

1870

The minutes of the Meeting for sufferings, now read, and its proceedings approved.

Samuel Mathers on behalf of the Standing Committee read the Minutes of this Meeting reported that service performed.

The Committee appointed to nominate Friends to constitute a Representative Committee for this Yearly Meeting the ensuing year, proposed the following in conjunction with a like appointment by Women's Meeting, which was united with, and the Clerk was directed to furnish them with a copy of the Minutes.

To the Yearly Meeting now sitting,

Richard T. Bentley,	Samuel Thomas,	Thomas H. Matthews,
Isaac Fries,	Abel A. Hull,	Jonathan Ambler,
Isaac F. Dixon,	Samuel Townsend,	William Wood,
Joshua Russell,	Isaac Cook,	Edward A. Russ,
Chalkley Gillingham,	Shepherd Wood,	Elias Matthews,
William Williams,	James Wood,	Thomas Hump,
Thomas Russell,	Emberton Wood,	Elizah Wright,
Nathan Smith,	Wm. A. Steer,	David Walker,
Joseph M. Spencer,	Isaac Underhill,	James Baynes,
Isaac Hoge,	Isaac W. Priest,	Robt. F. Roberts,
Daniel Walton,	David H. McCoy,	John W. Cole,
Wm. M. Way,	Levi H. Barnd,	Israel Smith,
Daniel Kyle,	Joseph Matthews,	Richard H. Townsend,
Caleb C. Way,	Agoniah Blackburn,	Henry Laddings,
Thomas W. Moore,	Wm. C. Harland,	Wm. J. Smith,
Milton Schooley,	Samuel T. Wood,	John Marshall,
Carlington Hoopes,	Isaiah Priest,	Joseph Branson,
Agulla Whitacre,	Joseph Thomas,	Eliakim Penrose,
John W. Maurin,	Henry T. Gover,	

On behalf of the Committee

Thomas Russell.
Carlington Hoopes.

Robert F. Roberts on behalf of the Representatives to whom was referred the proposition to hold but one sitting of the Yearly — each year, reported, that they had conferred together, and may did not open, to make any change at present, which was united with by the Meeting.

1870

The Friends named at a former sitting to endeavor to embody some of the exercises of this Meeting for the benefit of our absent — members, produced the following Minutes, which was approved, and directed to be embodied in our printed Extracts.

Our Meeting has been attended by many Friends from other Yearly Meetings, whom we believe were drawn by the Father's love to come and be with us, whose company and labors, have been strengthening, and encouraging to us, confirming us in the belief that all those who, are governed by the spirit of Christ are brethren and ^{friends} is their Master. Though there have been and yet are many serious and excited ways, by which to enter into the Kingdom of Peace it remains true that Christ the — wisdom and power of God manifested to man is the only entrance to the true fold, and how much sooner any may please for the true way of selfish indulgence, we believe and desire to hold the great truths up to view by example and precept that it is only the narrow and straight — way of self-denial that leads any to life and peace; and for the want of being willing to walk in this way, which mortifies the carnal mind, and for the want of being willing to walk in this way which mortifies the carnal mind, the children of men are seeking out many inventions comparable, to the broken cistern which was alluded to anciently. It is therefore a great and continual need to hold up the plain and simple religion — taught by our holy pattern, which every generation has need to become acquainted with, and which alone can enable families and nations to dwell in harmony and peace. And although the greater portion of mankind are living under the law of "an eye for eye, and a tooth for a tooth," yet in hope there has been some progress toward the great condemnation when the children of men that trust in God, and be led by his Spirit, which enables us to love our enemies, and to do good to those who evilly entreat us, and when occasion requires to lay down the lives of our creaturely wills one for another.

In reviewing the state of Society as portrayed in the address to the Quakers, the Meeting under a coming of solemnity was brought to a recognition of the many deficiencies apparent among us, particularly in the non-attendance of our Meets — week Meetings — thus giving evidence, that we do not love our Heavenly Father with all our mind, soul and strength, and as a consequence — cannot all maintain towards our brethren the love that "becomes our Christian profession." Without the purifying influence of this Divine Principle in the soul, all our professions are vain — "for if we love not our brethren whom we have seen, how can we love God whom we have not seen?"

We were feelingly and affectionately encouraged to a closer dedication of heart, and greater faithfulness in maintaining our religious testimonies.