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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VI.

LONDON, ONT., NINTH MONTH, 1891.

NO. 9

A PRAYER FOR TRUST.

I ask not, Lord, that thou wouldst make
My pathway smooth and bright ;
But only that my feet may walk
Where thou dost send the light.

I pray not for untroubled bless,
Nor for a cloudless sky,
But only that, or shine or storm,
To thee may bring me nigh.

I only ask that thou wouldst be
My escort and my friend ;
That thou wouldst lead me as thou wilt,
And keep me to the end.

—[From the *Family Herald and Weekly Star*.]

THE EPISTLE FROM THE YEARLY MEETING

HELD IN LONDON, BY ADJOURNMENTS,
FROM THE 15TH TO THE 25TH OF THE
5TH MONTH, 1796, INCLUSIVE.

To the Quarterly and Monthly Meetings of Friends in
Great Britain, Ireland and elsewhere.

DEAR FRIENDS : — We find our minds again engaged to send you the salutation of our love in Christ ; desiring that, as we have been careful not to address you in formality nor without a fresh belief that it is our duty, so ye may not consider this our epistle as a customary matter, nor read it in that disposition that is always seeking after some new thing ; but may not consider what parts of it are applicable to your own respective states ; and let the expressions of our concern, for your present and everlasting welfare, receive and retain, a sufficient place in your minds.

The accounts of the sufferings which have been sustained by our Friends in Great Britain, and are now reported to this meeting, amount to eight thousand six hundred and fifty-eight pounds :

about one thousand pounds of which consist of distrains for the late assessment for manning the navy : the rest as usual, are chiefly for tithes, and demands of a similar nature. The amount of sufferings brought in from Ireland is two thousand three hundred and three pounds. And as we are informed that an opinion publicly prevails, that the purpose of these accounts is in order that the sufferings may be reimbursed, we desire Friends everywhere as occasion may offer, to contradict this opinion, which hath no foundation in truth.

The Friends mentioned in our last Epistle to be imprisoned on account of our testimony against tithes, still remain prisoners in the county gaol at York ; objects themselves, as well as their afflicted families, of the sympathy of their fellow-professors ; to whose lot it hath not fallen to experience a treatment so rigorous.

We have this year received epistles from our Friends of the Yearly Meetings of North and South Carolina and Georgia, of Virginia, of Pennsylvania, of New York, and of New England, evincing their continued concern to support our testimonies, and our Christian discipline. The inhabitants of the Continent, dwelling in fertile regions once possessed by different tribes of the Indian natives, are doubtless bound to regard them with benevolence ; accordingly, we find our Friends engaged in an undertaking to furnish them with some of the comforts of civilized life. A fund is raising to supply the expense of introducing them in agriculture, in mechanic arts, and some useful branches of learning.

On examining into the state of our Society in these regions, we find cause to believe that, in many parts, the at-

tention of Friends is gradually fixing more and more closely, on the excellence of the several testimonies which we are required to bear; and we are persuaded that, were our members universally more loosened in their affections from the profits and the friendships of the world, the standard of Truth would be more conspicuously and availingly displayed.

Let us consider, Brethern, what is the cause of our dissent from the prevailing opinions and practices of the age. Is it that we must surely believe that our faith is more consistent with the evangelical purity of the primitive times; and our manners less liable to promote an attachment to a world that passeth away? How then shall we set the candle that hath been thus mercifully lighted in any of us, under the bed or the bushel; giving up any part of our testimony, be it ever so small, for the sake of ease, or of outward advantage?

The beloved Apostle declared that "God is light, and in Him is no darkness at all." A manifestation of this divine light, in infinite mercy, is given to every man to lead him out of the misery of fallen nature, unto the Eternal Fountain of Life and Light. In every heart, and in every society of people, in which place is given to any kind of unrighteousness, an eclipse of the light necessarily follows as far as the compliance with evil extends; and, if this state be continued in, spiritual death must ensue. Wherefore, brethern, in your conduct as individuals, and in the part which ye take in the exercise of the discipline established amongst us, be ye animated to resist every appearance of evil; remembering that, as our Heavenly Father cannot unite with darkness, so neither must those unite with it, who desire to attain fellowship with Him; in which fellowship our happiness consisteth both in time and in eternity.

In these times of worldly commotion, the concern still remains with us, that our brethern may be preserved from

joining any things, that immediately or remotely conduces to promote it. And, although of late we have, from year to year, testified our desire that Friends may take no part in that which genders strife; we still fear all are not sufficiently cautious, or sensible of the advantage of mixing as little as possible with the fluctuating politics of the times. For, truly, were all concerned to work out their own salvation with fear and trembling, the mind would be preserved on its proper centre; and to mix with the multitude, in their pursuit of the favorite object of any party, would be dreaded rather than desired.

Respecting the slave trade, though we have no good tidings to proclaim, we feel unwilling to pass it over in silence. As a body, we have been among the foremost to expose its turpitude; and, although it doth not appear at present to be our duty to take any public step as the advocates of this degraded class of our fellow creatures, we continue to view the commerce with unremitting abhorrence: and we much desire that no one, once touched with a sense of their complicated woe, may suffer its being thus dreadfully protracted, to efface the impression from his memory, or sympathy from his heart.

This meeting hath been very large, and our minds have been much exercised in a travail for the cause of Truth. O, Friends of every description, how would ye contribute, not only to your own peace as individuals, but to render our assemblies, under the sanction of the Master, seasons of rejoicing, were ye all to be engaged in earnest, each one for himself, to do away the hurtful and hindering things, which, ye must be sensible, are yet to be found within our borders!

Finally, dear Friends, remembering the apostolic declaration, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Strive therefore to become such, by obedience to his holy law. It hath been our uniform and constant

testimony, that God hath vouchsafed his grace and good Spirit unto the children of men universally, as the means of their sanctification. May ye therefore, in your several degrees of growth, evince and recommend your belief in it, by dwelling under its holy influence.

Again, in gospel affection, we salute you, and bid you farewell.

Signed in and on behalf of the meeting.

ROBERT FOWLER,
Clerk to the meeting this year.

IN RETROSPECT.

For the Friends of the REVIEW.

In the settlement which the home life gives, my mind is often found reviewing the late visit which Martha Dodgson and myself made to the meetings belonging to Genesee Yearly Meeting, and the mingling with the Friends in the different neighborhoods; as I recall their kindness and the responsive feeling which we found wherever we met them, I find a true and living interest *abides* in my heart for them. As it is impossible to give an individual evidence of my gratitude for the many acts of kindness, I have thought some words for the YOUNG FRIENDS' REVIEW might reach many of these and convey to them the information of our safe arrival at our homes after the mission of love was ended. When we left our homes to attend the Yearly Meeting of Genesee, I thought that, with a few of the isolated meetings, would be the extent of the visit, but as we mingled day by day with that interesting company, felt the earnestness of their spirits, we remembered that those assembled were only a small portion of the membership composing the whole, and that in distant homes so many were denied the enjoyment of this yearly communion, which keeps so alive the interest in our religious society. This feeling was met by the language, "Let thy labors extend to the branches that compose this Yearly

Meeting: Fear not, I will be thy helper in the field of service." With this assurance, and trusting in the promise, we have visited all the meetings with the exception of two, where friends thought it would be useless to attempt calling the people together on any except the first day of the week. We have been most kindly cared for in every way; conveyed from place to place when it was possible; shared the hospitality and enjoyed the social mingling to the refreshing of our natures. We have found some of the meetings blessed with a living membership, young and old interested, and working in beautiful harmony to keep up their meetings for worship and discipline, alive in their First-day school work. With these we could rejoice and thank the infinite Father for the encouragement such faithfulness gives. Other places the few are struggling to keep together a remnant of our Religious Society, just as earnest and faithful, but often their hands hang heavy because of the indifference of many to this reasonable service; with these we were drawn into feeling, inciting them to falter not, but press on, that in the end they might have a disciple's reward for their love to the brethren. In some parts there were only the isolated families, loving still the society to which they belong, and yet are so widely separated from it; our truest sympathy went forth for these, and we were grateful we did not pass them by, because they were few and distant. Some of the most blessed breaking of Heavenly bread was among these lonely ones and we hope Friends in their travels will visit them and keep the bond renewed that unites them to the society. I would not mark out a work for others, only commend them to watchfulness and obedience. Let none hesitate because they may not have for their use the gift of the ministry—it does not always require the spoken word to fulfil the truth. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." After

six weeks of almost continuous labor, we closed the work at the hospitable home of Hannah Smith, near Canandaigua, Mich. She and her family are twenty miles from any meeting of Friends, but we found them interested and alive to our testimonies. We could feel the loss of such as these to our meetings, and they, too, sustain a loss by their isolation, yet I doubt not they are doing a good work by the upholding of our glorious principles among others. We parted with these dear Friends and the three Friends from Lobo, Ont., with whom we had traveled in much unity, under the feeling that we might but very seldom, if ever, see each other again; but a "book of remembrance will be kept" in our hearts. At Toledo, Martha and I separated, she to return to her home at Darby, which she safely reached the evening of the next day. I went to visit near relatives in Short Creek, Ohio. I met with many good friends here, enjoyed their kindness socially and religiously. The meeting there is very encouraging. An interesting company gather in the middle of the week enjoying the privilege of worshipping in spirit the "God of our fathers." I also attended the meeting at West Grove on a First-day; it was the only meeting of Ohio Yearly Meeting I had omitted when visiting within its borders. It was an interesting occasion. On the 6th of 8th mo. I reached home, having been absent eight weeks. It was cause of gratitude to find all in good health and to receive the cordial welcome from friends that was extended. A peace that is full of praise, a joy that is gentle and subdued fills my heart, and to "Our Father" ascends the petition that He will water His seed and quicken it into the blade, the ear, and the full corn in the ear with the sunshine of His love, his tender care to the fold within the borders of Genesee Yearly Meeting.

M. WALTON.

Subscribe for the REVIEW.

SEPTEMBER DAYS.

From September's misty grass,
Growing on the furrowed ground,
Comes the cheery cricket sound;
While from twisted browning trees
Apples fall.

And the warm and dusty winds,
Turning white the roadside weeds,
Whirl the leaves and thistle seeds.
From the mellow hazy air,
Blue jays call.

O'er the meadows aftermath,
By the August rains made green,
Harvest spider-webs are seen,
Showing wet, like fresh drawn net
Spread to dry.

Threading from the Summer's woof,
Golden-rod September weaves,
Binding in with crumpled leaves,
Sparrows trailing flight from trees
Through the sky.

Butterflies with snowy wings,
Rising from the asters white,
Look like petals in their flight,
Or as souls of Summer flowers
Passing by.
—NINA SHAW, in Ladies' Home Journal.

AMUSEMENTS.

I felt much sympathy with the views expressed by M. V. in the REVIEW for 7th month. The subject referred to has been much on my mind since attending New York Yearly Meeting, but I have hesitated to give my thoughts in regard to it, lest what I should say might be regarded by some as a censure. However, I feel that I must say a little, and I trust that it will be received in the spirit in which it is written and not as if it were spoken in judgment, which thought is far from me, for we know not, each one of us, how we might do under different circumstances. In an age of corruption and of great dearth in spiritual religion, God raised up the Society of Friends not only to testify against the wickedness of their times but to show forth to the world that a pure, living religion may be both preached and practised. For more than two hundred years our society has been a light in the world,

holding up its high standard until the name of Friends has come to be respected by all who know ought about them. As no individual is perfect in all respects, so no religious organization can be wholly so. In this testimony against the great extravagances of their age the early Friends adopted a form of dress, which afterwards became so peculiar as to be looked upon by many as a badge, and which is now fast passing away. I have been told that the requirement of a certain cut and color in regard to dress, together with some other externals of a like nature, have kept out and driven out young Friends who thoroughly believed in Friends' doctrines and principles, but who did not feel that they were required to make themselves conspicuous or peculiar by their dress or speech. As a Friend minister once said to me: "Those things have now lost their significance, as what they testified against no longer exists with the same meaning." And while those external things are passing away, we need not mourn their loss, for they are truly non-essential to religion. In speaking of those time-honored customs, I wish to say that no one can look with more respect and affection upon the plain dress of ancient Friends than myself, bringing up as it does the cherished memories of loved ones who were guides to us in early years. But I feel that in our present time, when scarcely a young Friend can be found who does conform to the plain style of dress, that it would be well to change the phrase in the query calling for "plainness of apparel" to "avoiding extravagance in dress." We all know that one can be extravagant while dressing the plainest, and I have had people of other denominations say to me that "however plainly Friends dress they save no money by it and are more thoughtful about their clothes than people who dress like others." One who uses judgment and taste in selecting and making a dress may practise true economy and at the same time clothe

themselves in such a way as not to be conspicuous among Christian workers of other denominations, for surely it is not by our dress, but by our lives, that we are to show whether or not we are Christians. This may seem foreign to the subject under consideration, but it has long been a concern on my mind, and in this expression of my views young Friends will understand that I would not have them hampered in any way in their social enjoyments and Christian work. But I have greatly feared that our young Friends in breaking away from what they may consider not only too severe but useless customs, may not have drawn with sufficient care and with a prayerful desire for light the line of distinction between the innocent, healthful pleasures and amusements in which we may feel and know that Christ is with us as much as in the performance of a religious duty, and those other amusements which gratify only the lower desires of our natures and which have no tendency to raise us higher or make us more worthy temples for the spirit of God to dwell in. I feel that dancing comes under this head, and I wish that every young person who has found or who thinks they would find enjoyment in it, would read the book entitled "Ester Ried," by Pansy, published at D. Lothrop & Co., 32 Franklin St., Boston, Mass. In the 25th chapter of this book will be found some thoughts on dancing, which I read years ago, and the impression they produced upon my mind has never been effaced.

The doctrines of Friends are as much needed in the world to day as they were two hundred years ago, but in a different way; then religion was half smothered by useless forms and ceremonies, which to many constituted all there was of religion. Today inquiring minds are everywhere asking "is there such a thing as true religion, and if so, in what does it consist?" etc. Many of those inquirers have found the light for which they longed in the belief and teachings of

our Society. Even in my own very limited experience I have met with this spirit of inquiry in many different forms, and in conversations on religious subjects I have heard the highest tribute paid to the fundamental doctrine of Friends—the “Light within” by people not of our Society, but who were thoughtful, earnest seekers after truth. I feel that in the present time, more than ever before, if possible, we are required to let our light shine so brightly that those who have lost faith in forms and creeds and who might otherwise drift into infidelity, may be drawn by the light we hold forth to the Source of all good. And, oh! dear young Friends, let us not for the pleasures of a season make our light dim by indulging in the follies which are condemned and forbidden by other churches who do not make so high a profession as ours, yet see clearly that dancing and some other amusements tend to lower the standard of morality among their youth. In the early days of Methodism, Wesley warned his followers against the extravagance of the Friends’ plain dress. To-day they have dropped those minor things, or rather left them where they should be left with each individual conscience. I will close with the words of George Fox—“And now, my dear friends, the Lord doth require more of you than He doth of other people, because He hath committed more to you. The world expects more from Friends than from other people, because you profess more. Stand up for God’s glory and mind that which concerns the Lord’s honor, that in no wise His power may be abused nor His name evil spoken of by any evil talkers or walkers; but that in all things God may be honored, and ye may glorify Him in your bodies, souls and spirits the little time ye have to live.”
 “So that nothing may be betwixt you and the Lord but Christ Jesus.”

LYDIA J. MOSHER.

Moral idealism is the presence of God in man.—*James Martineau.*

POSTURE IN PRAYER.

This inquiry claims my attention: In what posture should prayer be offered? It may seem a very trivial inquiry, believing, as we do, that it is not so much the attitude of the body as the condition of the heart that is most pleasing to God. Go into churches and you find people on their knees when in prayer; go into Friends’ meeting and every one is sitting upright. Is this as it ought to be? If we kneel in prayer do we submit ourselves to “form” any more than in the matter of congregating together on each Sabbath for worship? The custom of sitting in prayer is wholly without Scripture precedent. We read that Jesus sat down to teach, but never that He sat down to pray. Prayer was always offered kneeling in the church of the New Testament. Paul says, “At the name of Jesus, every knee *should bow.*” (Phil. ii, 10). Paul also says, “For this cause, I *bow my knees* unto the Father of our Lord Jesus Christ.” (Eph. iii, 14). Peter, when seeking divine power in raising Dorcas, *kneeled down* and prayed. (Acts ix, 40.) The Apostle Paul’s farewell meeting with the disciples at Tyre is thus referred to: “And we *kneeled down* on the shore and prayed.” Like the Christians of early centuries, like the blessed Jesus, why cannot we kneel in prayer? Why in this matter allow ourselves to be marked as a peculiar people? I am loath to advocate show in religion among Friends, but, doing as Jesus did, as His followers did, cannot surely be regarded in this light. In the custom referred to, is there not something unseemly, apart from the teaching of Scripture? Instinct of nature answers, yes. This is my view of the matter, and I would that all should kneel in prayer. Still less satisfied am I with the custom of “bending over,” which posture is meaningless; it is unauthorized in Scripture and among Christians in general. All that can be said favorably is, it affords *rest* after a

prolonged sitting. I have said enough, possibly too much, but would be pleased to read in the REVIEW the opinions of those who may feel disposed to give the question consideration.

A FRIEND TO FRIENDS.

Eighth mo. 1st, 1891.

ATTENDING PLACES OF AMUSEMENT.

In reading the article of M. V.'s in the "REVIEW" of 7th mo. last on the above subject, I have been led to express my feelings of regret that Friends approve and uphold to the young the amusement of dancing. When I learned this question had been brought up, discussed and approved of in one of our late yearly meetings, the thought arose within me, are the principles we have so long cherished and held as truly exemplary for all to follow becoming weakened?

If the older Friends do not stand firm and exercise great care in the selection of amusements for the younger members, where will be their guide for the future? Will they be apt to seek for that guidance—the Christ within, which will teach them to choose only those enjoyments of a higher nature which we know to be *real* and *lasting*?

After "tasting of the Lord's goodness," it seems we can find no genuine satisfaction in the poorer pleasures that tend not to enrich the soul life, but rather to impoverish it, and I do feel that no true child of the Father can join in this amusement and ask His blessing in the performance of it.

The writer is no stranger to its attractiveness and knows how difficult it is to feel we are called upon to relinquish it, but I am thankful to say the love of my Heavenly Father has led me to seek joys from a higher source that bring peace and comfort to the soul and the desire for poorer pleasures lessen until they find no abiding place within the heart. Let us earnestly strive, my young Friends, to

uphold and strengthen our blessed principles—that they may stand out *bold* and *strong* as a "beacon light" to the whole world, and for all ages to come, in the advancement of truth and righteousness.

A YOUNG FRIEND.

A WOMAN'S ANSWER.

Do you know you have asked for the costliest thing

Ever made by the Hand above—
A woman's heart, and a woman's life,
And a woman's wonderful love?

Do you know you have asked for this priceless thing

As a child might have asked for a toy—
Demanding what others died to win
With the reckless dash of a boy?

You have written my lessons of duty out,
Man-like you have questioned me;
Now stand at the bar of my woman's soul,
Until I have questioned thee!

You require your bread shall always be good,
Your socks and your shirts should be whole;
I require your heart shall be true as God's stars,
And pure as heaven your soul!

You require a cook for your mutton and beef—
I require a far better thing;
A seamstress you're wanting for stockings and shirt—

I want a man and a king!
A king for the beautiful realm called home,
And a man that the Maker, God,
Shall look upon as he did at the first,
And say it is very good!

I am fair and young, but the rose will fade
From the soft young cheek one day;
Will you love me then 'mid the falling leaves
As you did 'mid the bloom of May?
Is your heart an ocean so strong and deep
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she is made a bride!

I require all things that are good and true,
All things that a man should be;
If you give this all, I would stake my life
To be all you demand of me.

If you cannot do this—a laundress or cook,
You can hire with little to pay;
But a woman's heart and a woman's life
Are not to be won that way.

—E. B. BROWNING.

Find your purpose and fling your life out into it.—*Phillips Brooks.*

Young Friends' Review

A MONTHLY MAGAZINE,

*Published in the interest of the Society of
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We do not hold ourselves responsible for the views expressed in communications over the name, initials or other characters representing the contributor.

We prefer that remittances be made by post-office order or by registered letters. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change.

Canada's wheat crop this year is the largest she has ever had. Many fields in Ontario are yielding from 35 to 50 bushels per acre. The latest estimate places the average at 24.4 bushels per acre. Prices too, are likely to make the crop a profitable one. In Manitoba the crop is said to be immense, and latest reports state the most of it is safe from the effects of frost.

We wish it to be distinctly understood that we, the Editors, do not endorse all the sentiments of all the articles published in the REVIEW. In our magnanimity we admit some at variance with our private opinions, acknowledging our own fallibility in

hopes that in further discussion the truth may shine out clear, and be advanced. Perhaps we are not as guarded as some would have us be, for we have not lost faith in the omnipotence of Truth, and in the inevitable fact that in every fair conflict truth, and right, and goodness will prevail.

At a meeting of the Executive Committee of the First-day School General Conference, held at Sea Girt, New Jersey, 8th mo. 9th, 1891, it was determined to accept the cordial invitation of Friends of Goose Creek Monthly Meeting, of Fairfax Quarterly Meeting, to hold the next general conference at Goose Creek Meeting House, Lincoln, Loudoun County, Va., at about the time of their Quarterly Meeting in 8th mo., 1892. The following have been named a committee to make the necessary arrangements for the meetings, and to co-operate with a like committee of the Philanthropic Union, which meets at same place and time, viz.: Jos. A. Bogardus, Robt. M. Janney, John Wm. Hutchinson, Sarah T. Miller, Hugh R. Holmes, Ann B. Branson, Lydia H. Hall, John L. Thomas, Fannie M. Robinson, Benj. F. Nichols, Samuel P. Zavitz and Esther J. Fox.

MARRIED.

HAMPTON-BRADEN.—At the residence of the bride, eight month 5th, 1891, by Friends' ceremony, Susie Thorn Braden and Chester J. Hampton, both of Junins, Seneca County, N. Y.

DIED.

HARVEY.—Wilson Harvey died at his home, in Reno county, Kansas, the 7th of 8th mo., 1891; aged 67 years, 11 months and 2 days.

He was born in Elgin County, Township of Yarmouth, Ontario. He moved to Illinois in 1868 and removed to Kansas in 1870, where he resided until his death. He was a member of the Society of Friends, though isolated since 1868.

SARAH T. HARVEY.

PELHAM HALF-YEARLY MEETING.

Although Pelham Half-Yearly Meeting of Friends extends from Pelham, Ont., to Battle Creek, Mich., and West Unity, Ohio,—a distance of some 300 miles—yet all its constituent meetings were represented at its meeting held in Yarmouth, Ont., on 8th mo. 22 and 23. An occurrence which had not happened before in many years.

Eli M. Lamb, of Baltimore, with two daughters and two nieces, and Elizabeth Stover, of New York were very acceptably with us. With this exception, I think, there were no Friends in attendance from outside our border.

The usual business of the Society was transacted. A year ago a committee was appointed to "visit our smaller meetings and isolated members as way opened." The Committee has twice reported and was further continued. During the year the Committee was commendably active, members of it having attended meetings in Pelham and Bertie, Pine Street and Malahide, in Ontario, and Battle Creek, Mich., and at two different times at West Unity, Ohio. They also visited nearly all the families belonging to these meetings.

The public meeting on First-day was largely attended—the house being well filled, and the gathering attentive. Serena Minard spoke at considerable length, and shorter addresses were given by James Zavitz, William Cornell, and Samuel P. Zavitz.

A very interesting session of Yarmouth First-day School was held before meeting on First-day. Many others taking part in the exercises. Before closing Eli M. Lamb and others spoke words of encouragement to the school and extolled the helpful work.

S. P. Z.

Old Sol—You're five minutes behind time.

Town Clock—Oh, well, I work by the day.

FROM TOLSTOI'S "SPIRIT OF CHRIST'S TEACHING."

CHAPTER IX.

TEMPTATIONS.

THE DELUSIONS OF THE INDIVIDUAL AND TEMPORAL LIFE HIDE FROM MEN THE TRUE LIFE, WHICH ALONE IS REAL IN UNION WITH THE FATHER.

(Lead us not into temptation.)

Man is born with a knowledge of the true life through the fulfilment of the will of the Father. Children love this life, and in them is seen the will of the Father. In order to understand the teaching of Jesus, we must understand the life of children, and be what they are.

Children always live according to the will of the Father, and never break the five commandments. They would never break them, were they not led into temptation by their elders. Men corrupt children by leading them into temptation, and by teaching them to break the commandments. When they do so they behave like one who, tying a millstone around another's neck, casts him into a river. Were there no corruption, the world would have happiness. The world is unhappy only through corruption. Corruption is an evil which men commit for the pretended good of their temporal life. Corruption ruins men, therefore we must sacrifice everything in order not to succumb to it. The temptation to sin against the first commandment is that men account themselves upright in the sight of their fellows, and others as indebted to them. In order not to fall into this temptation men should remember the infinite debt which all men owe to the Father, and that they can only acquit themselves of this debt by showing forgiveness to their brethren.

Therefore men must forgive offences against themselves, and not be moved to anger even though the offender trespass again and again. However

many times a man is wronged, he must forgive and bear no malice, for the kingdom of Heaven is only possible where there is forgiveness. If we do not forgive, we do the same as the debtor did. A debtor, who owed much, came to the master and asked to be forgiven his debts. The master forgave him all. The debtor went forth and tormented another man whose debt to him was small. That we may have life, we must fulfil the will of the Father; we ask forgiveness from the Father of life for that in which we fail to fulfil His will, and we hope to obtain that forgiveness. What do we, then, when we ourselves do not forgive? We avoid to do for others that which we crave for ourselves.

The will of the Father is happiness, and evil is that which separates us from the Father. How should we not, then, try to put an end to evil as quickly as possible? for evil ruins us and deprives us of life. Evil plunges us into bodily ruin. As much as we undo this evil, so much do we acquire of life. If evil does not divide us, and we are united in love, we have all that we can wish to have.

The temptation to sin against the second commandment is that we believe ourselves to have been created for the pleasures of the flesh, and that, by leaving one wife and taking another, we add to those pleasures. In order not to fall into this temptation, we must remember that the will of the Father is not that a man should find comfort in the beauty of a woman, but that, having chosen a wife, he should form with her one flesh. The will of the Father is that every man should have a wife, and that every woman should have a husband. If each man have but one wife, all men will have wives, and all wives husbands. Therefore, whoever changes his wife, deprives a wife of a husband, and gives occasion to another husband to leave his own wife and take the forsaken one. It is allowable to have no wife, but not to have more than one, for that is con-

trary to the will of the Father, which consists in the union of one husband and one wife.

The temptation to sin against the third commandment is that men, for the happiness of temporal life, have instituted authorities and governments, and require oaths to be taken to fulfil the obligations imposed by them. In order not to fall into this temptation, we must remember that we are bound to answer for our lives to no one but to God. Men should look on these demands of the civil authorities as being acts of violence, and, according to the commandment, not to resist evil, they should give up and fulfil what is required of them, give their property and their labor, but they cannot give promises and oaths which bind their actions. Oaths which are imposed on men make men evil. A man who believes his life to depend on the will of the Father, cannot promise what his actions shall be, because for such a man nothing is more sacred than his own life.

The temptation to sin against the fourth commandment is that men, when they give way to envy and revenge, think by such means to set others right. If a man offend another, these men think it necessary to punish him, and that it is right to try to condemn him.

In order not to fall into this temptation, we must remember that men are told not to judge but to save one another, and that they themselves, committing injustice, cannot judge of what is unjust in others. Men do but one thing—teach others by giving an example of purity, forgiveness and love.

The temptation to sin against the fifth commandment is that men think there is a difference between their fellow-countrymen and foreigners, and that consequently it is necessary to defend themselves against other nations and to injure them. In order not to fall into this temptation, we must know that all the commandments are expressed in one—the fulfilment of the

will of the Father, who gives life and happiness to all men alike, and we must do the same good to all men. If other men make a difference, and nations, because they account each other foreigners, make war on each other, each of us notwithstanding should fulfil the will of the Father, and do good to every man, even though he belong to another nationality and make war on our own.

In order not to fall into any of the errors by which man is beset, we must keep our minds fixed on spiritual things, and not on those which concern the body. If a man once understands that only in the will of the Father he has the life which he at the moment lives, no privation no suffering, nor even death itself can terrify him. Only he really lives who is ready at any moment to give his bodily life for the fulfilment of the will of the Father.

In order that all men might understand that there is no death for those who truly live, Jesus said: The life eternal must not be understood as being like the present life. Time and place are not in the true life which is in the will of the Father.

Those who have awakened to the true life, live in the will of the Father, and the will of the Father knows neither time nor place. They are alive for the Father. If they have died for us, they are alive for God. This is why one commandment includes all; love with all your strength the origin of life, and, as a consequence, every man who bears within himself that origin.

And Jesus said, That origin of life is the Christ you expect. The understanding of this origin of life, for whom there are no persons, no time, and no place, is the very Son of Man of whom I have taught you. Whatever hides from men this origin of life is seduction. There is the seduction of Scribes and Pharisees, give not away to it; there is the seduction of power, give not way to it; and there is again the most dangerous seduction—that of the teachers of religion who call themselves orthodox.

Beware of this above all others, because these self-styled teachers have invented a false system of worship, and would allure you from the true God.

Instead of serving the Father of Life by works, they have put words in their place; they teach words, and themselves do nothing; therefore you can learn nothing but words from them. The father needs not words but deeds. They have nothing to teach, because they know nothing, but for personal advantage they call themselves teachers. But you know that no one can be a teacher of others. There is but one teacher for all—the Lord of Life, the spirit. These self-styled teachers, thinking to teach others, deprive themselves of the true life and prevent others from knowing it. They teach men to please their God by external rites, and believe that oaths can bring men to faith. They care only for outward things. If there be but the appearance of faith, they care not for what is in the hearts of men. They are like pompous sepulchres, outside beautiful, and within an abomination. They honor the saints and martyrs with words, but they are the same who formerly put them to death, and now they would kill and torment the saints. From them come all the temptations of the world, for they offer evil in the name of good. Their temptation is the root of all temptation, for they have reviled all that is sacred on earth. They will remain long unconverted; they will continue to practice their deceptions and to increase the sum of evil in the world; but the time will come when all their temples will be thrown down, all their outward worship abolished, and then men will understand and be united through love in service of the one Father of Life, and in the fulfilment of His will.

As well might we expect vegetation to spring from the earth without the sunshine or the dew, as the Christian to unfold his graces and advance in his course without patient, persevering, ardent prayer.—[Abbott.

SPIRITUALISM.

An eminent spiritualist has said, in one of his works, that the belief of the Society of Friends is much in harmony with that of spiritualism. I can not conceive that any thing but ignorance of the views of Friends could have called forth such an assertion. Friends believe that every human being, created by the Heavenly Father, can hold communion directly with him. Can there be any harmony between such a faith as that and a belief that knowledge of the other world is to be obtained by communion with the spirits of departed friends through human mediums—mediums consisting of persons, no necessarily of a *religious*, or even of a *moral* character? It seems to me that nothing could be farther removed from the spirit of true Quakerism than the thought that the great Father should use such means as these to unfold mysteries that, in his wisdom, he has never seen fit to reveal to the purest and holiest of his beloved children.

In this paper of Seventh mo. last, a writer makes the statement, that one of the advantages of a belief in spiritualism is, that "it adds to the pleasures of existence to absolutely know that life continues after the death of these bodies of ours." Must we go to the spiritualist to learn that? Is there any race of human beings, so low in the scale of humanity, that this knowledge is denied them? History tells us that savage tribes, with no knowledge, whatever, of the truths of Christianity, whose religion is but varied forms of idolatry and superstition, *agree on this one point, that there is a future state.* A little research on this subject teaches us the fact, that *the great Creator has implanted this principle in every human soul.*

In regard to "the happiness conferred upon us by being able to communicate with our loved and lost," I will relate a little incident that came under my own personal observation. A young man, a believer in spiritualism,

took a friend to a leading medium in New York City, to convince him of the "truths of spiritualism." They requested and received communications from departed spirits, much to the satisfaction of the believer. Finally they asked for a message from a father who was living. The message from him was received as readily as from any of the departed spirits.

The belief of the spiritualist that the unrighteous will, after the death of the mortal body, have ample time and opportunity for improvement, is a great cause of the laxity of morals, so often noted among those professing that belief. The all-wise Father has, in infinite wisdom, impressed upon his children the uncertainty of existence here. He wishes all to be ever in readiness for his messenger, and not waiting for a more convenient season to make ready for the great change. In the same spirit of love and wisdom he does not unfold the mysteries beyond the grave to his loved ones on earth

H. B. F.

[We wish this to close the discussion in our columns on the subject of "Spiritualism." Our space is too valuable to further allow it to be devoted to a subject of such questionable value to our readers. We have no unity with very much that passes as "Modern Spiritualism," and request our writers to turn their attention to subjects of greater worth to our Society.—Eds.]

THE CITY OF DENVER.

And here is the beautiful city of Denver, with its bracing air from the mountains keeping the nights always cool and pleasant, while the azure sky in the early morning gives one the impression that the clouds are seldom visible.

Situated on the western side of the vast and boundless prairies, and 5,000 feet above sea level and about twenty miles from the foot hills at the base of the Rocky mountains, within

whose crests we see the eternal snow. Denver contains many public buildings and elegant private residences, and is truly called the "Queen City of the Plains." It is only twenty-eight years old and already numbers 80,000 inhabitants. The High School, a splendid edifice indeed, is one of the most prominent, it being the largest and finest, it is said, in the United States, covering a whole block.

The First National Bank claimed our attention, it being one of the finest in the United States, and it is presided over in one of its responsible departments by Henry A Willets, formerly of Flushing, whose genial manners contributed much to our pleasure, and who interested us greatly in showing how securely the vaults containing the precious treasures were constructed so that no burglars unholy hands could ever force an entrance. The city is irrigated by ditches on either side of the streets through which water comes sparkling and gushing from the Platte river, and it is said that there are 260 miles of irrigating ditches. The gardens are kept moist mainly by flooding from these ditches, and fountains are placed in nearly every yard, so that it may be said, Denver defies the desert and dissipates the dreaded dust. The stores compare well with any in our eastern cities—one of the most prominent I shall mention. Seeing the immense plate glass in the front windows, I stepped in and asked a kindly looking gentleman to please inform me the size of those windows. He proved to be one of "the firm," and pleasantly inquiring if we were "Quaker ladies," to which we replied in the affirmative—then very kindly took us over every department of the whole building, from the top story to the basement, which occupied about an hour. He informed us that the three plate glass windows in front measured each 110 inches in width and 190 inches in length—all the other windows were the same in length but not so wide—they were fully insured and were made in Terra Haute.

The tourist should never fail to visit the many places of interest around this western city. You can ride out to South Denver, six miles, in the cars, and have a fine view of the mountains, also a magnificent view of them from North Denver.

But that was as naught compared to the grand scenery of the Rocky Mountains in going up to Georgetown and Gray Mount, the extreme end of the railroad, for over fifty miles over the "loop," which my pen is inadequate to describe, and so I quote the "guide book:"

"Formerly those who had journeyed this far were content and never dreamed that anything could excel what they had seen—if the unaided imagination were to conjure up something more noteworthy, it would likely be disbelieved by the sober judgment. But in reality Georgetown is passed before an inkling of the real glories of the trip is discovered—this part must be seen—the mind may readily understand a train winding through a chasm—it is less easy to understand how it begins to rise, rise, rise along the side till finally you look down upon a town in miniature.

This is the way the train proceeds—it worms its way up a steep grade curved and blasted through the rock, and skirts the sides of the mountains, which lose their crests in snow. In the valley flows the little stream of "Clear Creek," where curves and climbs the engine. Looking directly above you, you perceive a railroad track on a high iron bridge; crossing the one you are following almost at right angles, but in the form of a crescent—wonder what road that is above us and how it got there. For a little way the track is comparatively straight, then it veers to the right, crosses the creek and starts down the valley, but still up grade. For perhaps a quarter of a mile this continues, then the creek is crossed again on a high iron bridge (97 feet high.) Looking directly down you perceive a track below you; you wonder

what track it is and how it got there. Look again—it is your own track—you are on the bridge up to which you were looking a moment ago! you have ridden over an immense “loop,” one of four in existence, but this one is more complex than any of the others.”

All honor to the brave engineers who made the way so securely through these mountain recesses, for this Colorado Central Narrow Gauge Railway penetrating the rocky fastnesses of Clear Creek Canyon in 1872, blasting its way along the foaming torrent where no human footsteps had ever travelled, and where we feel that we are almost in the presence of that Almighty Power that created these magnificent specimens of His handiwork, in the untold centuries, and placed within their deep recesses the gold, the silver, the iron and the lead, for the use of His creature man, whose energy, perseverance and “by the sweat of his brow,” has at length discovered immense treasures which we sincerely trust may be a benefit to the human family the world over.

ELIZA H. BELL.

Denver, Col., 6th mo. 15th, 1888.

THE CHALDEANS.

If the REVIEW boys and girls will take an imaginary journey with me we will now enter the plain of ancient Chaldea. “Behold the land of the Chaldeans,” says Isaiah when foretelling the destruction of the proud cities of the ancient world. The land itself is truly wonderful; grain of all kinds grow there to an immense height, and rice and dates are produced in great abundance, even with such little cultivation as the land now receives, with its water courses neglected by the lazy Arabs, strong, powerful men though they are. But there was a time when this land was the home of a “mighty nation,” whose power was much feared by the surrounding kingdoms. In traveling through the country we come upon great heaps of rubbish, but if we ex-

amine them carefully we find them to be the ruins of palaces, where kings and queens once lived, and little children played. Other heaps are the ruins of temples where once the people went to worship—not Ra or El, the one great god whom they all believed in, for they were taught that he was too great and far away for them to pray to Him, so they had a great many other gods which they worshipped—sun-gods, moon-gods and many others, all of which they made images; but of the great God so high above them they made no images and they built Him no temples. You may begin to wonder how among so many gods the Egyptians and Chaldeans, and, as you will learn by reading, all other nations still believed in one great God who made all things.

You have all read the Bible story of Noah and the Ark, and know that Noah was saved because he was a good man. There were but a few generations from Adam, the first man to Noah, so that Noah would know all about the creation of the world from the account left by Adam. Mizraim, one of Noah’s grandsons, was the founder of Egypt, and Noah’s great grandson Nimrod was the founder of the Chaldean nation, and he is believed by some to have been the leader of the people who built the Tower of Babel. Nimrod would have learned from Noah the story of the creation and the flood. Now, I must tell you that every one of the ancient nations had an account of the creation, the flood and the confusion of tongues. The true story of these events is in Genesis, the first book in the Bible, but as different nations grew up from the descendants of Noah the account of those things became mixed up with other ideas, as the people began to worship idols of their own invention.

But God preserved the true account of those things which happened in the early ages of our race and enabled Moses, in the book of Genesis to write them all correctly for the use of the

world for all time. If we travel in Chaldea now we will hear from the natives many references to Nimrod, who, after his death, was worshipped by his people as a god. After Nimrod there was a king named Uruk, who built many beautiful temples; and some time later a great conqueror named Kudur-Lagamor, or as in Genesis 14, Chedorlaomer, was king of Chaldea, and after conquering the surrounding regions and making their kings subject to himself, he engages those kings to join him in a great expedition against Syria. Palestine, which Chedorlaomer had conquered fourteen years before, had dared to rebel against him; terrible will be its punishment. Proudly the king marches at the head of his army; he is thinking how he will sacrifice the leaders of the rebellion to his gods, and other principal ones he will lead away captive with hooks in their lips; he has never been defeated, and has he not conquered all the country around about him as no king has ever done before? And now he has a large powerful army and subject kings to help him—surely he need not fear.

His march is one of triumph. The rebels are glad to submit to him and agree to any terms he may exact. And now with a long string of captives and a great amount of spoil he is nearly ready to return home. But what are those strange altars he has passed twice? A simple pile of stones—nothing to show what god is worshipped there; and when he asked a herdsman what they meant the man stared at him strangely, spoke a few words in a low tone to one of his captives and ran rapidly away. Why had he not stopped the man? But after all it could amount to nothing, and arranging his captives for the night, he soon sought repose.

LYDIA J. MOSHER.

[To be continued.]

Maintain your integrity as a sacred thing.

OUR COSY CORNER.

Playhouse, 8th mo., 14th, 1891.

Dear Cousin Julia.—We must hasten and come right away to visit thee by letter, for we feel that thy heart is sad indeed, yet we are not sure that we can say anything to cheer. However, if we delay to try we surely will do no good. Our instructions are to

“Do all the good we can,
To all the people we can,
In all the ways we can,
In all the places we can,
Just as often as we can.”

So here we come, the whole band, to peep through thy shutters into thy cosy corner and surprise thee with the merry, laughing, dancing sunbeams upon the floor. In wonderment thou wilt arise from thy easy chair and open the shutters, when in we will bound upon thee like a flood of light, surrounding thee with a halo of love, imprinting caresses upon thy brow and cheek; to chase away the shadows, which have gathered upon the face and settled around the heart. When the heart is comforted the countenance will be bright with sunshine.

Perhaps it may be helpful if thou art told that the writer for the little ones, who cannot write for themselves, knows something of life's sorrows, seeing father and mother besides others of close kindred, and many more have gone to the mansions prepared for them in the life beyond—therefore some thoughts expressed may seem to thee to be prematurely old—but dear Cousin Julia thou knowest how these things which make one's heart sore, if taken rightly, makes us think more deeply and solidly than we otherwise would.

These trials, however severe they may be, are best, just as God orders them. When we have suffered then it is we learn to know how to feel for others' woes. Again I think thou would'st be helped more abundantly if thou had'st seen the tears which fell on

thy account in our midst when thy letter was read. Certainly thou could'st not fail to feel that heart-felt sympathy sincerely flowed towards thee; though really I believe there were some tears of joy at the reception of thy kindly letter to us little folks mixed with the tears of sympathy. Strange to shed tears of sorrow and joy at once—but it is so, things come so close together sometimes that we laugh and cry at the same time.

Don't thee think it nice for us to cherish the thoughts that all the friends and relations that have gone from earth to rewards are hovering near as guardian angels, and in imagination to see their hands beckoning us onward and upward heavenward—thus the lonely feeling is lost, and we rise out of self, out of gloom, realizing truly that

“Is thy cruise of comfort wasting?
Rise and share it with another.
Scanty fare for one will often
Prove a royal feast for two.”

But it is so hard for us to learn that in forgetting self we are doubly blessed.

Now we must neither weary thee, nor make the editor frown by chatting too long; so hoping by an early recognition of thy thoughtful kindness and expression of condolence, thy heart may be lightened, and in a little measure comforted, so that some of the forgotten *beautiful thoughts* may be recalled and some day come to us yet, we make our exit, and in behalf of the little ones subscribe in tender love.

HOPEFUL BAND.

Never be discouraged.

Happiness is a kind of energy.—
[Aristotle.

If you will, thou can rise.—[W. E. Channing.

All misery is God unknown.—[Geo. Macdonald.

By all means use sometimes to be alone.—[Geo. Herbert.

We need not die to go to God.—
[Mrs. A. D. T. Whitney.

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