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Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIV.

LONDON, ONT., CANADA, FIFTH MONTH, 1898.

No. 5

JUST FOR TO DAY.

Lord, for to-morrow and its needs

I do not pray ;

Keep me from stain of sin

Just for to-day.

Let me both diligently work,

And duly pray ;

Let me be kind in word and deed

Just for to-day.

Let me be slow to do my will—

Prompt to obey ;

Help me to sacrifice myself

Just for to-day.

Let me no wrong or idle word

Unthinking say—

Set thou Thy seal upon my lips,

Just for to-day.

So for to-morrow and its needs

I do not pray ;

But keep me, guide me, hold me, Lord,

Just for to-day. —Selected.

THE ALL-SUFFICIENCY OF THE INNER LIGHT.

It seems to me that a belief in the Inner Light, which has ever been and still is, the cardinal principle of the Society of Friends, has a far wider application to life than is generally supposed at present. Even among Friends it has been limited to a very narrow field of usefulness, because they have failed to recognize its possibilities and its bearing upon life in its wholeness. Nothing exists without recognition; and we shall find that George Fox and the early Friends gave a far wider recognition to the all-sufficiency of this Divine Witness than now is common.

George Fox conceived the Inner Light to be the power and presence of the Eternal word, dwelling in the heart. It was not only revealing; still more, it was purifying. It dispelled darkness and all that inhabits darkness. It was the witness of the indwelling

God, immanent in the soul of man and in the universe.

Such a belief as this is naturally conducive to quietness and reposeful, harmonious living. The quietness coming from such a consciousness is not that of inactivity; it is the surest basis for great strength. It is the power of silence, realized in the midst of activity, and this activity naturally found its chief expression in the service of humanity, because it was the religion of the Friends, and they recognized that religion is the service of God through the service of humanity.

It is in accordance with psychological law that the life that is serene and strong and active in service shall be the happy and healthful life. Unconsciously the Friends' rule of life has been such that in a larger degree than humanity in general they have been successful in business, and have enjoyed long life and good health. A comparative study of mortality, both in this country and in England, has shown that Friends have an advantage of 24% over the general population. More than this; there were quite a number of marvelous cases of healing among the early Friends. George Fox held unhesitatingly that God revealed himself as freely in the seventeenth century as in the days of Jesus, and records several cases of healing in his Journal in which he pursued the Christ method and bade the afflicted to stand up and be healed. He also says, "Many great and wonderful things were wrought by the Heavenly Power in those days; for the Lord made bare his omnipotent arm; and manifested his power to the astonishment of many by the healing virtue, whereof many had been delivered from great infirmities, and the devils were made subject through his name, of which particular

instance might be given beyond what this unbelieving age would be able to receive or bear."

It seems to me the tendency of all modern theology, science and metaphysics, is in the direction of a recognition of that pure ideal of the Divine Immanence of which George Fox had a clear perception. In the light of modern knowledge we should be able to understand better than he did the great mystery of the Infinite, and learn how better to connect the Infinite Life and Being with our finite conception of life and being. George Fox discerned by faith and intuition what modern science is proving and teaching. Our faith may be augmented by the knowledge we may gain from without as well as from within.

In the process of creation the material forms have developed from low to high, from simple to complex. It seems to me that this ray of the Infinite Spirit, which we call organic life in the mineral kingdom, and instinct in the vegetable and animal life, manifests itself, when fully developed in man, as a spiritual consciousness, a realization that our true life is in spirit, here and now and always.

When we come to this stage of unfoldment, we recognize the higher self within us, which is one with all the wisdom, all the goodness, all the power, all the harmony without us; one with the Power not ourselves, which makes for righteousness. We recognize that there is a Power as all-pervading and immanent in the spirit of man as is the power of gravity in the outer world. It is the Infinite Love, the power and presence of God. As George Fox says: "It is an Infinite ocean of Light and Love."

What Friends have called the Inner Light, to my mind is an influx into man from this great ocean. When we fully open the door of the soul to it, I believe its waves will flow into every part of our being, physical, intellectual, emotional and spiritual. The Divine

Reality within, will become manifest in the external.

Modern science is recognizing and teaching what the prophets and seers have long taught, that all power and expression are from within out. The internal and external are one. Viewed in its widest significance, the doctrine of the Inner Light becomes a pivotal philosophy. It changes all the old bearings of life, and brings everything to a centre within the individual himself. It teaches him to think, and reaffirms the wisdom of Solomon, "As he thinketh in his heart, so is he." According to modern science, that consciousness is life. Our life is wholly one of thought; we live in a thought world, which we build from within. Every activity in life is the result of thought, of the functioning of some brain cells, and the quality of our thoughts are determined almost by our conception of the great realities of the universe, by our idea of what God is, what man is, how God acts in the world, and his relation to man. If we can believe fully that God exists within, and conceive that the supreme motive of life is the realization of being, the externalizing of the Divine harmony, wholeness and love, which we look upon as being the nature of our higher selves, our views of life and habits of thought become entirely changed. As we take this vantage ground and bring all our thought and activity to bear for the realization of this ideal, our life becomes superior to environment and external conditions. We learn that we may keep ourselves receptive only to the highest vibrations, constantly recognizing the joy, beauty, strength, and health which are all about us, and which we may feel welling up in our souls. We become poised within, and secure that equanimity which is essential to all sane living. If we fully believe in the omnipotence and omnipresence of God, we can no longer recognize evil as a power in the world and in our lives.

What we call evil we see to be only incompleteness, an ignorant use of that which is in itself good. The non-recognition of evil should take away all fear. If universal goodness is the law, and if love is the infinite and eternal energy that controls all, what is there that the spirit of man can fear? The non-recognition of evil should also take away selfishness. If Infinite Love is doing for us everything that Infinite wisdom and power can do, why need our self-love mar the plan and exclude us from harmony? When fear and selfishness are gone, there is no place left for anxiety. Then indeed we may begin to live harmoniously, and harmony is not only happiness, but health and that wholeness of being which includes the full and free use of all our powers.

Some may doubt that in such a way as I have indicated we may attain physical health, and full, rounded, happy lives. I can only say, however, that such a position is strengthened and proved by the experience of thousands who have come to that turning point in their lives, from which time they begin to look within for the source of all their troubles, and begin to recognize that the kingdom of God in a very practical and every-day way, must be established in their thought world before the "all things" that are promised may be added. Surely disease, discord, poverty and incompleteness of every sort have no place in the kingdom of God; the kingdom of God is the ideal of all that is good. Imperfection is good in its place, but the soul that rests in it has no true conception of the nature and destiny of man. The scientific world, too, is coming to a recognition of the interior forces at a wonderfully rapid rate. Experimental psychology is proving the power of thought in the laboratory and dissecting room. Therapeutics is recognizing more and more the dynamic force of the feelings, the emotions, upon the body for good or ill. The ideas we

have in mind are ever expressing themselves upon the body. Almost all our vital activities are controlled by the subconscious mind, which is the great store-house of ideals and memories. To the tendencies and beliefs which we inherit, we add pictures of disease and of various evils by dwelling upon them and believing in them and accepting them. Thus, we bring into our lives fear and anxiety, and the expectation of weakness and disease, by which means all healthful and normal nutrition is interfered with. What we call the vital forces (which are really an expression of confidence, faith and love) lose their control and are displaced in some organ by fear. The tissues of that organ are not nourished, and decay is the result. Waste products are formed and we have inflammation, and what is called illness of some sort will follow. We might multiply examples, many of which are recorded in the annals of medicine, showing the origin of disease from the inharmonies of mind and soul, but I shall not attempt this; I do not like to encourage the seeking for signs.

The recognition of the true nature of the Inner Light as a witness of the Divine nature in man, brings with it a faith and belief which will be all sufficient to the healthful and happy ordering of our lives if we build our thought world from such a basis and abide therein. This knowledge takes away the eagerness of desire and makes us calmly confident. It will bring that recognition in ourselves and others of all that is good and beautiful, and recognition brings expression.

I cannot but think that this was the basis of the wonderful work that Jesus did while in the flesh. He recognized his conscious union with the Father. With an optimism that was ever unshaken he recognized the inherent goodness and wholeness of the sinful and sick about him, and with his word of command he brought these qualities forth. He said: "Greater things than

these shall ye do because I go to my father," and I know we are inclined to take him at his word, as George Fox did. We can then crave for ourselves and for others the widest recognition of human possibilities. We want to put away every cramping, cowardly, exclusive thought, and bring into our lives, the mighty force of ideals of health, freedom and opulence, which are in accordance with my conception of God's ideal for the world.

FERRIS A. MITCHELL.

March 25th, 1898

EMERSON AS A QUAKER IDEAL.

Emerson's son says of him that "Spirit, and not form, was what he had been striving for in public worship, and the simple worship of the more liberal Quakers pleased him much." His cousin, the Rev. David Green Haskins, tells that, when asked by him to define his religious position, Mr Emerson said very slowly, "I believe I am more of a Quaker than anything else; I believe in the 'still, small voice,' and that voice is the Christ within us." This expression of Emerson's sympathy with us seems ample justification for this little study of his work and character—a field capable of yielding rich harvests of encouragement and strength.

A portion of Chauncy street, Boston, is now in the heart of city traffic, and is surrounded by tall warehouses. In 1808 it was called Summer street, and here stood the parish house of the First Church, the gambrel-roofed, wooden dwelling, well back from the street, amidst orchards and gardens, where Emerson was born. In 1811 his father died, leaving the mother with six children, and an income so inadequate for even the daily sustenance that there seemed no hope for the attainment of an education—the heritage to which they were born, as their eccentric Aunt Mary asserted.

Her vigorous intellect supplemented the brave heart of the widow, and financial help was not long delayed. The First Church, of which her husband had been the honored pastor, granted a pension, and the four boys began the "walking of those straitened lines toward manhood, responding nobly to the appeals of love and pride for plain living and high thinking," and working as a unit, "each for all." William the oldest, after working his own way through Harvard, was ready to do more than his share for the younger ones. Ralph Waldo was glad indeed when his appointment as President's freshman, and as waiter at Commons, materially reduced his tuition bills, and therefore brought corresponding relief to the home circle. Mr. Cabot records his disappointment when he learned that his \$30 Boylston prize, which he had carried to his mother, hoping that it would buy her a shawl or some other needed comfort, had gone to pay the baker's bill.

Emerson early looked forward to the ministry as his future profession.

He was graduated in 1821, but it was not until 1829 that he was installed in the Second Church as associate pastor of Mr. Ware. The intervening years had been full of the discipline of trial. His health was delicate, and an affection of the eyes at one time interrupted his studies at the Divinity School. The winter and spring after his graduation, 1826-27, was spent in the South in the hope that a threatened lung trouble might be averted. The trip was beneficial, but the gain was slow. In February, 1828, he writes: "It is a long battle, this of mine betwixt life and death." He improved steadily; in January, 1829, he was comparatively well, and two months later he began his duties as Mr. Ware's colleague, from which position he soon rose to that of sole incumbent, Mr. Ware having accepted a Divinity School professorship.

He very quickly won the hearts of

his congregation. His sermons were characterized by great simplicity, and by unconventional, untheological style. Greater prominence was given to ethical principles than to doctrine. One of his congregation said, "His first object was to lead us to God, to withdraw the veil that is between our hearts and Him. Another records that the chief impression on his boyish mind was that of the reality given to things of religion.

In 1832, the career to which Emerson had looked forward so eagerly, and which he had entered but three years previously, was brought to a close. There had been a growing repugnance on his part to the use of the elements at the sacrament of the Lord's Supper, and the conviction as to his own duty in the matter became so clear, that he proposed to his congregation that the outward form be dispensed with, and the rite made merely one of commemoration. His proposal was referred to a committee, who expressed their entire confidence in him, but declined to advise any change. His son writes: "During the time while the question of his relations with the church was under the consideration of the committee, he went alone to the mountains to consider his duty. He very fairly stated to himself the other side of the question, how, for his aversion to a form in which he had been brought up, and which usage and association had endeared to many of the best of his flock, he was about to break the strong tie which bound him to his people, and enabled him, after painful years of preparation, to be a light and help and comfort to them. But to preserve this bond he must at the very altar, where all thought should be highest, and all action truest, do violence to his spiritual instincts and smother his convictions, and admit that form could outweigh spirit. Whether or not the lower considerations of a pleasant and settled sphere of usefulness presented themselves, this was

enough, and he came down from the mountain, having said, 'Get thee behind me, Satan,' to meet his people; explained very simply to them his belief that the Scriptural observance had not the claims of authority for *their* satisfaction, but frankly stating that his own objection was not of texts, but to witness against the rites in his own breast, and he resigned his charge." (Life, Edward Emerson.) This simple trusting to the "light within" when the path before seemed very dark, and every worldly consideration pointed in the opposite direction was richly blessed. Henceforth his parish was the broad world, and his harvest multiplied a thousand-fold.

Ian Maclaren has said, "It is excellent to say 'God of our fathers,' and to have one's piety linked to the past; but it is best to say 'my God,' and to possess a faith that is unassailable, because it has been won by our own hand, and is part of our own soul." The era in which Emerson was living was full of just such an endeavor on the part of many an earnest soul, and we who are reaping the fruits of this noble struggle can scarcely picture the many pitiful tragedies wrought in every religious denomination in almost every family. There were parents who saw in the death of a beloved child who had never entered the church communion, the beginning of a life of endless torment, and yet they forced their anguished hearts to say, "Thy will be done." There were bright young lives filled with a hunger and thirst after righteousness, but filled also with a conviction of the divine source of reason, who strove to reconcile these two great forces within them, but the churches of their fathers were resisting with all the resources at their command any attempt at modification of doctrine—and the result was a drifting away from all church affiliations to the company of the vicious, or what was almost as disastrous, an outward submission when the heart refused allegiance,

leading to a state of indifference and insincerity. To such as these, Emerson came, preaching anew, not only the Gospel of the loving Father, but of the power in each individual soul to respond to that love.

Quoting again from his son: "Not only did the best young spirits of Cambridge find that the Turnpike road led to a door, only thirteen miles away, always open to any earnest questioner, but from remote inland colleges, from workshops in cities of the distant states, from the Old World, and, last, even from India and the islands of the Pacific Ocean, came letters of anxious and trusting young people, seeking help for their spiritual condition. And these letters were answered, and often, long years afterwards, the writer himself came. The burden of these letters is in almost every case: 'Your book found us in darkness and bonds; it broke the chain; we are thankful, and must say it. You will still help us.'"

This power of Emerson's to teach, encourage and strengthen has been felt indirectly by even the children. Louise M. Alcott has done more, perhaps, than any other writer for the young to develop the moral natures of the growing boys and girls in a healthy, happy way, and she bears witness of the great debt she owes to the man who was her cherished friend. "Mr. Emerson did more for me," she says, "as for many another, than he knew, by the simple beauty of his life, the truth and wisdom of his books, the example of a great good man, untempted and unspoiled by the world, which he made better while in it, and left richer and nobler when he went."

Many another has paid tribute to the singular beauty of his character. A noted Englishman records: "It was with a feeling of predetermined dislike that I had the curiosity to look at Emerson at Lord Northampton's a fortnight ago; when, in an instant, all my dislike vanished. He has one of

the most interesting countenances I ever beheld—a combination of intelligence and sweetness that quite disarmed me. I can do no better than to tell you what Harriet Martineau says about him, which I think admirably describes the character of his mind. 'His influence is of an evasive sort. There is a vague nobleness and thorough sweetness about him which move people to their depths, without their being able to explain why. The logicians have an incessant triumph over him, but their triumph is of no avail. He conquers minds as well as hearts wherever he goes, and, without convincing anyone's reason of any one thing, exalts their reason and makes their minds of more worth than they were before.'"

One secret of this sway over the minds of those with whom he came in contact was his devotion to truth, and his childlike humility of character. No one ever felt more truly that the words he spoke came not of himself, but from the father that dwelt in him and all his fellow-men.

Hawthorne said "that it was good to meet him in the wood paths or in the Concord Avenues, with that pure intellectual gleam diffused about his presence like the garment of a shining one; and he so quiet, so simple, so without pretension, encountering each man alive as if expecting to receive more than he could impart.

A less distinguished neighbor bears similar testimony in more homely phrase. Mrs. Storer relates that her mother, Madame Hoar, seeing Madame Bennis, a neighbor who came in to work for her, drying her hands and rolling down her sleeves one afternoon somewhat earlier than usual, asked if she was going so soon. "Yes, I've got to go now; I'm going to Mr. Emerson's lecture."

"Do you understand Mr. Emerson?"

"Not a word; but I like to go and see him stand up there, and look as if he thought everyone was as good as he was."

Although Emerson's constant dwelling-place was in the world of lofty thought, he kept his feet securely planted on the solid earth, and was ever ready for the little homely every day duties of his outward surroundings. He was a regular attendant at the town-meetings, where, although he seldom spoke, he listened with interest to the discussions of others and always accorded respect to the practical commonsense of his less gifted neighbors. He was interested in the local schools, and did not disdain the appointment of pound-master.

John Burroughs furnishes evidence of his manner of fulfilling the trust imposed on him as a visitor to the West Point Academy, in June, 1863. "My attention was attracted," he says, "to this eager, alert, inquisitive farmer, as I took him to be. Evidently, I thought, this is a new thing to him; he feels the honor that has been conferred upon him, and he means to do his duty, and let no fact, or word, or thing escape him. When the rest of the Board looked dull or fatigued . . . he was all eagerness and attention."

The ardent abolitionists of his day were at first inclined to censure Emerson's apparent luke warmness, but his movement in this direction, though lower than that of many others, was none the less effectual. He writes in his journal, 1852: "I waked last night and bemoaned myself because I had not thrown myself into this deplorable question of slavery, which seems to want nothing so much as a few assured voices. But then in hours of sanity I recover myself and say, God must govern his own world, and knows his own way out of this pit without my desertion of my post, which has none to guard it but me. I have quite other slaves to free than those negroes, to wit, imprisoned spirits, imprisoned thoughts far back in the brain of man, far retired in the heaven of invention, and which, important to the republic of man, have no watchman or lover

or defender but I." And these imprisoned minds did seem to him an even greater evil than the imprisoned bodies of the southern slaves. When he was hissed during his anti-slavery speech at Harvard, by students and representative citizens of free Boston, he waited in silence, apparently unmoved, and continued with a sweet serenity that was wonderfully impressive. "But" says an intimate friend, "the hurt must have been deep," not at the personal affront, but at the thought of all the highest and best in manhood being smothered by greed and cowardice. He rejoiced at the release from such bondage, even at so frightful a cost as the Civil War.

One of the choicest volumes of the "American Men of Letters" series is the life of Emerson, by Oliver Wendell Homes. The loving heart that guided the gifted pen, has given expression to nothing more beautiful and touching than his closing tribute. "What was the errand on which he visited our earth, the message with which he came commissioned from the Infinite source of all life? Every human soul leaves its port with sealed orders. These may be opened earlier or later on its voyage, but until they are opened, no one can tell what is to be his course, or to what harbour he is bound. In the year 1832, this young priest, then a settled minister, 'began,' as was said of another, 'to be about thirty years of age.' He had opened his sealed orders, and had read therein:—

'Thou shalt not profess that which thou dost not believe'

'Thou shalt not heed the voice of man, when it agrees not with the voice of God in thine own soul.'

'Thou shalt study and obey the laws of the universe, and they will be thy fellow-servants.'

'Thou shalt speak the truth as thou seest it, without fear, in the spirit of kindness to all thy fellow creatures, dealing with the manifold interests of life and the typical characters of history.'

'Nature shall be to thee as a symbol. The life of the soul, in conscious union with the Infinite, shall be for thee the only real existence. This pleasing show of an external world through which thou art passing, is given thee to interpret by the light which is in thee. Its least appearance is not unworthy thy study. Let thy soul be open, and thine eyes shall reveal to thee beauty elsewhere.'

Go forth with thy message among thy fellow creatures; teach them that they must trust themselves, as guided by that Inner Light which dwells with the pure in heart, to whom it was promised of old that they shall see God. Teach them that each generation begins the world afresh in perfect freedom; that the present is not the prisoner of the past, but that to-day hold captive all yesterdays, to compare, to judge, to accept, to reject their teaching, as these are shown by its own morning's sun. Thy life shall be as thy teachings, brave, pure, truthful, beneficent, hopeful, cheerful, hospitable to all honest belief, all sincere thinkers, and active according to thy gifts and opportunities."

"And all his work was done, not so much 'As ever in his great Taskmaster's eye,' as in the ever present sense of divine companionship."

CORNELIA A GAVETT.

March 24th, 1897.

THE GOSPELS.

V.—COMPOSITE CHARACTER OF THE FIRST GOSPEL.

Reference has been made to passages of directly opposite sentiment, found in Matthew, regarding the relation of the Jews to the new dispensation, some being intensely Jewish and some as strongly anti-Jewish, and these have been cited as indications of the work of more than one author. Evidence tending to this view is also found in the diversity of testimony regarding the time when the narratives were written. Some of the passages

clearly conveying the impression that the writer had no doubt that the second coming of Christ would be an outward event, happening within his own life-time—others that the events described were so far back in history as to be referred to as events of the long ago. Other evidence of the work of more than one hand in the authorship of "Matthew" is found in the difference of views regarding Heaven, given in separate passages of this gospel. Matthew iii., 2, records John the Baptist's declaration that the Kingdom of Heaven *is at hand*, and Jesus inaugurates His ministry (iv., 17) with the same words, and in His parables where He compares the Kingdom of Heaven to the good seed, the grain of mustard seed, the leaven, the hidden treasure, the goodly pearls, (xiii., 24, 31, 33, 44, 45) Jesus evidently sets forth the Kingdom as a matter of spiritual significance, not a time or place. Yet in other passages the thought is as clearly expressed that the Kingdom is a place to be entered after the close of life on earth, where judgment shall be given separating the good from the evil, as in vii., 22, 23; xvi., 27; xviii., 8, 9; xxv., 31, where we find such expressions as, "Many will say to Me *in that day*," "Then shall He render unto every man according to his works," "Then shall He sit on the throne of His glory." This thought of Heaven as a place of award in an after world is illustrated also in xix.: "Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Herein we have also represented the Hebrew sentiment, in the reference to the twelve tribes of Israel. This bears very little resemblance in sentiment to the highly spiritual thought of the everlasting presence of the spirit, expressed in xviii., 20: "Where two or three are

gathered together in My name, there am I in the midst of them;" or in xxviii., 20: "Lo, I am with you alway, even unto the end of the world." Referring to this difference of sentiment from the materialistic conception of thrones as judgment seats. Prof. Carpenter speaks of these passages as signs of later date, appearing in the repeated modification of older material.

CONCLUSION.

By a careful comparison of the Synoptical Gospels, and writing down all matter that is common to three, vigorously excluding everything that is not found in all of them, we may possibly find what was the substance of the Primitive Gospel. In such a process we shall probably discover what the first biographer of Jesus, undoubtedly a contemporary, and most likely a personal friend, wrote about Him. First let us see what we shall miss from the present triple narrative. In the beginning we shall find no record of a miraculous conception; Jesus is the son of Joseph and Mary, a native of Nazareth, and having four brothers and at least two sisters. Of His pedigree beyond this we have no record. Of His childhood we have no history, we are simply told that He was living at Nazareth when information came to Him of the preaching in the wilderness region, between Kidron and the Dead Sea, by John the Baptist, of the doctrine of repentance unto remission of sins. He then joined John's converts and was baptized in the new faith. He at once returned to His own home and began preaching John's doctrine that the Kingdom of God is at hand and that repentance is the passport therinto.

In this preaching, however, we shall miss much of the teaching contained in our present narrative, most especially the Sermon on the Mount. We shall lose also almost all of the parables, having left only "The Sower,"

"The Wicked Husbandman" and "The Mustard Seed." We shall find no statement of doctrines other than the universal Fatherhood of God, and the Brotherhood of Man, nor shall we find any claim to superhuman power; what He was able to accomplish He declared to His disciples they also could do.

We shall find, however, that the Primitive Gospel is replete with narratives of the wonderful work of Jesus in healing the sick—the leper, the palsied man let down from the house top, the man with the withered hand, the madman of Gadarenes, the woman with the issue of blood, the daughter of Jairus, the deaf, the dumb, the blind are all made whole by His touch. All this is possible He claims because of His intimate spiritual relation with and His perfect reliance upon the will of the Father, which He declared would give men power even to the restoring of life to the dead.

The Primitive Gospel represents Jesus as an outspoken opponent of the formation of the Hebrew religion of His day—the priest, the Pharisee and the Sadducee condemned Him that he ate with publicans and sinners, that He neglected to fast as the law prescribed; that He failed to observe the Sabbath according to Hebrew sanction, and to all this He proclaimed the inner law of righteousness which makes religion not a matter of outward observances, but a life of loving service. In no other circumstance do we find His feelings so wrought upon, even to the point of indignation, as He was when He was criticized by the chief priests and scribes for His sympathy with those that were held as outcasts by the Jews. We follow Him in the narrative mingling with those that were disowned by the synagogue in the utmost tenderness and love, and our hearts are touched with the story of His helpfulness to those most needing sympathy and consolation.

New York City. WM. M. JACKSON.

(Concluded next month.)

Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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The United States Government has declared it cannot longer allow the "barbarous" methods which Spain has practised in her endeavor to put down the revolt in Cuba, and has determined to stop it by the humane and highly civilized methods of modern "Christian" warfare. O, consistency, where hast thou flown!

The bill for the prohibition plebiscite vote, to be taken throughout the Dominion of Canada, was introduced as a Government measure in the House of Commons, in session at Ottawa, on 4th mo 21st. The question is plain and simple, and can be answered by a direct Yes or No on the ballot paper. It reads as follows: "*Are you in favor of the passing of an Act prohibiting the importation, manufacture or sale of spirits, wine, ale, beer,*

cider and all other alcoholic liquors for use as beverages." It seems to us, no temperance people could wish for a better opportunity than this from any Government. This bill, if it passes without any clauses to weaken it, will certainly give to the people of Canada the means of making the terrible traffic in liquors illegal. We should certainly have the sympathy and help of temperance people in other countries, in our peaceful struggle for the overthrow of this monster evil.

Elwood Trueblood, a member of Illinois Yearly Meeting's Visiting Committee, is, at present, visiting the Friends of Iowa, Nebraska and Kansas. He had an appointed meeting in West Liberty, Iowa on Fourth day evening, 4th mo 20th, at which time he was very much favored. He is accompanied by Joshua L. Mills. J.

BORN.

PALMER—To Charles and Arletta C. Palmer, of Chester, Pa., on the 10th of Fourth mo., a son, who is named Edgar Z. "An Easter gift."

MARRIED

VAIL SHOTWELL. — At the residence of Isaac Zavitz, Coldstream, Ontario, 4th mo. 13th, Eli P. Vail, of Alabama, N. Y., to Tamer Ann Shotwell, of Poplar Hill, Ont. Marriage by Friend's ceremony and under care of Lobo Monthly Meeting.

DIED.

VANDERBURG. — At Poplar Hill, Ont., fourth mo. 23rd, after a lingering illness, Delia F. Vanderburg, adopted daughter of Sarah J. Zavitz, aged 25 years and 12 days. She had been for a few months a member of Lobo Monthly Meeting of Friends.

BROWN—At his home, Whitby, 3 mo. 15th, 1898, David Brown; aged 69 years 11 months and 15 days.

Deceased had always lived in this vicinity, a member of Pickering Preparative and Executive Meeting. He leaves a widow and five children, viz

S. L. Brown and Myron Brown, of Whitby; S. P. Brown, of Birnam; Alzina Zavitz, of Lobo; and Mary E. Brown, at home; all of whom were privileged to be with him at the last, and, though he was a great sufferer, which was beyond human aid, the patience with which he bore up and the love expressed for the care bestowed, will not soon be forgotten. Isaac Wilson was in attendance at the funeral, also some near relatives of the deceased, who spoke not only words of cheer and comfort to the bereaved, but also gave wise and practical counsel for this life, that Heaven may be enjoyed here as well as hereafter. The local paper says of him:

"Many hereabouts are crossing that bourne from which no traveller returns. The last to depart is Mr. David Brown, of the Kingston road, west, and another of the old patriarchs who almost reached his three score years and ten, and spent them all in this section. He earned the profound respect of all who knew him for his industry, honesty and love for his home and family, which showed that steadfastness and fixed principles in the end gains the respect even of those who differ from us in non-essentials.

BOOK NOTICE.

OUR COLONIAL ANCESTORS—Now ready, and for sale. By Ambrose M. Shotwell, School for the Blind, Lansing, Mich. This book has been the work of years, and was compiled under adverse circumstances—the author being blind, and his brother and assistant has no use of his arms, but writes by holding the pen with his mouth. The work is exceedingly creditable and full of interest to the many families (largely Friends) of which their "Annals" treat. The book contains 300 pages, 8x11 inches, is well printed on good paper, and is liberally illustrated. Write him for terms.

SWARTHMORE NOTES.

Wm. Birdsall, the Principal of Friends' Central School of Philadelphia, has been appointed to take Dr. De Garmo's place as President of the College next year.

On the 26th of Third month the *Halcyon*, the college annual, edited by the Junior Class, was put before the public. It is one of the best published for several years from both a literary and artistic standpoint, and the class has reason to be proud of its efforts.

A very interesting meeting of the Young Friends' Association was held on Fourth mo. 17th. Mary Travilla, of Swarthmore, gave an account of last summer's conference at Clear Creek, Illinois, and a paper was read on "The Growth and Possibilities of Arbitration." L. B.

ARKONA Y. F. C. A

Arkona Y. F. C. A. is still prospering, and after one year of faithful work we feel that we are being blest and guided by God our Father who seeth the sparrow that falls, and knows our every need. We organized a year ago 4th mo. and have at the present time about 25 members on the roll, with an average attendance of about 20. We meet every second First-day afternoon. We still take up the three branches of study—Discipline, Literature, and Current Topics. We have one mid-week meeting between every regular to choose and prepare the lesson, and we find this very beneficial, and although these meetings are not as largely attended as the regular, still a good interest is taken.

Election of officers took place on First-day afternoon the 27th of 3 mo., as follows: S P. Brown, President; Garnet Cutler, Vice President; Ernest B. Cutler, Rec.-Secretary; Alberta E. Parcher, Cor.-Secretary.

ALBERTA E. PARCHER,
Cor.-Sec.

HUNTINGTON Y. F. A.

Huntington, Indiana.

The Young Friends' Association met on Sixth-day evening, fourth mo. 1st at the home of John and Alice Brown. The chairman called the meeting to order, after which a few moments silence was observed.

The paper for the evening was written and read by Samuel Nichols, the subject being "Golden Deeds."

"A golden deed is something more than fearlessness and self-exposure. It must have a grave and resolute fulfillment of duty behind it. The most remarkable characteristic of a golden deed is, that the doer is certain to feel it merely as a duty, and not ever once think of himself or his reward."

It is seldom that *valor* carries the soldier forward on the batt'le field, but often greed for fame or wealth, or fear of shame.

The *spirit* that gives itself for others, the temper, that for sake of religion, country, duty, kindred, or even stranger, will meet death or wear its life away in silence, is the one which accomplishes the "golden deeds of this universe."

A few noted instances were then given, commencing with the story of Damon and Pythias, Sir Philip Sidney, Joan of Arc, George Washington; in refusing to become *king*, and thus make a monarchy out of this fair land of ours. A short sketch of the work of Florence Nightingale, to show that her life was literally filled with golden deeds, also one of Clara Barton. Elizabeth Fry and Frances Willard were also brought forward for examples of lives filled with golden deeds. The last example mentioned was George Nusworth, third officer of the steamer "La Champagne," and his brave comrades.

The question of self-sacrifice was then brought forward, and the writer clearly showed that self-sacrifice was not always productive of golden deeds.

The paper closed with the following stanza :

"How e're it be,
It seems to me,
'Tis only noble to be good!
Kind hearts are more than coronets,
And simple faith than Norman blood."

The reading of the paper was followed by a general discussion, during which many different ideas on the subject were given; after this the business was transacted, followed by general social time. Then adjourned, to meet Fifth mo. 6th, at the home of Benjamin and Loretta Nichols.

CLOTILDE D. EDMONDSON,
Cor. Sec.

BIOGRAPHICAL SKETCH OF THE LIFE OF JOHN GREEN- LEAF WHITTIER.

Prepared and read by Ernest H. Cutler, at the Y. F. C. A., of Arkona, on First-day afternoon, Fourth mo. 12th.

John Greenleaf Whittier, the noted poet, was born the 17th of December, 1807, at Haverhill, Mass., on the banks of the Merrimac river. His ancestors came from England some time in 1633. His great grandfather is reported to have introduced the first hive of bees into the settlement. His mother was Abigail Hussey, whose people had originally belonged to Boston, England. His parents were Quakers as were other members of the family. The poet had the great advantage of being country born and bred, the first sights he saw on 'side his home were those of nature and the first sounds were the music of the woods and streams. A little brook which foamed, rippled and laughed, ran near where the home garden smiled, and on its banks John Greenleaf and his brothers and sisters played. The birds, squirrels and woodducks were familiar objects. And the poet boy had his mind first awakened by the blue skies, the silent hills, and the stately trees which surrounded his home. The

home was not a poor one for the wants of its inmates were few their food was the production of the farm, the dress was home spun and home-made, from the fleeces of their flocks and flax from their fields. As for society, the family was not a small one, and visitors occasionally came with news from afar. The poet has given a very graphic and beautiful description of his home and family in his poem—"Snow Bound," the family portraits are as lifelike as if they were painted. Whittier's school training was second in importance to that which he received at home—especially on First-day afternoons, when his mother read the Scriptures with the children, and sought to impart within them high principles of religion and morality. Whittier was indebted to the songs of Burns for some of his early inspirations, as he heard them sung by a wandering Scotchman—"Bonnie Doon" "Highland Mary" and "Auld Lang Syne." When he began to rhyme for himself he was encouraged by his eldest sister, and after a time ventured to send one of his pieces to the *Newbury Post Free Press*, edited by William Lloyd Garrison. He was in the field one day when the news carrier threw a paper to him, he eagerly opened it and saw to his delight his own production in print in the Poet's Corner. After this the editor urged him to continue his studies, but to attend the academy would cost money, which was scarce. After a time an opportunity offered to learn shoemaking, and the following season he earned enough money to pay for a suit of clothes and his board and tuition for six months, at the close of that term he taught the district school and the following spring spent another six months at the academy, which seems to have completed his schooling. His best efforts were put forth to assist in the abolition of slavery, writing a great deal of both prose and poetry in that cause.

Whittier was never married, but those who assert that he was never in love, and that his poems suffer in consequence, surely say more than they know. There is a strength of tenderness in his poems that is unsurpassed by any other writer. In some of them, notably in "My First Playmate," it is evident that the writer was no stranger to love. He spent most of life in his quiet home in Amesbury from which his thoughts went far and wide. At one time he said: "I set a higher value on my name as appended to the anti-slavery declaration of 1833 than on the title page of any book." Some of his leading poems are, "Snow Bound," "Tent on the Beach," "The Drovers," "The Huskers," "The Yankee Girl," "Maud Muller," and many others under the title of "Songs of Freedom," besides many hymns and sacred writings.

Arkona, 4 mo. 12th.

THE BEAUTIES OF NATURE.

Read by Nora Wells, at the Y. F. C. A., Arkona First-day afternoon, 4th mo. 10th, 1898.

We doubt not that God is a lover of beauty. For did he not fashion the worlds in beauty, when there was no eye to behold them but his own? All along the wild old forest, he has carved the forms of beauty. Every cliff, and mountain and tree is a statue of beauty. Every leaf and stem and vine and flower is a form of beauty. Every hill and dale and landscape is a picture of beauty. Every cloud and mist wreath and vapour-veil is a shadowy reflection of beauty. Every diamond and rock and pebbly beach is a mine of beauty. Every sun and planet and star is a blazing face of beauty. All along the aisles of earth, all over the arches of heaven, all through the expanses of the universe, are scattered in rich and infinite profusion, the life gems of beauty. All this great realm of dazzling and bewildering beauty was made by God.

There is a beauty in the songsters of

the air; the symmetry of their bodies; the wings, so light and expert in fanning the breeze; the graceful neck and head: their tiny feet and legs; all so well fitted for their native element, and more than this, their sweet notes awaken delight in every heart, that loves to rejoice. Who can range the sunny fields and shadowy forest on a bright summer's day, and listen to the melody of a thousand voices chanting their Maker's praise, and not feel the soul melt with joy and gratitude for such refreshing scenes.

The highest style of beauty to be found in nature pertains to the human form, as animated and lighted up by the intelligence within. It is the expression of the soul that constitutes this superior beauty. It is that which looks out at the eye, which sits in calm majesty on the brow, lurks on the lip, smiles on the cheek, is set forth in the chiselled lines and features of the countenance, in the general contour of figure and form, in the movement and gesture and tone; it is this looking out of the invisible spirit that dwells within, this manifestation of the higher nature, that we admire and love; this constitutes to us the beauty of our species. Hence it is certain, features not in themselves particularly attractive, are lit up by the light of the genius, the superior glow of sympathy, and a noble heart, play upon those plain, and it may be homely features, and light them up with a brilliant and regal beauty.

There is another beauty that perishes not. It is such as the angels wear. It forms the washed white robes of the saints.

It wreathes the countenance of every doer of good. It adorns every honest face. It shines in the virtuous life. It moulds the hands of charity. It sweetens the voice of sympathy. It sparkles on the brow of wisdom. It flashes in the eye of love. It breathes in the spirit of piety. It is the beauty of the heaven of heavens. It is that which may grow by the hand of culture in every human soul. It is the flower

of the spirit which blossoms on the tree of life. Every soul may plant and nurture it in its own garden, in its own Eden. This is the capacity for beauty that God has given to the human soul, and this the beauty placed within the reach of us all. We may all be beautiful; though our forms may be uncomely and our features not the prettiest, our spirits may be beautiful. And this inward beauty always shines through. A beautified heart will flash out in the eye. A lovely soul will glow in the face. A sweet spirit will tune the voice, wreath the countenance with charms.

Oh, there is a power in interior beauty that melts the hardest heart.

THE CALENDAR.

In 1772 Lord Mansfield gave his celebrated judgment that as soon as a slave set his foot on English soil he became free. In 1787 a society for the suppression of the slave trade was formed in London. The Parliamentary leader in the cause was William Wilberforce Zachary Macaulay, father of the historian, who was one of the most zealous advocates of emancipation. The Quakers were the only religious body who, as such, petitioned Parliament on the subject. In 1792 Wilberforce, supported by Pitt, carried a motion to abolish the slave trade gradually. The conquest of the Dutch colonies having led to a great increase in the British slave trade, an Order-in-Council was issued in 1805 forbidding that traffic in the conquered colonies. Finally in 1807 a general abolition bill making all slave trade illegal was carried, and received the royal assent on March 25. The work of abolition, however, was not completed until 1833, when slavery was abolished in the British colonies, and the owners were compensated by a grant of twenty million pounds sterling. Next year, in consequence of this legislation, 770,280 slaves became free.—[The Globe, Toronto.

Friendly Interests in New York & Brooklyn

EDITED BY THE PUBLICATION COMMITTEE OF THE YOUNG FRIENDS' ASSOCIATION.

MEETINGS FOR WORSHIP.

NEW YORK—East 15th St., cor. Rutherford Place. First-days, at 11 a. m. and 3.30 p. m.; Fourth-days, at 10.30 a. m.

BROOKLYN—Schermmerhom St., bet. Boerum Place and Smith St. First-days, 11 a. m.; Fifth-days, 11 a. m.

FIRST-DAY SCHOOLS.

NEW YORK—First-days, 10 a. m. and (Mission School) 2.30 p. m.

BROOKLYN—First-days, 10 a. m.

YOUNG FRIENDS' ASSOCIATION.

BROOKLYN—Second First-day of the month, 8 p. m., in Meeting House, Schermmerhom St., bet. Boerum Place and Smith St.

NEW YORK—Fourth First-day of the month, 8 p. m., Library Room, 226 East 16th St.

CALENDAR.

Fifth Month:

- 1st. New York Preparative Meeting at close of morning meeting.
Brooklyn Preparative Meeting at close of morning meeting.
Brooklyn Bible Section, Y. F. A., at the home of Edward Cornell, 307 Sixth Ave, 8 p. m.
Friends' Temperance Union, 226 E. 16th Street, New York, 8 p. m.
- 7th New York Monthly Meeting, 2 p. m., Supper at 6 p. m., Philanthropic Meeting 7.30 p. m.
- 15th Brooklyn Bible Section.
- 21st Yearly Meeting week. A printed programme of meetings will be issued by
- 26th. the Young Friends' Association.

Yearly Meeting begins on Second-day, the 24th. The first public meeting of the series that cluster about the Yearly Meeting, will be that of the First-day School Association, on Seventh-day evening, 5th month 22nd. On First-day, the 23rd, there will be the usual meetings for worship in New York and Brooklyn at 11 o'clock a. m., an assembly of the First-day schools of the Yearly Meeting in New York at 2.45 p. m., and the regular afternoon meeting at 4. A meeting of the Young Friends' Association will be held in the Meeting House in the evening. Meetings of one sort or another will be held, three a day, for the next four days. To all of these any interested persons will be cordially welcome.

"The appointment of a Social Duty Committee by the Monthly Meeting is an evidence of the interest it feels in those, who are prevented by distance or other circumstances from mingling with us in social and religious communion." A part of the work of this Committee is the sending to each non-resident member an annual message of remembrance and regard. It is from a letter just issued for this purpose that the above quotation is made. The letter contains an exhortation to faithfulness and zeal, and expresses the desire that "we may not be deprived of the encouragement" of the "sympathy and co-operation" of our absent members, "in the one great work of our Society, the spreading of our fundamental principle, that there is a light from God which will guide in the right path every one who will follow it."

If "the spreading of our fundamental principle" is "the one great work of our Society," we may well ask ourselves if we are not expending too much time and energy upon less important matters, to the neglect of this "great work." The greatest work for each individual is undoubtedly that of keeping his acts, his words, and his thoughts true to his highest ideal. But the highest ideal ought, surely, to include vigorous missionary spirit. Wherever a Meeting exists, it should be growing. Wherever a Friend lives, he should be known and felt as an example and an exponent of Quakerism. If a Meeting decline, or an isolated Friend be lost in his unfriendly environment, it is because of inability or neglect to spread "our fundamental principle."

Our Association is about to issue for free distribution, in convenient form, the statement of the Quaker funda-

mentals as set forth in the papers on "Christianity as Friends See It," recently published in the REVIEW. It is to be hoped that this effort to extend a knowledge of our principles may not stop with the publication of a single paper.

In these days of many diseases, there are, as a natural consequence, many schools of healing, and Christian Science is one that has gained many disciples.

It has been of benefit to humanity in revealing the fact that the mind powerfully influences the nerves, which in turn influence strongly all parts of the body, so that a man by regulating his mental and moral being may keep a check rein on his body also.

Christian Science has done a great deal of good in making its followers more patient under suffering, more cheerful, less self-centered and nervous. It has made stoics out of many who are naturally cowardly in the face of suffering, but like many other things, good in certain lines and under certain conditions, it has decided limitations, to which many devotees are blind. Thus patients suffering from acute diseases have been allowed to sink sometimes to the very grave, while they were endeavoring to get into harmony with the Divine.

"As a man thinketh in his heart, so is he," is an excellent text, but as one of our young Friends remarked, it should be concluded by the words "so is he *in his heart*." We can remould our entire characters by our thought, but no thought, even if it be of the highest order, will restore a wasted lung or an amputated leg. Let us by all means strive for harmony of mind and body, recognizing that until we become seraphs, the body cannot be completely dominated by the soul.

"College Life," was the subject of the lecture given by Elizabeth Powell Bond, Dean of Swarthmore College, in Brooklyn, on the evening of the 25th

of March, before the New York Swarthmore College Association. She spoke of the need of college training for the full development of man or woman; of the best course of study for this development, advising the course which will best fit the student for his life work, with enough of a different kind of study to give him breadth of thought.

She also spoke of the advantage of a small college over a university, in that it makes possible a closer relationship between students and faculty, resulting in a higher standard of living.

In a university town the large student body must in general set their own standard.

The life long friendships formed, she said, were a very potent factor in the good derived from college life.

The function of the teacher, as she defined it, is to make his mind supplement that of the student; to be able to perceive clearly the stumbling blocks in the student's path, and to remove them in the most effectual way.

She emphasized the thought that the college is much at fault if it does not make the student better able to govern himself, and give him higher ideals than he had when he commenced his course.

She said, in effect, that it is the easier method for the professors of a university to announce the hours for lectures and give themselves no trouble about a student's presence or absence, but on the appointed day giving the final test and passing him or not, as his work makes possible. But the course that should be demanded of the faculties of colleges and universities is such that our youth may go out into the world, after four years under their care, stronger and better morally, as well as mentally and physically.

The welfare of the five thousand Indians of New York State was threatened, as well as the establishment of a precedent for similar action for other

states, by the proposed Act of Congress to repeal, as far as New York was concerned, the national law prohibiting the sale of liquor to Indians.

The bill had passed the House of Representatives, and was sent to the Senate before Friends had learned of it, then the New York Monthly Meeting's Philanthropic Committee took such action as led to filing of protests with the Senate Committee on Indian Affairs by several Friends and friendly organizations.

A representative of the New York Friends also visited Washington in 3rd mo. and obtained the earnest co-operation of the Department of Justice in appearing before the Senate Committee, securing such influence and consideration, that under date of 4th mo 8th, Senator R. F. Pettigrew, Chairman of the Senate Committee on Indian Affairs, wrote to Franklin Noble, the Chairman of the New York Friends Committee on Indian Affairs, that he and all the members of his Senate Committee were now opposed to the proposed bill, and would refuse to report it to the Senate. It is a satisfaction to thus know, that by the efforts of our Friends, a threatened evil has been averted from the Indians.

Occasionally, as at the last Monthly Meeting in New York, the annual report of the Registration Committee comes to the table accompanied by new applications for membership, resignations and certificates of removal. While this report declares neither marked increase nor decrease in numbers it indicates a healthy condition of the body.

The number of removal certificates presented means more than the surface fact that one Meeting may be strengthened at the expense of another. It is evidence that Friends are interested in the affairs of the Society and realize that they can be of most service in the Meeting nearest their place of residence.

We are glad to welcome the Friends

who have thus strengthened our Meeting. Our appreciation of their interest and helpfulness may perhaps be best manifest in our recognition of duty to the neighborhoods whose loss is our gain. In some instances these Friends have reluctantly withdrawn from Meetings easily reached by members of the various visiting committees.

While the Society of Friends has made little effort to add to its numbers, it does not release from membership without "exercising care." Members may enter or withdraw at their own request, but in both instances the Meeting claims the right to be assured that the request is sincere and well grounded. The relationship of the Meeting to the member is parental. The wise, far seeing, sympathetic parent helps the child to weigh the call which promises to supersede home claims. Such a parent realizes that there may be occasions for "forsaking father and mother." On the other hand, occasions may rise when new considerations may be presented which shall tend to prove the existing bonds to be at once so strong and so elastic that no severance of ties is necessary or desirable.

New York Monthly Meeting now convenes at 3 p.m., and of late is seldom adjourned until after 5 o'clock; last month both meetings, men's and women's, were in session until six.

While the increased business would seem to indicate that the Society is widening its sphere of usefulness, it is to be deplored that so many members are obliged to leave before the close of the meeting. Not only do these lose the benefit of the deliberations, but the Society is deprived of their judgment concerning important matters. How to facilitate action, and at the same time preserve that calm deliberation so characteristic of the body and so essential to right judgment, is a problem confronting us.

Almost everywhere, the answering of queries in our Monthly and Quarterly Meetings has become, to many Friends, a lifeless form. When, as often happens, the only discussion provoked by the consideration of the queries is upon the grammatical or rhetorical construction of the answers, it would seem that the life is well-nigh gone. The suggestion has been made that we adopt the method of English Friends, which is to read and consider the queries without formulating or recording any answers. It has also been suggested that each query be supplemented by an accompanying question as to the meaning and application of the first. Or, for instance, after being asked whether Friends "perform their marriages in accordance with our discipline, we ask ourselves, and see if we can tell, why the form prescribed by our discipline is better than any other. Or, when we say that Friends do—or do not—conduct their business in a manner becoming our religious profession," we also undertake to say what our "religious profession" is, and what is its bearing upon our business.

These suggestions are hardly likely to receive serious consideration from our "weighty members," nor is the other, that instead of having the same queries to answer year after year we vary them to suit the times, asking at this particular juncture—for instance—if Friends are sound in their peace principles, and if they are faithful in bearing their testimony against war. In view of the improbability of any change in our procedure, it has been still further suggested that Young Friends' Associations or other organizations see to it that at the times of Monthly or Quarterly Meetings, questions of the meaning or application of the queries come up for discussion.

There is, of late years, much talk of "the future of our Society." There seems to be renewed life in many directions, but there is one thing that we do not sufficiently consider. We

need to bring the children closer to us. There are a great many children who are not birthright members, having only one parent within our Society. They frequently, we might say, usually, take very little interest in Friends.

We must visit them in their homes, get them to attend First day School, make them acquainted with other Friends' children, and do everything within our power to make them feel at home among us. There is not enough done to hold our children. The work needs Friends who are willing to go out of their way to make the children interested in the Society. It means work, work, work, but the results will well repay the workers.

Where trees are as scarce as they are in New York City, it would seem almost criminal to cut one down. But the removal of two large, unsightly trunks that stood close to the Meeting House steps, was a wise and beneficent act. The grass will grow the better, and the younger trees in the yard will be permitted to deve'op more symmetrically.

It is with institutions, theological, political or social, as it is with trees. To hew one down—no matter how useless or hideous or dangerous it has become—will always seem to some one an act of sacrilege. But institutions, like trees, must not be allowed to cumber the ground and appropriate the air and sunshine that are needed for newer and more vigorous growths of greater beauty and usefulness. Wanton destruction is bad, but wanton preservation is sometimes no better.

"Nevertheless, it still moves," said Galileo, under his breath, after the convincing arguments of the rack had forced him to acknowledge his error in teaching the rotation of the earth. And his torturers, had they heard him, would no doubt have been amazed at the stubbornness, the stupidity, or the prejudice that prevented his hearty acceptance of the truth as they knew

it. Had he been wrong and they right, the case would not have been different. Had he been convinced against his will, on the rack of reason, by incontrovertible argument, the case would still have been the same.

"Nevertheless, I would fight," says the young man, after listening to the arguments for peace given before the Young Friends' Conference last month, by Jesse H. Holmes, who, as one said, was so convincing that "even those who do not agree with him admit that he is right."

The testimonies for peace and against capital punishment are consistently borne only by those who accept as fundamentally true the teaching of Jesus that we should love our friends—and our enemies, too. Reason may be and is invoked by both parties in the discussion for, as Benjamin Franklin once asked, "What is the use of being a reasoning creature if you can not invent a reason for what you are bound to do?" But the argument of expediency has no weight with one who stands upon the ground of the sufficiency of love, and the argument of pure morality seems unreasonable to one who stands upon any other. Our opinions on these subjects are matters of the heart and not of the head.

ENGLAND AND AMERICA.

The following poem is from the pen of Alfred Austin, British poet laureate:

What is the voice I hear
On the wind of the western sea?
Sentinel, listen from out Cape Clear,
And say what the voice may be.
'Tis a proud, free people calling loud to a
people proud and free.

And it says to them, "Kinsmen, hail!
We severed have been too long;
Now let us have done with a worn-out tale,
The tale of an ancient wrong,
And our friendship last long as love doth
last, and be stronger than death is
strong."

Answer them, sons of the selfsame race,
And blood of the selfsame clan,
Let us speak with each other, face to face,

And answer as man to man,
And loyally love and trust each other as
none but free men can.

Now fling them out to the breeze,
Shamrock, thistle and rose,
And the Star-spangled Banner unfurl with
these,

A message to friends and foes,
Wherever the sails of peace are seen and
wherever the war wind blows.

A message to bond and thrall to wake,
For wherever we come, we twain,
The throne of the tyrant shall rock and
quake,

And his menace be void and vain,
For you are lords of a strong young land,
and we are lords of the main.

Yes, this is the voice on the bluff March
gale:

"We severed have been too long;
But now we have done with a worn-out tale,
The tale of an ancient wrong,
And our friendship last long as love doth
last, and be stronger than death is
strong."

AFTER BLENHEIM.

It was a summer evening,
Old Kaspar's work was done,
And he before his cottage door
Was sitting in the sun;
And by him sported on the green
His little grandchild Wilhelm.

She saw her brother Peterkin
Roll something large and round
Which he beside the rivulet
In playing there had found;
He came to ask what he had found
That was so large and smooth and round.

Old Kaspar took it from the boy,
Who stood expectant by;
And then the old man shook his head,
And with a natural sigh,
" 'Tis some poor fellow's skull," said he,
" Who fell in the great victory."

" I find them in the garden,
For there's many here about;
And often when I go to plough,
The ploughshare turns them out.
For many thousand men," said he,
" Were slain in that great victory."

" Now tell us what 'twas all about,"
Young Peterkin, he cries;
And little Wilhelm looks up
With wonder waiting eyes;
" Now tell us all about the war,
And what they fought each other for."

"It was the English," Kaspar cried,
 "Who put the French to rout ;
 But what they fought each other for
 I could not well make out.
 But everybody said," quoth he,
 "That 'twas a famous victory."

My father lived in Blenheim then,
 'Yon little stream hard by ;
 They burnt his dwelling to the ground,
 And he was forced to fly :
 So with his wife and child he fled,
 Nor had he where to rest his head.

They say it was a shocking sight
 After the field was won ;
 For many thousand bodies there
 Lay rotting in the sun ;
 But things like that, you know, must be
 After a famous victory.

"Great praise the Duke of Marlboro won ;
 And our good Prince Eugene ;"
 "Why 'twas a very wicked thing !"
 Said little Wilhelm ;
 "Nay—nay—my little girl," quoth he,
 "It was a famous victory."

"And everybody praised the Duke
 Who this great fight did win."
 "But what good came of it at last ?"
 "Quoth little Peterkin :—
 "Why that I cannot tell," said he,
 "But 'twas a famous victory."

—R. Southey.

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