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Young Friends' Review.

"Neglect Not the Gift that is in Thee."

VOL. XIV. LONDON, ONT., CANADA, ELEVENTH MONTH, 1898. No. 11

BE MASTER.

Be master of the clouds,
Let them not master thee;
Compel the sunshine to thy soul,
However rough the sea.

Be thou of good cheer yet,
Though dark and drear the way;
The longest night wears on to dawn,
And dawn to perfect day.

Possess thy soul in calm,
Let patience rule thy heart,
And in gray shades of clouded times
Bear thou the hero's part.

Then shalt thou know the flush
Of happy, radiant days;
For he who trusts God in the dark
Is taught new songs of praise.
—MARIANNE FARNINGHAM

AN EARLY LIBERAL.

Read at meeting of Young Friends' Association,
Manhattan Borough, New York City, 9, 25, 1898

In all ages there have been men who by their freedom from conventional opinions, and by the outflashing light which they have cast upon that which was false and untrue in the current ideas of their time, have gained the name of liberals from some and disturbers of the peace from others.

Although the subject of this paper is usually regarded in the light of his relations to a religious sect, and as one of the main instruments in founding that sect, yet he may be regarded in a larger light as a representative liberal of his century, a man remarkably freed from the chains of custom of his time.

"Perhaps the most remarkable incident in modern history," says Herr Teufelsdröckh in Carlyle's "Sartor Resartus," "is not the Diet of Worms, still less the battle of Austerlitz, Waterloo, Peterloo, or any other battle, but an incident passed carelessly over by most historians, and treated with some

degree of ridicule by others; namely, George Fox's making to himself a suit of leather. This man, the first of the Quakers, and by trade a shoemaker, was one of those to whom, under a ruder or purer form, the Divine ideal of the universe is pleased to manifest itself, and, across all the hulls of ignorance and earthly degradation, shine through in unspeakable awfulness, unspeakable beauty, on their souls."

In the latter part of the reign of that learned and mercenary monarch, James I. of England, there lived in Leicestershire, with his wife Mary, a weaver, "an honest man," esteemed by his neighbors, called Christer or Christopher Fox. To this worthy couple there was given "in the month which is called July, in the year 1624, at Drayton in the Clay," a son whom they named George. This son passed through his boyhood and young manhood with what might seem to us unnecessary gravity. As he grew up his relatives thought to make him a priest, but others persuaded to the contrary, and he was placed with a shoemaker instead. This man dealt in wool and grazed sheep and cattle, and it would appear that the young George had more connection with this part of the business than with the other. It must be confessed that at this part of his life George Fox seemed to have been serious even to morbidness and to have been lacking in sympathy with the ingenious cheerfulness of youth. He could not sleep at night and walked up and down praying and crying, mourning to see "how young people go together into vanity, and old people to the earth." This before he was nineteen years of age. "Then at the command of God," as he says, "on the ninth day of Seven Month, 1643, I left

my relations and broke off all familiar
ity or friendship with young or old.”
He travelled about in different parts
of England, and finally returned to the
home of his parents in Leicestershire,
as he understood they were troubled by
his absence. During this and the suc-
ceeding period he spent much time in
solitary walks in fields and woods. He
also went about visiting clergymen and
others, arguing with them about his
condition, about “despair and tempta-
tions,” and about theological matters.
He found some willing to talk with him
for a time, but others advised him to
marry, to take tobacco and sing psalms,
and still others wanted to give him
physic and to bleed him. But, as he
says, they did not understand his con-
dition. Although he tells the story him-
self with the utmost sincerity in his
Journal, yet we cannot help seeing be-
tween the lines that we would have been
likely to look upon him very much as
his relatives and acquaintances did as an
eccentric young man, too old for his
years, who needed more of the sweet-
ness and light becoming to his age.
He was morbid merely because he was
not yet developed. But in all this time
of mental turmoil there were forces de-
veloping whose outcome would control
his future, would affect those
with whom he came into contact,
would imbue them with his burning
enthusiasm for truth, and would have
an influence that has remained to our
day, and which we may hope will
never fade from the earth. It is to this
influence of his that we owe in part our
freedom from many of the conventions
that still bind others.

The first notable impression that
came to him was one to open his
mind in charity to all the world. This
was the belief that all men, both Protes-
tant and Paptists alike, may be true
believers and Christians. A noble
beginning, with love and charity toward
all men as the foundation, freed from
the weakness of prejudice and distrust
of men of other religions.

“At another time, as I was walking
in a field on a First-day morning, the
Lord opened to me that being bred at
Oxford or Cambridge was not enough
to qualify men to be ministers of
Christ, and I stranged at it, because it
was the common belief of the people.”
(Fox’s Journal.) And he could no
longer go with his relatives to church ;
for, as he says, “I saw that being bred
at Oxford or Cambridge did not qualify
or fit a man to be a minister of
Christ, and what then should I follow
such for.” And he went into the orch-
ard and the fields with his Bible himself.
That was a liberation indeed. For
centuries people had accepted the
doctrine that the knowledge of the
gospel of Christ was intrusted to the
priesthood alone, and could only be
imparted by those who had been bred
in this learning at college ; and that
one who had this learning could ad-
minister the gospel of Christ no matter
what might be his private character.
“No,” thought Fox, “it is not that
learning that qualifies a man to be a
minister of God. The anointing is not
from without. I shall no more ac-
knowledge such a ministry. I shall
learn more of eternal worth from the
flowers and trees, yes even from inani-
mate sticks and stones, than from such
qualifications.” And he threw off the
shackles which had bound him and
went out into the open air on Frst day
mornings. And those of us who are
willing to accept outwardly the form of
this doctrine by supporting no priest-
hood, although believing in secret that
the educated man delivers the best
sermon, and also those who do not so
believe, need not forget that while
education is not the prime qualifica-
tion, nor yet is it any disqualification,
that it is the spirit which animates the
minister which is the first essential and
makes the minister true or false, and
that one bred at Cambridge or Swarth-
more may become a minister of Christ.

At another time as he walked in the
fields to his relation’s house it was

opened to him that God who made the world did not dwell in temples made with hands, "that he did not dwell in these temples which men had commanded and set up, but in people's hearts, but that his people were his temple and he dwelt in them." From this afterward developed the corollary that "the ground and house were no holier than any other place, and that the house is not the church but the people constitute the church." And his relatives were grieved that he would not go to church any more, and although they saw beyond the priests, they urged him to go to hear the priests, and Nathaniel Stevens, the pastor in Fox's parish, expressed a fear that Fox was going after new lights. But Fox smiled within himself at them, knowing what had been opened within himself concerning the priest and his brethren. Fox did not tell his relatives what he thought beyond a hint that the anointing for the priesthood was within man, not without, and he continued to wander about the country. He fasted much, and walked abroad in solitary places many days at a time, and often took his Bible and sate in hollow trees and lonesome places till the night came on, and frequently in the night walked mournfully about by himself.

After he had forsaken the priests of the established church, he looked more after the separate ministers, and those considered "experienced people," but he soon became dissatisfied and left these also. And when all hope from these and other men was gone, and he felt that nothing outwardly could help him or tell him what to do, he had his next experience. "And then the Lord did gently lead me along, and did let me see His love, which is endless and eternal, and surpasses all the knowledge which men have in the natural state or can get by history of books.

And all these things, so old to us, seemed new and wonderful to him, all

these drawings and leadings from what people commonly accepted. It was as though a bright searching light had been cast upon that which was false and untrue, so that he saw it in its true aspect, and he came to believe that it was a light indeed which had shown him these things, a light which was within himself, for no one else had pointed out these things to him, a light which was good, and therefore from God. And he believed that this was the light referred to in the Gospels as the Light which enlightens every man who comes into the world, that it would show him the sins and wrongs of the world, and be his Saviour from them, his Christ Within, his hope of glory.

Then George Fox began to preach.

In his preaching he travelled over Great Britain, visited Germany and Holland, and crossed the ocean to labor in the West Indies and the British colonies of America, where he spent about two years. The people flocked to hear him preach the liberation of man from that which man has created, and heard with joy his gospel that it is not that which is without but that which is within man which counts. With these people who came to hear him were established permanent meetings, out of these gatherings came new apostles inspired with zeal for the new faith. The sect grew until the authorities began to fear that if the new doctrine should spread it would break the attachment of the people for their lawfully constituted spiritual advisers and destroy the church establishment. It also seemed that the doctrine that God had boundless love for all mankind and did not care to see them warring with each other, would interfere with the military establishment, and through the church and military there began a persecution of the Quakers; and they suffered. The persecution, however, only fanned the fire of their enthusiasm, and in the courts, and in prison, and before the soldiers who

came to arrest them, they ceased not to call men away from the forms of religion and to give regard to the life within. The limits of the time accorded us for this paper do not permit us to go into the particulars of Fox's life. He married, he traveled about, and he suffered his share of the persecution of the Friends. He was hauled before courts, he was stoned and beaten until he bled, he was imprisoned with malefactors. Finally a better understanding of Friends arose, or perhaps it was shame for their sufferings, and Fox and the others had more peace in their gatherings, and in their ministrations. Fox continued in the work almost to the day of his death. It is recorded that on First day the 11th of the eleventh month, 1690, he attended meeting at Gracious Street, London, where he preached and prayed with great power. As he came out of meeting he felt the cold strike to his heart, and he went to a Friend's house near by. There he took to bed and died on the following Third-day evening, the 13th of eleventh month, 1690, in the 67th year of his age.

What is the moral of the life of this servant of the truth? Is it to follow in his footsteps, and teach and preach as Quaker doctrine the things which he taught and in the way he taught? I believe not. Just so far as we teach or preach truth as George Fox saw it, and in the manner in which he saw it, shall we be offering that which was suitable to the needs of the seventeenth century; and just so long as we make use of the forms and phrases of his time and try to adapt them to ours, and try to make each other believe that what the world needs is spiritualizations of doctrines of baptism, regeneration, et cetera, and expositions of forms of truth which are more philosophical than religious, like the threefold nature of man. Just so long as we continue to face these problems of centuries gone by, shall we continue to keep our backs to the future, and our hands

from the plow of the present. Let us in our turn be freed from the form of seventeenth century expressions. Let us find out if possible what was at the heart of these expressions, and if there are truths there that are adapted to us and important and necessary for our better living, let us hold them and advance them with a zeal which we may copy from George Fox and the early Friends, and if they are found of value to the world I believe we shall no longer have discussions on the decline of the Society.

To my mind there is no question that there was a truth at the bottom of his refusal to follow priests, attend churches, to put off the hat, and conform to fashions, and a great verity underneath his peculiar doctrine of the Light Within. I believe it is this: That the ministry of priests or clergymen, that attendance at church, and conforming with the customs of the world are of no importance compared with human character. That the outward form of life is of no consequence compared with the life within. That the form is the shell and may be cast off. That no service is complete when the heart is absent. That sincerity and truthfulness are more to be valued than bowings and kneelings. That to seek after the truth and to do the best one's circumstance allows will lead to more light upon the truth. That it is not the outward form but the inward thought that builds up the character, and that character is better than adherence to forms the most significant and beautiful. In short, that we should look to the Inner Life, instead of the outward form. So many theories and forms of thought have grown around our doctrine of the Inner Light, the term adapts itself to so many beautiful similes, that the substance of the thought is sometimes obscured. "As a man thinketh in his heart so is he," is the substance of the idea. Why should we not altogether cast aside the term as being to us a

light which is no light, or change the term to the Inner Life? That, I believe, is the thing itself which George Fox called men to look after. Forms still exist even in the frivolity of peculiar apparel and language, and as he had a mission to call the people away from forms to the Light Within, why may we not continue his mission, and as the liberals, as the Quakers of our day, do what we can to advance the cause of the pure religion without priesthood or forms for salvation, the Church of the Life Within.

HENRY MORRIS HAVILAND.

A FAMILY PLAN.

BY ELIZABETH PRESTON ALLEN.

"Here comes Mildred, she will be sure to know," cried one of the group.

"Oh, yes, Mildred is the wise woman of Tekoa!" said another.

"But who was the wise woman of Tekoa?" asked Patty.

"No, stop, that wasn't what we wanted Mildred to answer," exclaimed Juliet; "we want Mildred to tell us who wrote:

"Tasks in hours of insight willed
Can be through hours of gloom fulfilled."

"Matthew Arnold" said Mildred promptly.

"There, what did I tell you, girls? Milly knows it all; didn't I say the woman of Tekoa might hide her head?"

"There was something I wanted Mildred to tell me," said a girl who had not spoken before, "that is much more important than your quotation. I want to know why it is that she knows so much more than the rest of us."

"It is like the old conundrum," laughed Mildred, "Why does a mill run better by night than by day?"

"Answer, 'Because it doesn't'."

"Oh, come now, Milly, no mock modesty, if you please; granted that you are twice as well informed as the rest of us how does it happen?"

"If you are really wanting to know

how I got my small stock of information," said Mildred, gravely, "I think I can tell you plainly: I remember when I was about ten years old, I began suddenly to forage for myself in the matter of story books, and crammed them down, one after another. Mother happened on me one day when I was weeping over some distressing little heroine, and took me in hand. She told me I must not read another story book until I had read 'The Seven Little Sisters that Live on the Round Ball'; and more than that I must never read two story books again without reading a book that wasn't just a story, between times.

"Well, 'The Seven Little Sisters' was small, and in large print, and very interesting, so it was quickly dispatched, and I seized another story book. Mother didn't say anything until I finished it, and then she handed me 'The Tale of Troy' in easy words.

"This postponed the next story for a good while. I grumbled some over it at times. 'Oh, you needn't read it unless you choose,' mother would say, 'but you cannot read another story until you do.' Mother stuck to this rule through thick and thin, of course each 'goody' book, as we called it (though they were not religious books, you know), gave us more relish for fact. Jennie and Howard were put into the same harness as they came along; but, of course, now it is different. Now we are interested in 'goody' books for themselves. Howard is a crank on the subject of English history, and Jennie's passion is for biography. Howard says she takes more lives than 'Jack, the Ripper.'"

"And what is your specialty?" asked the girls, deeply interested.

"I'm a sort of free lance," said Mildred lightly; "but I dote on poetry and essays; I like to skim about."

"That accounts for your being so quick about stupid old things like Matthew Arnold," said Juliet half resentfully; "But do Frank and Susie

sit up at night over Carlyle and Emerson too?"

"Oh, they are in the grumbling stage," answered Mildred. "Susie thinks that because she read 'The Lays of the Scottish Cavaliers' last week, with all the explanatory notes, that she might be allowed to read 'The Daisy Chain' and 'Magnum Bonum' in succession. But mother is firm and 'Magnum Bonum' has to wait until she has swallowed Ik Marvel's 'Old Story Tellers,'"

"You skipped over Edwin" suggested quiet Mary Graham.

"Yes, the family plan itself skipped Edwin; he did not take kindly to reading, and we have had to coax him along by stories. He wouldn't even read stories to himself, but he will listen to anything, and dear faithful Jennie is this minute reading Aunt Charlotte's 'Roman History' aloud to him."

"Let's try 'the family plan,' girls," suggested Patty. "I'm willing to sign a pledge not to read two stories 'hand-running.'"

"I'm sure you'll be glad of it," said Mildred earnestly; "and you'll get to like the 'heavy' books, and remember them ever so much the best. For you see real good, high things, are a piece of immortality—they live on and on; the poor things die."

"Well, I haven't much hope of beginning a new system of education at my age," sighed Juliet (she was eighteen last month), "but I am determined that my small sister and brother shall get the benefit of the wise woman's experience. Please, Sister of Tekoa, go home and hunt up the 'Seven Little Sisters' for me."

LEXINGTON, VA.

—In "Our Young People"

THE CONTROL OF THOUGHT.

One of the many fascinating portions of a course in biology is the study of the brain. Men have labored and labored again over this delicate structure, discovering much of interest and importance, but always leaving a vast deal in the mystic realm of wonder. They have given long names to processes not visible to the naked eye. They have found that certain fibres carry impressions from the outside world into the brain, and the motor impulses caused thereby are conveyed by other fibres to the muscles; they even know to what part of the brain go the sensations from and the impulses to the head, arms or other members, but there are many mental activities for which the biologist is unable to account, and the psychologist solves the mysteries to the best of his abilities, using whatever truths the chemist, physicist or biologist has been fortunate enough to discover. Many of his theories are very commendable. He tells us that every sensation makes a path in the brain, like impressions causing the pathway to become deeper, and new sensations creating new and different passages. Of course the motor impulses form similar pathways, and this is the reason that a habit once formed is so difficult to break. Every time an action is repeated less friction is offered to the impulse and the path becomes deeper. There is little wonder that new passages are so seldom created and how important that our habits should be of the best kind.

The man who possesses a fine physique has strengthened his muscles with many and varied exercises, and the unimpeded development, the erect carriage, and the symmetry of the body are conditions worthy of admiration. Youthful brains like youthful muscles are pliable and easily impressed. They also need many and different exercises for their correct development, and they should work as fre-

Getting into debt is getting into a anglesome net.—Franklin.

Accuracy is the twin brother of honesty; inaccuracy, of dishonesty.—C. Simmons.

quently as any other part of the organism. The healthiest brain is traversed by numerous passages, and the substance is kept soft and pliable by constant use. It is said that more farmer's wives are victims of insanity than any other class of people. This is because their attention is centered upon few objects, and not unfrequently little happens to disturb the monotony of their lives.

It seems necessary that the American people should spend the greater part of their time at business, but some men seldom have their minds free from their occupations; they read little besides the political news, and as the saying goes, have business "during the week days and on Sunday for a variety." Although their friends and relatives may be deprived of the enjoyment of congeniality or companionship in many important interests, all apparently goes on in a smooth manner. But there comes a time when things have a different aspect. Advanced in years, with the accompanying diminution of bodily strength, there is a greater deterioration of mental ability, and having lost all taste for reading the person is only satisfied while following his usual occupation. His pecuniary circumstances become worse instead of better, and we can only compare him with the prudent man of many interests who retires from business with an alert mind willing and glad to devote the remaining years to literature.

But do not interpret me as meaning that the mind of many interests is always better than the one centered upon a few. It would be if the discipline, bodily condition, health and habits of the ancestors of the one were the same as those of the other, and we never find cases of that kind, so in verifying my statement you must remember how many things are to be taken into consideration.

It is the duty of every person to

keep his mind in the best possible condition for rendering the greatest services to humanity. And this implies a very great deal. The early discipline and the habits formed during childhood play an important part. Let us examine ourselves for a few moments. Perhaps our school training was not what it should have been, but the habit of concentration of attention has never ceased to be of value. And if besides the knowledge gained we were led to see the importance of reason we shall ever reap the benefits of its teachings. What of our religious training? Was love its foundation? Did it make justice and the common good its aim, and were its conclusions the result of only honest consideration? O that this could ever be our teaching. Then there would be no harsh judgment, condemnation, nor antagonistic rivalry which now do oftentimes go under the name of religion. Few people have the advantages of perfect training, and for that reason we should be more diligent in our discipline and research, that our progress should be retarded as little as possible by the deficiencies.

It takes a broad intellect to become master of one's circumstances and seize every opportunity for doing good. Of course there are things for which we are especially adapted, and we should strive to know much of them and something of other branches of work.

We are largely engrossed with our daily business, but let us spend the extra time in hearing good sermons, reading good sermons and other religious literature, newspapers, political documents, poetry, works on anatomy, and economics, studying music, and last but not least in importance, indulging occasionally in amusements. The old adage is as true to-day as it ever was, "A little fun now and then is relished by the best of men."

The mind must have some employment, something upon which to direct

its energy, and if there is a dearth of such material it will fly off on some unworthy object.

But as yet I have said very little about the control of thought. I consider that if one follows my suggestions his thoughts will have few chances to wander, and if in some unguarded moment they fly off on trivial matters the earnest labor and firmness of purpose which characterizes his best hours will keep him from reaching the goal of temptation.

A valuable plan is to keep a quotation book in which to copy the beautiful thoughts that one often finds when reading. It is surprising how many of these can be learned at odd minutes, and they certainly are a source of great pleasure and profit. To you, who like myself, have some trouble in keeping control of the thoughts during meeting hour, I should like to mention the suggestion given in a paper entitled, "Our Silent Meeting," which was read before a Young Friends' Association some weeks ago. If before going to meeting we should read some selections replete with beautiful thoughts it would be a great help in taking our minds from business cares and trivial occurrences. Another thought which was mentioned in the discussion will also bear repeating. It is a good custom to read some beautiful passages before beginning the day's occupation, or when the mind gets tired or worried. A single quotation may put us in a better condition for our labors.

But there are many who cannot take time for reading at the beginning of the day, or in the midst of its work, but no one is too busy to recall a committed sentiment, and he will certainly be amply repaid for the trouble.

There is a great deal being said about the influence of thought. The view is entertained by some that we can benefit our friends both bodily and spiritually by holding good thoughts of them. However that may be, every thought we possess

leaves its impression upon our countenances. Who of us has not met men whose faces give the intimation of an incorrect life, while the face of the aged person, whose life has been pure and cheerful, will always be marked with beautiful lines.

But why is it that we often see pretty young women and handsome men with very little stability of character? George Elliott attributes these conditions to the pure and noble thoughts of past generations.

What responsible creatures are we; accountable even for our thoughts. Where is man's freedom if he is not at liberty to think? That man is free who can identify his desires with a hope for the progress of humanity, and who allows no selfish design to prevent his work for the uplifting of mankind. That man is free, and only he.

BERTHA J. SMITH.

THE ETERNAL STUDY.

The foundation of Christianity is built entirely on deific principle. Moses, Abram, Isaiah and David, together with the writers of the New Testament, utilized the same enduring substance for their base, but under different environments, in progressive order as history discloses.

In this era we accept certain parts of Biblical history as truth, having largely outgrown superstition, witchcraft, polygamy, slavery, war and the like. Continuously ascending the ladder until our vision overlooks the above mentioned variety of lowland scenery of our natures. In juxtaposition comparing it with the vantage ground of 1897. Positively knowing that it is man ascending—often stumbling in the ascent. That man never was in a position to eat food that would cause him to live forever—to be as God. Neither did God find it necessary to drown some and save others to perfect a plan. But in man's ascent he has come to know that

God's mode of salvation was perfect in the beginning of the world—through love. That God is not vindictive, cruel, selfish, or a political religious schemer. But that he is lovable, ever ready to receive and forgive; continually drawing men to him to bless them, and renew their strength; through the oneness that he established in each to live by. Furnishing man with power to grasp and practice divine prerogatives in orderly mode of progress—seen on every hand.

For when love is dethroned we are in the kingdom of self, weighing to others and defrauding ourselves in unreliable commodity, in quantity and quality. And when returning to Him we find He is employing not intricate, but orderly ways in his economy, bringing us in harmony with known duty; readily understanding the Christian doctrine taught by the unseen Father from the foundation of the world, where doxies or isms have no power in the school Jesus proclaimed to the world—over which God presides in person. In practical exhibits the blind are made to see an innate Light penetrating the spiritual sight, heretofore undiscerned. The dumb to speak, by feeling and acting through deific presence. The deaf to hear the still small voice. Each recipient understanding "The Father who dwelleth in me, he doeth the work." Supplying His children with bread, not dealt out through ecclesiastical hands. The original physician and minister of His own gospel, as taught by Jesus, and experienced by ourselves—healing sin-sick souls by His own prescription, administered by himself. That we too may strive to "do always those things that please him", that we may be free from condemnation; learning and understanding our relation in the kingdom of heaven. Of the reconciliation of the children of men (earth) to the Spirit, or Christ of God; regulating the created in his own universal orderly way. This alone is Christianity. God

ruling man. It may be at the plow, forge, mercantile pursuits, or mechanically employed. His church is always held in his own structure, officiating in his own appointed time—where the church militant has no standing. Jar and friction cannot be introduced in our society when equability is our ruling incentive. For our concept of the standard of right superceeds history—we are a law unto ourselves and in the place of an eye for an eye, do good is the antidote for combat; holding all manner of evil in check. The children of men need be on the watch to keep the animal nature in subjection—that the work of our Father may be recognized through His sons. There is no living sane child but what has the Leaven in him, and if he is in a condition to let it work, "his reward will be great." Reciprocity with individuals is commendable. "Do good, lend, hoping for nothing," is generous. But to love and help your enemies is God-like, and few there be that live it. All cling to the outward expression. Even our pattern brother desired to keep it, while living in the Kingdom of Heaven, close to our Father in this life, said, "Into Thy hands I commend my spirit, my Father, who art Spirit." While a martyr going to the stake, said, "It is the happiest day of my life."

We see that God pours His blessings upon the worthy and unworthy alike, and in harmony with Him, to do good and help each other as He helps us, is our reasonable duty. And with brother L. W. Allen can say:

"I hear of a heaven of glory, where
No sorrow can enter, or pain or care,
And life and its loves are complete.
I know not where such a fair land may be,
But a Kingdom of Heaven lies close to me,
where the visitation of the Eternal
Energy opens the door of salvation in
devotion to Him.

Sing Sing, N.Y.

H. G. M.

Don't try to carry all your religion
in your head.

Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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

We give elsewhere many facts of interest relative to the Prohibition Plebiscite as compiled some two weeks ago by F. S. Spence, Secretary of the Dominion Alliance. Although the figures differ from those first given out, the total result is not materially changed from the statement made in last month's REVIEW. Every Province in the Dominion, except Quebec, voted in favor of prohibition. On the whole it was certainly a remarkable moral victory — one which should strengthen the temperance cause, whether it at once brings prohibitory legislation or not. We believe the Government will be compelled by this expression of the country to, in some way, allow legislations in conformity with the vote. The difficulties attending the inactment and enforcement of a prohibitory law made the Government anxious, and many of its mem-

bers, especially in Quebec, even openly hostile to an expression in favor of prohibition. Because of this, not only the majorities in favor of temperance, but the total vote polled, were materially lessened.

BORN.

ZAVITZ—To Edgar M. and Alzina Zavitz, on the 23rd of 10th mo., a son, who is named Charles Harold.

DIED.

VALE.—Nathan C. Vale, of Webber, Kans., husband of Martha E. Vale, died at College View Sanitarium, Neb., 6th mo. 16th, 1898, age 59 years, 4 months, and 27 days. Interment at Clear Creek, Ill.

Through much suffering, without a murmur he passed from us loving and beloved to a peaceful and beautiful Beyond.

“Fold him, O Father, in thine arms,
And let him henceforth be
A messenger of love between
Our human hearts and thee.”

PLEBISCITE RESULTS.

SUMMARY BY THE SECRETARY OF THE
DOMINION ALLIANCE.

Returns of the voting in the prohibition plebiscite are not yet complete, but the results are now so far ascertained that we can tabulate the probable majorities and study their meaning. Official figures are available for 59 out of 65 electoral districts in Quebec, for the whole province of Ontario, excepting the districts of Algoma and Muskoka, and for practically all of New Brunswick and Nova Scotia. The Quebec figures received show a majority of 86,511 against prohibition, and Ontario figures a majority of 36,844 in favor of prohibition. One of the Quebec districts not heard from has voted for prohibition, the other five against. Algoma and Muskoka will be strongly for. Allowing 7,000 for the unreported Quebec majority, and 1,500 for the

Ontario votes yet to be counted, and taking safe estimates of the conceded prohibition majorities in the distant provinces, from which official reports have not yet been received, we get the following table :—

	Majorities for.	Majorities against.
Quebec.....	—	93,511.
Ontario.....	38,344
Nova Scotia.....	28,736
New Brunswick.....	15,948
Prince Edward Island.....	6,200
Manitoba.....	9,000
North-West Territories.....	2,500
British Columbia.....	1,500
Total.....	102,228	93,511
Net prohibitory majority.....		8,717

The full official statement cannot show any material variance from this estimate. It may add a little to the net Dominion majority in favor of prohibition.

PROHIBITIONISTS AHEAD

There is ample evidence that in some cities improper practices by some antis were effective in making the vote against prohibition larger than it had a right to be. It is not possible to estimate the extent of this increase, nor is it necessary for the purpose of this communication. The fact of a majority for prohibition is clear. The Dominion of Canada has declared against the liquor traffic.

A POLITICAL COMPLICATION.

It is also claimed that a political consideration materially lessened the prohibition vote, making the majority secured less than a full expression of the desire of the people for a prohibitory law, this consideration being an anxiety to relieve the government from the necessity of promoting legislation against the liquor traffic, and so making an enemy of that active and unscrupulous power. It is said that this fear was specially potent in Quebec, the energetic campaigning of French-Canadian members of the government and other Liberal political leaders against prohibition being adduced as evidence.

Apart from these matters, however, there are important features of the vote

regarding which there can be no difference of opinion, which are both interesting and important, and which ought to be carefully considered. Only a few of them can be dealt with in this letter.

THE CITIES MAINLY ANTI.

As was expected, a majority of the cities and largest towns, the strongholds of the liquor traffic, voted "No." There are exceptions. Halifax, St. John, Brantford, Winnipeg and some other large cities voted "Yes," but as a rule the urban constituencies went against prohibition. The partly rural constituencies of Victoria, B.C., Lincoln, Ont., and East York, Ont., owed their "No" majorities entirely to votes in the cities of Victoria, St. Catherines and Toronto respectively. The voting strength of the prohibitionists is greatest in agricultural districts and in the villages and smaller towns.

GERMAN AND FRENCH OPPOSITION.

The German and French elements of our population were found to be hostile to prohibition, the English, Irish and Scotch strongly in its favor. Outside of the cities of London, Hamilton, Kingston, three ridings of Toronto and the three partly urban constituencies mentioned in the last paragraph, every constituency in the Dominion that has not a large French or German vote declared in favor of prohibition. This is the most striking and probably the most important detail of the vote.

Nine anti-prohibition constituencies have just been named in which an electorate of British origin voted "No." German voters defeated prohibition in five constituencies in Ontario. French votes defeated prohibition in five constituencies in Ontario, three in New Brunswick, one in Nova Scotia, and 57 in Quebec, and perhaps one in Manitoba. The remaining 125 constituencies all voted "Yes."

THE VOTE BY PROVINCES.

There are 17 electoral districts in

Nova Scotia. The only one that voted "No" is Richmond, in which there is a large French population. The anti majority in this district was 28. The other 16 contingencies voted "Yes" by an aggregate majority of 28,708.

New Brunswick has twelve constituencies. Three of these, Gloucester, Kent and Victoria, with large French elements, voted "No" by a majority of 835. The remaining ten counties gave a majority of 16,686 for prohibition.

Prince Edward Island has five constituencies, every one of which voted a very emphatic "Yes," their aggregate prohibition majority being in the neighborhood of 6,200.

Ontario has 89 constituencies. Eighteen voted "No." Nine of them, entirely English-speaking, have been named. Those in which German votes are numerous, are East Bruce, North Perth, North Waterloo, South Waterloo and Welland. Those in which French votes, are strong, are South Essex, Nipissing, Ottawa, Prescott and Russell. The aggregate anti-majority in these eighteen was 15,866. The sixty-nine others gave a net prohibition majority of 52,710, besides the 1,500 majority expected from Algoma and Muskoka.

In Manitoba, the North West Territories and British Columbia there are sixteen constituencies. One of these is composed mainly of the city of Victoria. It is not yet certain that the antis have carried any other, although they claim Provencher, which is a district containing a very large French population.

REPRESENTATION.

There are in the Dominion 206 constituencies, represented in the House of Commons by 213 members. Seven constituencies, namely, Victoria, B.C., London, West Toronto, Ottawa, St. John. N.B., Pictou, Cape Breton, and Halifax elect two members each. The constituencies in favor of prohibition

far outnumber those opposed. They have a much larger population. If we take the record of the plebiscite by provinces - calling the Territories for convenience, a province, and by constituencies - conceding the antis one electoral district in Manitoba, and then list the members of Parliament by the constituencies they represent, we get the following interesting table, which ought to be considered along with the table of the "Yes" and "No" votes polled, which will shortly be published in official form.

	For.	Against.	Maj'y.
Provinces	7	1	6
Constituencies	125	81	44
Representatives	125	85	43

THE SITUATION.

The situation is serious, but it is definite. The progressive spirit and high moral aims of the Anglo-Saxon race are in advance of those of our fellow citizens of continental origin. We must live side by side in unity, sustaining and aiding each other, sacrificing personal prejudices to amity and the broad, high patriotism that sinks individual preferences for the common good. There cannot, however, be any sacrifice of principle. No progressive Canadian community must be subjected to peril of property or character or of life, because a minority lags behind in the march of progress. Statesmanship has a problem to face, but true statesmanship will not hesitate to face it. Nor need there be any fear that the majority will fail to have the utmost respect and consideration for their dissenting brothers, who in turn will be too wise and too honorable to refuse recognition of the rights of those who are in the majority. Only in this way can we maintain the splendid record that our country is making to-day, and attain the broad position that our nation must win out of her great opportunities, if we are only united, forbearing towards each other and fearlessly loyal to the right.

F. S. SPENCE.

Friendly Interests in New York & Brooklyn

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

MEETINGS FOR WORSHIP.

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

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

FIRST-DAY SCHOOLS.

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

BROOKLYN—First-days, 10 a.m.

YOUNG FRIENDS' ASSOCIATION.

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

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

CALENDAR.

Eleventh Month:

- 5th. Monthly Meeting, New York, 2 p.m.
Supper at Meeting-house.
John L. Griffin Memorial Meeting at 7.30 p.m.
- 9th. Young Friends' Aid Association, New York, 8 p.m.
- 13th. Young Friends' Association, Brooklyn, 8 p.m.
Friendly Hand, at close of Brooklyn meeting.
- 20th. Brooklyn Bible Section of Y. F. A., 8 p.m.
- 27th. Young Friends' Association, New York, 8 p.m.

The Young Friends' Aid Association has this summer completed its twenty-fifth year of active, non-sectarian, charitable work in New York city.

Very appropriately the Annual Fair is this year to be called the "Silver Fair." The invitations and tickets are to be printed in silver, and the souvenir is to be an extremely pretty solid silver teaspoon, made by Whiting. The spoon is of Louis XIV. pattern, and is well worth having. Tickets, including the souvenir, may be had for \$1 from almost any of the New York Friends. The Fair is to be held on the 4th and 5th of twelfth month, which is later than usual. So many Friends are away all summer, and they are so late in returning, that it is impossible to get all the necessary machinery in motion as early in the fall as formerly.

The death of John L. Griffen, eighth month 31st, though not unexpected, was keenly felt as a loss. Long and closely identified with the various branches of work not only in our own Yearly Meeting but in the General Conference, he was widely known throughout our Society and loved wherever known. To see his kindly face at the head of our meeting and to receive the warm and hearty grasp of his hand at its close, was an inspiration to all. His cordiality toward the young and appreciation of their wants and aspirations was very marked. It may be truly said of him,

"Long years he bore without abuse
The grand old name of *gentleman*,
Defamed by every charlatan,
And soiled by all ignoble use."

The Philanthropic Committee, in recognition of the loss his death has brought to them in their work, have arranged for the first of their public meetings to be a John L. Griffen Memorial meeting. It will be held on the evening of Monthly Meeting day, in New York, at 7 30 p.m.

The Mission School, which holds its sessions in the New York Meeting-house, opened on First-day afternoon, tenth month 16th. For a beginning the attendance was fair—twenty-five children and four teachers being present.

Our teachers, though efficient, are too few in number to take care of the school when it shall have reached its usual size, and consequently we would gladly welcome more workers, and trust that some will feel called upon to answer this appeal.

To a mere on-looker our work may not appear very effective, but to those immediately interested, the results are satisfactory at least in one direction,

that is, in keeping the children out of the street. Even if their restless minds do not benefit by the lessons taught, the children are in good company and can hardly learn any evil while so surrounded.

We might, with a slight change to suit our present needs, use the appeal of the Macedonians of old, and say, "Come over to Mission School and help us."

The same need of more workers is felt in the Morning First day School. Every one in New York is so busy that very few can be found who are both willing and able to devote themselves to anything but their regular work and rest.

The meeting of the Literature Committee of the First-day School General Conference, recently held in New York, brought to us some of the best heads and hearts of the Society. Such gatherings are always delightful, no matter what their object might be, and New York is always glad when its turn comes for entertaining the members from other Yearly Meetings.

The special work of the Committee is the preparation of Lesson Leaves for the First-day Schools: a work that requires a great amount of time and considerable literary ability. It is a work, moreover, that must always be the object of more or less adverse criticism, since it is the duty of First-day School workers to contribute by a free expression of opinion to the improvement of the matter set before them. The Committee has been laboring long and faithfully and well to meet the various demands for help that come from localities of widely differing needs. Its greatest mistake would be in attempting to please everybody.

The people who use the Lesson Leaves call themselves *teachers*; the organizations in which they work are called *schools*; what they give to the

children who come to them is called a *lesson*, but the majority insist upon using methods that would not be tolerated for a day in any real school. It is true, the First-day school is very different from the week-day school, and different methods must be used; but there are common principles that must be adhered to if anything is to be taught.

The children who attend our First-day schools are the same that attend our secular schools. Suppose our First-day ways should be introduced into our day schools; we should then have, according to some, all the children from the kindergarten to the college working each day upon the same lesson, notwithstanding the fact that there are many things the young man or young woman should be taught that the little child cannot possibly learn, and that there are some things the infant must be taught that an older person has learned long ago. Furthermore, we should have all the schools of the land working at the same thing at the same time, whether it happened to be the thing the school needed or not. To this end we should have the chapter in our text books dated, and if the school opened the first week in fifth month the lesson would be found in the 17th chapter, the sixteen preceding lessons being omitted. If the chapters have no relation to each other, all right; but if the book makes any pretense to being a systematic whole, with parts logically arranged and interdependent, the only place to begin is at the beginning, and the only way to proceed is with the lessons in order, omitting none because it happens to come on a holiday when there is no school.

Several marriages have recently occurred among our members. The simplicity and lofty nobility of our ceremony makes these occasions impressive and dignified. Yet it sometimes happens (and this is a remarkable

thing), that they who a short time before were the honored centre of the gathering, the moment they start for the carriage are pursued with rice and rubbish, shoes and shouts, and the courteous and gentle conduct of the guests is changed to a vulgar display of semi-rudeness, reminiscent of the *charivari* of the backwoods settlements of the early day.

It has always been expected that the pupils of Friends' Seminary should attend the Fourth day morning meeting, and some of them have done so. For several years perhaps a third of the school has been excused at the request of parents. This year, however, no such exceptions have been made, simply because none of the parents have insisted after an explanation of the matter has been made, and no pupil has objected to attending after the purpose of the meeting has been set forth. The meetings are therefore larger and the pupils more attentive than formerly. But it is too bad that the scholars do not find more Friends in attendance.

The appointment of Elders that has just been made in the New York Monthly Meeting has brought to the minds of some of our young Friends thoughts on the composition of this meeting of Ministers and Elders that it may do no harm to publish. In the first place, there is a feeling that that body is not doing for the Society what it ought in the way of encouraging or discouraging, admonishing or advising those who speak. In fact, it is very difficult to discover what the body is doing in any way. In the second place, there is a feeling that the appointments to the Eldership are too often made in recognition of past services to the Society rather than in the expectation of further service; that the appointment is looked upon as an honor rather than a call to difficult duty.

There is a growing conviction that

if our meetings are to receive any benefit from the Ministers and Elders, we must change the character of the appointments. While nominally the term of service is three years, practically it is for life, as it is exceedingly difficult to drop a name from the list no matter how much old age or infirmity may hinder the performance of duty. Since the appointment is looked upon as an honor, a failure of reappointment is felt to be a disgrace, and it would be a bold Nominating Committee who should omit the name of any Friend still living who had already been appointed, whether for physical inability or intellectual or spiritual unfitness, to perform the duties of the position, or for such a thing, for instance, as the use of tobacco. But inasmuch as the Elders are expected to furnish consistent examples of Christian living according to the standard set by the Discipline, and to have a special care over the ministry, how can good results be hoped for when some of those we appoint we know to be living by other standards, or to be incapacitated for active service?

The difficulty of making changes has made some of us question whether the Society would lose or gain by the abolition of the meeting of Ministers and Elders. It is a fair question if asked in seriousness and in the desire to find out what will best help or most hinder the Society in doing its work in the world. If these thoughts were the indication of idle fault-finding, or of a restless spirit of change, or of a destructive rather than a constructive disposition, they should not be uttered or repeated. But inasmuch as they are present in the minds of some who are most deeply concerned for the good of the Society, they deserve consideration by all.

We sometimes hear it remarked in our meetings that we keep too much to ourselves and do not let the world know what we believe. But the question arises as to the means of letting

the world know. One way which occurs to us is by sending clippings from YOUNG FRIENDS' REVIEW and the *Intelligencer* and *Journal* to the secular press. Many newspapers now have, especially in their Seventh-day and First-day supplements, columns for religious news, or for selections from denominational journals, and they would doubtless be willing very often to publish items of friendly comment on current events.

Friends are so familiar with the idea that no college preparation is requisite for the ministry, that the following from a recent number of the *New York Independent* seems a little strange, referring as it does entirely to the training of the theological schools:

"The last few years have witnessed a distinct change for the better in the curriculum of our theological seminaries. The short courses, partial courses, special courses, provided so freely for the purpose of facilitating the entrance into the ministry of men who lack either desire or ability for a full scholarly course, have almost disappeared. It seems to be generally recognized that short cuts to the ministry offer far more of loss than of gain; that the best training possible is none too good; that men need more, not less, preparation."

Although we still adhere to our belief in a free gospel ministry, is it not possible that we may learn something from this outside view that for the ministry "the best possible training is none too good; that men need more, not less preparation."

Some months ago we took occasion to refer to the spirit which leads the young people of a community to form literary or philanthropic associations, and the reluctance with which the meetings of such societies are abandoned when it comes their time to die. When they are in their prime we are very apt to think that they are upon a

permanent foundation, and we do not realize that all are subject to the same law of life and decay. A society which has a work to do must do it when the society is in the full vigor of life, just as a man does his work when he is strong and vigorous. Our Young Friends' Associations which now seem so likely to have a permanent place in our Society, will possibly follow the universal law, and if they are to make their proper impress upon the Society it behooves all of us to make them carry out their highest aim to the fullest degree now, and make these associations of their utmost use while they are full of life and spirit.

YOUNG FRIENDS' ASSOCIATION.

Brooklyn,
10-9-'98. The meeting was small, but interesting and social. The invitation to send five delegates to the Autumn meeting of the General Conference of Friends' Associations, to be held at Westchester, Pa., 11th mo. 19th, was referred to the Conference Committee.

The Bible Section reported that it had decided to continue the work begun last year—comparing the Gospels and studying the life of Christ.

The paper of the evening, by Franklin Noble, and the discussion that followed, were on "The Young Men's Christian Association."

The questions raised were: Whether the purpose of the Y. M. C. A. is merely to supply under good influences the physical, intellectual and religious needs of young men who might otherwise be left to the ever active agencies of evil, or whether the gymnasiums, clubs, lectures, entertainments, and other inducements to join the Association are offered with the ulterior purpose of making church members; whether, since "Hicksite" Friends, Unitarian and others not evangelical are debarred from full membership, we are justified in becoming associate members for the sake of the many advantages to be had; and whether

the Y. M. C. A. has the right to draw the line as it does on those who are not avowed Trinitarians

The first question was answered by William H. Ultz, a member of the Y. M. C. A., who assured us that the Association is the agent of no church. It has its devotional meetings, which all are urged to attend; but by joining in other lines of work one incurs no obligation to participate in the religious. All evangelical denominations are represented in the management, and anyone—Protestant, Catholic or Jew—may become an Associate member, and get all the advantages offered.

The second question, upon which there was some difference of opinion, is an individual one entirely. As for the third, it was generally agreed that the Association has the right to place what restrictions it pleases upon its membership. The great good being done by the Young Men's Christian Association, the Young Women's Christian Association, and the Railroad Association, was acknowledged by all.

Flushing,
10-16-'98. The special meeting held at Flushing on the invitation of Friends at that place, was attended by forty or fifty young Friends from New York and Brooklyn. Our President had secured for our use a special parlor trolley car from Brooklyn, which made the trip a very pleasant affair.

A concern was deeply felt that representatives should be sent to the meeting to be held at Easton at the time of Quarterly Meeting, and that the Association should bear a part of the expense of those members who could find time to go.

Alexander H. McDowell presented a paper on "The Czar's Proposal of Disarmament," beginning with the reading of the proposal as printed in the *Outlook*. Edward Cornell read Kipling's poem warning us against "The Bear that Walks Like a Man," but objected to the poet's application

of the story. • Everybody seemed to approve of the Czar's proposition, though no one expected any immediate results. The probable effect upon the labor market of disbanding the large armies of Europe was discussed, and the fear that it would be disastrous was met by the assertion that the worst miseries of the unemployed could not equal those caused by the employment of men as soldiers.

After the meeting a light supper was served by the Flushing Friends in the upper story of the Meeting House, which was heartily appreciated by their visitors.

New York,
10-23-'98. At this meeting the experiment was tried of having no paper, but of putting the subject of the evening before the meeting for general discussion without any formal opening. "The Friendly Observance of Holidays" was the topic, and the discussion of it was lively enough to establish the success of the experiment.

FRIENDS' CONFERENCE AT RICHMOND, IND.

FROM 8TH MO. 20TH TO 27TH.

(Continued from last month.)

After the transaction of some routine business the general conference gave place to the

FIRST DAY SCHOOL CONFERENCE.

Intelligent study of the Bible.

The clerks being absent, Herbert P. Worth and Mary Fussell were selected to fill their offices.

Reports from the executive and literature committees were read and routine business gone through, when we had the pleasure of listening to the very able paper on "Recent Progress in Biblical Knowledge Among Friends," by Susan Janney, of Philadelphia. A brief description cannot fail to do injustice to the valuable

paper. The work of Friends as pioneers in discovering the necessity for a more intelligent and reverent as well as a more acute study of this most valued and valuable book, in which so much has been recorded of God's dealings with His children was ably presented. The writer deplored the fact that a period followed in which the Society seemed to have been silent on this subject. May it not have been God's way of covering up the precious little seed in the soil of apparent forgetfulness, that no one might prevent its germinating and striking its tender roots into the earth, ready to support the wonderful plant into which it was destined to develop.

What matters it that in an unexpected place we first find the appearance of its tender leaves? Who may tell how many obstructions, and of what kind, were instrumental in making the roots grow for a long time underground, before it could reach up to the light of day?

The brief and modest allusions to the good work being done in Philadelphia and other places in the east, and the generous approval of the excellent work done at the Scarborough school in England, were most encouraging evidences that our Society will not long be behind in the effort to rightly and intelligently interpret the grand truths contained in the book of books. The paper should inspire all who heard it to enthusiastic, earnest, systematic study, and will certainly draw our young people to any school which opens the way for it as suggested by the writer.

An able discussion followed which gave much information as when to make a start, and it is hoped the next conference will show that decided progress has been made.

It is desirable that all who wish to pursue this subject will carefully read the proceedings in the printed reports of the conferences, which will give the discussions in full.

AFTERNOON SESSION.

Literature. Traveling Libraries. Reading Circles. How to attract children.

The reports for the schools brought out the good work that is being accomplished through the preparation of literature, suited to the varying needs of the students of different ages in our Sabbath schools.

One of the most effective agencies for placing it in the hands of the children is the "traveling library," and it is encouraging to note the growth of this work in the past two years.

In some places, "reading circles" are doing most excellent work. Some localities have found teachers' bureaus valuable in enabling teachers to help each other in selecting and gathering good literature, as well as in other ways.

The value of education was plainly presented and the power of inspiration properly appreciated as essential to the qualification of good teachers.

The necessity for the old and young to cultivate and encourage social mingling and true friendliness between themselves, brought out the thought that the true way to accomplish this is for the large class of middle aged to keep the chain of personal sympathy unbroken.

A most excellent paper was presented by Howard M. Jenkins on "The First-day School as a Missionary of the Society," which led to a very profitable discussion, and it certainly will be productive of tangible results in the establishment of schools in the neighborhoods where there are but very few members of the society, if there is the missionary spirit in the hearts of those assembled not already engaged in the work.

If Quakerism is a cure, not the cure, for many of the evils existing in the world, then we who believe in the necessity for obeying the commandments of God must go forth and labor, for the fields are broad and many must

be waiting to receive the message. The First-day School is a powerful lever for doing the work which we see needs to be done.

George L. Maris heartily approved a paper which advocated an increase in our First-day Schools and Meetings. At one point in his most impressive remarks he said he had often thought he should like to have the Sermon on the Mount printed in pamphlet form as the "Principles of the Society of Friends" as promulgated by the great Head of the church.

Isaac Wilson said he felt that the missionary relationship existing between the school and the meeting was too much overlooked. In other societies where missionaries are sent out into various fields, money is raised to send them out. We should have as much zeal for our work, and if the coin in which we must pay is personal effort and zeal in the attendance of our schools and meetings, we should feel ourselves taxed to support them and to organize and maintain others.

This subject closed the exercise of Second-day afternoon. Those interested in the G. F. A. work were given a reception that evening at the home of Walter J. Hutton.

THE CZAR NICHOLAS AND HIS DISARMAMENT PROPOSITION.

The Universal Peace Union and all peace people are greatly gratified and interested in the proposition of Emperor Nicholas to call a conference of the governments of the civilized world to bring about international disarmament.

He does not talk about it. He does not parley, or wait for some other government to take the initiative, but promptly sends out the call to every foreign ambassador and minister at the court of St. Petersburg for the conference, declaring that militarism and the increase of armaments fail to se-

cure peace, and this on the date of the unveiling at Moscow of the monument to his illustrious grandfather, Czar Alexander II.

One cannot fail to see that some of the royal blood of this ancestor is coursing in the veins of the youthful Czar who is now guiding so well the imperial ship. In December, 1859, Czar Alexander II., freed by a ukase, or edict, forty million serfs in the Russian Empire. It created no war; there was no impelling force behind him to compel him to do this, but a grand impulse for the good of humanity moved his soul and the serfs went free. On that Mrs. Bella A. Lockwood wrote:

"Let a glad shout of joy ascend,
And echo to the courts of heaven
To forty million souls an end
To slavery now is given!

"The Czar has sent the mandate forth,
Urged on by spirits bold and free;
And from the regions of the North
Far southward to the surging sea,

"Will freedom's banner be unfurled
When the New Year shall be ushered in,
And with new life that empire world
A renovation will begin."

Now from the same source, the largest empire in the world and comprising one-sixth of the habitable globe, comes the request for the most important conference ever convened by any ruler of empire or republic for the purpose of a general disarmament, and to do away with war, and he does this, not only on humanitarian grounds, but for economic and intellectual reasons.

Russia is to-day one of the great powers of the world, although ruled by an absolute monarch; and this avowal of a future policy of peace means a turning point in history and possibly, at least let us so hope, the pacification of the world.

Many people will work like beavers in the church when they can do it where everybody will see them.

When a man has been guilty of any vice or folly, the best atonement he can make for it is to warn others not to fall into the like.—Addison.

Some men are always asleep when a golden opportunity knocks at the door of their house.

Perhaps there would be more power in our praying if there were more cheer in our giving.

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