

# Young Friends' Review

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of Friends*

BY S. P. & EDGAR M. ZAVITZ

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Our mother wishes us to inform, through the REVIEW, the many Friends who were at the Conferences and were anxious about her on account of her mishap at the Institute, that she journeyed home very comfortably, and is improving slowly, though not able to walk yet. Our father is also gaining. They send their thanks to all who so kindly and thoughtfully ministered to them, making everything so comfortable and pleasant.

Persons wishing to know our rates for clubs of YOUNG FRIENDS' REVIEW for use in First-day Schools will be informed by writing us.

BORN.

ZAVITZ—To Charles A. and Rebecca E. Zavitz, Guelph, Ontario, on the 19<sup>th</sup> of 8th mo., a son, whom they have named Raymond Wilson.

HAIGHT—At Sparta, Ontario, Canada, 7th mo. 27, 1894, to Granville H. and Agnes Haight, a son, who is named Granville Morford.

## QUAKERISM IN ITS APPLICATION TO CHILDREN.

The old creeds teach us that the tendency to *evil* is inherent with man; that because of the sin of the first parent, all children are born under the ban of sin, and that through no power of his own will can one choose to seek Truth and pursue it. Quakerism teaches that the tendency to *good* is inherent with man, that no child is born foredoomed to sin, but that everyone can choose to do the right and keep his soul pure. Thus fundamentally and diametrically Quakerism differs from the so-styled "Evangelical forms of faith," and there can be no reconciliation between the two doctrines, — for it is an essential part of the "Evangelical" theory that "the whole human race is involved in moral ruin; guilty and sinful; incapable of willing what is good." And it is an essential part of Quakerism that every child is endowed with an attribute of the Divine that enables him to distinguish what is good and what the All Father requires of him to enable him to grow in the knowledge of Truth.

The old theology assumes that the human race started in a perfect man, without blemish—physical or moral, and that he fell from his innocent state into a condition of sinfulness that involved thereafter with hopeless sin the whole human race from infancy onward. Quakerism teaches that every human being begins life in a state of innocence, even as the first man, and free to choose, as was he, between good and evil, and that, moreover, this is not a blind choice, but that the law of God in the soul reveals the good and directs