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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. II.

LONDON, ONT., SEVENTH MONTH, 1887.

NO. 2

THE HIDDEN LIFE.

There is a life by man unseen,
A life, the soul and God between,
Nor mortal eye may mark the strife,
Or quiet, of that hidden life.

Our feeble vision can but scan
The outward merits of the man ;
And virtue to our sight be plain,
When God beholds a crimson stain.

A brother's sins will oftimes rise
To mountain-height before our eyes,
While He who knoweth each intent,
May write that brother—innocent.

There is a life to man unknown,
Between the soul and God alone,
No finite line may sound the deep,
Where human pride and passions sleep.

But to the great Omniscient eye,
Our inner lives uncovered lie ;
Nor secret thought of thine or mine,
Can hide beyond God's sounding-line.

Our hearts should hold how lightly then !
The praise and prejudice of men ;
Esteeming rather to be right,
And blameless in Jehovah's sight.

Oh ! may we strive from day to day,
To shape each purpose to His way,
Who knowth all the Christian's strife
And seeth all his hidden life.

SERMON

DELIVERED BY SUNDERLAND P. GARDNER
AT YARMOUTH, ONTARIO, ON FOURTH
DAY OF GENESSEE YEARLY
MEETING WEEK, 1887.

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

These things can no more commingle and harmonize than the antagonistic elements of fire and water. Righteousness, if it is ever attained by us, depends upon ourselves. It is not an indepen-

dent act of our Heavenly Father. Jesus, in his mission of love among the children of men, declared, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." They were educated and trained up to a belief in the law of Moses, to the commandments and laws given him by God. They observed and carried out, in all strictness the letter. But that was not enough. It did not regulate their lives. It was only an outward observance. If they could only escape suffering the severe penalties attached to the violation of the law it was all right. They had no idea that it pertained to anything deeper than this, or to anything more practical. A man may harbor hate against his fellow being and resolve in his mind to take the life, yet if he did not preform the outward act he was entirely innocent in the eyes of the Mosaic law. But, my friends, there is a higher condition and requirement than this. Our lives must be ruled and regulated by something higher than any law ever written by man. The mission of Jesus was to call men away from all law. It was this higher principle which Jesus taught that enabled the martyrs to bear persecution and the stake with all patience. Yet not all who profess to be led by the spirit *are* led by it. Hypocrits may be found among the pretended believers. The instance of the blind man comes before me, who, after submitting to the one application, said, in answer to the query of Jesus if he saw aright, that he "saw men as trees walking." We receive some light but not sufficient to see things as they are. This condition is very common among

the children of men. They are contented to rest under a partial enlightenment and continue to profess religion and to teach, yet are not willing to be fully enlightened, to receive it as Paul did, comparable to a great light brighter than the noonday sun.

Here in this outward world the sunlight is universal. It was never confined to a peculiar people. That belief that made the Jews especially and peculiarly the favored people of God is selfish and erroneous, for all have this light furnished them, "the true Light, which lighteth every man that cometh into the world." If we possessed this light in its fullness we would not see men as trees walking, but all things as they are, and we would be led on by it step by step in an experimental knowledge of religion—or in righteousness. The way is open to bring us to the state of perfection that Jesus attained to when he was here upon the earth. For Jesus was limited, according to his own testimony. If not wherefore did he pray? Because he was a dependent being, praying to One and asking of that One to grant him that which he had not power to do for himself. His Heavenly Father anointed him with prophetic vision, and endowed him with power in proportion to his faithfulness. This was the limit of his knowledge. He testifies concerning the coming of the Son of man, "of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." He pleads himself ignorant of all things except such as the Father was pleased to reveal to him. And if we were as faithful to the light given us, it would be sufficient to lead aright each individual of the whole human family. Here we find an example for us to follow, and must follow if we ever obtain to that end we hope to, even to that state and condition called Heaven. This necessarily leads us through the way of practical righteousness. Our Heavenly Father has placed the means in our own hands, and if we do not

take up with the means He has furnished us, *we* sustain the loss; not God, for God is perfect without us. We must improve the talent or talents He has endowed us with or they never will be improved. In corroboration of this view of man's free will and choice in the work, there comes before my mind the instance of the man that went to travel in a far country. He divided his goods among his own servants. To one he gave five talents; to another, two; to another, one. The employment and improvement of these talents depended upon the servants. They that received the five and the two went and traded, and he that had received the one digged in the earth and hid it. When the master came back the two brought him the talents with usury, but the one came and said "I have not improved it but here is what thou hast given me." So it is with us. The path of duty is open before us all. We need not depend upon anything without; we need not go to a brother and ask what we shall believe. All we can know of God we must have revealed in our own souls, we must experience within ourselves. Experience is the test to prove all things. We need not be concerned about doctrine or fruitless theory, only that that refers to the peace of the soul. Whatever originates in our own experience, in our own soul, which is the grace of God, let us attend to. Doctrine, at best, is an institution of man, and therefore limited in its application and tends to fetter the soul. Not so with righteousness, it is a divine revelation open to the inner life of the true Christian traveller. This difference between doctrine and righteousness has confused many. Except we believe in certain doctrines we cannot be saved, according to the idea of some. We must believe that the outward blood that Jesus shed on Mount Calvary saves us from sin or we are lost. If this be so the greater portion of mankind are cut off hopelessly, and without even a chance

for salvation. All the people that lived before Jesus were consequently lost. Even the chosen ones among the Jews, the prophets and patriarchs of old, and to-day the greater portion of mankind has never heard of the outward Jesus. Is there no hope for them? And the children that come and pass away too soon for any belief or doctrine to be impressed upon their minds, I cannot believe that they are lost, but that they return to the fountain whence they came, and as pure as they came.

All evil is represented as the works of the devil, or Satan—a separate being outside of ourselves. These words, to me are merely figures; and figures are to represent a deeper thought or experience. Jesus said on one occasion: "Have not I chosen you twelve and one of you is a devil?" Of course referring to Judas who would betray him. Now did Jesus choose a devil as one of his disciples and witnesses to the truth of his words and deeds? It does not seem reasonable. Yet the twelve had not been reached with the saving power except in a few instances. It was the motive of self-interest in the nature of Judas that led him to betray his master. Self-interest is a gift of God, and good in its proper place, and very necessary in man's nature; but the wrong consisted in allowing it to be indulged so as to become covetous. This is what constituted the devil, in the case of Judas, and many have made themselves such.

The Kingdom of Heaven, my friends, is not meat and drink. It is not any tangible thing. It cannot be produced by our own hands; but it consists in righteousness and faithfulness. We shall never behold with these outward eyes a place called Heaven with walls of precious stones, with gates of pearl and streets of gold. Heaven is a state and condition of the soul. It is a unity with the will of God. We may enjoy it here on earth, in the family circle—by the wayside or in the field of labor—when the soul is brought into

union and communion with the spirit of God, and is made willing to work with Him; we will then pass up higher by simply leaving the outward, material things. Mother earth will require all she gave. The spiritual part should prepare to pass on to the spiritual world. Jesus called the spirit the quickening principle. "It is the spirit than quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." And Paul testifies to the same thing, "for other foundations can no man lay than that is laid, which is Jesus Christ." And again, "prove you your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye are reprobates." Now this Jesus Christ is not an outward man, for an outward man cannot enter into the heart. But it was the spirit that dwelt in him and dwells in all. Jesus testifies to the fact that the Heavenly Father doeth the work. "As I hear I speak." We all stand on the same platform on which he stood. We are all with him dependent upon a higher power. Jesus felt they were looking too much to the outward man in his own generation and said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, even the spirit of truth that will guide you into all truth." This is the grace of God that bringeth salvation unto all men. The righteous and godly in the spirit world all bear it with them. It will shine and increase in brilliancy as our lives develop through this world and into the next; but if we halt there will be no advance. We must heed the first little revelations and follow all the intimations of duty opened to the understanding. O that this may be done in early life, before evil has perverted the innocent nature and bound it in adamant chains. Mistake not the voice of God, it is that which will speak to your every condition. For the faithful there will be a crown—for those that overcome the

world even as Jesus overcame the world. He subjected the world around him, its proffered power and glory, to the higher law within him. Christ has no fellowship with Belial. So may we direct our mind to the inward and not to the outward things, "for though we have known Christ after the flesh, yet now henceforth know we him no more." And again, "Lo I am with you always, even unto the end of the world." We plainly see this can have no reference to the outward man, Jesus, but must refer to the Christ-power that dwelt in him. And that same Christ-power or spirit is with us, and approves us for doing right and reproves us for doing wrong. It is that within us which condemns not by anger or passion or revenge but by love. God is love. It is the unchangeable attribute by which He has ever manifested himself to the children of men. We hear it said that He is angry with the wicked every day. It is not so. I can testify to the fact from my own experience that this attitude of revenge is born in our own natures, from a consciousness of breaking the divine law. Real reform can only be produced by the love of the Father. How was it in the case of the prodigal son? In the father's house he was obedient to the law revealed to his mind; but he lost that heavenly state by sin and transgression and wandered away into a strange land, strange to his former state of innocency and purity. But when he came to a sense of his lost condition he remembered that there was bread and to spare in the father's house. He became humble and called out from the depths of his abased and penitent soul, "I have sinned against heaven, and before thee." That was the condition, the only condition in which his father would receive him, a state of humility, of willingness to be instructed. This is the condition in which all may be restored. The father did not say, "I will not be reconciled until an innocent son be put to death." He said nothing

that can be construed into the necessity of a vicarious atonement. To satisfy his infinite law and dignity, he demanded no murder and suffering on the cross. None of this, but the father embraced him. In his infinite love and compassion he fell upon his neck and kissed him; "for this my son was dead, and is alive again; he was lost, and is found."

And how came he dead? It does not have reference to the death of body, but a loss of the experience he had in the father's house. He had dug his own grave in the lusts of the world, and worshipped that that could not satisfy the cravings of his immortal nature, but wonderfully did he experience a resurrection. And to the great work of this resurrection he put his own hand.

This has always been to me a choice parable. It embraces all the stages and experiences of man. It takes him in the heavenly state, follows him in the fall, to a death in sin and the lowest hell, through the resurrection and to a restoration again into the Father's house. It has left nothing out. It embraces all the experiences of the children of men; and as regards the father, we see nothing of blame, or anger, or revenge on his part. Men who are under the influence of angry passions and a spirit of revenge have originated this character in their own hearts and attributed it to God. This parable sets aside also the whole doctrine of vicarious atonement that is so tenaciously held in various churches, and have kept them so much in the background, where they are found to-day.

Christ, then, is a spirit, and not an outward man—it is the power and wisdom of God. It is so simple it seems as though the very children can understand it, and they would if they had not received a wrong bias in their early years, through traditional and educational sources, and from the very catechisms of the church. Were they stripped of all these prejudices, could

their minds be made naked again, they would understand better true religion. It would not be so much involved in mystery, thrown around it by human reasoning and human device. They would see that all the valuable in religion may be understood by experience, and people would be convinced by the experimental knowledge in their own souls. There would be found there no cruel Father waiting to be reconciled to the fallen race by the murder of an innocent being; no outward cross necessary to restore the sinner into favor with Him.

"What part hath he that believeth with an infidel?" What do we understand by infidel? I know it is a term very much misused among the children by men. In their actions they give it this meaning: "You are an infidel because you don't believe as I do." This, it seems to me, is a very uncharitable judgment. It is not rational. Belief is founded on evidence. Faith in God comes from the workings of God's love within us. If this evidence of God is not as strong in some souls as it is in others it should not call down upon them epithets of derision and scorn. Again, the deist has been scoffed at. Now what constitutes a deist? He is a believer in one God, and that this God created the universe and man, but has not a direct interest in the affairs of man, does not reveal Himself in man. We also believe in one God, and further that He reveals Himself *in* man. The deist may be just as sincere in his belief as we are, but may not have come to the same degree of experience that we have. When God sees fit to give to his understanding an evidence of His workings in the souls of men, he will be made willing to come up higher into the clearer light and acknowledge the direct interest of God in the affairs of men and His immediate revelation in the soul. The Jews were semi-deists. They believed in God, but not from any evidence within them of His existence. "Ye believe in God, believe

also in me," "for I am the Son, and sent of the Father."

We every one have our own vineyards to labor in, and He will labor with us. Even in the outward vineyards He performs His part. He furnishes the earth, brings rain and sunshine and the change of seasons. But He will not till the soil or keep down the obnoxious weeds that may absorb the virtue of the soil and choke out the good seed. That is our part of the work.

There are a great many things that act as testimony bearers to the truth and instruments for good in the Father's hands. The lessons of the parables may be great auxiliaries, gospel ministry may do much, but all will be of no avail unless you go to that source to which they point.

"What agreement hath the temple of God with idols? for ye are the temple of the living God." Here only in this temple can we come into the presence of God. It is here that God reveals Himself—nowhere else. If we suffer anything to come between us and our God, that is our idol. If we put the Scriptures before the immediate revelation of God's will in our own souls they become our idols, and we become idolators. But the command is: "Thou shalt have no other gods before Me."

I am aware of other minds here waiting to be unburdened. I felt anxious not to trespass upon their time. But I also felt that woe is me if I do not speak to this people, and I have declared as far as I understood the truth, as far as I knew it by experience. I want you to think for yourselves, to go to the Divine Councilor deep in your own heart. If you may not bear testimony openly of the things you have experienced—inviting men to the firm foundation on which you stand safe in the beating storms of life—you can by the example of a pure life call and beck to your fellow-men. And there will be a crown for every cross

you take up, and where there is no cross there will be no crown. And we need not be looking afar off for the crown till we have passed out of this life. We need not wait for it till the great day of judgment comes, and look for some angel form that serves in a place called heaven to raise it to our brows. No; at each step as we take up the cross the crown will follow, and that crown is the peace of the soul. For "Behold the tabernacle of God *is* with men," and His judgment seat *is* in the heart. What is the testimony of John recorded in Revelations: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to Him: for the hour of His judgment *is* come." Here "*is*" belongs to this present time. Judgment *is* made and the crown *is* given to every obedient soul that loves righteousness. And now, as my occasion with this people closes perhaps forever, I bid you an affectionate farewell with a love that extends to all, not only to the saint, but also to the sinner as well; it matters not whether you belong to the Society of Friends or not. It is no partial love. And this, I feel, is the nature of the Father's love. It is universal, and is given freely for the preservation of all if they will make a right use of it. Let us do unto others as we would that they should do unto us and all will be well. Let us begin that love here.

[We are sorry not to be able to give a verbatim report of this wonderful sermon by our aged and esteemed minister. We reproduce in part the words, but the spirit, alas! we cannot.—E. M. Z.]

Learn as if you were to live forever;
live as if you were to die to-morrow.—
Ansalus de Insulis.

WHAT KNOWLEDGE IS OF THE MOST WORTH.

FROM THE SWARTHMORE PHOENIX.

"'Tis a consummation devoutly to be wished" that the adoption of a rational system of education by our prominent educators will in the near future forever silence the long-drawn-out controversy upon the comparative value of an exclusive scientific or classical training. If, instead of ignorant fashion or the individual preference of those who have established the curriculums now in vogue, the criterion of the fitness of any study had been the relative worth of that particular study as a part of a judicious educational course, such a discussion would never have arisen. Herbert Spencer says that knowledge that treat of the preservation of health yields in importance to no other whatever; but there are many who differ with him there. They believe that man has a higher interest than earthly life, and that the Bible injunction to "Seek first the kingdom of God" should be obeyed. Fortunate it is that in this land of religious liberty knowledge can be easily acquired in whatever form is most satisfying to the earnest seeker after eternal truth.

But of all secular knowledge, hygienic instruction should be placed first. Are not health and longevity man's greatest earthly blessings? While it is vanity to desire to live long and not live well, it is equally certain that there can be little usefulness or true happiness without health. A distinguished sanitarian, Dr. E. A. Wood, says: "We know all about other people, next to nothing of ourselves. We know the size of the sun, the temperature of the moon, and the weight of Saturn. We spend millions to teach our children the geography and the histories of foreign lands; we study the habits of extinct races that gnawed bones in caves, or slept on piles out on lakes; nay, we even teach the very anatomy of the cave men and pile dwellers of antiquity! But how many dollars are

spent to teach our children self-knowledge, the kind of knowledge most important?"

In our elementary schools, the geography of countries which many will never see, and the knowledge of which they will very soon forget, is taught from a series of graded text-books, while one lean primer is sufficient to describe the structure and tell the right and wrong use of that wonderful mechanism that man carries around with him every day of his often too short life. In not a few of our colleges, professors of some dead language are supported for exclusive benefit of, perhaps, a few students, while such a thing as a professorship in Hygiene is too expensive and altogether needless. It is true that during the four years of a college course a few lectures may be given on the subject, but these would not afford opportunity for a good outline, much less its proper treatment. The proper study of man would not demand the extinction of the other sciences or of the classics. Man is an animal, and the observations of comparative anatomy, physiology, etc., would be of great use, while the classics would serve as a most valuable hand-maid to the knowledge of ancient civilization. Valuable lessons could yet be learned from the water supply and sanitation of Greek and Roman cities. Besides the necessary instruction, every school and college should support a physician, who should have personal oversight over the health of each individual student. He should see that all the surroundings were sanitary, and that those under his care neither overtax eye nor brain in study, nor heart and lungs in exercise.

The study of man offers the most interesting field for original research, as there is plenty of uncertain data. There could be no higher subject than man's spiritual relation, nor any more philanthropic than preventative science. The names of Pasteur, Koch and Pettenhofen will be warmly cherished as

benefactors of mankind long after their eminently useful services are ended, but

"Oh, rise some other such !

Or all that we have left is empty talk
Of old achievements, and despair of new,"

Here is a chance for women who desire to be of as much use as possible to the world. As sanitarians they could prevent far more misery than they can cure with drugs as physicians. Our liberally educated women are wishing to enlarge their sphere of usefulness, while they at the same time overlook a field that is particularly their own, that of dress reform. As soon as women show that they are guided by reason and not by senseless fashion, they should be allowed the right to vote, and not before.

Every college should have at least one endowed chair for a professorship of hygiene, hereditary and sanitary, science, etc., for those students who patronized such a rational innovation would, by their increased health and usefulness in after life, do more to the credit of their alma mater than thousands of dollars spent in any other way.

ROWLAND HAINES.

SCIENCE.

With the object of drawing out our young readers in this line, I purpose asking occasionally a few questions, which I hope may be intelligently answered through the columns of the REVIEW. Who will answer these correctly? 1st. Corals which are found only in hot climates are readily found in the cold regions of our great Northwest. How came they there? 2nd. Why do the waters of the old Niagara appear green in color? And 3rd. Why do the waters of Lake Ontario, into which the Niagara empties, appear blue?

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GENESEE YEARLY MEETING, to which, but a short time ago, we were looking forward with large hopes and anticipations, has now passed into the time that was; and as in the quiet are reflected, the queries arise, are those hopes and anticipations realized to the Society; and if so, what did they prove to be? Let us here in editorial conciseness recapitulate. It was the general opinion which bubbled up again and again in audible language. "It is good for me that I am here." The good influences springing from such occasions should be fostered and guarded till the results be fully matured; for if we see a duty and do it not, it is seven times worse for us than to remain in ignorance of it.

The public meetings on First and

Fourth days were unusually large, and the discourses were listened to with the profoundest attention. The burden of them seemed to be to impress upon the understanding that, "God is love," that he communicates with our souls to-day, and that it is necessary for our peace here and hereafter to obey implicitly these communications.

The answering of the "Queries" showed the Society in a tolerably pure and healthy condition, prepared to go on in the great moral reforms to which we have set our hands, and to do good wherever we can.

The sympathy of the Yearly Meeting went out in a tangible form, towards the Indians of the far West. They were awakened also in behalf of the poor colored children of the South.

The temperance meeting was unusually large and interesting. The outlook in both nations is brightening. The earnest prayers of so many pure souls; the persistent and determined efforts of so many valiant workers; and all, the continent over, united in one grand engagement, will surely conquer some day, and that day, we think, is not far distant.

The First-day School with its two sessions sustained a deep interest throughout. It is gaining its due recognition as a necessary adjunct to the Society; necessary, that is, if the Society intends to throw off its lethargic state and command again the attention and influence it enjoyed in the palmy days of Penn and Barclay.

The peculiar feature, however, that characterized the Yearly Meeting was the unusual interest manifested by the younger ones. This resulted in a special meeting for the young people on Fourth-day afternoon. It was an occasion that shall not soon be forgotten. As we felt the inspiration of evening breathe about us, as plainly did we feel the inspiration of heaven breathe within us, giving our souls a clearer sense of duty to God, to the church and to each other.

OBITUARY.

Died, on the 3rd of 6 mo., at Corning, N. Y., Kate Ingersoll Brown, wife of F. Cornie Brown, and eldest daughter of Dr. A. J. and Nellie Ingersoll. She was in the 22nd year of her age. "Young and so fair" could truly be said of her. She had been married nearly two years. A beautiful home was building for the young couple. A baby girl had come to complete their joy. What a beautiful picture! but alas, how suddenly can God change, we could almost say mar, it. A husband, disconsolate, weeping over the loss of a loved one; a little one to grow up with no remembrance of a mother's face. A sad reversion one would think; but earthly bliss is uncertain and short-lived at best, and God shatters it only that it may be re-established in a place where it can endure forever. Our heartfelt sympathy goes out towards the bereaved ones.

OUR LITTLE ONES.

O, a little Bethel! I almost involuntarily exclaimed on entering some weeks ago a young Friend's class of children, and truly one could not elsewhere feel sweeter assurance of God's presence than there in the midst of His little ones.

Looking round that little circle of innocent faces and meeting those pure, truthful eyes, the words: "He took a little child and set it in the midst of them" came to me with such force that I felt the world must be somehow disarranged else why should I presume to instruct those whom Jesus himself thus recognized as the real teachers? But to what ever transgression of God's laws such disarrangement be due, it is to meet a world of evil that our children must be armed; and to the hand of the Sabbath School teacher falls the adjustment of many plates in that armor which alone can preserve the purity and innocence of our little ones

Only recently has the world shown symptoms of a practical realization of the power of early influence and instruction. The increasing popularity of the kindergarten and the growing demand for the best teaching for the little ones are most encouraging indications of this awakening. But not until the greater portion of that legislation now expended in the punishment of crime be devoted to the prevention of its developement—not until more wealth of time, money, energy and executive ability now spent in framing and enacting restrictive laws, in building prisons and devising employment for their inmates be given to the moral and religious preservation of little children, will the fruits of our conviction bear evidence to a sufficient realization of our responsibility as moulders of immortal souls. It must not be forgotten that these little children to whom we point as the hope of our country—our future men and women—have within them all possibilities of both good and evil. We are forced to acknowledge that evil influences surround them from birth. Hence heavily, indeed, weighs upon us who have ought to do with their growing up—and not one of us is there but directly or indirectly lends something to the shaping of these developing souls—heavily upon each one of us rests a weight of individual responsibility for the well being of these little ones. When we realize that in the fairest, most innocent child lie the possibilities of becoming mean, base, teacherous, false, cruel, malicious, revengeful, corrupt, unworthy and repulsive—remember in short that just as the worst criminal from our prisons was once an innocent child, so may these little ones become the curse of home and country. Dare we stand aside and say within our hearts: "This is no concern of mine." It is the concern of every heart that beats, of every soul graven in the image of God that Christ's little ones who are to bear back to him the impression of our touch be

not desecrated thereby. "Children are like wax to receive impressions, like marble to retain them," and not thought or word or look of yours or mine but lends something to the forming of an immortal soul.

Next the home the Sabbath School, next the mother the teacher, holds perhaps the greatest power for the movement of those hidden springs of action, the successful or unsuccessful manipulation of which may make or mar for time and eternity.

Realizing this our young teachers, to whom are oftentimes intrusted the little ones just ventured with uncertain footsteps on life's path and learning to lisp the Father's name, feel at times almost overpowered with a sense of their responsibility and inexperience. Yet have they in this realization of the sacredness of their mission and that self distrust which in itself is a safe guard against the temptation to forget the source of all trustworthy strength, ground from the utmost encouragement. Trusting the All Father's guiding hand, doing in loving faith that which lies nearest their hand, they have not need fear. Neither should apparent dearth of result, nor seeming slowness of growth dishearten them. Ours it is but to sow according to the measure of strength allotted us. God careth for the increase.

Perhaps the most prolific source of juveniles misdeeds too often growing in later years into grave transgressions is want of employment for the abundant and constantly developing energies and activities of youth. The making powers of these young minds must find vent somewhere, and too often they are expended in wrong directions, simply because no better were provided. Nothing is more easily fostered in young children than a disposition to helpfulness and an absorbing interest in the wonders of God's creation. Everything is wonderful to them and they are happiest in helping someone. Do not in these characteristics lie germs of the

fulfilment of Christ's commandments? Could we upon better ground build up that love to God which should permit mind and soul and strength? or find more encouraging disposition to love one's neighbor as oneself?

Lessons shown from a blade of grass, a leaf, shell, or stone may be the beginning of that love for science which incites worship of the author and finisher of a universe, so wonderful and so filled with evidences of a wise and beneficent Creator.

The tender hearts of Christ's little ones are easily impressed with the beautiful lessons of His ministry to the suffering and erring; and in more fertile ground than this sweet sympathy of childish hearts could not be sown seeds to bear fruit of Christianity and philanthropy in later years.

Let the teachers of the younger children feel themselves encouraged by the remembrance that theirs is to sow the good seed in receptive soil—soil as yet undefiled by evil weeds. Theirs to train the baby hearts in the avoidance of wrong doing, a task more congenial and usually less difficult than the uprooting of established evil.

May the Sabbath School workers feel their hands strengthened in the realization that He who remembers the least of these His little ones is not unmindful of their work, and press on with hearts sustained by the sweet assurance that the blessing of Him who gathered the children in his arms is ever with them.

NEW YORK YEARLY MEETING.

The following scattered items, gleaned from memory, concerning our last New York Yearly Meeting, held in Fifth month. I hope, though late, may be of interest to some of my distant friends.

The attendance was about as usual, with perhaps more of our younger members present.

Quite a number of ministering sisters had come with messages of Gospel

love from their distant homes in other Yearly Meetings to mingle with us and break the bread of life in our midst. David Newport was the only brother with a minute.

The funeral of William H. Macy, held on First-day afternoon was an occasion of deep significance. Many deep testimonies were borne to the sterling worth of our departed brother ending in a simple but beautiful offering by Lydia H. Price. A large number of influential business men were present, many of whom had never before been privileged to hear a woman speak in Gospel ministry. They expressed great satisfaction and unity with the closing words by our sister.

The committee on the Education of the Colored People held an interesting meeting on Second-day evening. After hearing the reports of the excellent work being done by the two schools under the care of friends, William Rodenback, the former principal of the Aiken, South Carolina, school was called upon to speak. He gave a deeply interesting account of the origin and progress of the school he had been connected with for many years. Howard M. Jenkins then gave some instructive thoughts in connection with the "Future of the Colored Race," showing how much need, nay necessity, there is of more just such enlightening institutions as those mentioned to dissipate the utter darkness now resting upon such large sections of the South.

The Temperance Meeting on Third-day evening was eloquently addressed by Aaron M. Powell. He urged the need of the present for greater vigilance and zeal on the subject of temperance reform.

The First-day School Conference was held on the following afternoon and evening. These meetings were of unusual interest. The reports from the several First-day Schools were encouraging, proving that the young people have found a worthy field of labor, one broad enough and deep

enough to engage all their highest powers. Teachers were advised, however good the lessons may be, to keep the spirit above the letter, as that which proceeds directly from the Father.

All the sessions of the business meeting as well as those for worship were occasions of interest and profit. All must have felt on returning to their homes a deep thankfulness for being permitted to partake of the refreshing bread and wine handed forth by the Lord's chosen ones at the feast.

J. C. WASHBURN.

LILIES.

SELECTED.

The lily fair, so richly drest
In jewelled robes bedecked with gold,
Still teaches in its royal vest
The same sweet lesson as of old.

Where western streams like courses run
And eastern vales in verdure lie,
It spreads its glories to the sun;
And lifts its chalice to the sky,

And gathered in from every land
From valley, hill and mountain glen;
Its ranks in regal splendor stand
To glorify the homes of men.

Its fragrance still from age to age,
Shall breathe to all the blessed line
That stands on inspiration's page,
And bids us trust the *Power Divine*.

—[Mrs. Perkins in the *Mayflower*.]

GENESEE YEARLY MEETING.

Genesee Yearly Meeting has come and gone once more, and it is with pleasure that I take up my pen to note for the readers of the REVIEW a few items of interest concerning its work. I think for many reasons all will acknowledge it to have been one of the most favored and profitable Yearly Meetings Genesee has had for years. It was held this year as it is every three years, in Yarmouth, Canada, in a settlement of farmers, many of whom are well-to-do as the beauty of the sur-

roundings, and the fertility of the soil would indicate they should be.

The meetings were all unusually large, and on First-day morning the meeting house with a capacity of about 800 was filled to its utmost, and about 400 were unable to get in. The large grounds surrounding the building, which is shaded by stately maples of natural growth, was filled with carriages of all descriptions and by those unable to gain admittance in the meeting house. The meeting, which was orderly and attentive was addressed in an impressive manner by Elizabeth Thistlethwaite, Abel Hull, Robert S. Haviland and John Cornell. The afternoon meeting at 4 o'clock also filled the house, and was addressed solely by our aged friend, Sunderland P. Gardner.

When we are listening to this eminent minister—to his clear voice, his apt quotations, his logical and powerful appeals to the reasonable in man—we forget, for the time, that we are appealed to by one who is past his 85th birthday, and when we come back to the fact, the expression of Jesus forces itself upon us, as being applicable to him—"I have meat to eat that ye know not of." In the evening John J. Cornell preached to a crowded audience in the Methodist Church, Sparta.

On Second-day the business of the Yearly Meeting proper were entered upon at 11 a.m. Minutes of unity, for Friends in attendance from other Yearly Meetings, were read as follows: One for Elizabeth W. Thistlethwaite, a minister from Plainfield, New Jersey, and Thomas F. and Eliza G. Williams, of New Jersey, her companions; one for Robert S. Haviland, a minister, and Joshua B. Washburn, an elder of New York Yearly Meeting; and one for Abel A. Hull, a minister of Baltimore. A kindly welcome was extended to these and to others in attendance without minutes. A number of committees were appointed, and the epistles from men's and women's meetings of New York, Philadelphia and Baltimore were read.

In the afternoon the first session of the First-day School Association was held, which was large and deeply interesting. Samuel P. Zavitz and Mary T. Freeman were appointed clerks. Encouraging reports were read from eight schools within our limits, and mention was made of three others. The increased interest manifested each succeeding year augurs well for the future of the cause.

Epistles from the associations with which we correspond were read, giving us new hope and life by their words of cheer and counsel. A committee was appointed to prepare an epistle to send to each. Baltimore Association being absorbed by the Yearly Meeting, we regretted having no epistle from them.

On Third-day at 11 the second session of the Y. M. convened. Jonathan D. Noxon and Mary T. Freeman were appointed clerks for the year. Epistles from Ohio, Indiana and Illinois were read, and the state of the Society by answers to the queries as received from the different Quarterly and Half-yearly Meetings were considered. These were unusually clear. The Indian Committee's report was received and adopted, and it was authorized to co-operate with the other Yearly Meetings in aiding to civilize and elevate the much-wronged red man, and to call on the Treasurer for expenses. A request to grant the First-day School Association a sum of money sufficient to bear its expenses the coming year was readily granted.

At 4 p.m. the Temperance Committee met. It was largely augmented by a general turnout of Friends. The proceedings were interesting and practical. We hope to give its report in our next issue.

At the public meeting for worship at 11 on Fourth-day the house was again filled. Interesting and acceptable addresses were given by E. Thistlethwaite, R. S. Haviland, Abel Hull and S. P. Gardner. The latter spoke for over an hour in his usual forcible and logical manner, showing that age has not

weakened his mental powers nor dimmed his vision for spiritual things.

At 4 p.m. the second session of the F. D. S. Association met. A large number again gathered, and the business consisted in receiving and adopting the Treasurer's report, reading the epistle produced in answer to those from kindred associations, receiving the report of delegates to attend the General Conference last year and listening to an able and appropriate essay entitled "Our Little Ones."

After a short intermission, during which a photograph of the meeting-house and of those present was taken, a young people's meeting convened. For this meeting a request came from the young members, and was readily complied in by the older members, and many acknowledged it to have been one of the most favored seasons of the week. All undue restraint seemed to be thrown off. A parlor meeting on a larger scale—old and young mingling in seats and in spirit, one after another giving expression to their feelings, all in harmony, and we could not but feel that God was directing.

On Fifth-day at 11 convened the last session of the Yearly Meeting for 1887. Receiving reports of committees occupied much of the time. The Committee on Epistles produced two, which were accepted. The report of the Committee to Collect the Exercises was adopted. Edward G. Schooley, Sparta, Ont., was appointed Treasurer, and \$150.00 was required to be raised for the coming year. The meeting adopted the report of the Committee on Revision of Quotas, taking 3 per cent. off Farmington, and placing 2 per cent. on Pelham and 1 per cent. on Canada H. Y. M's. Fifty dollars was granted for repairing the roof of Farmington meeting-house, and the usual Printing Committee was appointed. Regrets at parting mingled with feelings of gratitude to the great Giver of all good gifts came from thankful hearts for the favor of the privilege of

these meetings, and we adjourned to meet at Bloomfield, Ont., in 6th mo., 1888.

I have given the business of the meeting in its nakedness. Space does not allow the insertion of the exercises, which, after all, is the life of all such gatherings. Some of these will be given elsewhere. Suffice it to say that harmony and forbearance prevailed. All our sessions were attended by large numbers of attentive and intelligent young people deeply interested in the affairs of the church, and destined, I believe, to be willing laborers in the important and varied work of our beloved Society. The weather was favorable throughout, and many were the expressions of gratitude for the privileges afforded. The old seem to have become younger and the younger more matured by the closer relationship of the past few years—all work in harmony—there is no longer any gap. Our meetings are all held in joint sessions. This too had had the tendency to draw us into closer relationship.

Coldstream, 6, 27.

S. P. Z.

PURCHASE QUARTERLY MEETING.

Purchase Quarterly Meeting was held at Amawalk on the 26th, 27th and 28th of 4th mo. The meeting of ministers and elders was on Third-day at 2 o'clock p.m. No Friends from this meeting in attendance. Fourth-day morning at 11 o'clock the meeting convened. It was a clear day, and the lower part of the house was well filled with an attentive audience. Words of encouragement were spoken to travelers Zionward to continue to worship the Father in spirit and in truth, for such He seeks to worship Him. After a season of spiritual refreshing, the paction was closed, and the business of the meeting was entered upon.

Answers to all the queries came from our three monthly meetings. Although deficiencies were apparent, a concern was manifested in the answers to adhere to the principles of our Society.

According to the recommendation of our

last Yearly Meeting, committees have been appointed in each Monthly Meeting to have the care and oversight of First-day Schools. Encouraging reports were read, showing that successful schools have been in operation at Chappaqua the entire year, quite a number of the students from Chappaqua Mountain Institute taking part with them. At Purchase and Amawalk schools were in session during the summer, and at the latter place have reorganized again. The statistics forwarded by our Monthly Meetings show that during the year 1886 we have lost by death thirteen of our members, leaving voids in the family circle and vacancies in the church. A memorial, prepared by Purchase Monthly Meeting, concerning our dear friend Hannah F. Carpenter, who departed this life 15th of 1st mo., 1887, in the 81st year of her age, was read, approved and directed to be forwarded the Representative Committee of New York Yearly Meeting.

Public meeting was on Fifth-day. It being stormy, the number assembled was not large. Thus closed another Quarterly Meeting, and in all probability to some the last time they will ever attend. My desire is, if we never meet again in the church militant, we will strive to live such lives that we may in the church triumphant.

The First-day previous to Quarterly Meeting Daniel H. Griffen, of Amawalk, had a religious opportunity at Sing Sing Prison with about 700 convicts. It was a season of deep baptism of spirit, and many hearts were touched by the tender appeal to "Return, repent and live."

E. H. B.

Purchase, 5th mo. 2nd, 1887.

[We are informed through other sources that this visit by our friend Daniel H. Griffen to the Sing Sing prisoners was rather a remarkable occasion. The tears that stole from many a convict's eye bore evidence that the message of love found a tender spot in their hearts, able, we doubt not, to leaven the whole, to change it into a new heart. We believe a great deal of good can be done in this way by those qualified. When I read of John Howard and Elizabeth Fry in their prison labors, and see the necessity still urging, the expression comes: "O rise some other such." It is following the course of the great Master himself, who came not to the saved, but to

PROGRESS.

It cannot be anything but a source of pleasure for all temperance workers to learn that the YOUNG FRIENDS' REVIEW is an advocate of total prohibition as being the only platform consistent with our knowledge of the truth and of the principles of the Society. Also the action recently taken by Genesee Yearly Meeting, making "prohibition the only safe ground" for temperance workers.

These views are in accordance with those taken by many religious organizations, notably the Methodist General Conference, also the Women's Christian Temperance Union.

Friends have always been among the first to recognize and support philanthropic measures, although it is sometimes noticed that there is an over-strenuous opposition to any new truth or reform.

We should not rest self-satisfied with the labors of our forefathers, but remember that the Society of Friends must continue the staunch advocate of progress to retain the love and co-operation of its young people.

Chappaqua, N. Y.

C. E. W.

We extract from a private letter from Jonathan W. Plummer in anticipation of Genesee Yearly Meeting: "It would give me much pleasure to attend your approaching Yearly Meeting if I could rightly do so. The subject has been in mind for several weeks with the hope that way might open for the visit, but ill health in my family and other responsibilities pressing just now will prevent. I hope you will have a good meeting, one that feels the new pulses and currents of life that are beginning to stir our Society. We must advance or die. Truth remains in the abstract unchangeable, but its applications vary with the varying conditions

that the years bring if we keep pace with its light as God causes it to shine into each awakened and seeking heart. If we as a denomination, holding fast our simple ways, personal integrity and unselfish methods of work, were fully alive to our opportunities and faithful in doing with heart, voice and purse the things that we could do, the influence of our body would be felt as strongly as at any age of its history. The principles we advocate, while gradually spreading everywhere among thoughtful and intelligent people, yet need the direct and strong presentation by voice, pen and practice that our education in them qualifies us for. My hope is that our strongest and best younger members will realize the opportunities of our day and enter into work with zeal, as well as patience and steadfastness.

CHAPPAQUA.

The closing exercises of Chappauqua Mountain Institute lasted over three days. The two afternoons previous to commencement day were devoted to recitations, essays and orations by some of the older students. All did credit to themselves and their instructors.

Commencement day, the 24th, dawned gloriously. The friends and natives flocked from all directions to witness the graduation of the two who were the first to receive their diplomas in the present new and commodious building. The oration by Newton D. Alling on "Revenue" was most ably written and delivered. His arguments in favor of free trade were unanswerable. Lizzie A. Burling followed with an essay on "The Cultivation of the Imagination," which charmed all.

Hon. Wm. H. Robertson, from the experiences of an active and influential life, gave much good advice to the

young people who have still their future in their hands.

Elwood Burdsall, on behalf of the Board of Managers, presented the diplomas with appropriate remarks.

THE LOST ARTS.

What were the lost arts?

D. L.

All we know of them is by the indications of their practice, which we find in works that have survived decay. Of their number only a few can be mentioned in our brief space.

The ancient Egyptians, Phœnicians and Romans had a knowledge of some things in chemistry which we do not possess. Such as to make malleable glass. They also knew how to color and guild glass by a process unknown to us. Bronze and copper were tempered to the hardness of steel, and of this the Egyptians made their edged tools. Paints were mixed, whose colors were imperishable; at least they have existed fresh for 4,000 years. At Damascus they made blades of steel which could be bent into a circle and would fly back into perfect line. Neither this nor the gold tracery in their steel can we imitate to-day. We do not know how Kings Rameses and Thotmes transported monoliths and elevated them on the Pyramids; though we could do the same to-day by other processes. Artisans and chemists have in vain tried to reproduce iridescent glass which archæologists have brought to light. This does not complete the catalogue, but it is enough to show that the ancients were by no means unskilled.

A clergyman, who preached in a prison once, began his discourse in the traditional way, thus: "I am glad, my friends, to see so many of you here this morning."

The Young Friends' Review

A monthly sixteen-page paper published in the interest of Friends, containing principally original matter contributed by the younger members, and alive to the needs of the Society. It treats of Religious, Scientific, Literary and Philanthropic Subjects; Home Culture and First-day School Work, and Reports of Meetings and other matter that might interest Friends. It endeavors to adhere to the fundamental principles of the Society, evincing a liberal and tolerant spirit towards all.

To make it more useful and beneficial we greatly desire a wider circulation. Will some one in each locality of Friends where it has not yet been introduced, willing to act as our agent, be kind enough to send for sample copies and solicit subscriptions; and we earnestly appeal to all those who kindly aided us last year for a renewal of their interest and labors for the paper, desiring to introduce it into new homes and new neighborhoods.

We give agents a special offer at this time, as we desire henceforth to have the term expire at the end of the year. For a club of ten names at 70c each, i. e. \$7.00 sent in advance at one remittance, we will send ten copies of the YOUNG FRIENDS' REVIEW (beginning with sixth month) to the end of 1888 and one copy free to agent. Single copies 50c per annum.

Use the temporal; desire the eternal.—
[Thomas a Kempis.]

He liveth long who liveth well,
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

—[Bonar.]

In months of sun so live that months of rain
shall still be happy.—[J. G. Whittier.]

CHRONOLOGY.

269 B. C.—Silver money first coined at Rome.

40 B. C.—Herod made King of the Jews.

4 B. C.—Birth of Christ and death of Herod.

25 or 26 A. D.—Pontius Pilate governor of Judea.

33 A. D.—The crucifixion, according to Eusebius; 29, according to Lactantius, Augustine and others.

47 A. D.—London founded by A. Plantius.

95 A. D.—St. John banished to Patmos.

The periods eventful for the persecution of Christians beginning with the years 64, 95, 163, 202, 25, 254, 303, 414 in Persia.

313 A. D.—Edict of Milan by Constantine and Licinius for general religious toleration.

The battle of our life is brief,
The alarm—the struggle—the relief—
Then sleep we side by side.

—[Longfellow.]

Good-will, like a good name, is got by many actions, and lost by one.—[Lord Jeffrey.]

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