

ings of spirit," (in view of the great dependence of the people on the priesthood for a knowledge of their religious duties), to a personal experience of the truth of the declaration of Jesus to His disciples, "It is the spirit that quickeneth; the words that I speak unto you, they are spirit and they are life." Mark the connection, "They are spirit and they are life." This saying was emphasized later by Paul, that zealous apostle, in one of his epistles to the Corinthians, "Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life." What abler, clearer definition of the foundation of Friends' principles could be given than is here portrayed? What wonder so much stress is laid on immediate inspiration, on obedience to the voice of God within us, by George Fox, when his experience was corroborated thus by Job, Jesus and Paul, all speaking from the ages of the past, all declaring the same truth; what marvel that George Fox, exercised as he was, grieved as he was at the duplicity of the priesthood, and the blindness of the people, should have left as the watch-word of our Society, the keystone of our belief, his memorable sayings, "Mind the Light," and "Hold all your meetings in the Light."

Besides this query which we are considering, there is also one, especially inquiring if ministers give evidence of experiencing this "divine qualification" spoken of by Paul, which will indeed make them "able ministers of the New Testament." As Jesus said respecting the first and second commandments, "On these two hang all the law and the prophets." So we might say, on *this* principle is built all *true* Quakerism, for without this belief one cannot be a Quaker. But this does not necessarily preclude belief in the value of outward accessories, as the wording "divine qualification *alone*,"

might lead some to suppose. We certainly do not, nor would we wish to ignore a cultivated intellect, a good delivery, a retentive memory, a thorough acquaintance with the Scriptures, or anything that will strengthen and build up the whole man, that while "out of the abundance of the heart, the mouth speaketh," so "the good man, out of the good treasure of the heart, bringeth forth good things," and "may be thoroughly furnished unto all good works."

How much better workman is he, *all* of whose powers, spiritual and intellectual, are consecrated to the service of his master, than he, who through a mistaken idea, refuses to employ his intellect in this service, seemingly forgetful of the fact that it is a gift from his Heavenly Father as well as the spiritual perceptions, and as such, should also be used in spreading abroad the glad tidings of the Gospel to all men. May we ever be found faithful to the trust reposed in us, worthy of the legacy bequeathed us by George Fox, and "*mind the Light*," *not* because *he* did so, *not* because *he* said so, but from a conviction as did he, of the truth of these things, and while regarding a vocal ministry, when rightly entered into, as an effective means, and a great aid in keeping up our meetings, it should be clearly understood that our *dependence* is not on it, but that we endeavor to call people *from* it, to the ministry of the Divine teacher within themselves.

Holden, Ill. ELIZABETH H. COALE.

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#### DRINDY MILES.

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I have just heard of the death of a remarkable woman; one whose history, so far as it can be ascertained, gives us a touching glimpse into the mysteries of the private life of our southern slaveholders "before the war." This woman was a negress, and came into the range of my vision some twenty years ago as the servant in the family of a near relative who lived not far from Man-