

without an effort for intellectual improvement: but the intellect when not restrained by the prudent hand of experience, or guided by the light of heavenly truth, is liable to become entangled in the mazes of error, and to seek for happiness in the unsubstantial enjoyments of time.

The frequent perusal of the Holy Scriptures was affectionately recommended to all, as a precious means of instruction in those spiritual truths which pertain to the highest interest of the soul. We have the testimony of the wise and good in every age of the Christian Church, that that these sacred records are profitable for edification, exhortation and example, and that they are able to make us "wise unto salvation, through faith that is in Christ Jesus" That living faith which is "the gift of God, and which works by love to the purifying of the heart" will enable us to appreciate the holy character and divine mission of the Son of God, who by the wonderful works which God did by him, as well as by his sublime precepts, holy example, and patient sufferings, has glorified his divine Parent, and promoted the salvation of men. But the salvation which is thus effected for us is inward and spiritual, resulting from that change of heart - that new creation - which nothing short of divine power can effect, and which if we remain faithful, must endure forever.

In the present state of mutability, it is not permitted, even to the devoted servants of Christ, at all times to "see eye to eye" but we see, as through a glass, darkly, and hence the different respecting non-essentials entertained by minds equally sincere, instead of creating jealousy and discontent ought to be regarded as an exercise of our faith, and an incentive to charity.

A lively concern has been revived in this meeting, that our righteous testimonies against war and slavery may be maintained with unwavering fidelity and Christian meekness. It is only as we abide under the influence of the spirit of Christ, and imitate his holy example, that we can become instrumental in the divine hand to stay the progress of these devastating evils, and promote the cause of humanity and justice.

We are also encouraged to the faithful support of our

testimony against the specious insinuations of a hireling priesthood: a system making high professions of piety and religion, we are sorrowfully led to believe, is doing much to keep the minds of the people in darkness and bondage, laboring to turn them from the alone source of gospel knowledge - the light and life of God in the soul - to a dependance on man, and on creeds and systems of belief contrived by human wisdom. While our hearts are filled with charity for those who are thus engaged, many of whom, we are willing to believe, are of opinion that they are doing God service, yet we are constrained to regard the whole system as the darkest cloud that ever intervened between a seeking soul and its God. Those universally interesting truths that "God teacheth his people himself" and that "ye need not that any man should teach you, save as the holy anointing teacheth you," are wholly obscured, and in their stead is placed a dependance on man, and on his diversified and inconsistent teachings. Thus war, slavery and every kind of oppression, find their advocates among those who profess to teach the peaceable and humane principles of the Lamb of God, and their deluded followers are permitted to remain in the practice of evils, that may endanger the everlasting salvation of their souls. It is our abiding conviction that, in great measure "the leaders of the people do cause them to err" and that if those who profess to be the ministers of the Most High, had firmly maintained the necessity of that purity of heart, and those peaceable principles inculcated by the precepts of the Holy Jesus, the world would have been spared those awful exhibitions of carnage and bloodshed which are so often witnessed between different nations professing the religion of Christ.

A renewed concern has arisen that in dealing with offenders, there may always be manifested, that spirit of meekness and love, which will show we are laboring for their preservation and restoration. Thus the great object of religious association will be attained, that of watching over each other for good, and giving aid to a brother when overtaken with weakness.

The Committee appointed at a former sitting to bring forward the names of suitable Friends to constitute a meeting for sufferings for the ensuing year produced the following list, which was satisfactory to the meeting, and the Friends therein named were appointed to the service viz:

Philip E. Thomas	Imo. Needles	Thomas Mathews	Richard G. Bentley
Edward H. Stabler	Beny P. Moore	Samuel Townsends	Daniel Pope