

not members of the Religious Society of Friends, but who gladly trace their descent from an honored ancestry which once worshipped here, and now sleeps in the quiet autumn sunlight on the hillside nearby. *Especially* to these, but most cordially to all, I bid welcome (using the word in its best significance) as *Friends*."

We have read with much satisfaction an editorial on the Merion Meeting in the *American Friend*. The two branches of Friends are perhaps as far apart in their religious views to-day as they were in 1828, and we would regret to see in our Society the same departure from some of the principles and testimonies of Quakerism, as is clearly apparent in many of the Meetings of the other branches. Yet these things should not destroy our fellowship and love for each other, as it has so largely in the past. We still have many things in common and should be willing to accept every opportunity to work together for the advancement of Christ's kingdom, and the uplifting of our fellowmen. We quote from the article referred to :

"Merion meeting-house is probably the oldest Friends' meeting-house, and it is among the oldest places of worship of any religious denomination now standing in the State of Pennsylvania. The name of William Penn is closely identified with the early history of this house, and in it he preached the Gospel both to Welsh and English hearers. A marble slab on one corner of the house bears the date 1695, and the original deed of the land on which the building stands is dated 1694. In the minutes kept by Woman Friends there is a record of eight shillings paid for cleaning Merion meeting house, the twelfth of Twelfth month, 1695. These facts, together with other records, show that at least a part of this house had its beginning as early as 1695,—two hundred years ago. There are few older landmarks of our early history and faith in this country, and it was most

fitting that the anniversary should be commemorated and the lessons of the past brought to mind with reverent gratitude to the Heavenly Father who has wrought much blessing through the lives and deeds of these faithful servants of His in the infancy of the Church in America. The most interesting and auspicious feature of the occasion was the reunion of the two branches of Friends in the celebration of an event which belongs to the period when the names 'Orthodox' and 'Hicksite' were unknown, and when to all Friends there was 'one faith.' It is never well to sacrifice a vital point of faith, to give up the priceless jewel for the sake of union and harmony, but it is most certainly well to remove all obstacles so far as possible, that prevent union and harmony." "Abstract principles, dead formalities, meaningless metaphysical definitions have filled a great place in the theologies of the past, and they have often built partitions between groups of Christians, but we are learning more and more that they who are in Christ, and have been made *new creatures in Him*, and are living a practical, victorious life by His Spirit, are part of the one family of the Heavenly Father."

Joshua L. Mills, a member of the Visiting Committee of Illinois Yearly Meeting, left home on the seventh inst. to visit Friends in Iowa and Nebraska, also to attend Nebraska Half Year's Meeting.

The National Purity Alliance held its first series of meetings at Park Avenue Friends' Meeting House, Baltimore, on the 14th, 15th and 16th of last month. Aaron M. Powell, of New York, a well-known member of our Society, is its President, and was Chairman of the meetings. The number of delegates was large, and represented the various Philanthropic Societies in America. The proceedings have been widely circulated through the press, and the result will undoubtedly be to