

great power as we passed through the dark valley of Slavery, now deserted and forlorn. It must have been a dreary place at best, and I am glad that the people have moved out where the lights of reason and humanity shine upon them. By-and-by I beheld a deep glow in the horizon, the most beautiful and far spreading light I ever saw. On enquiry I was informed that we were enabled to see the illuminations from the great city of Love. On we sped with increasing rapidity, until we approached the golden gates entering the city. There the warden turned the gates on their noiseless hinges and never in my life had I beheld so grand a spectacle. The streets were paved with faith, hope, and charity. The great Temple of Humanity was lined with love, and had Truth for its preacher. I thought what a delightful life these people must live. I decided then and there to take up my abode hereafter in this gorgeous city of Love.

ELLA WEEKS.

Chappaqua.

YOUNG FRIENDS' ASSOCIATION

From *Intelligencer and Journal*.

The regular monthly meeting of Young Friends' Association was held on Second-day evening, 11th inst. in the parlor at 15th and Race streets. There was a good attendance, the room being more than comfortably filled. Robert M. Janney presided. Several of the standing committees made reports of progress in the work assigned them; that on the study of the Discipline desires to collect from the several yearly meetings copies of their present and preceding books of discipline. An interesting resume of the 10th and 11th chapters of S. M. Janney's *History of Friends*, describing the spread of Friends' views in Wales and Scotland between 1735 and 1760, was read by Emma Waln. Howard M. Jenkins spoke at some length, infor-

mally and conversationally, upon the Doctrines of Friends. He said no authoritative and official declaration of belief, accepted by all who claim the name of Friends, had ever been approved; the nearest doubtless, to that was the "Apology" by Robert Barclay, written in 1675. That work, the speaker presumed, was acceptable in substance, if not in every particular, to George Fox, William Penn, and the other most prominent leaders in the Quaker reformation; and it remained a body of Doctrine from which Friends might still draw the substance of their doctrinal views. It coincided with the preaching of George Fox, and with the specific and positive statement of William Penn (in his preface to Fox's Works), in putting foremost the doctrine of Immediate Revelation, which was the corner-stone of Quakerism as a distinctive faith.

The speaker thought that the causes which produced the Separation of 1827 were undoubtedly a difference of view concerning doctrine, the "evangelical" view influencing one party, and the Unitarian view the other; but the two parties did not divide on this line; the point on which they split was the question whether uniformity of opinion should be demanded as a condition of membership. The Orthodox body held that it should, and would consent to no questioning of evangelical doctrine; the other body held practically that it should be liberty of variation on this point. The speaker thought that the difficulties since experienced by the Orthodox body in obtaining uniformity, and their several divisions, demonstrated the impracticability of holding Friends to a strict doctrinal line, beyond those matters which constituted the essentials of Quakerism.

We have addressed copies of this number to some of our former Friends and readers as a hint that we would be pleased to have them join our circle again.