliants desiring him to present their addresses to His Majesty. There were sometimes there *two hundred and more*. When the carrying on these affairs required money for writings, such as drawing

things out into form and copyings, and for fees and other charges which are usually made on such occasions, Penn so discreetly managed matters, that out of his own, which he had in abundance, he liberally discharged many emergent expenses."

Besides his personal labors, he continued writing and publishing persuasives to moderation, pleading for liberty of conscience. His labors of love were, however, rewarded with hatred and abuse from many, but he meekly and patiently persevered. He delivered a discourse to the king, and had several interviews with committees of Parliament, urging the claims of general toleration and liberty of conscience, with such eloquence and ability as to have a considerable effect in obtaining relief; for soon after the king issued a declaration of liberty of conscience to the joy of many thousands of his suffering subjects.

The Christian world is probably as much indebted to William Penn as to any man for the present liberty and freedom it enjoys.

After a release from anxious and painful, though successful labors, William Penn felt his mind engaged to visit his friends in gospel love. He held many large meetings in various parts of the nation, several of which the king attended; he being on a tour at the same time. During his journey, Penn perceived that many were dissatisfied with the king's declaration of indulgence. This induced this indefatigable philanthropist to issue two volumes in justification of the measure. In one of these works, he says that since the king's restoration, above fifteen thousand families had been

ruined ! and more than five thousand had died in bonds for mere matters of conscience to God !!!

The good man, however, had but a short release from anxiety, for in the next year, 1668, there was a revolution in government, king William was placed on the throne and James fled to France. Penn being charged with favoring James, was, at three different times, arrested, but defended himself so satisfactorily before the committee of Parliament, that he was acquitted. His enemies, however, prevailed with the king to deprive him of his charter of Pennsylvania, which was a sore grief to him, but on making his innocence appear, it was again restored to him.

In 1693, died his excellent wife. He says, "We spent half an hour alone together, a short time before her death, in which we took our last leave, saying all that was fit on that solemn occasion. She quietly expired in my arms, her head upon my bosom, with a sensible and devout resignation of her soul to God."

In 1696, he marries a second time. Soon after he loses his eldest son Springett Penn, an excellent young man, noticed in the preceding number of this work.

About this time, Peter the Great being in England, William Penn, in company with other Friends, visited him, and had much conversation with him in High Dutch, which together with some books they gave him, made a favorable impression on his mind, which appeared by his attendance of the meetings of Friends in different places.

In 1699, Penn embarked a second time for America, carrying his family with him, and had a tedious passage of three months. The Yearly Meeting of Friends

in this province had as early as the year 1668, resolved that the buying, selling, and holding men in slavery, was inconsistent with the tenets of the Christian religion. During this visit, he not only devoted himself to the welfare of his government and of his white population, but to the people of color also, and that of the Indians. He held many religious meetings with them, and with the latter held treaties, attended their feasts, and entertained the chiefs at his own house. In this manner, and in promoting schools, and in visiting his friends in the love of the gospel, both in his own colony, and in New York and New Jersey, he spent two years, then returned with his family to England, after many affectionate and affecting parting opportunities with those of every color.

In 1702, died king William, and was succeeded by Queen Anne. Penn was greatly in favor with the queen, and occasionally attended her court. She received him always in a friendly manner, and was pleased with his conversation on American concerns. He now spent a number of years in the work of the ministry and otherwise laboring for the good of mankind, when his constitution began to break, and he also had three apoplectic fits, which considerably impaired his bodily strength as well as his mental powers. He, however, wrote very sensibly for some time, but gradually declined. His old friend and former secretary, Thomas Story, gives the following account of his visit to him in 1714:

“When I went to the house, I thought myself strong enough to see him in that condition; but when I entered the room and perceived the great defect of

his expression and memory, it greatly bowed my spirit under a consideration of the uncertainty of all human qualifications, and what the finest of men are soon reduced to by decay and disease."

He was, however, comfortable and happy, and enjoyed his religion as well as ever he did, and sometimes went to meeting with his friends, and occasionally spoke a few sensible words. Indeed he appeared to be almost continually consoled by the influences of the Holy Spirit during his latter days.

In the seventy-fourth year of his age, his soul, prepared for a more glorious habitation, forsook the decayed tabernacle, and we doubt not was admitted to that glorious habitation, which God hath prepared for them that love him and do his will.



## ON NIGHT.

BY E. R. NINE YEARS OF AGE.

When darkness covers all the earth  
And clouds o'ercast the sky,  
O, then's the time for silent prayer  
To thee, my God, most high!

Thy curtain all around is spread,  
What thanks we ought to give,  
For having such delightful rest,  
Without it none could live.

The little birds upon the trees,  
Have ceased their warbling lay,  
And are asleep among the boughs,  
Waiting return of day.

But oh! to thee, my thoughts I'll raise,  
Who lives above the sky;  
For thou art gracious, kind and good,  
And art for ever nigh!

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### CHOICE OF READING.

The useful reading, compared with the idle, like our medicine compared with our food, is but as grains to pounds. The evil does not merely consist in the reading itself, but in the disqualifying tendency for that which is good.—*Hannah More*.

Parents, are you sufficiently careful in the choice of reading for your children?

Young readers, we tenderly and affectionately invite and plead with you to refrain from such reading as is displeasing to God, and will bring condemnation on your souls.

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### GOOD LITTLE ANN.

Ann loved the Bible, and would think a great deal about what she read in it. One day, she found the following words of king David, in the 139th Psalm,

“O Lord, thou hast searched me and known me. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.”

After this she was afraid of evil thoughts, as well as of speaking or doing wrong. She said that sometimes when people praised her, she had proud thoughts, but she remembered that the Lord abhorreth a proud heart. Sometimes when she was ill treated, she had a revengeful thought, but when she looked to the Lord he helped her to overcome evil thoughts, and this prevented her from saying or doing wrong things.

It is harboring evil thoughts that leads to pride, revenge and other sins. It is no sin to be tempted if we do not indulge evil thoughts, but it is wicked to harbor them.

This dear little girl used to spend some of her leisure moments in writing down her good thoughts. If such children are taken away by death, how pleasant it will be to their parents and friends to read their writings.



### SUDDEN DEATH.

Little Francis A. Brown was obedient to his parents and teacher, and fond of his book, and had made good progress in his learning. He was returning from school

with his younger brother and two or three other children near his age, when a few rods from his home, he discovered a large box, which had been left with one edge against the fence, and so near balanced, that the slightest pull would bring it down; he immediately ran up and caught hold of the box with the intention of mounting to the top, at the same time exclaiming, "Now I will speak my piece,"—(an exercise of which he was very fond.) These were the last words this dear little boy ever spoke, for the box fell on him and broke his neck. His age was near six years. What an awful thing is sudden death! How many, both old and young, are cut down as in a moment of time; and, as death leaves, judgment finds. There is no repentance in the grave. But those who have learned to love good Jesus and obey his commands, if they die suddenly, He will receive their souls and conduct them safely through the valley of the shadow of death, to live for ever with him in heaven.—*Youth's Friend*.

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#### SCRIPTURE QUESTIONS WITH ANSWERS.

What a comfort to live in peace and friendship with all men. What a blessing to children whose parents set them such an example, and teach them to be gentle, kind, just and inoffensive. To aid parents therein, the following passages of Scripture may be committed to

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memory by the children, which, together with the judicious remarks of parents, will never be forgotten.

1. Where can we find an instance of more dignified politeness, than Abraham exhibited in order to prevent a disagreement between him and his nephew Lot, as stated in the 12th chapter of Genesis? Repeat the 8th and 9th verses.

And Abraham said unto Lot, let there be no strife, I pray thee, between thee and me, and between my herdmen and thy herdmen, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left.

2. It is cheaper, safer and better to disarm an angry man by kindness than by force. After offended Esau had met the several presents which Jacob had sent him, how affectionately did they meet. Repeat Genesis xxxiii. 34.

And Esau ran to meet him, and embraced him, and fell on his neck and kissed him; and they wept.

3. Isaac, rather than contend, removed three times, and dug new wells. Did not this make him honorable even in the opinion of quarrelsome people? What did they say to him in the 26th chapter of Gen.?

We saw certainly that the Lord was with thee, let us make a covenant with thee, that thou wilt do us no hurt. Thou art now the blessed of the Lord. Isaac made them a feast and they departed from him in peace.

4. When David was angry with churlish Nabal, and was determined to destroy him, what effect did prudent

Abigail's presents and kind words have?—1st Samuel xxv. 32, 33.

And David said to Abigail, blessed be the Lord God of Israel, which sent thee to meet me. And blessed be thy advice, and blessed be thou, which has kept me this day from coming to shed blood, and from avenging myself with my own hand.

5. David, though a victorious warrior, declared that it was his gentleness that made him great. What effect did his kindness have on Saul in sparing his life? Repeat 1st Sam. xxiv. 16.

And it came to pass after David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice and wept. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

6. Saul's fears that David would get to the crown and he and his son be rejected, became so strong that he pursued him again, but again David's kindness completely conquered him. Repeat 1st Samuel, xxvi.

"Then said Saul, I have sinned: return my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day; behold, I have played the fool, and have erred exceedingly. Then Saul said to David, Blessed be thou my son David: thou shalt both do great things, and also shalt prevail. And Saul sought no more for him."

7. When people trust in God and do that which is right in his sight, their enemies will not prevail against them. What says the wise king Solomon in the 16th chapter of Proverbs! "When a man's ways please the

Lord, he maketh even his enemies to be at peace with him."

8. When a person is angry with us, how must we do to appease his wrath and prevent a quarrel?

A soft answer turneth away wrath; but grievous words stir up strife. Prov. xv. 1.

9. What is the blessing pronounced by Christ on peace-makers?

Blessed are the peace-makers: for they shall be called the children of God. Matt. v. 9.

10. What can make the world or individuals more happy than to obey the command of Christ in the forty-fourth and fifth verses of the fifth chapter of Matthew?

I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

11. We must not harbor resentment or revenge injuries, but forgive. See Matt. vi. 14, 15.

For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

12. We must obey Christ and do all in our power to live peaceably with all men. What says the apostle in the twelfth chapter of Romans?

If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is writ-

ten, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him: if he thirst, give him drink.

13. We must both love and respect our friends and neighbors. What is said in the 12th chapter of Romans?

Be kindly affectioned one to another, with brotherly love; in honor preferring one another.

14. The method of overcoming evil which is enjoined by the apostle in the 12th chapter of Romans, is the cheapest, most honorable and the most comfortable of any that can be conceived. Repeat the last verse.

Be not overcome of evil, but overcome evil with good.

It is hoped the preceding passages will not only be impressed on the minds of the young by parents, but also by teachers in our schools.



## A SHORT ACCOUNT OF ANNE CAMM.

FOR YOUNG READERS.

Her maiden name was Anne Newly. She was born in the year 1627, and was well educated in learning proper for her sex. She was comely and well accomplished, her parents having placed her in London seven years with her aunt, after which she resided in Kendal

and York, with some of the best families. Her first marriage was with John Audland. They both became convinced of the truth of the Christian doctrines promulgated by George Fox, and shortly after, the gift of the ministry was dispensed to them severally. After living together eleven years in great harmony, his useful life was closed by death. About two years and a half she lived in widowhood, and then married with Thomas Camm, who was also a devoted preacher in the society. They lived together in true love, serving the Lord for the space of forty years.

Besides exercising her gift in the place where she resided, she felt her mind drawn in gospel love to travel in the work of the ministry, and like the Samaritan woman, invite the people to come unto Christ, the beloved of her soul. Her labors were blessed to many that heard her, but this did not protect her from the same kind of opposition and abuse which has been the common lot of the devoted servants of Christ, ever since the days of the apostles.

Merely for preaching she was several times imprisoned. At one time she was confined a year and a half in a close filthy place several feet below ground, on the side of which was a common sewer, which received much of the filth of the town, so that at times the stench was intolerable; and besides this, the frogs and toads crawled into the room, and there was no place for fire; yet she was in great content, because she suffered for the cause of God; his presence and peace making the filthy place as a palace. How similar this to the martyrs and to the apostles, who sang praises

at midnight in the dungeon. She was at length honorably discharged.

At one time she was imprisoned three years in Kendal; and after that at Appleby nearly six years for Christ's sake. She, notwithstanding, travelled and labored extensively for the good of souls, sometimes in company with her husband, and occasionally with others. It was her practice to retire alone daily in fervent prayer, and to set apart some time almost or quite every day for reading the Holy Scriptures and other good books; a practice worthy the attention of both young and old. She was not forward to appear in preaching or prayer, but when she did, it was fervent and weighty to the refreshment of the church.

At the age of seventy-eight, after a long life remarkably and usefully devoted to the cause of her Lord and Master, she was taken ill, and not expecting to recover, she said to her husband, "I pray thee be content with what the Lord pleaseth to do with me: whether life or death, his holy will be done. I have served him with an upright heart all my day; his unspeakable peace I enjoy, and his saving health is my portion for ever. Death is gain to me, though it be thy loss, and for the sake of my gain, I hope thou wilt with patience bear thy loss. I bless the Lord I am prepared for my change. I am full of assurance of eternal salvation and a crown of glory, through my dear Lord and Saviour."

The next day some friends calling to see her, she gave them good advice, and farther said, "I bless God I lie down in great peace and content of mind and soul, though my body be held with pain. Oh! that it may

be so with you all, my dear friends." She further said, "I have no disturbance of mind. It would be a sad thing to lie under affliction both of body and mind. I feel pinching pangs of body even to death, and to want peace with God, O! that would be intolerable indeed; O! let my soul praise the Lord for his peace and plenteous redemption."

Her illness increasing, her husband proposed sending for the doctor and for her daughter, but she was unwilling, saying, "Be not careful in the matter. The Lord my God is near me, and I have thy company, and it is enough. All will be well if this lump of clay in which I dwell be dissolved. I have a full assurance of a house and dwelling God is the maker of, that will never wax old, nor be dissolved. Oh! my soul, bless thou the Lord, and be glad in his salvation for evermore. Oh! the *cross* is the only way to the *crown immortal*: shun it not, therefore, lest you fall short of that *crown*."

A short time before she died, and after a fainting fit, she said, "I was glad, thinking I was going to my eternal rest without disturbance." Again she said, "I have both a sight and sense of eternal rest, with God in the world to come, where sorrow will cease and be no more for ever. Oh! my soul, this is my glorious portion, therefore bless thou the Lord, and wait patiently his good time."

Being raised up in bed she said, "This pain is hard to flesh and blood, but must be endured for a time; ease and eternal rest is at hand. I am glad to see death so near me. Oh! remember me to all my dear babes and grand children. I shall with these eyes be-

hold them no more. God Almighty bless them all, and make them all his children, that I may enjoy them for ever in the heavens above."

The day she died many friends came to see her, to whom she gave good advice, and expressed her joy in the salvation and peace of God. Seeing her friends weep, she said, "Be not concerned, for all is well; I have only death to encounter, and the sting of it is wholly taken away;—the grave has no victory, and my soul is ascending above all sorrow and pain. So let me go freely to my heavenly mansion. I have not been negligent, my work is done."

Her short prayer to the Lord Jesus, just at her close, manifests her abundant love and unlimited reverence for the "Lamb of God which taketh away the sin of the world," and her entire confidence in his Almighty power and atoning sufferings. The following were her words: Oh, my God—Oh, my God! thou hast not forsaken me; blessed be thy name for ever. Oh, my blessed Lord and Saviour! that suffered for me and all mankind, great pain in thy holy body upon the cross, remember me, thy poor handmaid, in this my great bodily affliction. My trust is in thee—my hope is only in thee, my dear Lord. Oh, come—come, dear Lord Jesus, come quickly—receive my soul;—to thee I yield it up—help me now in my bitter pangs."

She soon after fell asleep in Jesus, in a good old age, as a shock of corn fully ripe, in the seventy-ninth year of her age. So extensively was she respected and beloved, that many ancient friends of about thirteen adjacent meetings, accompanied her remains to the grave.

It is good for the young, as well as for the aged, to



be grateful for favors. Do our young friends enough consider how the Society of Friends is blessed beyond all the families of the earth, with refreshing showers of gospel ministry, through pious, gifted, worthy females? Were this contrary to the Scriptures, and to the Divine Will, as some assert, it would be a great sin, and of course be very unreasonable that such could die so happily as this devoted preacher did, and as many such have done and still do.

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#### MARTHA BATH.

This young girl was afflicted with sickness which proved to be a hasty consumption. She saw herself a sinner, and earnestly sought for pardon and acceptance with God through the merits and intercession of a crucified Saviour. She became patiently resigned to the Divine Will, and did not wish to recover, but had a desire to depart and be with Christ.

She was anxiously concerned for the spiritual welfare of her friends and relatives, more especially for her father, which was expressed by an exhortation that he would repent and forsake his ways, pointing him to the "Lamb of God that taketh away the sin of the world." She also expressed sentiments of gratitude for the benefits she had received at the school for scriptural instruction.

The day previous to her death she was most of the

time delirious, but at intervals she was evidently seeking for a full preparation of heart, for her final departure. A short time before her exit she called aloud, "Come, sweet Jesus! come, sweet Jesus!—and take me to thyself." On being asked if she had no fear of death, she replied, "No, I feel an assurance that my sins are pardoned, and that I am going to Jesus." These were the last words she distinctly uttered. A smile overspread her countenance, and without a sigh or a struggle her soul forsook its tabernacle and returned to God who gave it, aged fourteen years. O what a crown of glory is prepared for those who sleep in Jesus! Let us love him more and more in time of health; let us read much about him, and serve him with all our hearts, and obey all his commands.

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#### ADDRESS TO YOUNG PARENTS.

"Do not decorate your children with expensive finery. This is the grand foible into which most young parents fall; and hence the adage that 'where you behold a father, a mother, and one child, you generally discover three fools in one house.' It is a satire upon human nature to reflect, that the cradle and the coffin, our entrance and our exit, should be scenes of fantastic foppery of which neither subject can be conscious. The seeds of vanity are sometimes sown in the cradle by parents, who afterwards complain how difficult it is to weed them out."

## GOODNESS PRODUCES CONTENTMENT.

How pleasant at the close of the day,  
No follies to have to lament ;  
But have in a calming reflection to say,  
Our time has been usefully spent.

But sure if we are honest, it must be confess'd,  
When idle and faulty we've been,  
At night when as usual we have lain down to rest,  
We have felt quite unpleasant within.

We are all apt enough to think trouble is bad,  
And therefore should try to prevent it ;  
Nor we cannot be naughty without being sad,  
Or good without being contented.



## SPRING TIME. .

In spring all the creatures seem active and gay,  
And take to their usual employ ;  
Then let me not prove less industrious than they,  
An idle and sauntering boy.

But now in the vigor and bloom of my life,  
My studies with pleasure pursue,  
Not like the dull drone eat the sweets of the hive,  
And nothing to merit them do.

The bees an example of wisdom afford,  
For food in fair seasons they roam,  
And so have a plentiful hoard,  
*When winter confines them at home.*

Ah! what is life but a day—  
A short one that will soon be o'er;  
It gallops incessant away,  
And will not return any more.

Then while its bright beaming we have,  
Let us keep its grand business in view,  
Before our sun sets in the grave,  
Which we know not how soon it may do

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Since wishes will neither procure nor prevent,  
I hope to continue my state of content,  
And yield to my lot with proper submission,  
And think myself blest in my present condition.

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I saw an old man totter slow,  
Wrinkled and weak, and gray,  
He'd hardly strength enough to go,  
Ever so short a way.

This poor old man was once as gay  
As rosy health could be,  
Yes, and the youngest head must lay  
Ere long as low as he.

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When people no need have to work for their bread,  
And indolent always have been,  
It hardly seems even to enter their head,  
That wasting their time is a sin.

But man was created for useful employ,  
From earth's first creation till now,  
And 'tis good for his health, for his comforts and joy,  
To live by the sweat of his brow.

## EXHORTATIONS TO YOUNG PERSONS.

Dearly beloved young friends, in much affection and tenderness we exhort you, above all things, to give diligent heed and attention to the voice of the spirit of Christ speaking in the secret of your own consciences, reproving for evil, and speaking peace when you do well. For this, as it is closely and reverently regarded, will not only season your minds with a holy fear and dread of offending the Great Majesty of heaven and the whole earth, and thereby be a means of preserving you from the vices, vanities, and allurements of this world; but will also influence you to seek after, and pray earnestly for, that wisdom which is from above. Happy are the youth who thus give up their names to serve the living God with full purpose of heart! How inexpressible are the blessings, which those who are thus early devoted to serve the Lord, bring upon themselves! And how do they cause the hearts of their parents and friends to overflow with joy and thanksgiving to the Author of all our mercies; and the church of God to magnify his name, for the continuance of his goodness to his people, from one generation to another! *London Yearly Meeting, 1751.*

## EDUCATION.

And, dear friends, feeling a concern renewed in our minds, that your offspring may be brought up, and preserved a generation to the praise of their Creator, we entreat you in particular, who are parents, and all intrusted with the tuition of children, weightily to consider your calling, and the charge committed to you; and that while you are solicitous to provide for their bodies, the welfare of their souls may not be neglected, but constantly engage the principal part of your care and diligence. Seeing the earliest impressions generally last the longest, as soon as you find children capable of receiving instruction, let it be your earnest endeavor, properly to improve their understandings in things that may conduce to their lasting welfare. "The fear of the Lord is the beginning of wisdom;" Psa. cxi. 10, labor therefore to impress it upon them, and to bring them acquainted with the living principle in themselves. Educate them in a just and reverent regard thereto, and be careful to enforce your endeavors by your own exemplary conduct. This, with the frequent practice of reading the Holy Scriptures, will assist in forming their tender minds to piety and virtue, and be a means of preserving them from the dangerous influence of such conversation and writings, as tend either to excite inordinate affections, or to instil those irreligious principles which corrupt the mind, and alienate it from the spirit and power of God wherein

alone is the happiness and security of his people. *Ib.* 1773.

In former days it was common for many parents to keep their children at a distance, seldom entering into free, social conversation with them; and when they had their friends to visit them, they would turn their children out into the kitchen or nursery. At present, sensible and judicious families take quite a different course. Besides making conversation and reading common stock, parents think it a privilege for their children to enjoy the company of their friends, listen to their conversation, and, when convenient, sit at table with them when at their meals.

This is improving to the young in several respects, and so is the conversation of parents. Every parent knows many things that it would be useful for the children to know, and which ought to be imparted in social conversation. This is of vast importance, and so is family reading, accompanied with suitable remarks and conversation thereon. The subjects will then be better understood, and longer remembered, and the interest of the employment will be much increased. Such a course increases the affectionate attachment between parents and children, excites a desirable self-respect in the young, encourages home learning, and renders their own fireside pleasant, and prevents their improperly wandering abroad, and besides, it increases the influence of parents over their children.

Cannot something be done in a society capacity that will have similar effects? The experience already had, of old and young mingling together in Bible associations, schools for Scriptural instruction, reading, sewing

and tract associations, produce just such effects as every sensible parent would desire. Man is an active creature, and never more so than when young—both body and mind will be employed. To interest them in useful and improving subjects that will employ leisure moments, occupy their thoughts, keep them from rambling to their disadvantage, and prevent their craving what would indispose their minds to piety, is a subject worthy of the attention of every sensible member of the society.

Assembling with their elder friends for Divine worship, and for transacting the weighty and interesting concerns of the society, is a very valuable privilege to the young, and it is greatly to be desired that as much as may be they should be present on those occasions. There are, however, various reasons confirmed by experience for believing that additional occasions for old and young to mingle together in a more free and social manner, for promoting worthy and useful objects, in which the young may properly take an active part, will essentially promote the best interest of the rising generation.



### OBEDIENCE.

The obedience of children in small things, as well as large ones, is pleasing to parents—so it is to the Almighty. He tests our fidelity by what may be considered small things. The children of Israel, the Lord's



chosen people, when they disregarded any one of his numerous commands, they were guilty of a breach of the whole law, and were severely punished. Many of those commands were not only tests of obedience, but also types and shadows pointing to the coming of Christ, and the effects of his ministry and sufferings, and were ended or fulfilled when he did come, and gave new commandments of a more perfect character.

His apostles and followers were like obedient children, as all true Christians must be, and obedient in small things, as well as large ones, and they were abundantly multiplied and blessed; but after a time there was a lamentable falling away. This was doubtless occasioned by giving way by degrees to go counter to the letter and spirit of the gospel.

Those who professed to be Christians disregarded the precepts and example of Christ: they allowed wars and enjoined oaths, and forbid illiterate men, such as were most of the apostles, to preach, and notwithstanding it had been foretold in prophecy, that in the last or gospel days the spirit would be poured out upon females and they should prophecy or preach, and this was declared by Peter to be fulfilled at the day of pentecost, and was afterwards practised in the days of the apostles, and Paul said that male and female are all one in Christ,\* yet in that dark night of apostacy

\* Paul never forbid women to preach. To do so would have made him at variance with himself, and with Peter, and with Joel. In the text he distinctly alludes to the women's asking unnecessary questions and usurping authority, which are very unlike preaching, and says not a word about preaching, teaching or prophesying, but in the eleventh chapter of first Corinthians he sanctions such preaching or prophesying by giving instructions how women ought to appear on such occasions.

it was prohibited. This was doubtless done to prevent their interfering with the priests, who, contrary to the command of Christ, to those he sent to preach, took pay for their ministerial labors. Indeed, many abominations and even blasphemous practices were allowed.

History informs us that this state of christendom existed many hundred years. It is now about three centuries since Martin Luther, John Calvin, and others became very uneasy with those glaring corruptions, and with persevering zeal and untiring assiduity, wrote and preached against them, and with such success as to gain a vast many converts. This greatly displeased the Roman Catholics, who were then in power, and they were determined to quash the reformation by force. Accordingly a vast many very pious and worthy men and women, who could not, for conscience sake, unite with those abominations, were inhumanly put to death by chaining them fast and burning them at the stake, and otherwise torturing and miserably destroying them.

It is computed that not less than *fifty millions*, or nearly three times the number of the inhabitants now residing in the United States of America, were slaughtered in this inhuman manner. They, however, were marvellously sustained and comforted by the Lord Jesus, so that they died rejoicing that they were counted worthy to suffer for their dear Lord, who had laid down his life to open the way for them and for all men to celestial glory. But the more they were persecuted the more their doctrines spread, and the number of converts increased, until they became too

numerous for control. This may truly be considered a glorious reformation, or rather the commencement of it.

About a century after this, George Fox, William Penn and others became dissatisfied with several remaining corruptions in christendom. They believed themselves divinely called to preach and write against them, and to revive and enforce the apostolic views and usages. This they did with a zeal and energy not unlike their predecessors, Luther and Calvin, and they met with similar success, as well as with similar violence, opposition and persecution, which they and their adherents long endured with singular patience and fortitude, and like the martyrs, they have ever suffered in preference to wronging their consciences by going counter to the doctrines of the Lord Jesus and his holy apostles. The fact that their persecutors were the same people who had suffered so deeply under the Catholics, is full proof that their reformation, though glorious, was nevertheless incomplete, for neither did Christ nor his apostles persecute or license the forcing of conscience.

These new reformers not only insisted on full toleration in matters relating to conscience, and on implicit obedience to the precepts of Christ and his apostles, in relation to war, oaths and a free ministry, but also on abandoning altogether those superstitious, heathenish and unscriptural practices which had been introduced during the long and dark-night of apostacy; all which were incorporated with other testimonies of the society of Friends into their discipline.

Those who have been conversant with the biography

of the most gifted and dignified members of the society, in all places and at all times, have no just cause to doubt their being led with regard to those peculiarities by "That same anointing which teacheth all things, and is truth, and is no lie." What is enjoined by our discipline is founded on holy Scripture, and is as much a part of our religion as the peculiarities enjoined on the Israelites were a part of their religion, and the non-observance in both cases appears to have been attended with equally calamitous effects.

While we respect and love the first reformers and their successors, and wish them abundant success in every good word and work, it is very incumbent on us to be steadfast in bearing the cross of Christ, and in sustaining in a Christian spirit every principle and testimony into which truth led the enlightened founders of our society. Without adhering to first principles we shall unquestionably dwindle and become a reproach.

He is a poor member of a religious society who is not partial to his own, and faithful in sustaining it. The Lord has not called us to be Presbyterians, Episcopalians, Baptists or Methodists. It is good for all to mind their own calling. If we do so we shall continue to be blessed, and to be a useful society, in promoting the general good of mankind. We certainly have much cause of encouragement. Other societies are increasingly engaged in co-operating with us in ameliorating the condition of suffering humanity, and removing evils which lessen the happiness of the world, as relates to war, intemperance, slavery oaths, lotteries, &c.

It is with great interest that we contemplate the welfare of the rising generation in our society. As they OBEY the voice of Wisdom in their hearts, and "mind the day of small things," and comply with what in their most serious moments they are sensible is right in the sight of God, "Judges will be raised up as at the first, and counsellors as at the beginning," and the aged will have cause to acknowledge, like one of old, that "they have no greater joy than to hear of their children walking in the truth."



### GOOD AND EVIL THOUGHTS.

"As a man thinketh in his heart, so is he." There is much truth in this saying of the wise man. In the education of children it is a matter of vast importance that their thoughts be so directed as to lead them to honorable, useful and happy manhood. Should they frequent degrading company, it will fill their minds with such thoughts as will tend to debase their characters. The same may be said of much of the reading of the present day.

On the contrary, when the young mingle with pious people whose example and conversation is interesting, they will imbibe the principles, habits and manner of thinking of those with whom they associate. Good books have similar effects. They should, however, be rendered as interesting as may be, by the care and

management of parents. If parents admire them and listen to their contents with approbation, the children will esteem them. But to compel children to read the best book in the world, will not be likely to have much good effect.

There is no better plan to interest and benefit children, than that enjoined by divine authority on the Lord's people formerly—the daily reading the Scriptures and familiarly conversing about them in such a manner as to make the children understand and take an interest in the contents, so that they would be much the subject of their thoughts.

In this manner was king David educated. His parents doubtless made the employment pleasant to him, so that he loved and respected the Scriptures, but it was in more advanced life that the recollection of what he had learned in childhood gave him the greatest consolation. He often in the Psalms, especially in the 119th, speaks with much satisfaction of the recollection of the law, word, testimony, statutes, precepts, and commandments, which were then written. How much more scope have Christians for pious and cheering meditation on the sacred volume, since the addition of the comfortable and blessed contents of the New Testament.

We read of no person who delighted more in meditating on the Scriptures than the royal Psalmist, nor of any of a more exalted character, for he was "A man after God's own heart." He says, "O how love I thy law. It is my meditation all the day. Mine eyes prevent the night watches, that I might meditate in thy word. I hate vain thoughts, but thy law do I

love. Thy law is my delight. I will never forget thy precepts. All thy commandments are faithful. How sweet are thy words to my taste; yea, sweeter than honey to my mouth. Through thy precepts I get understanding. Thy testimonies have I taken as a heritage forever." These passages have also a spiritual signification.

Samuel was doubtless much acquainted with the Scriptures, before the Lord called him. We have reason to believe that David was also early acquainted with them, and became attached to their contents, and this was as a seed which ripened at more mature age, and rendered his meditations sweet by the accompanying influences of the Holy Spirit, which dictated them. How often we find similar experience in the Biography of Christians, and not unfrequently among children who have been piously instructed in the Scriptures. Never have we heard of any lamenting on a death-bed that they had devoted too much attention to them, or that they esteemed them too highly, or that they had diverted their attention from the Holy Spirit.

It is very evident that there has been a great declension in the society of Friends. Many have fallen far short of the requirements of the discipline on the subject of education, and it is cause of encouragement that the attention of Friends is a good deal awakened, an evidence of which is the numerous schools which have of late been set up for Scriptural instruction. These have afforded much relief and encouragement, and from very satisfactory evidences of their utility we have reason to desire that the like privilege may be extended to the rising generation throughout the society.

Parents can scarcely be better employed than in teaching and instructing their tender offspring in the holy Scriptures, nor can the children be better or more innocently engaged, than in learning Scripture lessons and meditating thereon. And these schools are well adapted to encourage and strengthen every family in the incumbent duty.

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#### EXTRACTS SHOWING HOW GOOD PEOPLE LOVE THE LORD JESUS.

“Dearest Jesus, most beloved spouse of my soul, supreme source of light and love, and sovereign Lord of universal nature! O that I had the wings of true liberty, that I might take my flight to thee and be at rest! When will it be granted me in silent and peaceful abstraction from all created beings, to taste and see how good thou art, O Lord my God.”

“Holy Jesus, ineffable splendor of eternal glory; sole comfort of the wandering soul! my heart is lifted up to thee, and without voice speaketh to thee, in groanings that cannot be uttered! How long will my Lord delay his coming? O may he come to me, his forlorn creature, and turn my sorrows into joy! May he reach forth his omnipotent hand, and bid the winds that howl about me be silent, and the sea that threatens to drown me, be calm! Come, O Lord Jesus, come quickly! In thy absence no day nor hour is joyful: for thou art my only joy; and without thee my table is empty.”

“Lord, I have called upon thee in my distress. There is none like unto thee in all the wonders of hea-



ven and earth; and all thou doest is like thyself—supremely good. Praise belongeth unto thee, O Wisdom of the Father, for ever! ‘Bless the Lord, all his works, in all places of his dominions; bless the Lord, O my soul.’”

“The love of Jesus is a noble and generous love. It is indeed a transcendent excellence, an essential and sovereign good; it makes the heavy laden light, and the rugged path smooth; it beareth all things without feeling their weight, and from every adversity it taketh away the sting. It surpasseth all sweetness; nothing is more pleasing, nothing more full, nothing so soul satisfying, nothing more excellent in heaven or in earth. My God! my love! thou art wholly mine, and I am wholly thine! Blessing and glory and praise be unto thy most excellent name.”

T. A. K.

“O Lord Jesus! there is none like unto thee, to help when none else can. Oh! Lord Jesus! thou hast tendered my spirit and humbled my soul! thy works are too wonderful to be fully spoken of. Come Lord Jesus, come quickly; into thy hands I render my soul.”

S. S.

“O, the joy I feel! The whole bed is surrounded by the blessed Jesus, standing to receive me in his arms; and if my strength would admit, how I would praise his holy name.”

S. V. L.

“Precious Jesus, thou Lamb of God! how I love thee! O, dearest Jesus, how kind thou art to me, although so unworthy of the least favor. It is impossible for me to express the love I feel for the blessed Jesus.”

L. M. D.

All men have sinned and come short of the glory of

God, therefore all must repent, believe the gospel and mind what Jesus says in the Testament and in their hearts, before they can love him. Jesus dearly loves good children, who obey and love him, and when their bodies die and are laid in the grave, he will carry their souls to heaven to live with him, and rejoice and be glad in his love for ever and ever.



### “SEARCH THE SCRIPTURES.”

If parents wish their children to become Christians, they must early make them acquainted with the holy Scriptures, and render it interesting to peruse them. As one means of promoting these important objects, let teachers of schools at the close of the week furnish each pupil with a Scripture question; they with the aid of their parents to find the passage at their homes, and neatly copy the question, and annex the answer, and at a stated time the next week, let them stand up in their turns, and read them with as much propriety as they are capable of. Then let one or two of the elder scholars be selected to propose questions for the next week. Scholars who cannot write, may commit to memory short passages, and repeat them in the school. Each pupil may occasionally select a passage for himself.

Is not an intimate knowledge of the Scriptures as necessary and as important as that of geography and

grammar, and as worthy of the attention of teachers? The co-operation of parents and teachers in interesting the young in the perusal and study of them, would greatly promote Christian principles and Christian morals, and at the same time not obstruct but facilitate their progress in their studies.

I knew a school where parents took it in turns to visit and examine their school weekly, and it is believed it was the means of adding at least a hundred per cent. to the progress of the pupils in their studies.

QUESTIONS FOR COMMENCING THE COURSE NOW  
RECOMMENDED.

1. What is the first account of horses?
2. What is the first account of mules?
3. What is the first account of lions?
4. What is the first account of physicians, and what the circumstances?
5. What is the first account of rain, and what the circumstances?
6. What is the first account of a rainbow, and what the circumstances?
7. What is the first account of wagons, and what the circumstances?
8. What Psalm treats of unity among brethren, and what are the words of it?
9. What were the words of the king to Daniel when in the den of lions, and what the circumstances?
10. What are the last ten verses of the fourth chapter of Daniel?
11. What are the words of the Lord's prayer?

12. Who sang praises at midnight in a dungeon, and what the circumstances?
  13. Who was Cornelius, and what is the account of him?
  14. Who was Gamaliel, and what was his advice and the circumstances?
  15. What were the different occurrences at Melita?
  16. What are the fruits of the Spirit?
  17. What is the parable of the ten virgins?
  18. What is the account of Lazarus, being called out of the grave?
  19. What did Christ say respecting the Pharisee and publican that went into the temple to pray?
  20. When Peter remarked that the disciples had left all to follow their Master, what was the reply of Jesus?
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“Prompt obedience is what God requires of his creatures, and therefore those who, with respect to their children, stand in the place of God, ought to exact it of them. Children should instantly obey without asking the reasons for the commands of parents.”

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#### SCRIPTURE QUESTIONS WITH ANSWERS.

Our early Friends understood the Holy Scriptures to insist on purity of heart and freedom from sin in this life. They believed it attainable through humble watch-

fulness and prayer, with the teachings and help of the Holy Spirit. This belief encouraged and stimulated them to use all diligence in watching against evil thoughts, from whence evil actions proceed, and was the means of that purity of life for which they were distinguished, as well as the abundant consolations of the Spirit in time of health: and in time of sickness they experienced the happy effects of their sins going beforehand to judgment, so that they had nothing to do but patiently to endure their bodily pains, and peacefully to depart, through mercy, to a more glorious habitation.

It is the duty of the young, as well as for those who are older, to live self-denying, sinless lives, but the best Christians are the most humble and diffident of their attainments.

1. Are we to understand that any have kept the commandments so as to never have sinned?

“If we say that we have not sinned, we make him a liar, and the truth is not in us.”

2. How may we be cleansed from sin?

“If we confess our sins, Jesus is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.”—1 John i. 9.

3. What is the command of the Lord Jesus, in the last verse of the fifth chapter of Matthew?

“Be ye therefore perfect, even as your Father which is in heaven, is perfect.”

4. Did not our Lord pronounce a blessing on the pure in heart?

“Blessed are the pure in heart, for they shall see God.”—Matt. v. 8.

5. Would our blessed Lord give commands that frail man could not obey? After healing the impotent man, what was said to him?

“Behold, thou art made whole: sin no more, lest a worse thing come unto thee.”—John v. 14.

6. What encouraging language do the Scriptures contain in regard to obeying the commands?

“My yoke is easy, and my burden is light.”—Matt. xi. 3. “This is the love of God, that we keep his commandments, and his commandments are not grievous.”—1 John, v. 3.

7. What was the command of the Lord to the Israelites, in Leviticus, xix. 2?

“Ye shall be holy, for I the Lord thy God am holy.”

8. Does not the apostle declare that believers had obtained freedom from sin?

“Being made free from sin, and become servants of God, ye have your fruits unto holiness; and the end everlasting life.”—Romans, vi. 22.

9. Would the apostle exhort the Corinthians not to sin, if it was not possible for them to avoid it?

“Be not deceived, evil communications corrupt good manners. Awake to righteousness, and sin not.”—1 Cor. xv. 33.

10. Does not Paul urge purity, and freedom from sin?

“Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.”—2 Cor. vii. 1.

11. Does not the apostle insist that the Thessalonians should in this life be wholly cleansed from sin?

“Abstain from all appearance of evil. And the very

God of peace sanctify you wholly : and I pray God your whole spirit, and soul, and body, be preserved blameless.”—1 Thes. v. 22, 23.

12. What is said in the first epistle of Peter, i: 15?

“As he which hath called you is holy, so be ye holy in all manner of conversation.”

13. Does not condemnation accompany sin? What says Paul?

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”—Romans, viii. 1.

14. What was the exhortation of Paul, 2 Cor. xiii: 11?

“Finally, brethren, farewell. *Be perfect*, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you.”

16. Is there not a more perfect and satisfactory state attainable than sinning and repenting?

“Whosoever is born of God doth not sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”—1 John iii. 9.

17. What encouraging promise is there to those who overcome sin?

“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name, which no man knoweth, save him that receiveth it.”—Rev. ii. 17.

## ON SILENT WORSHIP.

' All nature's hushed—the wild wind's rush is o'er—  
 The earthquake's war is ceased—trembling earth is  
 Tranquil—the fire is past—a still small voice  
 Is heard, and God is there!\* Not in the wild  
 Commotion He; not in the raging wind;  
 Nor yet the sparkling fire. But nature, all  
 Is calm! All earthly jars suppressed—all flesh  
 In silence lies—Jehovah's voice is heard!  
 The soul on humble wing ascends up to  
 The throne of grace, there pours forth all its wants;  
 In adoration bows, and worship pure  
 Performs; tastes e'en celestial joys, and  
 Feeds on angel's food! ('The flesh and blood of  
 Him who died to redeem men.) Thus incense  
 Pure ascends, of gratitude and praise, and  
 God rewards with love. Wrapped in the awful  
 Scene of yet brightened glory, a heaven  
 Begun, the soul in contemplation lost  
 Exclaims, oh, infinite love! It is enough!  
 I ask no more. Be thou my God, and guide  
 Me safely thro' this blemished world, that when  
 Life's tender thread is cut, and these mortal  
 Shackles all shook off, my soul may unto  
 Thee ascend, there, there eternally to  
 Laud and praise thy ever worthy name.  
 Be silent, O ye isles!† Be silent, O  
 All flesh!‡ Thou troubled sea, be calm!  
 Then, then, O man, retire; retire into  
 Thyself. 'Tis there thou must adore.  
 Not at Jerusalem, nor Samaria's mount,§  
 But in the temple of thy heart, where true  
 Spiritual worship is performed."

\* 1 Kings xix. 11, 12.

† Isaiah xli. 1.

‡ Zechariah ii. 13.

§ John iv. 21, 22.



## THE TWO LAMBS.

AN ALLEGORY TO BE EXPLAINED BY PARENTS.

It happened many years ago, in certain mountains in Asia, that two young lambs broke out of the fold where they were born, from the care of their parent, whose name was *Innocence*, and fell into the jaws of a fierce lion, who, casting them down into the mire at his feet, tore their soft fleeces and wounded them dangerously.

He would presently have devoured them, had not a good Shepherd who was travelling that way, taken pity upon them, and delivered them from the jaws of the lion; but in so doing he himself received several severe wounds, from the resistance which the fierce animal made.

Then he took the young lambs in his arms, the blood still running from his wounds, inasmuch that it fell upon their fleeces, and washed away the mire with which they had been covered in their fall; and having carried them by a way which they knew not, over one of the mountains, in the heat of the day, he brought them at last into a pleasant sheepfold, surrounded on all sides by high mountains.

This valley was entirely separated from the adjoining ground by a murmuring brook, which flowed irregularly around it, and by the side of the brook were green trees, bearing fruit and sweet-smelling

flowers, and affording a delicious shade. There was only one narrow entrance to this sheep-fold.

Now the Shepherd did not seem to regard the pain he felt from his own wounds, but was only intent upon giving ease and comfort to the lambs. The mire was not only washed from their fleeces, and abated the severe anguish these little animals had felt, but he proceeded further to wash them in the brook, and applied certain healing leaves to their wounds, and then, having revived them with suitable food, he laid them down gently on the soft grass, beneath the trees which sheltered them from the burning sun, and thus addressed himself to them:

“My lambs, you know that I love you, even so much as to shed my blood for you, and have saved you from the paws of the lion, and brought you with much difficulty to this safe and quiet fold: now if you will be content to dwell here, and knowing my voice will obey it, I will provide you with everything that is good and desirable for you; I will take care of you, and be your good Shepherd; the finest grass and the most refreshing springs of water are to be found in this fold, and they shall be your food.

“O my lambs! if you will love me who first loved you, and if you will love one another, I will take you hereafter to a fairer pasture than this. Look to the top of that mountain, which lies exactly before you, and you will see the skirts of a fair and lovely country. The sun is shining upon the trees thereof, so as to make them look like the finest of gold: beyond those trees lies a pasture-ground, in which I delight to walk, and in which my sheep and lambs find perfect rest.

To this place will I take you at some future time, if you will know my voice and hearken unto it.

“But if you will stray from this fold; if you choose not to have me for your Shepherd; if you eat the grass which grows upon the mountain on either side of you, my arms of love will be no more stretched over you to protect you, and you will fall again into the power of the lion, from whom I have once saved you, and who is now going about, seeking to devour you.”

Now, when he had ceased speaking, the Shepherd left them for that time; but every day he came again to visit them, and every day he gave them fresh proofs of his love.

The names of these two lambs were *Peace* and *Inexperience*. Many happy days did they spend together in this pleasant fold: they had excellent food and delightful shade; they loved each other, but they loved chiefly the good Shepherd, whose presence filled their hearts with gladness; and although it happened that the mountains lying in a stormy region, rain and hail would sometimes fall upon the little fold, yet the trees being thick and shadowy, generally sheltered the lambs from the inclemencies of the weather.

One day when the Shepherd visited them as usual, *Peace* ran forward to meet him, and gamboled about his feet, as was his custom; but *Inexperience* walked slowly after him, and showed little pleasure at the sight of his best friend; yet there was nothing stern or severe in the countenance of the Shepherd, which could make him fear to approach him.

“What is the matter with thee, brother?” said

*Peace*, as soon as he saw the Shepherd had left them: "if thou art sick, or in want of anything, why dost thou not acquaint our good master with thy distress, for he giveth us all things richly to enjoy?"

"He cannot give me what I want," replied *Inexperience*, "because he has expressly forbidden it to me. I want to leave this fold and to visit those pleasant hills which lie upon our right hand, and upon our left; how fair are they to look upon! Do I not see flowers of various kinds, growing in great profusion even upon the summits of the hills, and birds of many colors, who sit and sing upon the branches of the trees? I can see also thick grass growing among the fresh flowers, and sheep and goats feeding on the delicious herbage, and lambs gamboling by their sides. Oh! my brother, I cannot be happy while I am confined within this fold, and forbid to share in the pleasure which those sheep enjoy."

*Peace* endeavored to persuade his brother that he had done very wrong in gazing upon these forbidden objects, and that he ought to banish the thoughts of them from his mind; but finding that *Inexperience* did not pay any attention to his advice, he resolved to relate all the discourse that had passed between him and his brother to the good Shepherd, at the next of his visits, which were generally made at the time the dew of heaven falls upon the flowers and the grass.

He had no sooner fulfilled this his intention, and made his master acquainted with the wishes of his brother, than the good Shepherd, calling *Inexperience* to him, with a look of inexpressible pity, spoke to him in the following manner:—

“What renders thee dissatisfied, O my lamb! with the situation in which, at so much cost to myself, I have placed thee? Have I withheld anything from thee that will make for thy peace? If I have forbidden thee to feed upon those mountains, it is because I know thou wilt meet with nothing there but bitter and unwholesome herbage, and wilt be exposed to many fierce and cruel enemies. O my lambs! be content to abide in my fold, and to hear my voice; be you stayed upon me, and I will keep you in perfect peace; but if you wander to those mountains, you must change your easy yoke for vexation, and sorrow, and anxiety, and my tender care for the fury of the devouring lion.”

Before the Shepherd took his leave of the lambs, he earnestly cautioned them to keep their eyes from straying towards these dangerous mountains; but *Inexperience* would not listen to the warning voice of the Shepherd; neither was he to be moved by the persuasions of his brother. All day long he would stand upon the confines of the valley, looking upon the flowers which grew upon the mountain sides, and listening to the birds which sung in the trees, till the sheep and goats of the mountains, whose delight it was to draw away the flock of the good Shepherd from the fold of their master, rejoiced to perceive that *Inexperience* was become weary of his gentle government, and began to assemble themselves as near to him as they could, and invite him to escape from the fold. “Many of us,” said they to him, “have been confined in that valley, as you are now; but we could not bear the intolerable restraints which were laid upon us; therefore

we fled from them, and now enjoy perfect liberty here."

*Inexperience* easily believed what these sheep said to him, because he was desirous to do so, and on one fatal morning, yielding to their persuasions, he leaped over the water which enclosed the sheep-fold, before his brother *Peace* had awaked from his innocent slumber.

His new companions received him with joy, and promised to lead him to delicious pastures, which should be his food all day, and to beds of flowers where he should sleep sweetly all the night long.

*Inexperience* made haste to follow them; but it was already noon, and the sun was shining with a burning heat upon the mountains, before they had reached any of those pastures which had seemed at a distance so pleasant; and as he was now faint with heat and hunger, and wearied with climbing the sides of the mountains, he promised himself great delight in regaling upon the excellent herbage.

: "Now," said one of the goats, "enjoy thyself, and satisfy thy desires with this exquisite food, and drink of that water which runs at thy feet."

The lamb began eagerly to browse upon what seemed so good; but how was he disappointed, to find that the grass tasted bitter in his mouth, and that even when he had eaten plentifully of it, his hunger was by no means satisfied; for the soil of those mountains being barren, there was nothing to give nourishment to the grass. He now betook himself to the stream, the clearness of which was very inviting; but though he drank eagerly of it, yet his thirst was not at all

quenched : on the contrary, it seemed increased. He drank still more, and still he became more thirsty, and soon afterwards began to feel a feverish heat in all his veins ; for near the source of this spring there grew many noxious herbs, which continually shedding their poisonous leaves and flowers into the water, gave to it a quality which always excited thirst and fever in those who tasted it. So great was its effect upon *Inexperience*, that he was filled with a degree of restlessness that he had never felt before, and he besought the sheep and the goats to show him something new.

“Follow me,” said one of the goats, “and I will take thee to the wood which thou mayest see upon the next hill ; even here thou mayest discern the beautiful birds which are singing among the trees.”

*Inexperience* looked up, but he now found that he could not see anything so plainly as he had been used to do : for the air of these mountains was very different from that which he had breathed in the happy valley ; it was so heavy that it seemed to take from him that liveliness and lightness of heart, which he had been accustomed to feel, and it was so thick and misty that he could not see anything as it really was ; however, he followed the goat till he brought him to the wood, where the birds, whose feathers he had so much admired, were singing in the trees.

“The night is coming on,” said the goat, “for the sun is setting behind the hills ; I will take thee to a bed of flowers, and there thou shalt lay thyself down to rest, for thou must certainly be tired with walking so far as thou hast done to-day, and these sweet birds

will sing thee to sleep. To-morrow I will return to thee again, and will lead thee to fresh pleasures."

*Inexperience* thanked his new friend for his kindness, and while he laid himself down on a bed of flowers, of various colors, scarlet, blue and yellow, he said to himself, "I shall now be happy." For some time he delighted himself with the smell of the flowers, with listening to the songs of the birds, and admiring their gaudy plumage; but in a little while he perceived that the birds never varied their notes, and after hearkening to them for some time, their voices became harsh and unpleasant; so that at last he was quite wearied, and turned his ears from them in disgust; and when these birds spread their wings to fly, he discovered that their fine feathers were only borrowed—their natural plumage was of a dusky color.

*Inexperience* now laying down his head, tried to compose himself to sleep; but the smell of the flowers, lately so sweet, became so powerful by the night air, that he was unable to endure it; and rising up, he endeavored to find some other resting place; but the sun had long been set, the night was cloudy, and no star was seen: he was in perfect darkness, and he feared to move lest he should fall into danger. At length, however, he found his way to a tree, at the foot of which he collected some dried leaves, and laid himself down upon his hard bed to sleep.

But now the wind, sweeping from the hills above, began to rise and rock the trees, the shelter of which could not screen him from the cold blast. The owls shrieked in the depths of the woods, and the bats flapped their wings over his head.



It was very long before *Inexperience* could take any rest; his mind was filled with many distressing thoughts; his tender limbs were chilled with cold, and he was terrified with the strange voices of the birds of night; and when at last he fell asleep, his slumbers were continually disturbed with painful dreams. Sometimes he thought that he saw his innocent brother sleeping quietly on the soft grass, sheltered from the breezes of night by bowering trees: sometimes he thought that the good Shepherd came to him and called him with a stern voice, and frowned upon him; and again he would awake in terrors, fancying that he was pursued by the lion, and was almost within his jaws. The next morning when he was visited by his new companions, he complained to them of his disappointment, informed them how uneasily he had spent the night, and inquired if it would be possible for him to return to his brother.

"It is easy to perceive," said one of the goats, "that thou hast as yet worn only thy first fleece. We did not take thee to be so chicken-hearted when we invited thee to free thyself from those burdens and restraints, which none but the weak and timid will suffer to be laid on them; but I see that thou hast not spirit to enjoy that noble liberty which lately thou desired so much."

*Inexperience* replied, that the goat mistook his character, and that he would soon find he knew how to enjoy his liberty; "but," added he, "you have certainly deceived me; for all the pleasures you offered to me, have proved quite unsatisfying, if not bitter and disgusting."

"It is true," answered the goat, "that thou met with some disappointment yesterday, but that will not be the case in future; I shall lead thee to-day to pastures where thou mayest feed abundantly upon the most excellent grass."

*Inexperience* believed the goat, and although his promises were deceitful, and the lamb again complained of his disappointment, yet his companions daily found means to give him new hopes, which they were never able to satisfy. He was often led in search of new pastures, over hills and rocks far more steep and difficult to ascend than that mountain over which the Shepherd had carried him, when he had rescued him from the lion, and was conveying him to the quiet fold. Here his delicate feet were pierced with stones, and his white fleece torn with thorns, and soiled with mire; but, besides all these difficulties, which were never repaid by anything really worth possessing, the sheep and goats who had at first treated him with so much kindness, now ceased to pay him any attention. They not only left him to take care of himself, but they even began to quarrel with him, as was their custom among each other, especially when they met with any unusually fine herbage, which each was desirous of securing to himself, and hinder his companions from enjoying.

But what distressed *Inexperience* above all, were the roarings of wild beasts, which he often heard in the dead of the night, proceeding from the caverns in the rocks and thickets in the deep wood. Many nights did he pass without sleep, trembling for fear of the lion, whom he expected every moment to destroy him.

Many long winter nights and summer days had passed away, since *Inexperience* had left the pleasant fold, when late one evening, being quite spent with fatigue, and parched with intolerable thirst, he laid himself down on the grass to bemoan his unhappy state. "How could I ever desire," said he in a sorrowful voice, "to quit that happy valley, where I was safe under the care of the good Shepherd! With what delicious grass did he feed me, and with what excellent water from living fountains did he refresh me! and how did he lay me down to rest in cool shades, while his arm was stretched over me, to protect me, that the sun might not light on me, nor any heat! And oh! my much loved companion! *Peace! Peace!* with thee I was wont to rest on the soft grass, and with thee to rise in the morning in haste to meet our beloved master! Oh! my Shepherd! oh! my brother! why did I leave you! and what have these mountains given me in exchange for the pure and peaceable delights I have lost! Alas! alas! all the pleasures that are offered me here, bring me nothing but daily and bitter disappointment! And where is the liberty I promised myself? Here I am, the slave of dread and anxiety, and of desires that are never satisfied; but when I was the obedient lamb of my Shepherd, who loved me, and had shed his blood for me, I lived in perfect liberty; for he taught me to desire nothing but what was good for me, and what was good for me he gave to me."

While he was thus lamenting himself, he was interrupted by the groans of some one in distress, and turning round, he perceived a wounded sheep making his

way towards him with great difficulty, and he had scarcely reached the spot where the lamb was resting, than he laid himself down and seemed to be in the agonies of death.

"Brother," said he to *Inexperience*, in a faint voice, "why dost thou remain idle here? Dost thou not know that the lion is now upon the brow of the mountain? Rise and begone with as much haste as thou canst, if thou fear to fall into the jaws of the lion, as I have done."

"Where shall I fly?" asked the lamb trembling. "There is but one place," replied the sheep, "where thou canst be safe from the lion, and that is the sheep-fold, the restraints of which thou foundest so irksome; but though thou madest thy escape from it without any trouble, yet the passage leading to it from hence is so very difficult, that few of us ever take that way of escaping from the lion."

"Where else then can I go?" asked the lamb with increasing fear.

"Go where thou wilt," answered the sheep, "while thou remainest in these mountains, thou canst never long be safe from the lion." Just then a flock of sheep was seen running furiously down the mountains, as if pursued, but it was so dark that *Inexperience* could not clearly perceive whether or not his enemy was really behind them. His distress was now so great, that he called out in a voice of anguish, "What shall I do to be saved from the lion?"

"Unhappy lamb," replied the wounded sheep, half expiring, "I who once was most forward to seduce thee from a place of safety, would now show thee, if

possible, how to return there. Oh! that instead of persuading thee to quit that fold, I had begged admittance there myself! But I despised thy master, and disregarded the power of the lion, and my pride has reduced me to ruin. The fold thou hast left," added he, "lies towards the sun-rising. Look up; see that bright star in the east; keep thy eyes fixed on it, and run for thy life."

The sheep expired with these words in his mouth. The heart of the lamb was filled with gratitude for this his last act of kindness, and he lost not one moment in following his advice, and returning with all possible speed toward the valley, though he scarcely dared to hope that he should reach it again in safety. All night long he continued running, and he heard behind him the bleating of the sheep and the distant roaring of the lion. He still kept in his eye the bright star in the east, till the star disappeared, and the morning light began to dawn in its stead. The swiftness with which he had run, had left his companions far behind him; besides, most of them had taken a very different direction from the one pointed out by the dying sheep.

By the time the sun had risen, *Inexperience* found, to his great joy, that he had arrived within view of the fold; but he was now so fatigued with those difficulties which (as the sheep assured him would be the case) he had met with on the road, that he was unable to go any further, and he laid himself down upon the grass, quite spent and worn out. He now began to examine the outside of the fold, hoping that he might be able to return there as easily as he had escaped from it; but, though he had found no difficulty in first quitting it, yet

such was the situation of the ground that he perceived it was impossible to gain admittance into it again, except by the narrow gate, the key of which was kept by the Shepherd.

He was now thrown into a new perplexity, and he felt, too, increasing fears, lest he had so greatly offended his good master, that he would never again restore him to his favour. But again he recollected how he had loved him, and shed his blood for him, even when he had strayed and wandered from the fold he ought to have abided in, and had fallen into the jaws of the lion, and he tried to comfort himself with the thoughts of his master's love.

While these things were passing in his mind, he saw the gate of the fold open, and the Shepherd himself come forth, carrying *Peace* in his bosom. How did the sight of this, his best friend, and his happy brother, touch his heart! He tried to raise himself to run to meet them, but his mind was again filled with fear, and he found that he had not strength to move; so he fell back again upon the grass, almost in despair; but his eyes continued to follow the good Shepherd, who began to ascend that mountain, upon the summit of which lay the pleasant pasture-ground, which in his happier days, his master had often showed to him at a distance, and to which he had promised to take him, if he would love him and obey his voice. The entrance to this pasture-ground was by a golden gate, which was so very bright, that it shone like the sun, and when the Shepherd had reached the top of the mountain, the golden gate was opened, and *Peace* was admitted within, and at the opening of the gate there came forth

the sound of some of the sweetest airs that shepherds are wont to play to their sheep.

At that moment a sound of a very different nature caused *Inexperience* to start and tremble, and turning his head round, he saw his dreadful enemy the lion, standing upon the brow of the mountain behind him; and his tremendous roarings were echoed from rock to rock. The lion now began with increasing speed to descend the hill, and his steps were directed to the spot where *Inexperience* lay. Just then the Shepherd also appeared, approaching from the opposite hill, and *Inexperience* thought he heard him say, "Fear not, little lamb, I am able to save unto the uttermost all that come unto me."

Hope filled his heart, and exerting all his strength, he raised himself from the ground. The lion was now within a few paces of him, but springing forward, he cast himself at the feet of the Shepherd, and raised towards him his meek and penitent eyes.

Now what afterwards became of this lamb, I have not heard, but I know so much of the mercy of that good Shepherd, that he is so willing to spare and save those lambs, who, knowing they have offended him, come to him for pardon and deliverance, that I feel the fullest persuasion he would rescue *Inexperience* from the power of the lion, and teach him to become a faithful sheep in his flock, and that this happy lamb was always convinced that in his fold only there is rest, and that in keeping his commandments there is quietness and assurance forever.

M. WHYTE.

## BE KIND AND AFFECTIONATE.

Let dogs delight to bark and bite,  
For God has made them so ;  
Let bears and lions growl and fight,  
For 'tis their nature to.

But, children, you should never let  
Such angry passions rise ;  
Your little hands were never made  
To tear each other's eyes.

Let love through all your actions run,  
And all your words be mild ;  
Live, like the blessed virgin's Son,  
That sweet and lovely child.

His soul was gentle as a lamb ;  
And as his stature grew,  
He grew in favor both with man,  
And God, his Father, too.

Now, Lord of all, he reigns above,  
And from his heavenly throne  
He sees what children dwell in love,  
And marks them for his own.

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"How sweet is the prospect of rest,  
When the trials of time are no more ;  
Oh ! the peace that must flow in the breast  
When we land on the heavenly shore."



## MEMOIR OF A LOVELY LITTLE GIRL,

WHO DIED AT THE AGE OF NINE AND A HALF YEARS.

SARAH LIDBETTER, was the daughter of Bridger and Elizabeth Lidbetter, members of the religious Society of Friends, at Brighton, England. She was born at Denton, on the third of the third month, 1822. The following pages were principally written by her affectionate mother, who observes respecting her, "I doubt not but she has been thus early transplanted to bloom in a better soil, and to join with purified spirits in singing songs of praise unto the Lord God and the Lamb, forever and ever."

She was, from a very little child, fond of reading the Holy Scriptures, and showed a decided preference for religious publications. "Piety Promoted," "Guide to True Peace," "Baxter's Saint's Rest," and "The Pilgrim's Progress," were among her favorite choice; and if, at any time, as a reward for many useful services, which she cheerfully performed and took delight in, I presented her with an interesting book of tales, that were amusing and entertaining, although they were gratefully accepted; yet it was easily perceived, that unless the tales were strictly authentic, or the anecdotes of a religious tendency, they were laid aside, and seldom read a second time. She was of a very unassuming, diffident turn of mind, yet from occasional remarks made to me when alone, on any subject that had been discussed in her hearing, I soon found that

her understanding was good, and that she was a child of quick perception and matured judgment. She much enjoyed our religious meetings, and spoke of having received comfort and instruction in attending them, even when held in silence. She was fond of retirement, and early experienced the comfort and advantage of secret prayer, endeavoring to bear in mind that she was always in the presence of her Heavenly Father.—She was obedient, obliging, and affectionate to her parents, and orderly in her behaviour; and although a child of few words, she was beloved and respected by all who knew her, some of the neighbors holding her up as an example to their children. Her affectionate attentions to our other children; her tender manner of pleading with them, and reproving them when naughty, was truly instructive: her usual expression was, “thou wilt displease thy Heavenly Father.” And her kind manner of encouraging them in well-doing, by giving them some little thing to stimulate them to be good, was very helpful to me, and often relieved me from the constant care I otherwise must have had over them. She was, in fact, like a little mother to them; her conduct, more than words, evincing a mind guided and supported by Divine help and direction; and that the love and goodness of her Heavenly Father were shed abroad in her heart.

I never remember her to have needed correction; but when at any time she detected herself in error, her sorrow and grief were such as to require all the consolation and comfort I could give.

From the age of seven years, it was her daily practice to read a portion of the Holy Scriptures to the

other children, endeavoring to impress it on their minds by asking them questions upon what they had heard; this she continued until within about two months of her decease, having them around her bed, exhorting them (as she was become too weak herself to do so) that they should continue in the frequent practice of reading the Bible; "which," she added, "is the best of books."

That she was, from early life, a child of prayer, I have no doubt, not only by remarks which she made in her illness, but from recollecting circumstances that occurred when very young and in health, which were not taken much notice of at the time. I remember her once asking me if I thought the Almighty always required that we should kneel when we pray. I said, "My dear, what makes thee ask me that?" She replied, "When I go to bed, and am in company with others, I do not like they should know when I pray." I said, "I believe every prayer that comes from a sincere heart is accepted, whether with or without form." She meekly answered, "So I think, mother."

When about eight years of age she was attacked with inflammation in her side, attended with a cough and other symptoms of a threatening nature, of which she seemed fully aware; remarking one evening to a neighbor's daughter, who came to sit with her, that although she should have liked to live and help her mother, and be a comfort to her; "yet," she added, "If I die, I shall only go out of a wicked world, where there are many troubles and temptations." Her patience during this illness was remarked by all who

witnessed it, and proved an alleviation and comfort to my mind under this afflicting dispensation.

My dear child so far recovered at this time, that her countenance had the appearance of health, and she was able to go with the other children to the school, which being in a large room and airy situation, appeared, for a short time to improve her health. She took great pleasure in attending this school, and enjoyed looking at the Scripture lessons which are hung round the room, telling me they often cheered and comforted her when left by herself during the dinner and play hour, as she was too weak to join the other children in their play-ground the whole of the time.

She spoke with grateful feelings of the instruction she received from the questions that were put to the children after reading a chapter, which is the usual practice twice a day; considering it a privilege to be able to learn and hear others repeat several chapters and hymns; the thirty-fifth chapter of Isaiah was one she much enjoyed.

About this time she spent several first-day evenings with her grandmother, reading to her in the Bible, and books of a religious character. These were seasons of mutual comfort and pleasure; the stillness she enjoyed at her grandmother's was very congenial both to the state of her body and mind, and she often called it "the quiet house."

At the beginning of the present year, my beloved child was again visited with illness of a far more distressing and painful nature; yet her anxiety to render herself useful to me, and, as she said, to live and repay me for the trouble I had had with her, occasioned

her, for some time after her symptoms were of a doubtful nature, to look forward with hope to being restored to health.

This caused me to feel anxious, as I wished her to be quite aware of her state; but this was removed by her saying to me as we were sitting together one first-day: "Mother, which would thou rather see me, in perfect health, enjoying the pleasures of this world, or afflicted and suffering, as I now am?" I replied, "My dear, far rather as thou now art." She said, "Oh! so would I; so would I!" and added, "Mother, I have for some time wished and prayed to be resigned to die, and this evening I have been made to believe that I shall soon die, and am so happy to feel I am quite resigned to die; thou canst not think how happy it makes me. I feel so full of joy to think I am going out of this wicked world into heaven, to my Saviour. Oh, mother! it seems as if a heavenly voice said, 'The gates of heaven will be open to receive thee.' How glad I am—how thankful I am."

After this time her mind seemed wholly engaged with the prospect for some days; and a few memorandums will serve to show how afflicted, yet how patient and resigned to the will of her Heavenly Father, this dear lamb was favored to become.

My precious Sarah was exceedingly affectionate and dutiful in her attentions to me, ever anxious to enter into my feelings and cares; nor could I conceal from her penetrating eye any trial or care that oppressed me; nor would she leave me at such times one minute to myself, and it was in vain to offer her amusement of any kind, until she had discovered the cause of my

uneasiness, when her counsel and advice, and her tender sympathy, even at the age of eight years, often afforded comfort and encouragement, that would in a great measure remove a weight from my mind, and cause me, at those seasons, to believe that all was for good. Yes, we have often mingled our tears, and, I may add, our prayers together for support on such occasions.

During the last three months of my dear child's illness, a brother of my husband's assisted him in his shop, &c., which set me at liberty to attend her, night and day. We read much in books of a religious nature, and especially in the Bible, which she most of all delighted in; and about this time she expressed much concern on account of the Jews, lamenting their want of belief in the Saviour, saying, "What should I do without a Saviour now? Oh! how much they miss—what a sad thing—cannot something be done for them?"

For some weeks her limbs were paralyzed from the violence of her complaint, and her sufferings extreme, so much so that the physician and surgeon remarked that they never witnessed a child to live and endure such suffering; and attributed it to her quietness, and great patience—yet never did a murmur escape her lips, but she often remarked, when her patience was noticed, "I have never once thought my situation hard; I have not one pain too many." Her dear grandmother being present, she said, "Grandmother, how much longer dost thou think I shall be here; what is thy opinion?" Her grandmother replied in words to this effect, "We know, my dear, the time will soon

come, but no one can possibly say when." She quickly added, "Never mind how long; a crown of glory is worth waiting for." She imparted suitable advice to those who attended her in her protracted illness, often expressing, in grateful terms, her acknowledgment of their kindness.

On questioning her, one day, as to the state of her mind, she said,

"All gracious Lord, whate'er my lot,  
At other times may be,  
I welcome now the heaviest grief,  
Which brings me nearer Thee."

This is the state of my mind at this time, mother." At one time, when I was grieving over her accumulated sufferings, she said, "Mother, I seem to think this is not all on my account; but I believe thou wilt live to see for whom, or why, I have suffered so long." When, in the night, she has had sharp spasms in her side, so that the perspiration has run down her face, she has, with a sweet smile, said, "Mother, how these pains remind me of the sufferings of my Saviour." She was very averse to taking any medicine of a composing tendency, lest it should affect her senses, which she was earnestly desirous might be preserved to the end, whatever should be her sufferings; but it being quite needful for her to have a powerful anodyne at times, when convulsed and in great pain, she gratefully acquiesced, and would ask for it when she felt the convulsions were approaching, being desirous of lessening my care and trouble, either of body or mind, on her account. My beloved child much enjoyed the

company of two kind cousins, who were almost her daily visitors, remarking, that although she felt too weak at times to speak to them, yet, she said, "it feels very pleasant to see them and other friends, and I enjoy their company." One of them once expressed her desire that she might become entirely resigned to the will of her Heavenly Father, whether it might be to live or die, and that she might experience the everlasting arms of Divine love underneath to support her through all her sufferings—tenderly inquiring if she did not experience this. She meekly replied, "I don't know that I do;" when her cousin encouraged her by saying, "I have no doubt, dear, but thou wilt; these feelings are not at our command." Some time after this, having been favored to partake largely of the sweet feeling of divine support, when in much pain, and also entire resignation to her Heavenly Father's will, she said, "Now, dear mother, if cousin was here, I could join with her and tell her (what she all along seemed to think would be the case,) that I have experienced what it is to be resigned, and to feel, as it were, my Saviour's arms open to receive me; this makes me feel very thankful and happy."

About three weeks before her death, she had her sister, her little brother, and two young relations, who lived with us, around her bed; to each of whom she gave much suitable advice, part of which is as follows. Addressing the elder of them, aged eight years, she said, with much earnestness: "I am soon going to die, and perhaps may not be able to speak to thee again; and although thou seest me so ill, I am very happy indeed, for I know that I am going to my Heavenly



Father in heaven, among happy angels, who are constantly singing praises, and so happy, and where I shall see my dear Saviour, whom I love, face to face. Now I want thee to be a good boy, that when thou dies; thou mayst be permitted to meet me there; but there must be a great change in thee, for thou art very naughty; thou must pray earnestly to thy Heavenly Father to make thee a better boy; and never tell stories, or fight, for these ways are very displeasing to thy Heavenly Father. I do not remember to have told a story, or hurt anybody, but I have often sinned, and sin will follow us while in this world; but I prayed to my Heavenly Father very earnestly, and kept on until I was forgiven, so that now I have nothing to trouble me; and sometimes am so happy, I seem as if I could sing for joy. So try to be a good boy, and read the Bible very often, and pray to be made a good boy; for what a sad thing it would be, when thou dies, to see me happy among holy angels, and for thee to be miserable in the wicked place, shut away for ever. Now, Thomas, wilt thou try to pray earnestly to thy Heavenly Father? for He can and will make thee a good boy, if thou pray to Him, and try to love and fear Him and serve Him; think of this when I am gone, often think to thyself how happy I must be in Heaven—that will help thee to try to be good—and there is nothing in this world that can make thee happy.”

Then looking towards her sister with a lovely smile, she said, “Betsey, I believe I am very soon going to my Heavenly Father in Heaven; in such a beautiful place, among happy angels, who wear crowns on their heads, and are always singing praises—won’t that be

delightful? And there I shall be quite well, never sick any more, nor grieve any more, nor do wrong any more. Shouldst thou like me to go there out of all my suffering, and shouldst thou not like some time to meet me there, with our dear mother, and all our dear relations in that beautiful place? Well, then, thou must be a good girl, and never tell stories, nor give thy mind to be proud, nor give way to thy temper, but pray to thy Heavenly Father very often indeed, to make thee a good girl, and love good things, and read thy Bible, and pray when thou reads there, then thou wilt learn many things; and as thou wilt be mother's oldest daughter, when I am gone, thou must try to comfort her; and when thou seest her tried, (for mother has many trials,) thou must look about, and see what thou canst do to help her, and be very good to her, and pray for her, as I used to do: and never want anything she refuses, for mother does a great deal for us, and we want a good deal of money for shoes and food; so thou must be satisfied with what thou hast; take care of the children, and then thy Heavenly Father will love thee, and as thou prays to him, He will make thee grow better and better; and when thou art laid on a bed of sickness, He will make it easy to thee. See how He enables me to bear my sufferings, and how happy I am, because I know I am soon going to Him. So thou wilt try and remember what I have said to thee, dear, wont thou? and then thou wilt some day come to me in Heaven, where we shall never have to part again, and be so happy for ever."

To her cousin, a little girl about six years of age, she affectionately said, "Dost thou know I am going

to die? I am very glad, because I shall be happy; I shall go to Heaven, where I shall see my Heavenly Father, and his holy angels that sing so beautifully, and where I shall be so happy, and where I shall never more suffer pain. Should thou like to meet me there, in that beautiful happy place, some day, when it pleases Providence thou shouldst die? Well, then, thou must be a good girl: now thou art a little child, and knows but very little, so if thou wish to grow a good girl, thou must be humble and be very attentive when mother talks to thee, or reads to thee, or any other friends; that will be the way for thee to learn a good deal; and try to remember their advice, and always think, if thou art doing anything wrong, that if my mother does not see thee, thy Heavenly Father sees, and can punish thee much more than mother, for he can make thee very miserable here, and when thou dies He can cast thee into the wicked place—how shocking that would be! But if thou art good, thou wilt go to Heaven and be happy, but thou must pray very much—thou art old enough to pray—thou knows how to ask mother for any nice thing, and so thou knows how to ask thy Heavenly Father to make thee good, and that is praying; and when thou art old enough, thou must read the Holy Scriptures very much, and they will teach thee a great deal. Dost thou understand me? Well, then, try to think of it when I am gone, and never tell stories, or be sly, for that will grow, and thou wilt get worse and worse, if thou dost not try to pray to have thy temper changed;—and thou wishest to be good, don't thou? Well, then, thy Heavenly Father will make thee good if thou pray to Him.” She also

spoke in a sweet, kind manner to her little brother, but my feelings were so overcome that I could not take it in writing.

Once she said, "Dear mother, this has been a day of prayer for thee, that thou mayest be supported through all; do not grieve for me when I am taken." I told her I hoped I should not; she replied, "I know thou wilt feel it much, but I have prayed for thee to be supported; as to myself, I seem to have nothing to do but to wait my dismissal; I think the words in my mind are, 'I am preparing a mansion for thee,' so I have no cause to be unhappy." She much enjoyed having the Bible and other books, and hymns read to her, and selected several passages and verses, which she requested me to write on cards, with her love to several of her near relations; to be sealed up and delivered to them after her decease, as mementos of her regard. One morning as the children were preparing to go out, and planning their amusements for the day, one observed, "that will be a change;" dear Sarah looked at me, but not in a fretful or impatient manner, and said, "there is no change for me, but from one pain to another; the spasm, the cold fit, the fever, and convulsion." I said, "No, my dear, there is not indeed;" but she quickly replied, "All will be made up in the end." After two or three days, she said, "Mother, how grieved I have felt, that I should have suffered such a murmuring word to escape me." I said, "What word, my dear, I have not heard thee murmur." She replied, "Oh yes! I said, no change for me, the other day; how wrong—when I am so soon to have so glorious a change."

On fifth-day, the 18th of eighth month, when the whole length of the spine was much inflamed, she said, "Oh! my dear mother, the pain, the pain in my back is extreme, pray for me; oh! my dear, my gracious Saviour, if it be thy holy will, take me to thyself, or give me patience to endure this suffering;" this she repeated several times, and added, "Oh! my beloved mother, if my prayer is not heard—I seem as if I could not pray; what, if after all, I should be turned out, and go among the wicked, what shall I do? Oh! my dear mother, there seems a doubt, do pray for me." The perspiration flowed at the thought, and she exclaimed, "But oh! my dear, my own Heavenly Father, take me to Thyself." On my saying that I believed this to be a temptation of the enemy, who was permitted at times to tempt Christians almost to the last, she became quiet, and after a time of silence, she sweetly smiled, and soon after, in an ecstacy of joy, she exclaimed, "Oh mother! now I can pray; how comforted I feel that I can pray! I know not how to be thankful enough for this favor; the word in me is 'I will deliver thee from the power of the enemy, and take thee shortly into Heaven.' How happy I am," she added, in a feeble voice, "I believe the worst of my sufferings are over; I do not know how to be thankful enough to my Heavenly Father for ease; I feel so happy I am able to pray: and though you cannot hear me, that does not matter; though my lips do not utter, I pray inwardly." After remaining some time in this happy state, she said, "Oh that great enemy, I hope he will not again be suffered to tempt me; I seem to think I have gone through the worst."

On sixth-day, the 19th, my beloved child, after a quiet but sleepless night, being free from those acute spasms and convulsive throes, from which she had lately suffered so much, appeared unusually low. I was led anxiously to inquire the cause, when, after a little reluctance, and shedding many tears, she said, "I believe I am better, and perhaps likely to live some time longer, this is a great trial to me; oh! the impatience I suffer to be gone; oh! pray for me, that I may get rid of such anxious thoughts, for how wrong it must be to feel so impatient; oh! that my faith and patience may hold out to the end." After this she enjoyed some hours of calm, and smiling, said, "Mother, now I seem not to mind pain; and though sharp, I can rejoice in the midst of it; I feel so sure it will be well with me, and so comforted in thinking, that every pain makes me weaker, and brings me nearer heaven." At another time she said, "Oh! my dear mother, the Heavenly voice says, (for I think it is,) 'Thy day's work is done, thou hast only to wait.' Oh! how full of love I feel for my dear Saviour! it seems his arms are open! how I long to rush into them, and embrace Him for the happiness I this moment enjoy; I am happier now than I have ever been; oh! how thankful I ought to be. He seems to say, I am preparing a mansion for thee: all my will is gone, I have no will but to wait His time, *that* is the best time." Soon after, "Mother, how I feel for thee, the separation will be keen, very keen. I have asked my cousins to come and see thee, and comfort thee, and have no doubt they will do their best; but *pray*, dear mother; that is the best way; God is the best friend.

I've no doubt it will be made up to thee. When ill, if thou should have to feel much pain, think of me: think how it has been made up to me, how every pain is made up in the joy I now feel." About a week before her decease, she said, "Thou hast had a good night, my beloved mother; I am thankful for that, now thou wilt be refreshed."

As she drew nearer the close, her weakness and difficulty of respiration, which almost seemed to threaten suffocation for several days before the event, increased her wish to be gone; and her anxious inquiry of her medical attendants, "How long do you think I shall last?" was very affecting. On one of them remarking, "You have lived, my dear, much longer than I expected," she said, "Dost thou think I shall go through the week?" describing her various symptoms to him. On his replying, "It is not likely you will," she said to me, when he left, "Oh, mother! I felt as if my hands would clap together of themselves for joy!" yet her desire for faith and patience to hold out to the end, was very strong, and she would often request those about her to pray that they might not fail.

On seventh-day afternoon, the third of ninth month, she requested me to come to her bed-side, saying, "Mother, I believe my breath is going, give me a sweet kiss, and send for my dear father and uncle upstairs, that I may bid them farewell." This being done, she took an affectionate leave of them, and then said; "I feel cold chills in my chest, are they not the cold chills of death?" She then repeated,

"That voice, oh! believer, shall cheer and protect thee,  
When the cold chill of death thy frail bosom invades."

She then described some symptoms, which she thought indicated speedy dissolution; but soon added, "I will say no more of these feelings, they may make me shrink at death, which I do not wish to do." Soon after, she said, "Farewell, my dearly beloved mother, if I should go in my sleep, as I feel very heavy for sleep." She dozed until within five minutes of her death, and agreeably to her earnest prayer, that whatever pain she might endure, she might be favored to retain her senses to the last, so she was enabled to speak with her latest breath, for on her saying her head was uneasy, I remarked, "My dear, thou art just entering glory," when she, with a smile and an inquiry, "Am I?" ceased to breathe, without a struggle, or even a sigh. Thus died this lovely, pious child, on the day she was nine years and a half old.

May these memorandums prove an incitement to those into whose hands they may come, to attend to the Divine injunction, "Be ye also ready;" that so, whether sooner or later, they are called to leave this world, they may at that solemn period, like her, "have only to wait" to be received into the arms of our blessed Redeemer.



### REMARKS.

Dear young readers, it is because we love you very much, and want to encourage you to be good, that we send you good reading. Don't you think it was very good for little Sarah, when only seven years old, to



love the Bible so well as to induce her daily to get the other children together to hear her read it, and impress it on their minds by asking them questions?

We hope you will not waste your time and displease God with foolish, naughty books, and such as are not true, but like precious little Sarah, read the Scriptures and other religious books, which will help you to love good Jesus, and then he will love you, and when you come to die, he will receive your souls, and carry them in his bosom through the dark valley of the shadow of death, and land them safe to live with him and all the holy angels, where all good children will rejoice and be glad forever and ever.



## HOME EDUCATION.

From the remote and scattered locations of Friends in the Yearly Meeting of New York, and for that reason the difficulty of sustaining select schools, a large portion of the rising generation must either be educated at home, or exposed in the common schools.

We have no youth more promising, or more accomplished than those who have been very little from under the parental roof for education. Even when children have had an opportunity at a good school, unless parents encourage them in pursuing their studies at home, they are apt to lose a portion of what they had acquired, rather than make any advances. Great

improvements of latter time have been made in acquiring and imparting knowledge. Young persons may now perform the necessary quantity of business, and at the same time be making good progress in learning.

Though the Icelanders have very few books or schools, their youth are said to be well accomplished. We are informed of a teacher who kept a school three hours on a certain day in each week, going nine miles to meet his pupils, and some of them came as far. By their learning at their homes such lessons as he assigned them, with the exercises when met, they are said to have made more rapid progress than is usual at a common day school.

A worthy minister from a distant place told us that he contemplated, on his return home, devoting a year gratis to teaching a circular school, as an experiment. Writing schools, reading schools, and schools for scriptural instruction, with libraries, are now common, and so are lyceums and lectures on botany, chemistry, and other branches, all which are the means of imparting much useful information without exposure of morals, or material sacrifices of time or money.

A devoted committee in each Quarterly Meeting, to encourage and aid parents in keeping up such schools as our Yearly Meeting recommends, and pursuing every other feasible plan to facilitate a guarded literary and religious education, furnishing improving topics for reflection and conversation, there is much reason to hope would be accompanied with the Divine blessing, and prove a means of promoting the preservation and best interest of the rising generation, more especially those whose privileges are the most limited.

## HOW TO TEACH CHILDREN TO TEASE.

Children are taught to tease very much as they are taught to cry. With all its little wants, real or imaginary, the child runs to its mother. They are matters of importance to him. He wants a definite and decisive answer—one which will settle the question. He will have no peace himself, and will, therefore, give his mother no peace until he understands and knows that the point is settled, and how it is settled. If you give him no answer till he has spoken ten times, he will speak ten times; and then if he has any reason to suspect that speaking twenty times more will obtain an answer more favorable to his wishes, he will speak twenty times more. And this will soon grow into a habit. But give him an answer the first time he speaks, and he will not be obliged to speak a second time to obtain one; and never alter your decision for his teasing, and he will soon give it up as of no use. If you have leisure and the occasion seems a proper one, you may let him argue his case before you decide it, but not afterwards. Indeed, if he has learned by experience that your decisions are final, he will seldom, if ever, attempt it. He will consider an answer as an answer. His mind will be at rest on that point, and soon find something else with which to amuse himself.—*Vermont Paper.*

## EXTRACT FROM A BOSTON PAPER.

The plan of instruction and discipline which has generally been found to be the most successful in our schools, has been well described in the following remarks of one of our female teachers:—"I have endeavored," she says, "to make the time spent here as pleasant as possible to the scholars. For this purpose I have attempted to keep their minds busy, by blending amusement with study.

While they were reading I have conversed freely and familiarly with them, that they might have clear and definite ideas, both of the individual words and the subject. In spelling I have of late used no spelling-books, and have found it more productive of knowledge to require them to spell and define the words used in their reading lessons, such as they are constantly using themselves in conversation. I have, as far as possible, laid aside the governess, and guided as the older friend or associate."

The same general views have been expressed by others of the teachers.

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## EXTRACT FROM A PENNSYLVANIA PAPER.

The Lyceum System, as it is called, seems to be the fashion in these parts. Since the West Chester Meeting there has arisen not only a State Lyceum, but county, township, school, and even family Lyceums;

all being designed to co-operate with that of the state and with each other in promoting the object designed. We have one here [Darby] consisting of about thirty members. A few weeks ago one of the agents of the State Lyceum delivered several addresses on the subject to the inhabitants of this neighborhood, and one in particular to the children of this school. Since that time, every hole and corner of the school-house has been filled with minerals, and other specimens of natural history; and scarcely a stone, for miles around, has been left undisturbed. Every scholar, however young, has his cabinet; and they have at this time nearly forty sets of minerals, chiefly collected by themselves, and labeled, which are to be distributed among other schools in the county, each set containing specimens of the most important rocks or minerals in the county. Indeed, the children appear so much taken with it, as even to prefer ranging the country for specimens, to the usual excitement of skating.

Whether the system will ultimately answer the expectations of its votaries, remains to be seen; but so far, at least, there has been a very great change, and I think an advantageous one, in the mode of education.



### CAUTION TO PARENTS.

“Remove all bad examples from your children, and be cautious in the choice of your own companions.”

## IGNORANCE AND SCIENCE.

“Ignorance is certainly a fertile cause of error, but society at large will derive greater benefit from moral improvement than from scientific acquirements.”—*Spurzheim*.

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## MORAL AND INTELLECTUAL EXERCISES.

“Moral and intellectual exercises must proceed together, the highest aim and end of intellectual improvement being moral elevation, which is the greatest happiness in this life, and an important preparation for a future.”—*Simpson*.

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## CHARITY.

Charity is declared to be the greatest of all the Christian virtues. “The greatest of these is charity” (love.) It is represented as the perfection of religion. “Above all these things, put on charity (love,) which is the bond of perfectness.” Col. iii. 4. What encomiums are these? what striking proofs of the supreme importance of the disposition now under consideration! Who has not been guilty of some neglect of it? Who has not had his attention drawn too much from it? Who can read these passages of Holy Writ, and not feel convinced that not only mankind in general, but the

professors of spiritual religion also, have too much mistaken the nature of true piety?

“Charity is not puffed up—vaunteth not itself.”

The Apostle’s meaning, in this part of his description, evidently is, that love has not a high and overweening conceit of its own possessions and acquirements, and does not ostentatiously boast of what it is, has done, can do, or intends to do. It is opposed to pride and vanity, and is connected with true humility.

Pride signifies such an exalted idea of ourselves, as leads to self-esteem, and to contempt of others. It is self-admiration—self-doating. It differs from vanity thus: pride causes us to value ourselves; vanity makes us anxious for applause. Pride renders a man odious; vanity makes him ridiculous. Christian love is equally opposed to both.

The grounds of pride are various: whatever constitutes a distinction between man and man, is the occasion of this unamiable disposition. It is a vice that does not dwell exclusively in king’s houses, wear only soft raiment, and feed every day upon titles, fame, or affluence: it accommodates itself to our circumstances, and adapts itself to our distinctions, of whatever kind they be, infecting alike the prince and the peasant.—  
*John Angell James.*



### SELF-CONTROL.

*Seek to acquire a habit of self-control—a power over your feelings, which will enable you to be ever on your guard, and to repress the first emotions of pas-*

sion. If possible, seal your lips in silence when the storm is rising; shut up your anger in your own bosom, and, like fire that wants air, it will soon expire. Angry words often prove a fan to the spark; many persons, who in the beginning are but slightly displeased, talk themselves at length into a violent passion. Never speak till you are cool; the man who can command his tongue, will find no difficulty in governing his spirit. And when you do speak, let it be in meekness; "a soft answer turneth away wrath."

It is said of Socrates, the wisest and most virtuous of heathen sages, that in the midst of domestic vexations and public disorders, he maintained such an undisturbed serenity, that he was never seen to leave his own house or return to it with a ruffled countenance. If on any occasion he felt a propensity to anger, he checked the rising storm by lowering the tone of his voice, and resolutely assuming a more than usual gentleness of aspect and manner.—*Ib.*

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Make use of time, if thou lovest eternity; know yesterday cannot be recalled; to-morrow cannot be assured; to-day is the only time, which, if once lost, is lost for ever.

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#### THE AFFECTIONATE LITTLE GIRL.

The eldest daughter of Dr. Doddridge was a most lovely and engaging child. She was afraid of doing anything that would displease or offend the great



and good God. She loved to speak the truth. She behaved very prettily to everybody; and when people did anything to oblige her, she was very desirous to make them every little return that was in her power.

As she was a great darling with her family and friends, she often received invitations to different places at the same time. Her father once asked her, on such an occasion, what made everybody love her so well. She answered: "Indeed, I cannot think, unless it be because I love everybody."

This sweet child died in the year 1736; before she had completed her fifth year. Her father had greatly delighted in her; more he thought than he could have done in so young a child: but it was a great comfort to him to think that though he should not see her any more in this world, she was gone to her Heavenly Father; and to that happy country, where, he hoped, they should one day meet to part no more.

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### THE GOOD THOUGHT.

A sweet little boy, about six years old was one day sitting very thoughtful. Being asked what he was thinking about, "I am thinking," said he, "of the great God of heaven; and that I must die."

Little children, as well as other people, should often think of the great and good God; and what they must do to serve and please him. And they should often

think too of Heaven: that glorious and blessed place, whither good children, and all good people go, when they die; and where they are made happy for ever, with God, and Christ, and angels. When children sit in a place of worship, they should think about these things, and be very still.

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### THE WIDOW AND HER DAUGHTER.

"Mother," said little Mary A——, "why do you cry so much?" "Indeed, my dear," replied her mother, "I have great cause to weep, since your father is dead." "But mother," said the child, "you need not weep so much: God is still good to you."

One day when Mary saw her mother very anxious about something which they stood in need of, she said to her, "O mother, the grace of God is better than that. I would rather have the grace and love of God, than anything in the world."

Mary was very obedient, and kind, and attentive, to her poor, widowed mother; and did everything she could, to assist her, and make her comfortable.

When Mary was between eleven and twelve years old, she fell sick and died. A short time before her death, her mother told her she was very sorry she had reproved and corrected her so often, for she had been a very good child. But Mary sweetly said, it was

much pains with her, and reproved and corrected her when she did wrong; and that if she had not, she might have become very wicked, and been miserable for ever.

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### THE BOY AND THE LOOKING-GLASS.

Henry———, one day, when his father and mother were from home, broke a looking-glass. He was very sorry for the accident; and, I believe, he was afraid that his father and mother would be displeased with him. As soon as he heard the sound of his father's carriage, he ran, and placed himself at the hall door. The moment his father got out of the carriage, "Father," said he, "I have broken the best looking-glass in your house!" And his countenance was very sorrowful. His father spoke kindly to him. He said he would rather that all the looking-glasses in his house should be broken, than that one of his children should tell an untruth, or attempt to make mean excuses. Henry, hearing his father say that, and seeing that he was not angry with him, felt very much comforted. And he told his father exactly how the accident had happened; and the care he had taken, before he began to play at ball, to turn the back of the looking-glass towards him, for fear he should break it: but that, though he had taken so much care, the ball struck against the wooden back, and broke the glass.

It would have been better, if he had gone out of doors to play at ball. As he was not a careless boy, I wonder he was not afraid of breaking the windows, as well as the looking-glass; but, I suppose, he did not think of that. Good and well instructed children take care not to break or spoil things, or do any mischief.

Henry always loved to speak the truth. In 1804, many years after this accident had happened, his sister said, "My brother Henry is now a man of two-and-twenty; and no friend nor enemy, if he has any, can remember his ever telling an untruth."



### THE GOOD DAUGHTER.

One day, some children were at high play round their fond mother, when a lady came into the room. Their mother wished to converse with the lady, and desired the children to be silent. They obeyed her at once; and they did not seem at all out of humor. She told them that they might either stay in the room with her, and be quite still, or go into the nursery, where they might make as much noise as they pleased. Two of them preferred staying with her, and two went into the nursery. The two who stayed in the room with her, amused themselves, without disturbing their mother and the lady, who were conversing together. The lady said she was much pleased to see they were

so obedient. "My children," said the good mother, "always mind what I say to them. They know they must obey me. When I have said anything, I always keep my word."

Soon after this, the good mother had a long and severe illness. Her eldest girl, who was about eleven years old, looked after the domestics, whilst her mother was confined to her room; and carried all her mother's directions to them. She was very affectionate to her mother, as well as obedient; and nursed her very tenderly, and did all she could to comfort and assist her. She took a great deal of care of her little brothers and sisters. She was so kind to them, and behaved so well, and prudently, amongst them, that they minded everything she said to them, as if their mother herself had been present. When her mother was so ill, that she could not bear any noise hardly, this good daughter hushed all to silence. She invented plays for the little ones, that would keep them still and quiet; and she taught them to speak in whispers. They were always very much pleased, when she told them that their mamma sent them a kiss, and thanked them for being so still; and that she said she had been the better for it; and they wanted no other reward.

What a comfort it must have been to the sick mother, to have so kind and attentive little children, and so good a daughter!

The wise conduct and good example of the oldest child often adds greatly to the happiness and respectability of a whole family.

## DIFFERENCE OF COLOR.

God gave to Afric's sons  
 A brow of sable dye,  
 And spread the country of their birth  
 Beneath a burning sky,—  
 And with a cheek of olive, made  
 The little Hindoo child,  
 And darkly stain'd the forest tribes  
 That roam our western wild.

To me he gave a form  
 Of fairer, whiter clay,—  
 But am I, therefore, in his sight  
 Respected more than they?—  
 No.—'Tis the hue of deeds and thoughts  
 He traces in his book,—  
 'Tis the *complexion of the heart*,  
 On which he deigns to look.

Not by the tinted cheek,  
 That fades away so fast,  
 But by the *color of the soul*  
 We shall be judged at last;  
 And God, the Judge, will look at me,  
 With anger in his eyes,  
 If I my brother's darker brow  
 Should ever dare despise.

L. H. S.



## THY WILL BE DONE.

In its true light this transient life regard,  
 This is a state of trial, not reward.  
 Tho' rough the passage, peaceful is the port,  
 The bliss is perfect, the probation short.

Thy grace our hope, thy love our only boast,  
Be all distinctions in the Christian lost ;  
Be this in every state our wish alone,  
Almighty, Wise, and Good, Thy will be done.

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## SEARCH AFTER HAPPINESS.

In vain, ye fair, from place to place ye roam,  
For that true peace which must be found at home ;  
Nor change of fortune, nor of scene can give,  
That bliss you seek, which in the soul must live.  
Then look no more abroad—in your own breast  
Seek the true seat of happiness and rest,  
Nor small my friends ; the vigilance I ask,  
Watch well yourselves, this is the Christian's task ;  
'The cherished sin by each must be assail'd ;  
New efforts added, where the past have fail'd ;  
The darling error check'd, the will subdued,  
The heart by penitence and prayer renewed ;  
Nor hope for perfect happiness below,  
Celestial plants on earth reluctant grow ;  
He who our frail mortality did bear,  
Tho' free from sin was not exempt from care.

HANNAH MORE.

## THE LITTLE BOY THAT LOVED THE BIBLE.

A little boy, who died when he was about six years old, loved to go to school, that he might read, and hear the beautiful and excellent things that are written in the holy Scriptures. He paid great atten-

tion to what he read and learned; and when he went home, loved to speak about it. Sometimes he would say to his mother, "Mother, I have had a sweet lesson to-day; will you give me leave to fetch my book, that you may hear it?"

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### THE SELFISH BROTHER.

Two little brothers, who had lost their father and mother, lived with their nurse in a cottage. One day when they were roving about, one of them found an apple; but he refused to give any part of it to his brother. The child looking sorrowfully at him, asked him if he did not remember that their dear parents, who were gone, told them always to live in love, and to share with one another everything they could. Then the little boy was sorry for what he had done; and he not only divided the apple with his brother, but kissed him, and spoke kindly to him.

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### KINDNESS TO AN ANIMAL.

One morning, a very lively, active boy, having with great agility caught a hare, his mother told him, some hours afterwards, that she would give him leave to



keep the hare; but explained to him that it would be very unhappy in confinement. The boy was highly delighted with his prize. He thought he should have great pleasure in feeding the hare, and taming it, and taking excellent care of it: but when he had reflected a little on what his mother said, he started from his seat, and without saying a word to anybody, went immediately, and set poor puss at liberty. Then, with great satisfaction, he returned to his mother; who was much pleased with him, and highly commended him.

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#### THE GOOD WISH.

A little girl, about seven years old, having read an account of an excellent child, was much affected. She often talked about it, and even dreamed about it. One day, when she was reading it a second time, she sobbed, and cried very bitterly. Her mother asked her why she wept, and was so much troubled. "Alas!" said the little girl, "I am not like this good child!—and I wish I were!"

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#### THE INGENUOUS CONFESSION.

In the spring of 1792, some children, who were at Clifton, in a house where the river Avon ran close under the windows, used to be much amused with

looking at the vessels which came up the river. One night, a ship that was sailing by the windows, fired some of her guns. The children, who were looking out of the windows, were asked, "Why is the light seen when the guns are fired, before the noise is heard?"

C——, who at that time was nine years old, answered: "Because light comes quicker to the eye, than sound to the ear." Her father was extremely pleased with this answer; but, just as he was going to kiss her, she said, fearing that he would think her more knowing, and attentive to his instructions, than she really was, "Father, the reason I knew it was, that my brother L—— had told me just before." For this modest act her father must have loved her more than before.

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### THE FALSEHOOD.

A little boy, about six years old, was, in general, a very good child, and behaved well. He dearly loved his mother; and minded everything she said to him. But even children who are generally good, will sometimes do wrong; and this little boy did so too.

One afternoon, after he had been at play, he looked very dull and sorrowful. He was asked if he was ill: he said he was not. But he talked very little; and he often sighed. His mother saw that something was the matter with him; but she did not say much to him

about it. At night, he took leave of his dear mamma, and went to bed. About an hour after he had been in bed, the maid went to her mistress, and told her that she was very uneasy about the little boy, for he was very restless; she had heard him frequently sob, and he desired his dear mamma to come to him, as he could not go to sleep till he had told her something that had made him very unhappy.

The good mother went to him immediately; and when she came to his bed-side, he put his little arms round her neck, and burst into tears, and said to her, "Dear mamma, forgive me! I have been very naughty to-day. I have told a falsehood; and I have concealed it from you. I was playing at marbles, with my cousins. I won the game through a mistake, which they did not find out; and I was so much pleased at being conqueror, that I did not tell them of the mistake. I have been very unhappy ever since. And I am afraid to go to sleep, lest that Heavenly Father whom you so often tell me of, should be angry with me. You say He knows and sees everything. What shall I do that He may forgive me?" "My child," said his mother, "God is ever ready to forgive those who are truly sorry for their faults, and who resolve to amend. We cannot hide anything from Him. He knows when we have done wrong, and when we desire to do what is right. He hears our prayers; and He will teach us what we should do. Pray to Him to forgive your fault; and endeavor never to commit the like again, lest you should offend Him more by the second, than by the first offence."

The little boy reflected seriously on the advice which his mother gave him; and prayed, in the best manner he was able, to Almighty God to forgive him, and to grant him his grace to do better in future. He then fell asleep, and arose the next morning, happy and cheerful.

I suppose when he saw his cousins, he told them that he had deceived them, and that he was sorry for what he had done; and I dare say, he was very careful, after that time, never to tell an untruth, or to deceive anybody.



### HAPPINESS.

The greatest possible happiness is the enjoyment of Christian love. A late writer compares the effects of love in the moral world to attraction in the world of matter. He remarks that without attraction, the trees, the rocks, and the mountains would float in the air, and the heavenly bodies would clash together, and universal ruin would be the consequence. So without love to balance the angry passions, we should experience the universal destruction of comfort and happiness. He is, therefore, a benefactor to mankind who makes it his study to increase his own as well as the public stock of this most excellent of all virtues, and to counteract in himself and others whatever has a contrary tendency.

When we consider the dark and unhappy state of heathen nations, how thankful should we feel for the privilege of the Holy Scriptures, which not only warn us and forbid us what would make us unhappy, but also abundantly inculcate those virtues on which our present and everlasting happiness depends. Let us listen to what the Bible says on the subject of love and charity.

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## SCRIPTURE QUESTIONS.

1. What is the first and great commandment?

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” Matt. xxii. 37.

2. What is the second commandment?

“Thou shalt love thy neighbor as thyself.” Matt. xxii. 39.

3. What commandment did the Lord Jesus give?

“A new commandment I give unto you. That ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” John xiii. 34, 35.

4. What are the beautiful sayings of Paul to the Philippians, in relation to love and Christian fellowship?

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercy, fulfil ye my joy that ye be like-minded, having the same love, being of one accord, of

one mind; let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem others better than themselves." Phil. ii. 1—3.

5. Did Paul give similar advice to the Romans?

"Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honor preferring one another." Rom. xii. 9, 10.

6. What are the fruits of the Christian spirit?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 22, 23.

7. Should we not avoid whatever tends to lessen our Christian love, and pursue what tends to increase it?

"As touching brotherly love, I need not write unto you, for ye yourselves are taught of God to love one another, and indeed ye do it towards all the brethren, which are in all Macedonia; but we beseech you, brethren, that ye increase more and more." 1 Thess. iv. 9, 10.

8. Does not Paul urge the same in the 12th verse of the 3d chapter of 1 Thess.?

"The Lord make you to increase and abound in love one towards another, and towards all men."

9. What is Peter's exhortation in regard to brotherly love?

"Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Peter i. 22.

10. Can we hate a fellow-creature and at the same time love God?

“If a man say I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” John iv. 20.

11. Must Christians love their enemies?

“Jesus said, Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father, which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Matt. v. 44, 45.

12. Does not the apostle represent love or charity superior to all other virtues?

“Though I have faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.”

13. As the Scriptures speak of love as such an important duty, on which our present and future happiness depends, how must we do to experience it?

In order to experience Christian love we must avoid all reading and everything else which tends to lessen it; we must often, with reverence, read the Holy Scriptures, and with humble and willing hearts obey the Christian precepts and commands they contain, and do what we in our most serious moments believe to be our duty.

☞ Some parents have answered the design of the Scripture questions in this publication, by interesting their children in them, so far as to commit them to memory, accompanied with such pious remarks as every parent ought to impress on the susceptible minds of their offspring. All parents are affectionately invited to do the same, without which the most important benefits expected from this work will be lost.

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EDITORIAL.—Having in younger life been interested much to my benefit with the biography and other pious writings of worthy members of the Society of Friends, I propose, for the encouragement of young readers in so useful an employment, to offer them some sketches of that kind. As parents take proper means to interest their children in these as well as in larger works of like nature, it will be very likely to prove of solid and lasting benefit to them.

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### A SHORT ACCOUNT OF THE LIFE OF GEORGE FOX.

FOR YOUNG READERS.

George Fox was born in England, in the year 1624. His parents were pious people, and doubtless gave their children religious instruction, but it does not appear that they gave George much school learn-



ing, but being very industrious in reading the Scriptures and other good books, he acquired a valuable fund of useful information. He was such a steady good child, that some of his relations were desirous that he should be educated for a priest; but he was put apprentice to a man who employed him much of his time in the care of sheep.

Early in life he was greatly affected to see the wickedness which prevailed among the people, and he became deeply concerned about his own soul. He was often engaged in fervent prayer, and frequently retired with his Bible into the fields and lonely places. When about twenty years of age, the exercise of his mind so increased, that he travelled to many places, seeking for some who could comfort him and tell him how he must do to get peace of mind, but could find none who could afford him relief.

When all such hopes were gone, he says he heard as a voice saying, "There is one, even Christ Jesus, that can speak to thy condition." His desires after the Lord grew stronger—he sought more and more to be taught in the Spirit by the light of Christ, and made less dependence on man. Though he had many conflicts and sorrows, during that change of heart which is essential to salvation, yet at times the love of God was abundantly shed abroad in his heart, and his mind was remarkably illuminated and interested in divine things, and he was much encouraged on finding that his new views always corresponded with the Scriptures.

He had a clear and impressive sense that true gospel ministers are ever called of God and instructed in the

school of Christ, as were the Apostles, most of whom were unlearned men, and that human learning is no more essential to qualify for the ministry, than it was in their days. The love of God being shed abroad in his heart, he believed it was his duty to tell unto others what the Lord had done for his soul, and to invite sinners to repentance; and as he had received this gift freely, he must preach freely. At this time he was about twenty-three years of age.

More than forty years he freely devoted to preaching the gospel to all sorts of people, and otherwise laboring to promote the good of souls. It is a remarkable circumstance, that the preaching of such a young, obscure and illiterate man should make such deep and solemn impressions on his hearers; for not only many people of the lower and middle walks of life, but abundance of clergymen, justices of the peace, sheriffs, lawyers, judges, and other men of learning and high standing, were convinced of the truth of his doctrines, so that a new society was soon formed and many meetings established in the different parts of England, Ireland, Scotland, and Wales, as well as in America. These extraordinary effects of his ministry we can but attribute to a holy unction and Divine authority accompanying it.

Many influential characters who did not become members of the new society, were nevertheless very friendly and kind in protecting George Fox and his friends from the abuses and persecutions they met with from hard-hearted people, who manifested the same cruel disposition as did the Scribes and Pharisees, who persecuted Christ and his apostles.

Although George Fox was a full believer in the doctrine of the Apostle, "That the grace of God hath appeared unto all men, teaching the denying of ungodliness," he fully believed and highly esteemed the Holy Scriptures—one proof of which is the circumstance of his fixing with a chain a Bible attached to a table in the meeting-house which he built for his friends.

He not only believed the Scriptures, but was very conscientious in observing the Divine precepts and commands therein. As Christ had positively forbidden all swearing, he could not for conscience sake take an oath, and for refusing it, as well as for preaching, he was greatly abused and persecuted. Ten different times he was stoned or beaten, and driven out of the town, or otherwise violently handled, and sometimes left nearly lifeless.

Six other times his enemies designed to have taken his life—eight times he was cruelly imprisoned in filthy jails, with thieves and robbers. The last time of his being thus confined, was when he was old and infirm, and the place as filthy as a hog-stye, and so open that he and his bed were frequently drenched with rain in cold weather. In this manner he was closely confined for about three years, so that his health was much impaired. All this because he could not for conscience sake take an oath.

In addition to such sufferings, the jailers were often cruel and abusive, and sometimes prevented his friends supplying him with food. In many instances he might have punished those who injured him, by applying to the law, but this he declined, saying that he would

leave them to the Lord to deal with; and it is remarkable, that his patience, meekness and forgiving spirit, made such an impression on their minds, that from enemies many became his friends and reformed from their evil practices; but others who had become so hardened as not to be won by kindness, came to untimely and awful deaths. On the whole, his patient sufferings excited the sympathy of the people, and led them to inquire into the nature of his religious principles, which they found to be so fully in accordance with the doctrines of the Bible, that they cordially united in fellowship with him, so that the new society was materially increased, by the very means taken to suppress it.

A large number of his converts soon became engaged in the ministry, who, like George, travelled and propagated the same Christian doctrines, and experienced the like sufferings, so that sometimes there were more than a thousand of this society in prison at the same time, many of whom died in prison, and some were executed; great waste and havoc were also made of their property. In all these trials George Fox was as a father to the sufferers, and when not confined himself, he often visited them from place to place, or wrote encouraging epistles to them, exhorting them to be steadfast like the Apostles and martyrs.

It is truly interesting to read the history of these occurrences, and perceive how cheerfully they endured their trials, often rejoicing that they were counted worthy to suffer for Christ. The patient sufferings of our dear friends at length excited the commiseration of those in power, so that laws were made for

their relief, allowing them to worship God according to the dictates of their own consciences; their affirmation was likewise allowed instead of an oath; great indulgence was also granted them in consequence of their testimony against war, they believing it inconsistent with the nature of the Christian religion and with the precepts of Christ and his apostles.

A late writer computes the number of human beings who have been slaughtered in war since the beginning of the world, to be eighteen times the number of inhabitants which at present exist on this globe.

Now, my little friends, do you consider what great misery this has occasioned, not only to those in battle, but also to their relations and friends? Perhaps you will say, could not something be done to stop this great evil? Yes, something was done; for God sent his Son Jesus Christ to save men's lives. This made the angels rejoice, saying, "Glory to God in the highest, peace on earth and good will to men." He gave a new commandment, that we must love one another, do good for evil, love, and feed, and pray for our enemies. If we obey this command of the Son of God, how can we fight? He not only gave us the commandment, but set us the example, to show us how we should do.

Though he had all power and could have crushed those who abused him; yet when mocked, spit upon, and treated very badly, he was not angry, he bore it all patiently like a lamb. He did not hurt anybody, but on the contrary, felt tender towards them, wished them well, and even prayed for his cruel murderers.

The early Christians did as Jesus commanded, but

after a time, the professors of his loving religion generally became as great fighters as the wicked heathen, who knew nothing about the blessed Jesus, and they even made laws to punish those who refused to disobey Christ. George Fox, believing it right to follow the example of the apostles, and to obey God rather than man, he and his friends chose rather patiently, like the martyrs, to suffer the penalty of the law, than to take up the sword to destroy their fellow-creatures for whom Christ died. They have for near two centuries suffered greatly in their property on that account, and to the present time, many worthy, respectable young men are imprisoned, like criminals, in dirty jails, for supporting the blessed religion of peace, love, and good will.

Among other usages with the early Christians, that of the preaching of females attracted the attention of George Fox, and as a holy apostle assures us that there is neither male nor female, but all are one in Christ, pious, gifted women were allowed to exercise that gift, and to the present time society has increasing cause of gratitude, for the consolation received through the gospel labors of the sisters. They also believed it right for them to take the Holy Scriptures for their guide as regards the use of the pronouns, thee and thou to a single person; and also the Scripture titles of the months and days of the week, most of those in common use being in honor of heathen gods, which practice our young readers may find is forbidden in the twenty-third chapter of Exodus and the second chapter of Hosea.

After some years, when the society had become

numerous, George Fox believed that his mind was divinely instructed in framing a code of laws and regulations for the government of the new society. He visited the meetings in his own nation, as well as those in Ireland, Scotland, Wales, and America, and labored in great meekness and humility, in order to bring them under the influence of a Christian discipline.

It is worthy of special notice, that the doctrines which he taught were so fully in accordance with the Holy Scriptures, that during nearly two centuries, the society has not found reason to dissent from any one of them; and there has been occasion for very little change in the discipline. This together with the salutary practical effects are satisfactory evidence that he was not under a mistake, but that he was really influenced by a Wisdom superior to the wisdom of man.

This devoted servant of the Lord spent nearly all his life, enduring many exposures and hardships, in laboring for the good of souls, often lodging on the ground when travelling through uninhabited places in America, as well as in his own country, where people denied him both food and lodging on account of his religion. This, together with beatings and stonings, with long and cruel imprisonments in wet, cold, filthy jails, produced in his declining years a stiffness in his joints, with much pain and many infirmities, so that it was difficult and painful for him to travel; yet he continued his labor of love, counting his sufferings as light afflictions, so that he might win Christ.

It has often been the lot of the best of men to be hated, and abused, and misrepresented by those less worthy than themselves. This was the case with

George Fox to an uncommon degree. Many scandalous falsehoods were told, printed and circulated against this excellent man, who appears to have been faultless, to an unusual degree, from his childhood to his death. He was even charged with disbelieving the divinity of the Lord Jesus Christ. But whoever reads his history and doctrines with candor, must be convinced that this charge was utterly false. His epistle to the Governor of Barbadoes and his other writings show that he fully believed in his eternal divinity and creative power as set forth in the first chapter of John, and that he took flesh and dwelt among men, and suffered under Pontius Pilate, for the redemption and salvation of a fallen world, agreeably to the Holy Scriptures.

Although George Fox had not himself the benefit of much school learning, he was nevertheless friendly to learning, and promoted schools, for the instruction of the children of Friends, as he says, "In whatever was civil and useful in the creation." This must mean extensive learning. By reading, travelling, and associating with polished society, together with the benign influence of grace, he became a very agreeable and interesting companion. William Penn, who was educated in fashionable life, and had resided amongst the upper class in France, and in other places, had much intercourse with polished society, said that "George Fox was civil beyond all forms of breeding, so that it was a pleasure to be in his company."

At the age of forty-five, he married the widow of Judge Fell, a pious and excellent woman, and in high standing amongst her respectable acquaintance, and of



more than ordinary address, as appears by her interviews with the king, to plead for the persecuted. With her he lived in great harmony, and was much respected and beloved of her children by her former marriage. In their testimony concerning him, they represent him as an excellent man, and among other things, they say he spoke with the tongue of the learned.

His person was tall, corpulent and dignified, and he possessed strong powers of mind, and was fearless in the cause of his Lord and Master. He often visited or wrote to kings, and those in authority, pleading with them to stop persecution. He had many disputes with various classes of people, and William Penn, who was much with him on those occasions, says he never knew him foiled or out of his place, but always a match for every service. He readily forgave injuries, returning good for evil, and by this means often overcame evil in others by doing them good. He was very sympathetic and pitiful to such as were under any kind of affliction, and very charitable to the poor, he being part owner of two vessels, and possessed of some other property sufficient to answer such purposes. His preaching was plain, powerful and convincing, and he had an extraordinary gift in opening the Scriptures, but it was in prayer that he excelled. The weight and solemnity of his spirit and the fewness and fullness of his words were very remarkable.

The week previous to his decease, George attended three meetings in London, and was heard to say that he was as well as he had been for a long time. On first day evening, when coming out of a meeting, he said that he felt the cold strike to his heart, but was glad

he was there, and now he felt quite clear. Robert Barrow, in a letter to a friend, writes as follows: "I was with him most of the time of his sickness, wherein he spoke many living powerful sentences to the tendering of the company present. There was no sign of any great pain upon him, neither did he ever complain.

"He closed his eyes and mouth himself, and his chin never fell again, nor needed any binding up, laying as if he had fallen asleep. One would have thought he had smiled. He was the pleasantest corpse that was ever looked upon, and many hundreds of friends came to see his face, having the most of three days to behold him before the coffin was nailed up. I am glad to see such a heavenly, harmonious conclusion as dear George made. The sense and sweetness of it I believe will never depart from me."

The interment took place three days after his decease, on which occasion, a very large and solemn meeting was held. Robert Barrow says, "It was supposed that above four thousand of Friends attended, besides other people; and many living, powerful testimonies were delivered in the meeting-house and grave-yard, amongst many tender hearts, watery eyes and contrite spirits."

"They that turn many to righteousness shall shine as the stars for ever and ever."

His age was sixty-six.

☞ The reader is referred to the interesting memoirs of George Fox by Josiah Marsh, for a more full account of this extraordinary man.

## THE DEATH OF THE RIGHTEOUS.

Sweet is the scene when virtue dies,  
When sinks a righteous soul to rest ;  
How mildly beams the closing eyes,  
How gently heaves the expiring breast.

So fades a summer cloud away,  
So sinks the gale when storms are o'er,  
So gently shuts the eye of day,  
So dies the wave along the shore.

Triumphant smiles the victor's brow,  
Fann'd by some angel's guardian wing ;  
Oh grave where is thy victory now,  
Invidious death where is thy sting ?

A holy quiet reigns around,  
A calm which nothing can destroy ;  
Nought can disturb that peace profound,  
Which their unfettered souls enjoy.

Farewell conflicting hopes and fears,  
Where lights and shades alternate dwell ;  
How bright the unchanging morn appears,  
Farewell, inconstant world, farewell.

Its duty done, as sinks the clay,  
Light from its load the spirit flies ;  
And heaven and earth combine to say,  
"Sweet is the scene when virtue dies."

## PARENT AND CHILD.

In every form of human government this relation has been a subject of legislation; the duties and responsibilities of the respective parties have been assigned; and the relation between them has been treated as a subject of high interest to the State. The laws of the Athenians enforced the duty of the parent toward the child, so far as to prohibit the disinheritance of the child, but for reasons to be approved by a magistrate. Solon provided, that a child not educated by the parent to some art or trade, should not be obliged to support the parent in old age. In the law of Moses, the duty of parents to their children is frequently enforced, and especially are parents urged to impart religious instruction to their children: "Thou shalt teach these words diligently to thy children." The Christian religion distinctly recognizes the natural relation between parents and children, and more than sanctions all the exhortations of the Old Testament respecting their religious education.

Christian instruction should be imparted to children in an affectionate and engaging manner. "Provoke not your children to wrath." "This," says professor Chase, "is a general direction; and it is a most important admonition in respect to all our intercourse with children; but it applies, with peculiar force, to our efforts for their spiritual and eternal benefit. It teaches us to guard against a repulsive austerity and moroseness, and to let our whole manner of communi-

cating instruction and admonition be the manifest dictate of love. While we present unadulterated Christian truth, we must endeavor to present it so affectionately as, if possible, to disarm the enmity of the natural heart. And we must let our little listeners clearly perceive not only that we love them, but that God loves them, and requires of them only what is necessary to their highest happiness. We must show them that it is *the way of transgressors that is hard*; but that 'the ways of wisdom are ways of pleasantness, and all her paths are peace.'

"We must do our utmost to excite and keep up in the tender mind a cheerful attention to the various things involved in a religious education. This is evident from a parallel passage, in the epistle to the Colossians, where the apostle says expressly, 'Provoke not your children to anger, lest they be discouraged.' Clearly, then, we must, according to the circumstances in which we are placed, take those measures which are best adapted to encourage our children in all that is right and useful, and especially in receiving Christian instruction."

"Parents," says Professor Ripley, "think themselves excused from personally instructing their children, on account of the irregularity with which their instructions would have to be imparted. By not rightly distributing their time, or by not rigidly adhering to a right distribution, they find various things interfering with each other, and not unfrequently some of their duties wholly neglected; and the long intervals which occur are specially injurious to their children's advancement in the knowledge of the Bible.

By irregularity and various sorts of mismanagement, the waywardness of their children increases, and the parents may come at length to the settled belief, (and perhaps in their case, after having spoiled their children, it may be true,) that almost any one can do more good to their children than they can themselves."

In such cases it is obvious to remark, the remedy should be applied where the evil is seen to exist. Such parents should immediately subject themselves to a new and more rigid and discreet self-discipline; their own affections must be better trained; their tempers must be mended; they must become themselves more wise and discreet. As a man who knows not "how to rule his own house" is not to be entrusted with "the care of the church of God," so parents who do not govern themselves cannot be expected to manage well their families. Let such parents commence their efforts by self-reformation, and they will be surprised and delighted to see how soon the influence will extend itself over the little imitative beings around them. The whole family circle, ere they are aware, will assume a new aspect.—*Selected.*

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#### SENTIMENTS OF NOAH WEBSTER.

"If we may judge from the great efforts making to improve education in our seminaries of learning, it appears to be a common belief that human literature,

arts, and sciences, if properly cultivated, will correct public morals, restrain vice, and preserve our civil institutions from corruption. But the history of nations and past experience do not authorize this expectation. Learning, arts and science refine manners, change the character of vice, and multiply the conveniences and temporal enjoyments of men, to an indefinite extent. But as a general fact, they do not mend the heart, nor make men what God requires them to be. On the other hand, an undue attention to human learning, to improvement in arts, and to the external decorations of society, often has the contrary effect, by diverting the mind from the more important object of cultivating moral and religious improvement.

“In pagan Greece and pagan Rome, vice and profligate manners increased, *pari passu*, with every species of improvement in arts and learning: and to such enormity had corruption advanced in Rome, in the age of Livy, the most splendid era of her literature, that the historian affirms such to be the condition of the state, that the vices of the citizens could neither be *corrected* nor *endured*.

“The almost universal prevalence of infidelity among the literati of Germany and France, furnishes living testimony that human learning has little or no effect in preserving correct moral principles in a nation. And I may appeal to all history and to universal experience for proof that no considerable reformation in morals and religion has ever been accomplished among a people, *except by means of Christian principles*.

“To the Bible we are indebted for our moral and religious improvement; and without a more extensive

influence of that book upon the *belief* and the *practice* of our citizens, no improvement in a system of education, no power, no policy will correct public morals, give purity and fidelity to the administration of the laws, and insure the permanence of our civil and religious institutions. Science, literature, intelligence, without Christian principles, will not effect these objects. They never have and we have no reason to believe they ever will be, a preventive, or effectual cure of the disorders which spring from the ambition, selfishness, and licentious passions of men.

“In this opinion, I am confirmed by the remarkable fact, that Christ and his apostles, among all their doctrines and injunctions, never once mentioned human learning as the means of reforming mankind.

“If, therefore, we wish to arrest the progress of the vices and corruption, which undermined the liberties, and at last completed the ruin of ancient free States, and which are multiplying and increasing in this country with appalling rapidity, we must place the Christian religion at the head of all our efforts. To the promotion of this religion, all other projects of improvement must be secondary and subordinate. A dependence on any other means is all a delusion, and will end in disappointing the hopes both of the republican and the Christian.

“Every obstacle, therefore, to the circulation of the Bible, and every cause, however small, that may impair its influence, ought to be removed.”

NOAH WEBSTER, L. L. D.



## GUIDE TO YOUNG PERSONS.

PRINTED IN LONDON—REPRINTED IN PHILADELPHIA.

Timothy was commended by an Apostle, because from a child he had *known* the Holy Scriptures, which are able to make wise unto salvation, through faith in Jesus Christ. And it is surely the indispensable duty of parents and schoolmasters not only to accustom their children or pupils to the reading and hearing of the best of all books, but to train them in the knowledge of it. In order to this end, their own faculties must be excited to action; they must be taught to search the Scriptures for themselves.

An individual, much interested on this subject, was engaged, about ten years ago, in visiting a large public school; and although the children daily heard a portion of the Scriptures, he found them, on close examination, very ignorant of their contents. After all of them who could read the Bible had been provided with a copy of it, he left them, and promised to come again to them, after a certain period, in order to examine them. The result was, in a high degree, satisfactory. The children set themselves assiduously to work, applying to this purpose parts of their play hours, and much of the first day of the week. At the end of a year, the second examination took place; and it might be truly said that the face of the school was changed. The children had obtained a varied and extensive knowledge of Scripture; and it was the united testimony of

their teachers, that their conduct and general demeanor was in consequence much improved. Indeed a blessing seemed to have rested, in connection with this Christian undertaking, both on the pupils and on their instructors. The same system has been continued in the school alluded to, up to the present period; and, after so long experience, the value of the tree has been amply evinced by the abundance of its fruit.

It ought to be observed, that the efforts of the children are greatly assisted by the tutors, each of whom superintends during an hour or two on the first day of the week, a class for Scripture instruction; and they are in the almost daily habit, after the Scriptures have been read to the children, of questioning them on that which they have heard.

The same plan has since been introduced into many other schools, with good effect: and it is equally applicable to families of children educated at home. May all who have the care of children be diligent in communicating to them the knowledge of divine truth—and thus sowing the seed of the kingdom. As their dependence is entirely placed on the Lord, and on the work of his Spirit, there is reason to believe, that they may safely expect his blessing, and that the harvest, will, in due time, be abundant.

☐ Are there not a vast many children in the vicinity of Friends who receive no religious instruction, that may be greatly improved by attending first day schools?

## SPRING.

The nearer we approach this charming season, which presents to us the country, the fields and gardens, in full beauty, the more we see the dark and dismal appearance of winter wear off. Each day brings forth new creation, and daily nature draws nearer to perfection.

The grass begins to shoot, and the sheep run eagerly to feed. The corn begins to appear in the fields, and the gardens become cheerful and pleasant. Some flowers show themselves here and there, and invite the florist to observe them. The meek primrose, the sweet and modest violet, are some of the first to unfold their charms. The beautiful hyacinth rises insensibly in the midst of its leaves, and shows its little flowers, which equally delight the sight and smell.

The tulip comes out more slowly; it does not yet venture to open, because the night air, or cold rains, would not agree with the beauty of its colors. The ranunculus, the pink and the rose, do not appear till milder days allow them to blow in full beauty.

It is for very wise purposes that, at the return of Spring, each plant begins to appear precisely at the same time, and in the order appointed; whilst the fruit of one plant is ripening, Nature prompts another to propagate; thus there is a constant succession of vegetables from the beginning to the end of the year.

In all these things, the attentive observer will find many reasons to admire the wisdom of his Creator.

Let lovely and sprightly youth consider, whilst they admire these things, and behold in the flowers the image of themselves.

Be not vain of the flower of thy youth. Life is like unto grass: it flourisheth as the flower of the field. "As soon as the wind goeth over it, it is gone, and the place thereof shall know it no more."



## SUMMER

Has inexpressible charms; it is the happy season when the great Creator pours out the treasures of his blessings in the greatest abundance, on every living creature.

Revived with the pleasures of the spring, summer provides us with everything to please our senses, to make our subsistence easy, to satisfy our wants, and awaken in our hearts just sentiments of gratitude.

The flowers afford the most agreeable variety to our senses; we admire their rich dress, the sweetness of their perfumes, and the multiplicity of their species. The fields and the gardens teem with numerous fruits, which, after having pleased the sight, may be gathered and preserved for our food.

What variety and beauty appear among the plants, from the humble moss to the stately oak. If we climb the highest mountain, seek the cool shade of the woods, or descend into the valley, we shall everywhere find

new beauties—fresh objects of surprise and admiration. There we see innumerable flowers ; here living creatures of different kinds. If we lift up our eyes, they are delighted with the blue sky ; if we cast them on the ground, they are refreshed by the beautiful verdure with which it is clothed. Our ear is charmed with the cheerful notes of the winged songsters ; the variety and simplicity of their melody fill the mind with sweet sensations.

The murmuring of the brooks, and the silver waves of a fine flowing river, please the ear and eye.

Numerous flocks feed on the profusion of bountiful nature ; producing us pleasant and wholesome milk, and nourishing meats.

All that we see and hear, all that taste or smell can convey, increases our pleasure, and contributes to our happiness.

But the creation is a greater object of gratification to the mind, than for the senses ; in points which the latter cannot reach, the mind discovers beauty, harmony, variety, and new pleasures.



### GOD'S GOODNESS.

Come, ye children of men, let us consider ourselves, how wonderfully we are made. Our blood circulates through our veins with wonderful art. We eat, we drink, and are on all sides surrounded with the beauties and treasures of nature.

We can enjoy the sweets of sleep, and when our bodies appear motionless and lifeless, our souls still exist. We awake, our senses receive clearer and more lively impressions.

What makes us susceptible of pleasure and grief? the same Power that causeth the bread to grow, and the water to spring out of the earth, that our bodies may not wither away, or our limbs lose their motion.

We are told, there is not the smallest parts of our bodies, for which there is not a reason. Experience prove this beyond a doubt.

But man is not the only being who is formed with so much wisdom, and with such wonderful art; multitudes of animate and inanimate creatures, with one voice, seem to call, behold the Invisible God, acknowledge him in all his works; behold his greatness and wisdom, displayed in all of us.

Consider the most insignificant of beings; it lives as thou dost; it has received its life as thou hast done. We are all formed by a Being, of infinite perfection, on whom we entirely depend. "By him we live, we move, and have our being."

Let us esteem his providence as the best inheritance; ever seeking his paternal care.

O, that all men would unite in acknowledging that they are all equally God's creatures; equally subject to his power; equally the objects of his tender mercies; all indebted to him for their existence and support, as well as for the talents with which they are endowed. The sturdy oak, and the simple briar, which grows at its feet, are watered by the same rain, and equally nourished by the juices of the earth. So is the Divine

blessing equally necessary to the rich as to the poor. The high and mighty amongst men, should always remember, that it is to Him alone that they owe their elevation: by Him only can they be preserved; for in an instant he could root them out, and sink them low as the dust. May a consideration of these things inspire us with due submission and obedience to the Author and Preserver of our lives.

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### LEISURE TIME.

“How should we spend our leisure time?”

“Our leisure moments should be employed in being useful to other people, or in the improvement of our own minds, by instructive conversation, or by reading useful books; rejecting such as are not true, or that lessen our love to God or to our fellow-creatures. The employment of leisure time very much forms our character; if we spend it in idleness and vanity, it will bring sorrow and condemnation.”

We are glad that many children and youth are wisely occupying their leisure, by copying and committing to memory portions of Scripture, as was the practice of that excellent child, George Chalkley, who was a bright example. We also highly approve their practice of copying poetry, and other good pieces, from such books as they read, as well as recording passing occurrences. It promotes scholarship. It will also be

interesting to review; but what is still more important, it fills the mind with innocent thoughts and valuable sentiments, and diverts young people from hurtful publications.



### PAPOONAHUEL, THE PIOUS INDIAN CHIEF.

Our great, good, and impartial Creator, equally regards all nations. All who fear him, and do his will, when they come to die, will mingle in one family with the good people of all generations, in endless felicity. Many of our young readers have doubtless read the interesting narrative of poor Sarah, a pious Indian woman.

Here follows a little account of a worthy Indian chief, who used to visit Friends in Philadelphia.

“He had been a drunken man, but the death of his father bringing sorrow over his mind, he fell into a serious, thoughtful state; and, seeing the folly and wickedness that prevailed, his sorrow increased; and, although he did not know the Bible, it was given him to believe that there was a Great Power that had created all things, and his mind was turned to look towards Him; and strong desires arose in his heart for a farther knowledge of his Creator.

“He forsook the town, and went to the woods, in great bitterness of spirit: at the end of five days, it pleased God to appear to him to his comfort, and to



give him a sense of his own inward state. He also saw that man stood in the nearest relation to God of any part of the creation.

At this time he was made sensible of his duty to God, and he came home rejoicing, and endeavored to put in practice what was required of him. He said, "Since I first had a desire after God, people of different ideas of religion, have directed me to their particular way; but there is but one way to the place of happiness."

Some in the company argued for the necessity of defensive war, and asserted, that if a man was to come and kill one of them when it was in their power to prevent it, they would be accountable for their own death.

The old man answered, that he understood the white people had a book, which God had ordered to be wrote for them, in which they were informed that God had made the world, and that he had sent his Son Jesus Christ into the world to *show* us how we should live.

To this it was replied, that it was true. "Then," said he, "why did not Jesus Christ fight, when the people took him to kill him?" He also said he believed the white people were very wicked, as they had the great advantage of that book and lived so contrary to it.

He said, that "It was not good to speak of things relating to the Almighty from the tongue only; but such words, to be good, must proceed from the good principle in the heart; that he had long felt the Good Spirit in his heart, but wanting to try and prove it, he was kept in an unsettled state, till about four years ago, when he received an assurance that

his love was from God, and that being past all doubts, he needed no further inquiry about it; that it was the right way, and in that way he had ever since endeavored steadily to walk."

This Spirit is a spirit of love, and it was his daily prayer to his Maker, that it might continually abide with him; and when he felt it prevalent in his heart, he was directed to speak that which was right, and prevented from saying what was wrong; when men depart from that love, the evil spirit obtains possession, and destroys all that is good in us. This is the cause why men dislike one another; but when we follow the leadings of the Good Spirit, it causes our hearts to be tender, to love one another, and to look upon all mankind as one family.

Before the Scriptures were written, it appears there were some good people, and what a consolation it is when we hear of some good men in these days, who have not had the blessed privilege of the Holy Scriptures, yet they have nevertheless been so enlightened by God's Holy Spirit, and been so obedient thereto, as to show, as the apostle says, "The work of the law written in their hearts."

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### SHORT NARRATIVES.

Some of our young readers know that Friends formerly suffered great abuse for saying *thee* and *thou*, as the Bible says; and for refusing to disobey Christ in

regard to oaths and war. Many of our dear friends, on these accounts, lay in filthy jails until they died.

Other people have also suffered deeply rather than submit to what they believed wrong. We will give some account of one of another nation.

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“Guy de Brez, a French minister, who, being in prison for conscience sake, was asked how he could eat, drink, and sleep so quietly. “Oh,” said he, “the good cause for which I suffer, and that inward peace of conscience, wherewith God hath endued me, make me eat and drink with greater content than my enemies can who seek my life.” Oh what a precious comforter is a good conscience!

Being told that he must be burnt that day, he said, “I am this day to die for the doctrine of the Gospel; and now, blessed be God, I joy and rejoice therein. I had no thought that ever God would have done me this honor—I feel myself replenished with joy more and more. My God addeth new courage to me, and my heart leapeth for joy.”

“Methinks,” said he, with a joyful and smiling countenance, “that my spirit hath obtained wings to soar aloft unto heaven, being invited to the marriage supper of the Lamb.”

When we hear or read of such cruelties, how sorrowful it makes us feel! A tender heart can scarcely avoid dropping a tear: but it is right for us to be informed, that we may be the more thankful for the privileges we enjoy. Some of the following sufferers were young persons. Young readers, how much are

you willing to suffer for Christ's sake? Are you willing to take up the cross of Christ in little things? If you do this, you will enjoy "the peace of God" without such awful suffering. "O what a precious comforter is a good conscience!"

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"John Rogers, a minister of the gospel in London, was the first martyr in Queen Mary's reign; and was burnt at Smithfield, in the winter of 1554. His wife, with nine small children, and one at her breast, followed him to the stake: with which sorrowful sight, it is said, he was not the least daunted, but, with wonderful patience, died courageously for the gospel of Jesus Christ."

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"Eulalia, a young girl about 12 years of age, of an honorable family, went boldly unto the tribunal, or judgment-seat, and proclaimed against idols, sacrifices, and a persecuting disposition. The judge endeavored to persuade her to recant and forsake her religion. She made no answer, but threw down their idols before their faces. She suffered death with great resignation and fortitude."

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"A Schoolmaster, being asked if he did not love his wife and children, answered, "Yes: if all the world were gold, and were mine to dispose of, I would give it all to live with them, though it were in prison; yet is my soul and my Christ dearer to me than all things whatsoever."

"William Hunter, a religious young man, aged about nineteen, being threatened that if he did not recant, he should be burnt, replied, "God strengthen me in his truth!" After sentence was passed upon him, the bishop offered him forty pounds in money, and to promote him to honor if he would recant.

Hunter answered, "If you cannot persuade my conscience by the Scriptures, I cannot find in my heart to turn from God, for the love of the world; for I count all worldly things but loss in comparison of the love of Christ." When the fire was kindled, his brother said to him, "William, think on Christ, and be not afraid." He answered, "I am not afraid." Then he lifted up his hands towards heaven, and said, "Lord, Lord, Lord! receive my spirit."

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### SCRIPTURE PASSAGES.

"Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad, for great is your reward which is in heaven."

"Be not weary in well doing. No man having put his hand to the plough, and looking back, is fit for the kingdom of God. Blessed is the man that endureth temptations: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him. He that endureth to the end shall be saved."

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake are we killed all the day long; we are accounted as sheep for the slaughter."

"Nay in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity."

"Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel."

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### THE CHILD'S MONITOR.

"The wind blows down the largest tree,  
And yet the wind I cannot see;  
Playmates far off that have been kind,  
My thought can bring before my mind.  
The past by it is present brought,  
And yet I cannot see my thought.

"The charming rose perfumes the air,  
Yet I can see no perfumes there;  
The robin's notes—how sweet, how clear,  
From his small bill they reach my ear:  
And whilst upon the air they float,  
I hear, yet cannot see a note.

"When I would do what is forbid,  
By something in my heart I'm chid;  
When good I think, then quick and pat  
That something says, 'my child do that:'  
When I too near the stream would go,  
Well pleased to see the waters flow,  
That something says, without a sound,  
'Take care dear child thou may'st be drown'd';  
And for the poor when'er I grieve,  
That something says, 'a penny give.'

"Thus spirits good and ill there be,  
Although invisible to me;  
Whate'er I do, thou see'st me still;  
Then O, Good Spirit, guide my will."

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### ON FAMILY IMPROVEMENT.

"Home is the place to lay the foundation for happiness. It cannot be too much the concern of young house-keepers to adopt such a system of family order as will be the best adapted to promote domestic felicity. The following remarks are designed for their consideration.

"The improvement of families will be greatly promoted, by the practice of introducing instructive and

well-chosen topics of conversation, in which the children will learn to share with propriety and decorum.\*

“It is an important duty for parents to instruct their children how to think. Thought is the very spring of action. The wise man says, ‘As a man thinketh in his heart, so is he.’ To divide to each of our duties and wants a proper portion of our thoughts, may be considered the summit of wisdom; but as the attainment is great, it cannot, in the nature of things, be experienced without a proportionate degree of labor. Many children, for the want of the skillful care of parents, waste a great part of their youthful ideas, which, if rightly directed, would greatly promote their respectability, usefulness, and happiness.

“By too much reservedness in parents, children suffer a great loss. It will be an interesting and useful employment for parents to be in the habit of teaching their children, as much as practicable, everything useful which they know themselves.

“It would be improving to children to be early taught the names and qualities of places and things which they can see,—the distances and point of compass to different parts of the country, the boundaries of the town, county, and state in which they live, and the number of inhabitants in each, the meaning of words and terms, the dates of their birth, and of other important occurrences, their ancestry, and many other common things, which parents are more or less capable of teaching them. When parents return from a jour-

\* How important it is that man and wife should harmonize in their prospects and sentiments. This young persons should seriously consider when forming connections for life.



ney, at a suitable time they should call their children around them, describe to them their track, relate circumstances, and make remarks adapted to their improvement.

“Questions should be daily suggested, and remarks made in the hearing of the children, calculated to encourage them to read such books as the parents think the most proper; of which they should provide a suitable variety, to be well chosen, well read, and well understood. When the children find a passage particularly interesting, and desire the parents to hear or explain it, the father or mother should attend to it.

“Such a freedom will attach children to the society of their parents, make home pleasant, and prevent their wandering abroad to their hurt. Hence they will be likely to imbibe the knowledge, and copy the virtues of their parents, and communicate the same to *their* children.

“Moral and religious sentiments, and the great duties of life, should not fail to come under due consideration. ‘And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.’ As the presence of a beloved and respected father promotes order and propriety among his children, so the all-important idea of the omnipresence and omniscience of the Supreme Being, and of our dependence upon him, and accountability to him, if firmly and deeply established in the youthful breast, will be the greatest possible security in the hour of temptation. Such will then be likely to listen to that secret warning voice of the

grace of God, which caused the amiable Joseph to exclaim, 'How can I do this great evil and sin against God?'

"Nothing will afford parents so hopeful a prospect, in regard to the temporal, as well as spiritual welfare and prosperity of their children, as the firm belief in, and the practice of, the great truths of the Christian religion; and when we also take into view the blessed promises to the righteous hereafter, what part of education can we compare to that of bringing up the precious children in the 'nurture and admonition of the Lord.' The wise man says, 'Train up a child in the way he should go, and when he is old he will not depart from it.'

"The first impressions made on the minds of children by reading, as well as otherwise, are the most lasting; for this reason their first lesson should be composed of the most plain, valuable, and important truths. These they should read until they become familiar. The practice of letting children go on in a hasty imperfect manner with their studies, has many disadvantages. It leads to a defective and irregular habit of procedure in all the concerns of life.

"The impressions which public discourses make on the minds of adults, more than reading the same thing may be sufficient to convince parents and teachers of the importance of connecting verbal instruction and illustration with what children are to learn out of books. This will soon get them in a habit of trying to understand what they read; so that their minds will be expanding with ideas while they are learning to repeat words.

“After reading they should often be examined, to ascertain whether they understand their subject. It would be easy gradually to get children in the habit of repeating the substance of many of their lessons. After reading a book through, children should be questioned respecting its contents. This, if judiciously done, would be productive of important benefits. The employment of half a day in each week, in examining the scholars at school, and an hour in every family, would doubtless be attended with great advantages.

“The human mind naturally advances in knowledge, in proportion as it is inquisitive; the inquiries of children may sometimes seem troublesome; but it is very important that their questions be patiently and suitably answered. There is, probably, less difference originally in the talents of men, than we have been accustomed to suppose. Much depends on the early direction given to the infant mind. When the current of young ideas is kept directed to improving objects, those of rather slow and dull parts have been often known to rise to eminence. Some parents, whose school-learning has been very limited, have nevertheless greatly promoted the improvement of their children.”

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### THE HAPPY HOME.

“Legh Richmond’s first object was to make home the happiest place for his children; to render them independent of foreign alliances, in their pursuits of friendship, and to interest them in domestic enjoyments,

so as to preclude the feeling, (too common in young people,) of restlessness, and longing to leave their own fire-sides, and wander abroad in search of pleasures and employment. In this attempt to satisfy his family, and engage their compliance with his wishes, he so completely succeeded, that every member of it left home with regret, even on an occasional visit, and returned to Turvey with fond anticipation, as to the place of their treasures." The effects of this course proved very beneficial.

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### THE CHILD'S EVENING HYMN.

"Father, while the daylight dies,  
Hear our grateful voices rise!  
For the blessings that we share,  
For thy kindness and thy care,  
For the joys that fill our breast,  
And the love that makes us blest,—  
We thank thee, Father!

For an earthly father's arm,  
Shielding us from wrong and harm,  
For a mother's watchful cares,  
Mingled with her many prayers;  
For the happy kindred band,  
Midst whose peaceful links we stand,—  
We bless thee, Father!

Yet, while 'neath the evening skies,  
Thus we bid our thanks arise,  
Father! still we think of those  
Who are bowed with many woes;

Whom no earthly parent's arm  
Can protect from wrong and harm,—  
The poor slaves, Father!

Ah! while we are richly blest,  
They are wretched and distrest!  
Outcasts of their native land,  
Crushed beneath oppression's hand,  
Scarcely knowing even thee!  
Mighty Lord of earth and sea!—  
Oh save them, Father!

Touch the flinty hearts that long  
Have remorseless done them wrong;  
Ope the eyes that long have been  
Blended to each guilty scene;  
That the slave—a slave no more—  
Grateful thanks to thee may pour,—  
And bless thee, Father!"



EXTRACTED FROM "THE CHRISTIAN  
FLORIST."

Few rightly estimate the worth  
Of joys that spring and fade on earth;  
They are not weeds we should despise,  
They are not fruits of Paradise,  
But wild flowers in the pilgrim's way,  
That cheer but not protract his stay,  
Which he dare not too fondly clasp,  
Lest they should perish in his grasp;  
And yet may view and wisely love,  
As proofs and types of joys above.

## THE QUEEN OF SHEBA.

Solomon was a very great king, and a very wise man.

And he built a temple for the worship of God, which was so large and so richly adorned with gold and silver, and precious stones, and of all manner of beautiful things, that the sun has never shone on any building which was so fine as this.

Indeed, there was no king anywhere, in all the world, like to Solomon for his riches and his wisdom.

He had a fine throne of ivory on which he sat; it was covered over with the finest gold. All his drinking vessels, and all the vessels which were in his palace, were of pure gold.

So he reigned in the land of Judea; and every one praised, and loved him very much. And God blessed him in such a manner, that there never was any king so great who lived before him. Those whom God blesses, they are indeed blessed.

Every one who went out of the land into their own country, told of the wisdom and of the glory of Solomon. Indeed, they did not know how to speak of any thing else.

And there was a land which was a great way off, which was called Sheba. A queen was the ruler of it. And when she heard of the glory of Solomon, she took a long journey, on purpose to see, and to talk with him.

And she came to Jerusalem, the city in which Solo-

mon lived, with a great train of servants, and of camels, that bare spices, and gold, and precious stones.

And, that she might know whether he was so wise as had been said, she asked him a great many hard questions; and he answered them all.

And she paid particular attention to everything which she saw. She was very much struck with the number of his attendants, and the splendor of their garments,—and especially with the beautiful temple which he had built for the worship of God,—and the fine flight of steps, which was at the entrance of it. And her mind was full of admiration.

And she said to the king, It was a true report that I heard in my own land, of thy sayings, and of thy wisdom. But I did not believe till I came and saw things as they really are,—and behold the half was not told me. Thy wisdom and prosperity are far above anything of which I had heard.

Happy, said she, are thy subjects! and happy are these thy servants, who stand before thee, and who hear thy wisdom.

And she praised the great God, for his goodness both to him and to his people. “Blessed,” she said, “be the Lord thy God, which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.”

And she made the king a large present of gold, and a very great store of spices, and of precious stones. The king also gave costly gifts to her. And then she went back to her own land and people.

It would be a great thing to be as fine, and wise, and rich, and glorious as Solomon: would it not?

Indeed it would. Yet we might have all these fine things and not be happy. Fine clothes, and fine things, cannot make the mind of any one happy. Solomon found that this was the case. We must have the favour of God, and love and serve him, or we shall never gain what we are seeking after.

Solomon died, and left his crown, and his fine throne, and royal robes, and his cups of gold, and all the rest of his treasures behind him. He could not take any of them with him into the world beyond the grave.

I, too, must soon die. But I will ask God to bless me with his favor, through Jesus Christ. Then I shall not be afraid to leave the world. Then I shall be richer than king Solomon was, when on his throne, and in all his glory. Then I shall be rich, and great, and happy for ever.—*Youth's Friend*.



## JESUS BLESSING LITTLE CHILDREN.

BY BERNARD BARTON.

Surrounded by his faithful few  
The Saviour sate and taught,  
And even guileless childhood too  
His gracious accents caught;  
Though some unknowing what they did,  
Would fain *their* presence have forbid.



Not so the Pure and Holy One,  
Who came down from above;  
Their tender age his notice won,  
Their innocence his love—  
“Forbid them not!” repeated He,  
“But suffer them to come to me!”

He took them in his arms, and gave  
His blessing on them there;  
The boon they knew not how to crave  
He bade them freely share;  
Telling the multitude around,  
Of *such* His kingdom would be found.

And to this hour his love and power  
Are childhood's happiest lot;  
His mercy free, says “Come to me!”  
To man—“Forbid them not!”  
And all the blessings of His truth  
Are their's who turn to Him in youth!



### “EARLY WILL I SEEK THEE.”

Now that my journey's just begun,  
My road so little trod,  
I'll come before I farther run,  
And give myself to God.

And, lest I should be ever led  
Through sinful paths to stray,  
I would at once begin to tread  
In wisdom's pleasant way.

What sorrows may my steps attend  
I never can foretell:  
But if the Lord will be my friend,  
I know that all is well.

## THE FRIENDLY VISITANT.

Yes, Lord, whatever grief or ill  
For me may be in store,  
Make me submissive to thy will,  
And I would ask no more.

Attend me through my youthful way,  
Whatever be my lot;  
And when I'm feeble, old and gray,  
O Lord, forsake me not.

Then still, as seasons hasten by,  
I will for heaven prepare;  
That God may take me when I die,  
To dwell for ever there.

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## THE DUTIES OF CHILDREN.

BY LINDLEY MURRAY.

## SECTION 1.

Love your father and mother. They love you very dearly; and they have taken care of you ever since you were born. They loved you, and took care of you, even when you were poor little helpless babies, that could not talk, nor walk about, nor do scarcely any thing but cry, and give a great deal of trouble.

Who is so kind to you as your parents are? Who takes so much pains to instruct you? Who taught you almost every thing you know? Who provides food for you, and clothes, and warm beds to sleep on at

nights? Who is so glad when you are pleased, and so sorry when you are troubled? When you are sick, and in pain, who pities you, and tenderly waits upon you, and nurses you? Who prays to God to give you health, and strength, and every good thing?

Obeys your parents. They know better what is proper for you, than you do; and they wish you to be good, and wise, and happy.

If your parents are sick, or in trouble, do all you can to comfort them. If they are poor, work very hard, that you may be able to assist them. Remember how much they have done and suffered for you.

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#### SECTION 2.

Love your brothers and sisters. Do not tease nor vex them, nor call names; and never let your little hands be raised to strike them. If they have anything which you would like to have, do not be angry with them, or want to get it from them. If you have anything they like, share it with them.

Your parents grieve when they see you quarrel; they love you all with dear love; and they wish you to love one another, and to live in peace and harmony.

People will not speak, or think, well of you, if you do not behave kindly to your parents, and to your brothers and sisters. "Whom," say they, "will persons love, or be kind to, if they do not love their own father and mother who have done so much for them; and, their own brothers and sisters who have the same parents, and the same home as they have, and who are brought up with them,"

## SECTION 3.

Do not meddle with what does not belong to you; nor ever take other people's things without leave.

Children, never allow yourselves to pluck a flower, or any fruit, that grows in your parents' or other people's gardens, unless you are told that you may do so; never, without leave, take a pin or a needle, or a bit of thread, from your companions; never get your neighbor's fruit or nuts without their consent. If you steal little things, you will soon learn to steal great things.

Whenever you are tempted to steal, do not say as some silly, naughty people do; "These are but very little things, nobody will miss them; nobody sees me; and I dare say I shall never be found out." But say, "No, I will not steal: though no man sees me, yet God sees me; and if once I begin, I shall go on stealing. Then every body that knows me, will find me out; and I shall be punished and despised, and called a thief; and people will be afraid to trust me with anything that belongs to them. All this, I am sure, will make me very miserable; and oh, what is still worse, God will be displeased with me; for one of his great commandments is, "Thou shalt not steal."

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## SECTION 4.

Never tell an untruth. When you are relating anything that you have seen, or heard, endeavor to tell it exactly as it was. Do not alter, or invent, any part, to make, as you may think, a prettier story; if you have forgotten any part, say that you have forgotten

it. Persons who love the truth never tell a lie, even in jest.

Consider well before you make a promise. If you say you will do a thing, and you do it not, you will tell a lie: and who then will believe you? No persons are trusted, or believed, but those who speak the truth. When you have done a wrong, or careless action, do not deny it, even if you are afraid you will be punished for it. If you are sorry for what you have done, and endeavor to do so no more, people will very seldom be angry with you, or punish you. They will love you for speaking the truth; they will think that they may always believe what you say, since they find you will not tell a lie, even to hide a fault, and to prevent yourselves from being punished.

It is very foolish to tell lies; for, soon or late, they will be found out; and it is very mean, and wicked. God himself has said that we must not lie; that he abhors liars, and that he will punish them.

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#### SECTION 5.

Do not speak rudely to anybody, or quarrel with anybody.

Who likes quarrelsome, ill humored people, or likes to be with them, or takes pains to oblige them? They do not look pleasant and cheerful. They are not at all happy. They feel quite uncomfortable. They know they do wrong; and they know that the persons who live with them, do not love them, nor wish to oblige them, as they do those who are kind, and civil and good humored.

When you are disappointed of anything you wished for, do not tease people about it, nor fret, nor cry, nor look sullen. Try to think no more of it; and amuse, or please, or employ yourselves with something else. No persons can have everything they desire.

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## SECTION 6.

When you see very old people, or people that are very ugly and deformed, do not stare at them, or laugh at them, or mock them.

Though you are now so young and healthy, you may be very sick, and become thin, and pale, and weak, and look very ugly; or you may have a fall, and break your leg and back, and be lame and deformed.

If you live to be old, your hair will become gray, or fall off; you will lose your teeth; your face will be covered with wrinkles; you will be very weak, almost like a little child; and, perhaps, you will be deaf, and blind and lame.

Would you then like that naughty boys and girls should laugh at you, and play you tricks? No; I am sure you would like that everybody should pity you, and be kind to you, and try to help you.

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## SECTION 7.

Never amuse yourselves with giving pain to anybody, not even to dumb creatures.

A great many animals are killed, because we want their flesh for food; and a great many are killed, be-

cause, if we were to let them live, they would do us harm; but I can see no reason that little boys or girls should kill flies, or pull off their wings, or legs; or catch butterflies, and crush them to death; or steal young birds from their soft, warm, comfortable nests; or whip, and beat horses and asses till their sides bleed, and are very sore; or do any cruel actions.

The beasts kill one another; wolves kill sheep; hawks and eagles kill little birds; and little birds kill worms and flies: but wolves kill sheep; kites, hawks, and eagles, kill little birds; and little birds kill flies and worms for food, and not for sport, as some naughty children kill or torture insects, birds, and beasts. O, it is very cruel sport indeed!

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#### SECTION 8.

Do not waste anything. If you have more clothes and food than you want, do not spoil them, or throw them away; but give them, or ask your parents to give them to poor little boys and girls who have no clothes scarcely to put on, no meat for dinner, and no bread and milk for breakfast and supper.

When anybody is ill in the house where you live, be very quiet, lest you should disturb them. Do everything you can to make them well again.

When you are ill yourselves, try to be patient; do not cry nor be ill-humored to the persons who are so kind as to wait upon you.

Take what is given to you to make you better, without a cross word or look. Medicines are not pleasant to taste; but they are meant to do you good.

## SECTION 9.

Do not be uncleanly, or untidy, whether you are well or ill. Keep your hands, and face, and hair, and every part of your body quite clean; and your clothes neat, and in good order. It is very unpleasant to look at filthy people, or to be near them.

Children who are kept cleanly and tidy, generally grow much stronger and healthier, and more cheerful and good humored, than those who are seldom cleaned, and who wear very filthy and ragged clothes.

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## SECTION 10.

If the clothes and the food that are given you, are proper for you, do not find fault with them, but be thankful for them, though they are not what you like as well as some other things.

Do not eat more than is necessary. Persons who eat too much are called gluttons. They are stupid, and heavy, and idle; and very often they have a sad pain in their head and stomach.

Take care of everything that belongs to you. If you have drawers of your own, keep them in good order. Persons who always put their things in the proper places very seldom lose anything; when they want a thing, they know where to find it, and they need not waste their time in looking for it.

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## SECTION 11.

Do not, if you can help it, keep company with children who lie, or steal, or quarrel, or use bad words,



lest they should teach you to do as they do ; and that people who see you with them, should think and say that you too are naughty.

If the people whom you must live with behave ill, take care not to learn their bad ways. If they see that you are very good indeed, perhaps they will learn to be like you. Good people should not learn to be like bad people ; but bad people should learn to be like good people.

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## SECTION 12.

Do not be curious to know what people do not wish you to know. Do not look at their letters, or what they are writing, unless they give you leave ; perhaps there is something in their letters, or what they are writing, which they do not wish you to see.

Do not listen at doors, or in any places where people who are talking do not see you, or know that you are attending to what they say.

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## SECTION 13.

Do as you are bid by those who teach you. Take pains to improve in reading, writing, and whatever else your parents are so kind as to teach you, or wish you to learn.

Do not think you know better than your parents and your teachers. They have lived a great deal longer than you have : they have read, and seen, and heard a great many things which you know nothing of. You have lived longer than little infants, and you know more ; but great boys and girls know more than

you do ; and men and women know more than great boys and girls do.

Do not read any books but those which your parents or teachers give you leave to read. Some books are not proper for you to read ; they are like bad companions ; they teach wrong things. It is better not to read at all, than to read bad books.

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SECTION 14.

Our parents are very good to us ; but God is better than our parents, and he has done more for us. He gave us our parents, and everything we have. He is not a man ; he is wiser and better than any man ever was, or ever can be.

He made the sun, moon, and stars ; the earth, and sky, the water, trees, and flowers ; birds and beasts, fishes and insects, and men, women, and children.

He has made us more excellent than the beasts, for he has given us a soul. It is our soul that knows God, and that he is good, and wise, and powerful. The beasts do not know God, nor the things which he has made ; if we were to tell them they would not understand us. Our souls learn and know a great many things which the beasts cannot learn. Our bodies will die like beasts. When we are laid in the grave, worms will devour our flesh, and our bones will crumble into dust. But our souls are immortal ; they will never die.

God orders everything. He keeps us alive ; and he makes us die when he pleases. There is nothing which he cannot do. He sees us wherever we are, by

night as well as by day; and he knows all that we do, and say, and think. There is nothing which he does not know.

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## SECTION 15.

We must love God. Good people love him more than they love anything, or any person in the world. They never rise in the morning, or lie down at night, without thinking of him, and of the good he has done them. Often in the day they think of him; and they love to talk, and hear, and read about him.

We must pray to God; that is, we must tell him that we know he is very good, and worthy to be loved; that we hope he will forgive us when we do wrong, put good thoughts into our minds, and help us to be better and better; and that he will bless us, and our parents, and all our kind friends, and give us every good thing that is proper for us.

We must do to all persons what God requires us to do. It is his will that we should not be unkind even to people who are unkind to us; and that we should do to all persons as we wish they would do to us.

The things that God requires of us will make us good and happy. If we do them not, he will be displeased with us, and punish us. He can punish us in whatever way he pleases. He can take away all our friends, and everything that he has given us; and after death he can make us very miserable for ever. But if we try to be good, and to do as he would have us to do, he will help us to be good; he will bless us; he will make us feel happy in our minds; and when we

die, that is, when our souls leave our bodies, he will take us into heaven, where we shall be with him, and know, and love, and praise him better than anybody in this world can know, love, and praise him. Then we shall never grieve any more; we shall never do wrong any more; we shall be wiser and happier than anybody who lives here can be, or can imagine.

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## SECTION 16.

We must love to read the Bible. It is the most excellent and beautiful of all books. God himself commanded good men to write it. There we read of all great and good things God has done for us, and for all people; how just, and wise, and powerful he is; and what we must do to serve and please him. There we read of good men who loved God, and whom he loved and blessed; of Abraham, Isaac, and Jacob; of Joseph, Moses, Samuel, and David.

There, too, we read of Christ, who was so good, and who has done so much for us. He never did harm to anybody; he never did anything that was wrong. He was gentle and patient when he was troubled, and when he was ill used; he was kind to all persons, even to those who were unkind to him; and when wicked men were just going to kill him, he prayed to God to forgive them.

When we have read, or heard about Christ, and who he was, and what great things he has done for us, we must love him, and be thankful to him, and try to be like him.

Children, make haste to learn to read, and to under-

stand the meaning of what you read; love to learn your duty, and to do it; then you will be able to read the Bible, and you will love to read it. There are many things in it which you can understand now, though you are so young. When you are older and wiser, you will understand it better; and if you are good, you will delight in it more and more.

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### SAMUEL NEALE AND MARY PEISLEY.

We are pleased to find that some of our young friends are not only in the practice of reading good books, but also in copying interesting passages. As this is a very good improving employment, we kindly invite all our young readers to practise it. The following interesting piece is copied into the memorandum book of a young writer, which we insert for the encouragement of others.

Samuel Neale and Mary Peisley were both eminent ministers of the Society of Friends in Ireland. They were united together in marriage in the year 1757, three days after which she was suddenly taken away by death, of which he gives the following account:

The day previous to her sickness, we spent solidly, in a sweet fellowship, and my dearest was cheerful and well when going to bed, but about one o'clock was attacked with her old complaint, the colic, in an un-

usually violent manner, and was in great agony; several things were administered which formerly relieved her, but nothing was now sufficient to repel it: thus she continued most of the night, dozing at intervals, after the first shock of her pain was over, which did not, in its violence and force, last above an hour. She lay pretty quiet and still, in an awful frame; and would sometimes raise her voice in a melodious and heavenly manner through the efficacy and virtue of that glorious grace which had so often animated and enabled her to sound forth praises to the King of Saints; and though she did not always express herself in words, yet there was a language in the sound which richly and fully manifested that she triumphed over her bodily pain, as well as over death, hell, and the grave; for it appeared that she longed to be dissolved, by her entreating the Lord to give her a release, if consistent with his holy will; which request he was pleased to answer; and about half an hour before her departure dismissed her pain: she then said, "I praise thy name, O my God! for this favor."

Soon after she breathed shorter and shorter, and quietly departed about three o'clock in the afternoon, the twentieth of third month. I was constantly with her during her illness, and have to bear my testimony to her noble and Christian conduct. My loss is great, in being deprived of a sweet companion, a true friend, a steady counsellor, a virtuous example, a valuable instrumental pilot and a sincere sympathizer in afflictions and trials. But my Lord, who knows my motives and views in seeking such a friend, will, I trust, look down in pity and mercy on my destitute condition, and ad-

minister heavenly, sustaining help, to anchor my mind in such a storm as this; that I may be able so to live to his honour, as to gain an admittance into that kingdom that is prepared for the righteous, when these few moments shall be over, when this mortal veil shall be rent, and the immortal spirit summoned to appear before its Lord. Oh! that my soul may be vigilant and watchful in the great work, that I may have to join the spirit of my beloved, and her kindred saints, in singing hosannas and hallelujahs to the Lord God and the Lamb, who lives and reigns for evermore.

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### SCRIPTURE QUESTIONS.

Children, if you learn such beautiful sayings as the following out of the Holy Scriptures, you will be likely often to take a satisfaction in recollecting them as long as you live.

1. What says king David in the first Psalm to encourage us in well-doing?

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.”

2. What does David say of those who repent and experience the forgiveness of their sins?

“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Be glad in the Lord all ye righteous; and shout for joy all ye that are upright in heart.”  
Psa. xxxii.

3. What encouraging language is contained in the thirty-fourth Psalm?

“The angel of the Lord encampeth round about them that fear him, and delivereth them. O, taste and see that the Lord is good: blessed is the man that trusteth in him. The righteous cry and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart and a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. The Lord redeemeth the soul of his servants; and none of those that trust in him shall be desolate.”

4. What blessings are pronounced in the forty-first Psalm on those who are kind to the poor?

“Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.”

5. What is said in the thirty-fifth chapter of Isaiah



respecting those who have experienced a change of heart and hold out to the end in well-doing?

“And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

6. How does Isaiah, in the fifty-seventh chapter, speak of humble minded, pious people?

“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I will dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

7. What is said in the twenty-fifth chapter of Matthew to the faithful servant?

“His Lord said unto him, Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

8. What is said in the tenth chapter of Mark, to those who love Jesus and obey his commands?

“And Jesus answered and said, Verily I say unto you, there is no man that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come everlasting life.”

9. What did our blessed Lord say respecting those who believe in his divinity and obey his commands?

“God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should

not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

10. What will be the reward for overcoming evil with good?

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. ii.

11. What encouraging language to those who are humbly watching and trying to overcome sin in themselves, is contained in the third chapter of Revelation.

"Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

12. What was the encouraging language of the Apostle Paul in the fourth chapter of second Timothy?

"I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give at that day; and not to me only, but unto all them that love his appearing."

## A KIND LITTLE BOY.

There came along a poor lame old beggar towards evening, and wanted to stay the night. He was permitted to stay; and after he had eaten his supper, a bed was prepared for him. Little R., a very small boy, helped the old man all he could to undress, and get into bed.

He went to his mother to get a soft pillow, he said, for the beggar to rest his poor old head on. Early in the morning little R. was up to wait on the old man. He helped him to tie his shoes, and put on his clothes, and dress his sores, and carried him his breakfast.

The old man, being now ready to go on his way, put his hand on the head of his kind young friend, and, in the name of the Lord, gave him his blessing. The Bible says: "Blessed is he that considereth the poor. The Lord will deliver him in time of trouble."

What sorrows may my steps attend,  
I never can foretell;  
But if the Lord will be my friend,  
I know all will be well.

What did the little boy do first for the old man? What did he do about a pillow? What did he do in the morning? Which is best, to be kind to a poor old lame man, or to tease him? What does the Bible say? Repeat the poetry deliberately and distinctly.

## WICKED CHILDREN DESTROYED BY BEARS.

A great while ago, there lived a good old man named Elisha. His hair had come out, so that his head was naked, or bald. As he was going along, the bad children mocked him, and said, "Go up, thou bald head! Go up, thou bald head!"

The Lord always knows what children say and do. He loves good children; but he was angry with these wicked ones, because they abused the good old man; and the Lord sent two old bears out of the wood, and tore forty and two of these bad children.

It is wicked to tease the aged or deformed, or crazy people, or idiots.

There is a God that reigns above,  
Lord of the heav'n, and earth, and seas;  
I fear his wrath, I ask his love,  
And with my lips I'll sing his praise.

How did the children treat the good old man?  
Does the Lord know all that children say and do?  
What became of the wicked children? Is it wrong to  
tease the aged or deformed, or crazy people, or idiots?  
Repeat the poetry distinctly and deliberately.

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## A BAD BOY.

When a person does this boy a favor, he will never thank them for it. He takes pleasure in teasing those who are younger than himself. He hates to be told

that he should do to others as he is willing they should do to him. He is so clownish and unkind, that he does not like to do any little jobs for his mother.

She has to tell him two or three times, and then he goes muttering along. When sent of an errand, he does not care how long he is gone. He does not love his book, unless it contains some silly story or ugly deformed pictures to laugh at. When at school, he would rather be cutting his writing desk, or doing some other mischief, than studying his lesson.

He is so saucy to travellers, that he will hang on the backs of their sleighs or wagons, or throw things at them. He delights to break glass out of meeting-houses, or school-houses, or other vacant buildings, or to mar the mile-stones.

He is not fond of going to meeting, for he does not wish to learn to be good. He had rather go with wicked boys, who swear, and lie, and fight, and steal fruit or other small things. When people are gone to meeting, he loves to go with such boys, and rob barns and hen-roosts of all the eggs they can find. Such boys are apt to come to the state prison, or to the gallows.

O Thou that hear'st when sinners cry!  
Though all my crimes before thee lie,  
Behold them not with angry look;  
I pray thee—blot them from thy book!

How did the boy treat those younger than himself? What did he hate to be told? Did he love to help his mother? How did he obey his mother? When sent of an errand, how did he do? Did he love his

book? How did he do at school? How did he treat travellers? What damages did he do? What had he rather do than go to meeting? What did he do when people were gone to meeting? What are such boys apt to come to? Children, if you wish to be despised, you must do like this clown. Repeat the poetry distinctly.



## ABUSE.

As we were riding along, we saw two boys ahead of us. They soon came to a bridge over a stream of water. The largest boy seized the smaller one, and took him along to the end of the bridge, and plunged him headlong into the water.

When we came up to the place, the poor little boy was just crawling out of the water, all dripping wet. He went crying along. Poor little fellow! we were very sorry for him; but we despised the big boy for his mean and unkind conduct.

If children wish to be respected, they must be kind and honorable, and do no mean act. They must do to one another just as they are willing to be done by, as the Bible says:—

Deal with another as you'd have  
Another deal with you;  
What you're unwilling to receive,  
Be sure you never do.

What did the large boy do? What is said about the small boy? Which boy did the travellers despise? How must children do who wish to be respected? Repeat the poetry very deliberately.

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### A WICKED CHILD RECLAIMED.

Some years ago there was a very bad boy, who used to go from house to house to beg. He would tell lies, use bad words, and quarrel and fight, and sometimes steal little things.

He one day went to the door of a good man to beg. The good man of the house felt a pity for the poor little ragged hungry fellow, and took him into his house, and fed him, and then got him some clean new clothes.

The kind man wanted him to leave off his bad conduct, and be a good child. He talked a great deal with the boy, to convince him of his sins, and to persuade him to fear God and be good.

This kind treatment and good advice had a great effect on the poor boy. It was not many days before he began to be very sorry for his bad conduct. He was seized with horror, and wept bitterly. He prayed to the Lord to forgive him his many sins for Christ's sake.

He who hears the ravens when they cry, heard the cries of the poor boy, and gave him peace of mind.

He was then very happy, and rejoiced, and praised the Lord for his abundant goodness in forgiving his many sins.

After this he was taken very sick, but his mind was happy, rejoicing in the Lord, whose "mercy endureth for ever." He thanked the good man a great many times for his kindness and good advice, saying, "If it had not been for you, my poor soul would have gone to hell; but I am now going to eternal peace and joy."

It is very wicked to use bad words, to lie, to steal, or to quarrel and fight.

And lest I should be ever led  
Through sinful paths to stray,  
I would at once begin to tread  
In wisdom's pleasant way.

When the poor boy came to beg, how did the good man feel? What did he do? Did the boy take the good advice, and repent of his bad conduct? Did he thank the kind man? What is said about bad conduct? Do you not think that the good man was very glad that he had been kind to the poor boy, and given him good advice? Repeat the poetry very slowly and distinctly.

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### DEATH OF A LOVELY BOY.

William T. W. Lanman died at the age of ten years. He was a kind, obliging little boy. He did not allow himself to get angry with his schoolmates,



but was always pleasant, kind, and good-natured; so that he gained the good-will of the teacher and scholars, and everybody else that knew him.

He loved his book, and made great progress in his learning. At one time, it was observed that he had been weeping. He was backward about telling the cause, but being urged, he exclaimed, "O I have sinned against God!" As it did not appear that he had committed any actual sin, it was thought to be a sense of the depravity of human nature, which causes the most amiable dispositions to mourn, and cry out, "a Saviour, or I die; a Redeemer, or I perish!"

It is the light of Christ, or, in other words, the grace of God, that shows every man his unfitness for heaven, until he knows that change of heart without which no man shall see the Lord, as the Bible says.

After this he was very serious, and read the Bible a great deal, and took much notice of what he read. He loved the history and sayings of the Saviour, and got much of this part of the Testament by heart.

Being taken very ill, his aunt asked him if he was not afraid of dying? He said, "No, my dear aunt! What should I fear? I am going to Jesus. He is a precious Saviour; he is a dear Saviour!"

He called some of his schoolmates to the bed-side, and told them to be good children, to speak no bad words, to put their trust in God, and to pray to Christ; for, said he, there is the greatest encouragement in the Bible for children to come to Christ.

He spoke to the family in a most feeling manner, and exhorted a colored man to be good, and then he said the Lord would bless him. Being told that his friends

had come to bid him a final farewell, he said, "I love them all; I love my uncle, I love my aunt, but I love Christ most of all. He is my best friend."

He then took a solemn leave of his friends in the name of the Lord Jesus Christ, and quietly and peacefully gave up his soul to Him who made it; and his body was consigned to the silent grave, to which place more than sixty children who loved him followed his remains.

O what joy and happiness there is in heaven, where all good children meet and live together for ever and ever!

'Tis easy work, if we begin  
To fear the Lord betimes;  
While sinners, who grow old in sin,  
Are harden'd in their crimes,

Repeat the poetry distinctly and deliberately. How did William gain the good will of all that knew him? Did he love his book, and learn well? What did he love to read and get by heart? When he called his schoolmates to the bed-side, what did he say to them? When told that his friends had come to take a final farewell of him, what did he say? Children, do you wish to be good, like little William?



### TIME AND ETERNITY.

My little readers, when did your time begin? It began when you were born. It will end when your bodies die. After your bodies are dead, your souls will

be in eternity. Eternity will last forever; eternity has no end.

Time, how short! Eternity, how long!

To-day is come; to-day be wise,  
For while I sing, away it flies!  
How soon will this sweet time be gone!  
For where is yesterday!—"Tis gone!

Gone—gone! 'Twill never come again,  
But just to ask what good I've done;  
And when days are forever gone,  
O, then eternity is come!

Days, months, and years, will have an end;  
Eternity has none!  
'Twill always be as long to come,  
As when it first begun.

When did your time begin? When will your time end? How long will eternity last? Repeat the poetry distinctly and deliberately.



#### A LOVELY LITTLE GIRL.

This little girl read her Testament a great deal, and loved the Lord Jesus very much, and wanted to do as her Testament says. She gave some plums to a girl that abused her. Her mother asked her why she gave the plums to the naughty girl?

She replied, "I gave them to her because she makes

faces at me, and pushes me. I thought it would make her know that I felt kind to her, and she will not perhaps be unkind and rude to me any more." This dear little girl wanted to do good for evil, and to overcome evil with good, as the Bible says.

My little friends, do you love to be happy? If you do, you must do as the Bible says. Then every body will love you, and Jesus will love you, and you will be very happy. But they who do not regard the law of God, will be punished sooner or later.

The gentle child who tries to please,  
That hates to quarrel, fret, or tease,  
And would not say an angry word,  
That child is pleasing to the Lord.

What did the little girl read and love? For what did she say she gave plums to the naughty girl? Does the Bible say that we must do good for evil, and overcome evil with good? If children do as the Bible says, will it make them happy? Repeat the poetry distinctly and deliberately.

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### THE BIRD'S NEST.

John was very fond of getting birds' nests. One afternoon, when there was no school, he persuaded Henry to go along with him, to play, and to look for birds' nests.

Under the end of a bridge they found the nest of a

Pe-wee, with five young ones in it. John said they would have some fun with them. "We will put them in the mill-pond, and see if they can swim."

"They can't swim," said Henry; "they will all drown." John would put them in, and said, "If they won't swim, let them drown." So he threw them into the water, but the poor little birds did not know how to swim. They fluttered around a little while, but all, one after another, sank down and were drowned.

All this while, the mother bird and her mate were flying around the little robbers, telling their grief with mournful cries. This made Henry feel very badly; and when he saw the last poor little bird sink down, he could hardly help crying; but cruel John said he was glad.

Henry went home very sad, and told his mother all about the affair, and said he would go no more after birds' nests; but John went again, and climbing a tree, he fell and broke his arm, and had great pain a long time. He then concluded to quit his cruel sport.

There is an hour when I must die,  
Nor do I know how soon 'twill come;  
A thousand children, young as I,  
Are call'd by death to hear their doom.

Where did John and Henry find a bird's nest? What did they do with the young birds? How did Henry feel about drowning the birds, and what did he do when he got home? What made cruel John quit destroying the poor harmless birds? Which do you think was the most lovely boy? Repeat the poetry.

## WILSON AND THE KIND BLACKSMITH.

Late one evening, Wilson passed by the blacksmith's shop. He heard the sound of the hammer. He stopped to inquire why he worked so late. The smith said he was not at work for himself, but for his poor neighbor.

His cottage took fire and was burnt down last week. He has lost everything. I intend to work an hour every morning, and two hours later every evening, for him. This is all I can do for him. I have a family of my own to support.

This is kind, said Wilson; for I do not suppose your neighbor will be able to pay you again. The smith replied, I do not expect it; but if I was in his situation, and he in mine, I am sure he would do as much for me.

Love is the golden chain that binds  
The happy souls above;  
And if in heaven a place we'd find  
We here must live in love.

When Wilson stopped and asked the smith why he worked so late, what was his answer? When Wilson said he did not suppose the poor man would be able to pay him again, what was his reply? Was not this very generous and praiseworthy? Repeat the poetry deliberately.

## THE USE OF WATER.

My little readers do you think that people could live without water? No; we want water for drink, and for washing ourselves and our clothes.

What may we learn from our Heavenly Father's giving us water? We may learn that He is very good and kind, and that "His tender mercies are over all His works."

What does the Bible say?

"He sendeth springs into the valleys, which run among the hills. They give drink to every beast of the field. The wild asses quench their thirst; by them shall the fowls of heaven make their nests, which sing among the branches."

"How manifold are thy works, O Lord! In wisdom hast thou made them all!"

Could we live without water? For what uses do we want it? What do we learn by our Heavenly Father's giving us water? What do we read in the Bible?



## A LITTLE GIRL AND HER KITTEN.

The newspaper tells us about a little girl four years old. Her name was Rice. She had a kitten which she loved very much. A small boy caught it and said

he would drown it in the river, and so ran off with it. The little girl went crying along after him, but he did not regard her.

When he got to the river he threw the poor kitten into the water. The dear little girl, being greatly distressed for her kitten, pulled off her shoes and stockings and waded in after it; but before she reached it she got into deep water, and there being no person near to help her out she was drowned.

If the boy had been kind, as the Bible says, the dear little girl would not have lost her life. The boy would not like to have anybody kill his dog.

"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."—*Bible*.

Lord, at thy feet ashamed I lie;

Upward I dare not look;

Pardon my sins before I die,

And blot them from thy book.

What is first said about the little girl? What did the boy do? How did the little girl do? Did the boy do as the Bible says? What does the Bible say? Repeat the poetry distinctly.



## SUPPLEMENT TO THE FRIENDLY VISITANT.

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It is now two centuries since the Society of Friends originated. Their ministers of both sexes have travelled at their own cost, in most if not all nations professing the Christian religion, preaching freely the essential unadulterated doctrines of the New Testament; thus counteracting priest-craft, superstition, and the selfish prejudice against female preaching, when called and gifted by the Holy Ghost, like the daughters of Philip, who were not silenced by Paul; Acts xxi. 9; nor those women, who, he says, laboured with him in the gospel. Phil. iv. 3.

Friends have also taken the lead, in nearly or quite all the important reforms of their time, as relates to liberty of conscience, oaths, war, slavery, intemperance, prison discipline, capital punishment, and lotteries. Is it true that this vigilant though small body of Christians, which has been the means of diffusing so much light in the world and is so much needed in helping to carry forward those important objects, is declining?

When the founders of the Society adopted the novel plan of birthright membership and founded our discipline on the divine command in the 6th chapter 7th verse of Deuteronomy, do we not think they anticipated an increase of the Society by that means?

A Friend lately said to a converted Jew, "Why is it that your people are so tenacious of their religion

that few abandon it?" to which he replied, "It is easily accounted for, they are thoroughly trained." As we have the same rule as the Jews for training our children, why is it that so many of our young people leave us?

Do parents diligently and faithfully teach their children the laws of the Lord, and talk them over and over, in an affectionate and interesting manner, as often as they lie down and rise up, or walk by the way. Do they explain to them, such passages as excite reverence and gratitude to their gracious Father in Heaven, and a fear of offending Him by transgressing his laws, with the blessings to those who love Him and keep his commandments? Deuteronomy vi. 7. Do we remember this when answering our queries?

It is the same training which Solomon says, children will not depart from when old. Schools though good auxiliaries are not substitutes for parental training, the teachings of no other person make so deep and abiding impressions as those of sympathetic parents. It is recorded that a woman of distinction, though not serious, feeling an anxiety in regard to the future well-being of her little daughter, commenced telling her, or reading and explaining selected portions of Scripture, and she soon perceived that it had a serious effect on the mind of the child, but still more on herself, so that she became thoroughly awakened and reformed. An encouraging example for young parents.

There are divers inducements for parents to pursue this course. Firstly. It is the command of the Lord. Secondly, it is the operation of grace exciting anxiety for the souls of their posterity and calling them to their

duty. Thirdly the reputation and happiness of their children demand it, their own prosperity in the truth depends very much on obeying this command of the Lord. Fourthly, our discipline requires it.

Children who in early life have experienced the visitations of divine love have been such as had been piously trained. Our early Friends were doubtless very faithful in this respect as relates to early, pious instruction, and when their children arrived at a proper age, they trained them in the catechism. And as this was the best way of doing it, they probably learned with the children and explained and talked over the lessons, so that they understood and appreciated them. For when their parents were confined in jails for conscience' sake the children kept up their meetings. Are all our children as thoroughly trained in our catechism?

Why should not such lessons as are designed to form character be as thoroughly learned as the Grammar or Geography. In places where but one meeting is held on the first day of the week, can the afternoon of that day be more agreeably and usefully employed, than in teaching our children the catechism. Will not our yearly meeting promote this?\*

More than forty years ago, the father of a well known family, was in the practice of inviting his domestics and children to spend the afternoon of every first day with him, for attending to the Scriptures and the writings of Friends, copying good pieces, etc. All were so well pleased with the school, that they pre-


\* The first book children read, should be the Testament, none interests them more, or improves them faster, when explained and talked over, commencing in the easiest parts of it in small lessons.

ferred being there, to rambling, or social visiting. A considerable improvement was the result, and the children grew up orderly and respectable young Friends, married favorably, and raised up respectable families, and themselves are now valuable, useful Friends, while other families in that neighborhood who wasted the same time are scattered and scarcely any of them are to be found in the Society.

It is very important that parents should use all proper means, in keeping their children interested in the Holy Scriptures and the writings of Friends, which contain much Scripture, elucidating our principles and testimonies, and also interesting and instructive experiences, all tending greatly to divert them from useless or pernicious reading. The reader we know partakes much of the spirit of his writers.\*

Will our dear Friends who have no greater joy than to see the children walking in the Truth, lay these things to heart, and do all in their power to improve the rising generation as the most likely means of reviving and elevating the character of our Society?

JOSEPH TALLCOT.

 Any person who has a volume of the Friendly Visitant is requested to attach this paper to it, and parents are reminded, that the work is specially designed for their help, and it is necessary that they become fully acquainted with its contents, and from time to time become interesting companions with their children in attending to such lessons as they may prefer.

\* By means of good example and pious training many parents have been blessed in their children. Do we not believe it practicable with divine help to so prepare the minds of our children to embrace the divine visitations, as that the rising generation generally, will cleave to the religion of their fathers.