

Hiram Griest, Nathan Smith, Thomas Wickells,
Henry Jannay, William Williams, Sept. Branson,
Eli Smedley, Israel Tannis, Joshua Hopkins,
Wil Smedley, William Clear, Thomas Wilson,
Jesse Underwood and John Way.
were appointed to propose to a future meeting the names
of suitable Friends to constitute a Meeting for Sufferings
for the ensuing year.

Memorials of Over Creek Monthly Meeting concerning our de-
ceased Friends John & Susannah Serrett, were received
from the meeting for Sufferings, and read to the solemn-
izing and tenderizing of many minds. The Clerks were
directed to return them to the Meeting for Sufferings to be
recorded, and to have them printed in our extracts.

The Meeting then adjourned to 10 o'clock tomorrow morning,
1st of the month, and 3rd of the week.

A minute was now read for Harriet Ogden, companion of
John A. Townsend, who is acceptably in attendance with us,
from Union St. Monthly Meeting Philadelphia.

Also one for Richard Gundry, companion of John Hunt,
from Burlington Monthly Meeting, New Jersey.

Believing that the counsel and advice contained in
the Epistle from Philadelphia, received at this time,
would be beneficial to the members of the different branches
of our Yearly Meeting, the Clerks were directed to have it
printed in our extracts, so as to be sent down to our
Subordinate meetings, for their help and encouragement.

At a Yearly Meeting of Friends held in Philadelphia
by adjournments, from the 15th day of the 5th month
to the 19th of the same, inclusive, 1854.

To the next Yearly Meeting of Friends to be held in
Baltimore.

Dear Friends:- Under a renewed sense of the value of
religious association and sympathy, we are drawn at this
period to address you. We are abundantly convinced that
an individual cooperation in the seed of life tends to strengthen
the laborers in the Lord's vineyard, so are intercommunicating
between bodies thus separated, and yet united in a

common concern of paramount importance, is productive of
mutual benefit. The same holy power which baptizes the
living members of the one true church, wherever scattered,
leads them to intercommunicate as individuals and as collective
bodies, for the purpose of advancing its interests, and concentrating
its harmonious labors in the cause of truth.

In reviewing the state of society, as brought up from the
subordinate branches of this Yearly Meeting, we have been
made sensible of the necessity of a right foundation for the
superstructure of the religious edifice - "To have," in the lan-
guage quoted by Robert Barclay in the commencement of his apology,
"right opinions and apprehensions of God." Without these,
the building must prove a Babel, to result in confusion of lan-
guage, and the scattering of its projectors.

Accordingly, the great fundamental doctrine that He is a
spirit, and to be worshipped in spirit and in truth, has, in the
consideration of our first query, led us renewedly to feel the impor-
tance of assembling ourselves together to wait for power from on High.

This reasonable service, manifesting to the world, the sense
we entertain of our dependence upon God, is but partially fulfilled
by an attendance, on the first day of the week only, at the stated
periods for Divine worship. He, who truly estimates its impor-
tance to himself and the community around him, will make the
little sacrifice which is involved in leaving his outward avocations,
to assemble with his brethren at other times.

The sins of the morning in our religious society estimated its
value more correctly, when, as William Penn in his trial before
the authorities in London, in speaking for them, said: "We
declare to all the world, that we do believe it to be our indispen-
sable duty, to meet incessantly upon so good an account; nor
shall all the powers upon earth be able to divert us from re-
verencing and adoring our God, who made us."

Much concern was felt that we should recede as a
society, to first principles. It was shown that the homespun
garment with which, spiritually, the body was originally clothed,
was better for service and protection, than the cunningly contrived
coverings which are manufactured by human reason, and plausibly
palmed off as a better substitute. Faith is, but too often,
of that character which is overcome by the world.