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To My Brother

You are starting out on life's journey
With many bright prospects in view;
You have a noble companion,
So generous, loving, and true.

The world looks full of brightness;
So full of hope and joy;
May you never meet with its sorrows,
May its troubles ne'er annoy.

But we all have our cares and crosses;
God sends them in His own good way,
'Though we fail to see the blessings
In the sorrows of today.

If Christ (my dear friend) you will look to,
As the trials of life you meet,
Then His comforting arm will sustain you,
And turn bitterness into sweet.

We may meet with many misfortunes
As we journey on toward Heaven,
But they'll only draw us the nearer to Him
Who have the misfortunes given.

Then trust in the Lord always;
And when done with this life comes the word
"Well done, good and faithful servant;
Enter thou into the joy of thy Lord."

*(To Mahlon R. Pritchard soon
after his marriage to Carrie E. Douglass.
My first written poem.)*

In Memory of Mrs. Carrie E. Douglass Pritchard

- 1st. We have loved our Carrie fondly;
All who knew her, loved her well;
But she's crossed the river before us,
And our anguish none can tell.
- 2nd. She was so gentle, good, and pure,
Just in the bloom of life:
We were taught by her example,
To lead a better life.
- 3rd. She has left her young companion
To tread life's path alone;
All his dearest and best affections,
Now lies beneath the stone.
- 4th. Parents, Brothers, Sisters, All
Miss her smile and kindly word,
And our tears do often flow,
For her voice no more is heard.
- 5th. Yes, we grieve that she has left us,
And we miss her more each day;
For our lives are made more lonely,
Now that she has passed away.
- 6th. Yet we know that she is happy;
And our loss is but her gain;
For she's safe in Jesus' bosom,
Free from sorrow, free from pain.
- 7th. If we live to meet our loved one,
With the others gone before,
We will then be reunited
On that fair and blissful shore.
- 8th. Hark! a voice from Heaven whispers,
"Trust in me, and fear no ill;
I will guide you to your loved ones
if you only do my will."

Ella L. Douglass

Potter Brook, Pa.

A MEMORIAL ACROSTICS.

(WRITTEN IN MEMORY OF MISS ETTIE MAY DOUGLASS,
DEPARTED THIS LIFE, THE 20TH OF OCT. 1888, AGED 15 YEARS, 11

TO HER PARENTS.

My brother and sister, both dear to me,
Into whose home this great sorrow has come,
Should I tell you how much we all grieve with thee
Still 'twould not make joyous, thy now lonely home.

Every sweet blossom that to us has been given,
To make our lives brighter below,
Tells us of God and His home in heaven,
Into whose presence we all must soon go.
Ettie was a blossom sweet and rare;

Many were the blessings which her life bestowed;
Always gentle, and kind, and fair;
Youth was just ready to greet womanhood.

Do you wonder that God with His great loving heart
Offered her a home where griefs never come?
Up where all are happy, where tears never start?
Gently He led her to her heavenly home.
Let us bow in submission to His holy will,
And while hearts are breaking let Christ enter in;
Sweetly He will comfort, 'though sorrowing still.
Strive to meet loves ones in a world free from sin.

Ella L. Douglass

Oct. 23rd 1888

Seventy Years

(Lines written to my Father on his seventieth
birthday, Sept. 13th 1888)

1st.

You are just seventy years old today!
(At least, so I've heard the people say,
That in "Eighteen hundred and eighteen",
Was the first they knew of you being seen.)

2nd.

What has befallen your life since then:
What has happened, and where, and when?
Nearly thirty years your life was spent
Most of the time in the settlement

3rd.

Of Lawrenceville, where your kindred did flee,
Soon after the "Wyoming Massacre",
There youthful battles were fought, and victories won
Such as generously befall the youngest son.

4th.

Then, came a trip through the "West," only to find
That this was the country to suit your mind;
Only one thing lacking, and that a wife,
To make yours a happy and joyous life.

5th.

So you looked around, and soon did find,
That Sarah Haven just suited your mind;
Then you wedded, and soon after, settled down
On a little farm near Westfield Town.

6th.

Then came all the joys of a wedded life
Both to you and your excellent wife;
But there must have been cares and crosses too,
Though the pleasures and blessings were not a few.

7th.

Soon two sons to your household came,
To claim your love, and bear your name;
And next two daughters came to share
Their part of the parents loving care.

8th.

Year passed on, and your children four,
Reached manhood and womanhood, before
You were called upon to part in pain,
With two of the children which bore your name.

9th.

The angel of death first came in to find
The youngest son, so noble and kind;
He bore him away to a mansion on high,
And he now waits your coming, above the blue sky.

10th

Then next came the angel, to choose from the rest,
The youngest, the fairest, the sweetest, the best;
He bore her so gently across the dark stream;
While over her face came a heavenly gleam.

11th.

God in His love saw 'twas best to call Home
Some of the family, to never more roam;
While we are left here on earth together,
To labor for Him, and, to help one another

12th.

Time has passed on until you are seventy;
God has lengthened your life, beyond the majority;
And we hope He will spare you much longer to us,
You and Mother, both, to comfort and cheer us.

13th.

Seventy years of a life spent well,
Years filled up with good deed which will tell,
Brings comfort, and peace, and joy, to the heart,
And a light in the eye which will not depart.

14th

May your life on earth beyond seventy be
The happiest, and brightest on earth to thee;
And may your heart find sweet repose,
Leaning on Jesus until life's close.

*By your daughter
Ella Douglass*

Early History of the Pritchard Family

The Pritchard families are of Welsh decent, The name of Pritchard is still a very common name in Wales. The first one I can procure any knowledge of is Jonathan Pritchard (so my father thinks his name is). He being my Great grand father. He, Jonathan Pritchard, settled in Wyoming, Pa. where his children Asal (or Asahel), Leyman, Calvin, Phoebe, Merriba (called Mary) and Polly were born. These are all of his children that I have any record of. At the time of the Wyoming massacre he was taken captive by the Indians and was never heard of after it. His wife, with their children made their escape to Tioga Point (Now Athe. Pa. She afterward moved to a place on the Susquehanna river near Owego, but in 1792 moved back to Lawrenceville, Pa. after their home had been swept away by a flood. They settled on a farm two miles above Lawrenceville on the Cowanesque river, where the R. R Station of Pritchard is now located. It was here that Jonathan Pritchard's widow married Manassa Cady for her second husband.

Asal Pritchard sen. married and settled Near Owego. His children were Solomon, Calvin, and Hannah, and perhaps others. We have lost all trace of the family except Hannah who married Lot Searls, of Flemmingville, Tioga Co. N.Y. Their daughter Lucinda married Hiram Pritchard of Corning, N.Y.

Leyman Pritchard, sen.____ settled on the farm adjoining the one that his mother settled on, and which his brother Calvin afterwards owened. Two miles above Lawrenceville, Pa. Leyman and his son owened a sawmill, where much of the pine which once covered the brothers farm was manufactured into lumber He eventually lost his farm by sighing a not with his son Alvaran and his partner for \$2000.00, on the Towanda bank. Alvaran had built a store on the farm, had taken a partner, and stocked the

store well for those times. While he and his partner were on a business trip, staying over night at a hotel, his partner stole the bank note from his pocket book during the night, went to Towanda, drew the money and left the country, this took Leyman's farm to settle the note, they bought a small tract of land not far from the old farm, where they lived at the time of his death.

Leyman Married Sarah (Sally) Allington, daughter of Wm Allington, a blacksmith who came to Lawrenceville about the same time that the Pritchards came there, Wm Allington and wife came from England and lived at Wyoming previous to their coming to Lawrenceville. While in England they were well acquainted with General Burgoyne, he being a frequent visitor at their home. One child would have been named for him but fate brought a daughter instead of a son, so she had to take the less renowned name of Sally. Their other children were William, who married Fanny Culver and lived near Beehers Island (now Nelson); John, who lived near Lawrenceville; George, who lived near the mouth of the Jameson; Phoebe, and another sister; One of them married John Healt, the other William Ayres; they both lived near Sparto, Ohio. Another sister married Eli Manville.

Leyman Pritchard had twelve children. Although he was well educated for one of his time, his school advantages were very slim, having never attended school but three months. But the pluck and perseverance which characterized the Welsh was found in him to such an extent that he was able to get a good education by studying evening by the light of a pine knot. In this way he fitted himself for teaching school, and became a competent teacher. He had an excellent capacity for mathematics. He followed teaching Winters until the youngest of his twelve children were old enough to go to school to him. He was an upright, honest and hard working man and highly respected. Leyman and his brother Calvin's love for each other has been likened to the love of "David and Jonathan". He was a very benevolent man and would always do all in his

power to do to help those who were less favored than himself. The farm where he spent the most of this marriage life was afterwards sold to Mrs. Evans and later owned by his son Allison Evans, father to Nettie Pritchard. Leyman Prichard's wife, Sally, was noted for her fine strong voice in singing. It was a common affair for the house to be filled with people to spend the evening in listening to her singing. She was, also, a good nurse; and as Doctors were not so plentiful in those days as they are now, she was often sent for to take the place of a Doctor, sometimes, staying with the patient and acting as both Doctor and Nurse. After the death of her husband she removed with her son Morris to Westfield, Pa. where she lived until her death which occurred in the year 1857. Aug. 13, Aged 76 years. Morris is the only child of the twelve now living, in 1904.

Calvin Prichard, Sen. _____

was a native of Wyoming, Pa. and at the age of five years clearly remembers the Indians taking his father captive, at the time of the Wyoming Massacre, since which time he has never been heard of. He was supposed to have been killed. Calvin was a farmer, and lived and died on the farm where they first settled after coming to Lawrenceville. His farm joined the one owned by his brother Leyman, and since his death his son William lived on the same place; Where Prichard Station now is. Calvin died at the age of seventy, in the year 1846, Nov. 16th.

In the 1812 Calvin Prichard was married to Miss Anna Kennedy, a daughter of Hosea Kennedy, who was also, an early settler on the Cowanesque. Ten children were born to them, Mrs. George Learrison, of Sunderlinville, Pa. being the only one now living in 1904. His wife died in 1840, aged 67 years. Calvin Prichard for many years carried the mail on horseback from Painted Post to Williamsport over the Williamson road. One night while riding along rather slowly, a panther dropped from a tree upon his horse, but got off without doing injury to either horse or postman, except a big scare. He at one time had an

interest in the sawmill with his brother Leyman, for a short time. He was a man of good education for the time in which he lived, and highly respected by all that knew him.

Hiram Pritchard_____ was the third son of Calvin and Anna Pritchard, was born in a log cabin at Pritchard Station, near Lawrenceville Pa. Feb. 7, 1818. In the year 1836, at the age of 18, he was married to Miss Lucinda Searles, of Flemmingville, N.Y. They had three children. Truman S. Mary V. who married _____Sales, and Albert. In the year 1886 they celebrated their golden wedding. She died in the year 1896, aged seventy-one years. Hiram was a self made man; he commenced caring for himself when quite young, getting an education in the district school when he could, and gathering knowledge by books as opportunities occurred when not in school. When out of school he hired out as a farm hand for \$10.00 a month. He was the first one to draw bituminous coal from Blosburg to Carning for shipment to Albany by way of the old canal. He possessed a large quantity of the pluck, perseverance, and sturdy traits of character which are a characteristic of the Welsh. He settled in Corning, N.Y. in November, 1838. When he first went to Corning to reside there was no village, and only a few houses, one of which was framed; hence, he has seen the entire growth of the now thriving village of Corning, and has been identified with its various interests, and at the time of his death, was one of the oldest residents, having lived the longest, with a few exceptions, of any one then living in the vicinity. For eight years after his marriage he followed milling, six years of the time was after he came to Corning. In 1843, he opened a general merchandise store which he continued for three years, followed by four years as a clerk for Payne & Oleott. In 1860 he took charge of an extensive lumber business in Clinton Co. Pa. for Phelps, Doge & Co. of New York City, where he erected mills and manufactured lumber, shipping the lumber and timber to Wrightsville, Pa. He remained in this business for three years, and soon

after bought 3000 acres of timber land in Tioga Co. Pa. in partnership with James A. Hayt and Aaron H. Foster. They built extensive mills, but after fifteen months in this business he disposed of his interest in this property, and went back to Corning, where from 1856 to 1869 he dealt in lumber, handling as high some years as ten million feet. He then purchased a one-half interest in the foundry and machine shops at Corning, owned by Payne and Olcotts, and in 1868 disposed of this interest, after amassing considerable wealth, which concluded his active business life. Since then he lived a retired life, and occasionally entered politics. He was a staunch Republican. He was officially connected with the interests of the village in many places of trust and responsibility; Was president of the village in 1861-62, during which time he caused permanent improvements to be made in the village, although opposed strongly by some of the citizens, which now merit the approval of all, and fully demonstrate his far seeing and sagacity. In the year 1873, May 28, he was appointed by Governer John A Dix, with Geu. Alexander S. Diven, Lansin D. Hodgman, Casper S. Deeker, and Eaton S. Frisbie as associates, a commissions for the erection of the State Reformatory at Elmira, N.Y. Was a trustee and president of the board of Education for fifteen years beginning with 1861, and has liberally contributed to church and kindred interests in the village of Corning. The Pritchard Hose company was named after him. He was one of the organizers of the Methodist Episcopal Church of that place, and a member of the same church. He was very benevolent, and was held in high esteem by the citizens of Corning and all who knew him. His death occurred at his house on East First Street, Feb. 6, 1896. The next day would have been his seventy-eighth birthday.

A Letter to the church.

Dear Brothers and Sisters;

As it is pleasing to God for us to "Tell to sinners 'round what a dear Savior we have found", so in like manner, I think it pleasing to God for us to tell to others 'round what light or knowledge we have found, that would help us to better understand the scriptures.

In a book entitled "A Pot of Oil", by George D. Watson, D. D. I found an explanation to a passage that had long puzzled me, and as all will not have the reading of this book, I will hand this explanation out to others.

In Rev. 2:4, in speaking to the Ephesians, we find, "Nevertheless I have somewhat against thee because thou hast left thy first love." I have always heard this spoken of as referring to the time of conversion, when Gods love was first implanted in the heart; I have heard ministers in referring to it explain it this way saying, "The first love given to a new convert was the best and greatest love in the christian experience. I knew this was contrary to my experience and to many others, and if this was true why should we be exhorted in the Word to go on unto perfect and pure love: or why should God be displeased with the Ephesian church for loosing their first love if it were not possible for them to have as great a love after serving Him for a few years as they had when they began serving Him. I knew there was some mistake in the way we understood the passage, but not in the passage itself; and I shall always be grateful to Dr. Watson for his explanation of it, and to God for putting the book into my hands.

Dr. Watson had "often felt that the Lord meant something more than the first love given, and that the love he referred to was "first" in the

order of rank, not "first" in time. A state of pure, perfect, ardent love. So in examining the Greek," he say, "I find this impression of what should be meant by first love is confirmed." He says "There are his words in the Greek testament for love, philos, which signifies natural affection, and agape, which signifies divine love, which is the pure benevolence of the divine nature. There are also two words for "first", one is mias, which, as a general rule, signifies the first in time, and the other protos, which signifies, as a rule, first in rank. These words may not be used invariably in these senses, but that is the main tenor of their usage. And in that verse, Rev 2:4, the Greek word is agapeprate, that is, divine love of the first or highest rank." He says "John wrote the Revelation over thirty years after the epistles of Paul to the Ephesians, and nearly a whole generation had passed away, and while the blessed Jesus recognized their works, and patience, and hatred to false doctrines, yes amid all their zeal, and orthodoxy, and morality, they had lost the deep, pure, melting love to Jesus which always characterizes the high water mark of holy love.

Hence, we learn from this word protos agape, instead of mias agape, that the love of a young convert, as a babe in Christ, however strong it may be, is not the highest form of love.

I would be glad to tell you all that he says this first class love will do for a soul, but space will not permit, but those of you who have this first class love, pure, and perfect, abiding within, will feel the spirit witnessing to the truth of this explanation.

Yours for truth and purity.

Ella L. Douglass

Aug. 1902

MY EXPERIENCE IN DIVINE HEALING

While others have been giving in their experiences in Divine Healing through the papers, I have withheld mine from publication; not from a desire to shirk duty, but from a sense of my weakness and inability to express fully what the Lord has done for me; but this morning I have felt drawn (by the Lord I think) to write; so trusting in Him to help me I will do His will; and I pray that through this effort, some weary or fainting soul may be strengthened or be brought a little nearer to God. From a small child I had been badly afflicted with headache, which grew on me untill it was seldom that I was entirely free from it; I had tried all the remedies that I heard of, but nothing seemed to help it; My constitution was not as strong as some and other diseases settling in I had been unable to do very much hard work for about five years, although I worked all I was able; for a number of years my back had been verry weak and that alone had caused me much suffering. I had tried medicines many times but none gave me permanent relief, I think it was the second sabbath in May of 1888, on our way to church I was thrown from a buggy and my back was badly hurt, causeing great pain whenever I was moved; some thought I would not get over the hurt for months; previous to this my lungs had become badly affected. I want to say right here that I praise the Lord now from the bottom of my heart for these afflictions, and especialy for being thrown from the buggy, as it proved to be such a blessing to my soul; I had been fully trusting the Lord for everything except for the healing of my body and He had given me grace to accept His will for my will. When I found I was hurt my first thought was, Lord thy will not mine be done. I felt it was for good to me. And O! I praise him now for the sweet communion I had with him and for the Light which He

gave me during the weeks which followed. I can truly thank Him for the way that He hath led me. I had for many years believed in God's power to heal the body, and at times when suffering extremely from pain, knowing well that no medicine I knew of would remove the pain or cure the disease I had taken it to the Lord and He had completely cured me of that disease; but I had not taken all to Him. O! how slow we are to learn how great His love and mercy is to us. On the 20th of June following the accident referred to, although very weak the Lord gave me strength to ride to Harrison Valley (a distance of four miles) to attend a Faith and Holiness convention, led by Rev. C. Smith, and when he gave opportunity for requests for prayer for healing, something said to me, "Why dont you request their prayers, you need them bad enough!" I thought, "Suppose I should take that step, and then not be healed; what a reproach it would bring on the cause of Christ," but the next moment, the same voice said again, "I thought you had promised to always obey the voice of the Lord." I waited no longer but requested prayers in my behalf, and at the anointing service the Lord enabled me to accept Him by faith for my healer, and He gave me the evidence that I was healed. I arose to my feet and told it to the people; when I knelt, my head was aching badly but after receiving the evidence, I did not stop to think when my head felt better or not, or whether I felt stronger or better in the body or not, but I knew God had spoken to me, and said, "I will, be thou whole," and I believed what He said and I was made whole from that hour, Praise his holy name for what He has done for me. I went there so weak I had to be helped up the steps, but the Lord gave me strength to walk to and from the services that day, in all, nearly a mile. In less than two weeks I had become strong enough to do all my work, washings, & ironings included, which for a family of eight, (six of them small children) was no small amount to do. since that time God

has wonderfully upheld and strengthened me, and for each new burden of work has given me strength to do it. My daily prayer is, "teach me thy will, O! Lord, just for today, and give me strength of body and soul to do thy will today." I know in my own strength I could do nothing, but all I do, I do through Jesus Christ which strengtheneth me. All glory to his name! I can truly say with the Psalmist, "The Lord is my strength and my shield; my heart trusted in Him, and I am helped: therefore, my heart greatly rejoiceth; and with my songs will I praise him.

Mrs. Ella Douglass

Potter Brook, Pa.

An Experience.

While others have been giving us their experiences through the columns of the different religious papers, I have withheld mine; not because the Lord has done nothing for me, but because I knew my weakness and inability to fully express what he has done for my soul and body. I have felt for some time that the Lord would be pleased to have me write my experience, and that I might do good to some one in this way, that I could not reach in any other way: so trusting in the "giver of all strength" I will try to tell what He has done for me, and I pray that some soul may be made stronger by reading this.

I was brought up by Christian parents and had the advantage of meetings and Sunday school but did not make an open profession of religion until I was nine teen years of age. Then in company with several others I was baptized and joined the W. M. church. Rev. P. S. Slauson was our pastor at this time, and through him and others I often heard sermons on "entire sanctification," and thought I should like to obtain that blessing for myself, but kept putting it off for over ten years: then I became deeply convicted for this blessing; so much so, that I knew I could never live a happy life without it. I knew I could not be as good a wife, or as patient and good a Mother or neighbour as I ought to be, without obtaining this blessing. I sought it, for a long time, but not in the right way until I became so utterly wretched I thought I should die if I did not obtain it. In June of 1881, I attended a Holiness meeting at Harrison Valley. I went with the determination to get a blessing if it were possible. When an opportunity was given for seekers to come to the altar i went, determined not to leave that altar until I positively knew that I had obtained the blessing of Entire Sanctification. A kind sister talked with me and I soon saw clearer the way. by the help of God I was enabled to place everything upon the alter for Christ. I felt that nothing was withheld, and all I had to do was to wait this time for the evidence that it was accepted of Him; And I had not long to wait before the Glory of God came pouring into my soul until it reached all parts of my body. Now as I write, my soul feels like praising God for this greatest of all blessings to me. I praised Him then for this glorious blessing and I praise Him yet today.

Glory be to God for His keeping power.

A short time before this, the subject of "Faith Healing" had been brought up in the vicinities near us, and a number of people had been healed through faith in Christ. I had always believed that Christ had as much power now to heal the body as He had when on earth, but had not fully taken Him as my physician, although at different times, when suffering great pain, and knowing that no medicine I had ever tried had cured me I had taken it to the Lord and he had entirely cured me of that disease. From a child I had suffered greatly with headache, which seemed to grow on me as I grew older; sometimes not being entirely free from it, for months at a time. My back had troubled me greatly for a number of years, which caused me much pain and suffering, besides other diseases which were troubling me. I had been obliged to keep a girl to help me most of the time for five or six years, although I did all I was able to do. In May of 1888, (I think it was) on our way to church we were thrown from our buggy and my back was badly hurt, so much so, that I could not be moved for nearly three weeks without causing me great pain. But God, I felt, was with me and I could truthfully say "thy will be done." I felt in some way, it was to be for my good, and O! how near the Lord came to me as I lay there unable to move! what new revelations he made to me concerning his word; He gave me so much light on passages of scripture which I had not understood before; O! I praise Him now for the way He has led me all of these years; In June following, there was a "Faith and Holiness" meeting held as Harrison Valley, by Rev. C. Smith (about four miles from us) I had not recovered from my injury yet, but was able to sit up and walk a little. We were anxious to go to the meeting although I had not expected to present myself as a candidate for Healing. I felt that the Lord wanted us to go, but I did not know for what purpose. I asked the Lord for especial strength to ride there, and He gave it me. While others were making requests for prayer, for Healing, something seemed to say to me, "Why don't you ask their prayers, you need them badly enough!" My first thought was, "Suppose I should do this, and then not be healed; what a reproach it would bring on the cause of Christ"; but the next moment the same voice said, "I thought you had promised to obey the Lord in everything"; I waited no longer, but requested

prayers for the healing of my body; and while being anointed the Lord gave me faith to accept him as my healer, and he gave me the evidence that I was healed. I arose and told people what the Lord had done for me. I did not wait to see whether I felt better in the body or not, but this I knew, that the Lord had said to me, "I will; be though whole," and, that his word could not fail, and that he was fully able to keep me in health; and I was made entirely well and free from all the diseases which had troubled me. Praise the name of the Lord for what he has done for me, both for my soul and body. I had strength given me to walk to and from the services that day, and in less than two weeks I had become strong enough to do my work alone, which with a family of small children was no small amount to do. Since that time, the Lord has wonderfully strengthened one to perform the duties awaiting me. I have been enabled to trust Him for strength just for the day, leaving the future days all in His hands, knowing that he will never afflict or chastise those that put their trust in Him except when it is for our good, to bring us nearer to Him. And as I look back along the way he has led me, I cannot do otherwise than feel grateful to Him, for all the way that He has led me. I feel as if I could trust Him for everything; that in my own strength I could do nothing, but in His strength I can do any thing that He would have me do. I can truly say with the Psalmist, "The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore, my heart greatly rejoiceth, and with my song will I praise Him."

I know that the Lord is no respecter of persons, and what He is willing to do for one, He is just as willing to do for another. My prayer while writing this is, that some soul may be made stronger or be led to trust more fully in the Savior, by reading these lines. If any dear brother or sister is sick of sin, or panting for a pure heart, I would entreat you to give all things into the Lord's hands; take a firm hold of his hand, trusting Him fully to lead you, listen to His voice, and be prompt to obey Him, give up your own will, and your way, for His will and his way, and you will surely experience the sweetness of the joy there is in Christ Jesus.

Your sister in Christ

Ella L. Douglass

Potter Brook, Mar. 31st 1890

A sweet and fragrant bud
Was sent by the Fathers hand,
To soothe, and comfort, and cheer,
For a time, through this weary land;
But the bud was too sweet for earth;
Too fragrant for earthly boom;
So the Heavenly Father removed it
To make sweeter your heavenly home.

Ella L. Douglass

(To Emma Tubbs after her baby's death.)

Though the pathway of life may seem dreary;
And clouds hide the sun from our right;
Though often our feet may grow weary,
And we long for the morning's light;
Yet with hand clasped in hand of our Savior's,
Each step through the darkening night,
Leads onward, and upward, and Heavenward,
To the glorious Mansion of Light.

E.L.D.

(To Mrs. L. D. Wilcox, while in hospital Aug. 28. 1902)

The Wedding Hymn.

1. *When Adam was created
He dwelt in Eden's shade,
As Moses has related,
And soon a bride was made.*
2. *Ten thousand time ten thousand
Of creatures swarming 'round,
Before a bride was formed,
And yet no mate he found.*
3. *He had no conversation,
But seemed as if alone,
When to his admiration
He found he'd lost a bone.*
4. *Great was his elevation
To see his lovely bride;
Great was his exultation
To see her by his side.*
5. *He spoke as in a rapture,
I know from whence she came;
From my left side extracted,
And woman is her name.*
6. *So, Adam, he rejoiced
To see his lovely bride;
A part of his own body,
She, the product of his side.*

7. *This woman was not taken
From Adams head we know,
Which shows she should not rule him
'Tis evidently so.*
8. *This woman was not taken
From Adam's feet we see;
So he should not abuse her
The meaning seems to be.*
9. *This woman was extracted
From under Adams arm.
So she should be protected
From injury or harm.*
10. *This woman, she was taken
From near Adams heart:
By which we are directed,
That they should never part.*
11. *Likewise, that he should love her
And prize her as his friend.
Prize nothing else above her,
Till life shall have an end.*
12. *This seems to be one reason
Why man should love his bride.
A part of his own body,
The product of his side.*
13. *So now, we see connected,
The duty of the bride.
That she should be subjected;
And never be denied.*

14. *As you have been my schollars,
I taught you both to read;
And now, to what I offer
I pray you would give heed.*
15. *That book that 's called the bible
See that you don 't neglect.
In every scene of action
It will you both direct.*
16. *There 's council for the bridegroom,
There 's council for the bride.
Let not that sacred volume
Be ever laid aside.*
17. *The bridegroom is commanded
That he should love his bride,
Live as becomes a christian,
And for his house provide.*
18. *The bride, she is commanded
Her husband to obey,
In every thing that 's lawful,
Until her dying day.*
19. *Avoiding all contention,
That sows the seeds of strife;
These are the solemn duties
Both of the man and wife.*

*Author unknown, but composed and read at the wedding
of one of our ancestors*

*(Copied by Ella L. Douglass, 1902.
and read at the Haven Reunion...)*

Side Walks

I think our side walks will bare a little repairing; only think of we poor mortals being in danger of having our necks broken every time we go to or from school. The other dar as I was going to school, some one steped on one end of a board; the other end flew up, and I fell to the ground. Another time I was walking through towm about dusk, and I fell through a hole in the side walk. And even our Honord teacher; who was walking along (along) through town with a young lady a few nights since, came very near meeting with a similar calamity. And now we wouldent for anything in the world have the Profefsor fall for he being so very small, it might prove to be a serious matter. As I reside out of the boro. I dont suppose it is any of my businefs. But gentlemen for the sake of your wives and children (and for the safety of your own precious necks), advise you to fix up your side walks.

Mifs Encie Pritchard

Westfield

8 Potter Brook

Penn

CHRIST IN THE GARDEN

While nature was sinking in stillness to rest
The last beams of daylight shone dim in the west
O'er fields by the moonlight to lonely retreat
In deep meditation, I wandered my feet

2nd

While passing a garden I paused to hear
A voice faint and faltering from one that was there
The voice of the mourner affected my heart
While pleading in anguish, the poor sinners part

3rd

In offering to heaven his pitying prayer
He spoke of the torment the sinner must bear
His life as a ransom he offered to give
That sinners redeemed in glory might live

4th

I listened a moment then turned to see
What man of compassion this stranger could be
When lo I discovered knelt on the cold ground
The loveliest being that ever was known

5th

His mantle was wet with the dews of the night
His locks by pale moon beams were glistening bright and
His eyes bright like diamonds to heaven were raised
While angels in wonder stood round him amazed

6th

So deep was his sorrow so fervent his prayer
That down over his bosom rolled sweat blood and tears
I wept to behold him and asked his name
He answered tis Jesus from heaven I came

7th

I am thy redeemer for thee I must die
The cup is most painful but cannot pass by
Thy sins like a mountain are laid upon me
And all this deep anguish I suffer for thee

8th

I heard with attention the tale of his woe
While tears like a fountain of water did flow
The cause of his sorrow to hear him repeat
Affected my heart and I fell at his feet

9th

I trembled with sorrow and loudly did cry
Lord save a poor sinner Oh save or I dye
He smiled when he saw me and said to me live
Thy sins witch are many I freely forgive

10th

How sweet was that moment he bade me rejoice
His smiles O how pleasant how chearing his voice
I flew from the garden to spread it abroad
I shoutted salvation O glory to god

11th

I'm now on my journey to mansions above
My souls full of glory of peace light and love
I think of the garden the prayer and tears
Of that loving stranger that banished my fears

12th

The day of bright glory is roling around
When Gabril decending the trumpet shall sound
My soul then in raptures of glory will rise
To gaze on that stranger with unclouded eyes

Sarah Haven

Chorus

All glory to Jesus who died on the tree
And purchased salvation for you and for me

Oh! Come, Come away, From labour now reposing
Let busy care Awhile forbear. Oh! Come! Come away D.C.
Oh come! our social joys renew
And there where trust and friendship grew,
Let true hearts welcome you. Oh! Come! Come away D.C.

From toils, and the cares, on which the day is closing
The hour of _ve, brings sweet replebe, Oh! Come! Come away.
D.C.

Oh! Come! where love will smile on thee
And round its hearth will gladness be
And time fly merrily, Oh Come! Come away. D.C.

While sweet Philomel, the weary traveller cheering,
With evening song, her notes prolong. Oh! Come! Come away.
D.C.

In answering songs of sympathy
We'll sing in tuneful harmony
Of Hope, Joy, Liberty, Oh! Come! Come away. D.C.

The bright day is gone, The moon, and Stars appearing
With silver light, illumine the night. Oh! Come! Come away. D.
C.

We'll join in grateful songs of praise,
To him who crowns our peaceful days
With Health, Hope, Happiness. Oh! Come! Come away. D.C.

L. Gray.

The Bride's Farewell

Farewell Mother tears are streaming
Down thy pale and tender cheek
In gems and roses though art gleaming
Since the sad farewell can speak

2nd

Farewell Mother now I leave the
Hopes and fears my bosom swells
One to trust who may deceive me
Farewell Mother fare the well

3rd

Farewell Father thou art smiling
Yet there's sadness on thy brow
Winning me from that beguiling
Tenderness to which I go

4th

Farewell Father thou didst bless me
Ere my lips thy name could tell
— one may wound who can care for me
Father guardian fare the well

5th

Farewell Sister thou art — ining
Round me in affection deep
Wishing Joy but not divining
Why a blessed Bride should weep

6th

Farewell brave and gentle Brother
Thou art more dear than worlds can tell
Father mother Sister Brother
All beloved ones fare you well

A small memorial left behind	/	I must admit kind sir your rule
Oft calls an absent friend to mind	/	that every Poet is a fool
May some good genius be thy friend	/	But one thing more the world we show it
<u>Auspicious on thy steps attend</u>	/	that every fool is not a poetSS