

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VIII.

LONDON, ONT., TWELFTH MONTH, 1893.

NO. 12

ABOU BEN ADHEM.

Abou Ben Adhem—may his tribe increase !
Awoke one night from a deep dream of peace,
And saw amid the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the vision in the room he said :
"What writest thou?" The vision raised its
head,
And with a voice made of all sweet accord,
Replied, "The names of them that love the
Lord."
"And is mine one?" said Abou. "Nay,
not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said, "I pray thee,
then,
Write me as one who loves his fellow-men."
The angel wrote and vanished. The next
night
He came again with a great wakening light;
He showed the names whom love of God had
blest,
And lo! Ben Adhem's name led all the rest.

—LEIGH HUNT.

OUR YOUNG MEMBERS.

THE DUTY OF THE SOCIETY IN GUID-
ING THEM TO A CONCEPTION OF
THEIR RESPONSIBILITIES IN MATURE
YEARS—THEIR SOCIAL NEEDS AND
OPPORTUNITIES AS MEMBERS—
WOULD A NATIONAL ORGANIZATION
BE AN AID IN PROMOTING THEIR
INTERESTS ?

Read at Friends' Denominational Congress, at
Chicago, by Edgar M. Zavitz, Coldstream, Ont.,
Canada.

"As man was not made for the
Sabbath, but the Sabbath for man," so
let us ever bear in mind that God's
purpose in religious organizations is to
benefit the members. Society is not
an end, but only a means to an end.
It should ever be looked upon as a
means to promote righteousness among

men—a God-appointed means. In
dealing with our subject, then, we
have to concern ourselves with three
distinct parties—the youth, the
Society, and God. The task ap-
pointed us, then, is that of discover-
ing the duty of our Society to its
young members, the agencies to be
employed, the motive power to accom-
plish. Of course God Omnipotent
will furnish the power. But by
what more definite name shall we
know it? What other than by the
title of Love? There is more power
in love than we know. We need not
fear; it is worthy of our entire trust.
It is as broad, and deep, and high as
God himself, for "God is love." Now,
it remains to find out how this motive
power is to be applied by our agen-
cies. On the one hand, God needs no
tutoring. He is all-wise, and all-
willing, as well as all-powerful. We
can rest assured that He will do His
part.

The youth, on the other hand,
being active and receptive, need the
Society's earnest, effective, encourage-
ment to use their opportunities for
doing their part of a grand work.

Having established the relationship
between the different parties, and hav-
ing found the motive power to be used,
the central question, the duty of our
Society to its young members, is sim-
plified, and can the more logically and
intelligently be treated.

Society is an aggregate of individu-
als, who are individually responsible
for whatever is legitimately done in
its name. It therefore becomes the
duty of individuals to look after the
best interests, and promote the highest
welfare of society, in order that
society may return the greatest bene-

fits to individuals again, to those who need help, especially to the youth. It is a spiritual community. All give according to their ability. All receive according to their need. This benefit is the love that can flow from mind to mind, from soul to soul. There is a spirit world, and even in this life we can have access to its glorious privileges. It surrounds us, and fills us. In it we live, and move, and have our being, our true being, our soul's life. This spirit world, this necessary and natural environment of the soul, is God. Through this subtle medium mind has power to influence mind, soul to influence soul. Men can, therefore, mutually benefit each other, and in this fact is found the reason and the duty of the "assembling of ourselves together." The recognition of the spiritual in us and around us is what gives to Friends' meeting its distinctive characteristic. It depends not on outward ordinances or the vocal word. From this view, peculiar to us as a Society, we would, naturally and necessarily, use somewhat different means in gaining the interest of our youth from those employed by other denominations. We firmly believe that love is the one great power that alone can influence for good our fellow-mortals. In what ways, then, may love profitably manifest itself to accomplish the end sought after? It is necessary that we first love God with heart, soul and might. God means good, and if we do not *love* good we cannot *become* good, and therefore cannot *do* good. The character of the soul determines the character of the action. It follows, as naturally as effect follows cause. Then, our first duty is to look individually to the purifying of our own souls. Without that all exertion, however great, must be futile.

Next, as individuals, we must love our Society; we must from our hearts desire its present good, and its future prosperity. Blessed by the inheritance of its benefits, we should pass it on, endowed with even greater power to

bless. This we cannot do through any selfish desire, such as to glory merely in numbers, or to adhere to it for self-aggrandisement, or because we happen to be birthright members in it. If we shall advance it, we must love it for the good that it can do, not simply to ourselves, but to all its members, and the world outside. It has had a glorious mission, and has performed it gloriously. It is as necessary in the world to day as ever it was, and its future course can be as brilliant as its past.

Let us not be satisfied to rest on the attainments of our fathers, or to bask in ancestral glory. That soul is dark that shines with borrowed light. We must not esteem our Society merely for the good it has done, but for the good it may do, looking to the past for experience and enthusiasm, and to the future for work and duty. The light that shone on them is spent, but the light that will enlighten us must come directly from the living source. Open thy soul God-ward, and the light will flow in that will discover to thee thy duty towards society, towards the youth, and in every other matter. No one person can know or can tell what all the special duties to our young members may be, that the spirit will prompt in individual hearts; we can but indicate some of the more general ones.

We might have shortened our paper by saying love, *love*, for divine love is the source and essence of everything good. Yet we feel that something more is required at our hands. You desire us to be more explicit as to how this love is to manifest itself.

Love begets a sense of equality, and our Society acknowledges that all men are born equal. Instead of always observing this principle, and also the command to judge not, in a sense of censuring, and condemn not. The meetings sometimes assume the position of censors over the younger members, and pass judgments that are not altogether sweetened by the

quality of love. The younger ones, quick to discern this inconsistency, grow luke-warm, and estranged from the Society. Our Society has lost many a promising genius and many a brilliant talent because some already enjoying the popular favor could brook no equal. But if we have that love that desires the best for each and all, that can fellowship with rivals, and forgive enemies, instead of driving from our ranks the bright minds and promising talents, we would help them to discover the sphere in society and the world that God designed them for, and is fitting them to fill.

Again, the meetings may fail in their duty towards our young members by not being broad enough to recognize the diversity of gifts. This is not so great a crime as the last; it is rather a sin of ignorance, but nevertheless it has been fruitful of disaster to our Society. The broader culture of to-day is helping us to correct this error, but it still needs our attention and thought. Give all liberty to follow out the bent of their genius, for if we attempt to tutor genius, beware lest we be found tutoring God. Each stands responsible to God alone for the fulfillment of life's work. The Society should be made broad enough for the legitimate exercise of every God-given power.

It should not be tenacious about non essentials. Our Society is peculiarly blessed in that it is not bound together by creeds or confessions of faith. The cementing bond with us is love. To be *one* in spirit is a greater safeguard to harmony than subscribing to a long catalogue of articles of faith. If there be *one* spirit, and that one of *love*, all the conflicting opinions about the divinity of Jesus Christ, miracles, or any other subject of contention, will not cause a ripple on the surface of the Society.

One of the great secrets in maintaining sympathy and fellowship with the young, and with the older as well, is found in the cultivation of a spirit of

forgiveness. It is said that youth is wayward. Experience has not yet taught it all the forbidden paths. If it wander, if it sin, it cannot return, except through forgiveness. The forgiving element in love is the saving principle. In being overanxious and critical towards petty errors we distrust the power of God's forgiving love to save.

Youth is active, and I conceive it to be the duty of the Society to enlist this spontaneous activity in its important and manifold fields of labor. There was a time when our Society was drifting away from religion into theology, from practical realities into forms and customs; then the opportunities for developing youthful interest and labor were scarce, and our Society was ebbing low. But we are waking up to the fact that religion is in *doing*, as well as in believing. The First-day School work came to our aid, opening up new and pleasant fields of labor for the exuberant activities of the young. Following this came the philanthropic work fraught with a multitude of opportunities for labor in His name, who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Right here I might answer that I can discover no necessity for any other national, or international organization, in behalf of the young people, than those already established. It seems to me that the "Yearly Meeting," with its spiritual concerns, the "First-day School General Conference," looking after the welfare of the children, and the "Philanthropic Union," reaching out on all sides for the betterment of humanity, embrace every subject worthy of an organization, and furnish opportunities enough for each worker. The two latter organizations are but in their infancy, and need active workers everywhere to complete their development. The organizations formed by man are unlike those formed by God. The first heart-beat of life sends the blood through the arteries, capillaries and veins already prepared for the

flow. But the influence of the F. D. S. and the Philanthropic Union has not yet found its way into many a friendly neighborhood where it would instill new life and hope. I feel that we should utilize and perfect the organizations that are, seeing that they are worthy and efficient, before we lay plans for more.

The Yearly Meetings themselves, from what I understand, do not all in their deliberations and workings accord due liberty to the young people. Their due rights are often violated, and they are not encouraged as they should be to enter into the concerns of society. Genesee, of which I am happily a member, and one or two others I am informed, do not deserve this criticism. I know there is a reticence on the part of youth in assuming its religious duties. But I am persuaded, from facts that have occurred in my own experience, that that is not the only stumbling block in the way of its assuming its responsibilities in behalf of the Society. When liberty to think, and speak, and act, as the spirit directs, is freely granted by the older, and freely felt by the younger members, there will be still less cause for a separate organization.

Might I tell when I felt my religious responsibilities rest upon me the most weightily of any period or position in my life: It was at a "Young People's Meeting" during one Yearly Meeting week. Ministers and elders were there, but not conspicuous in position or communication. Young people, whom modesty, perhaps, or an inward horror on the part of some others lest they might desecrate the gallery, crept only part way up the facing seats, but there was inspiration in the sweet, young faces, and there was willingness in the dear, young hearts to utter forth the message of the Lord. Ah, the soul that is thus baptised in the living, flowing stream of God's sweet, spiritual presence, will not soon forget the blessed privilege.

Finally, from this dignified and honorable position into which you have

chosen me, unequal for it as I am, I would recommend that each Yearly Meeting permit and encourage the young people to hold a special religious meeting for themselves, and for the most part by themselves, therein seeking to feel a sense of the responsibility that must needs fall upon them in after years. "Seek and ye shall find."

If these things that I have indicated be followed, dear friends, the social opportunities of "Our Young Members" will be multiplied abundantly, their social needs will be fully satisfied, and I have no fear but that they will in their turn feel the weight of the responsibilities that will devolve upon them, and will be willing to assume their share of the Society's and of the world's work.

THE DISTINCTIVE VIEWS OF FRIENDS.

BY JOHN J. CORNELL.
(Continued from last Month.)

But it may be asked, is this immediate revelation of the will of God to each individual sufficient to redeem or restore one that has by the commission of sin alienated himself from God, and is therefore enduring the suffering of spirit or loss of happiness which such a commission engenders?

Is there not need of some other agency to save man from the consequences of sin, either committed by himself or by his ancestry? or in other words, was it not necessary that Jesus Christ, the Son of God, should come to earth, assume the human form, and be crucified by men under the influence of the passion of jealousy and persecution, in order that a way might be opened for man's reunion with God in the after life. The close student of human experience, as he studies his own life, will find running all through that life, particularly if he be desirous of living in harmony with the laws of the Divine, just the evidences he needs to convince him that there is restoration to that harmonious life by simply being

obedient to the impression to which I have hereinbefore alluded.

We will illustrate the thought we have in view by a reference to the experience so many of us are familiar with, viz.: that of yielding to the passion of anger. Some provocation arises, some human being has, it may be purposely or it may be thoughtlessly, injured us, and up rises this passion, and with it comes the prompting to retaliate either by word or deed, and instead of listening to the impression to keep calm and cool or to refrain from any act of retaliation, we give latitude to the passion and say or do things we would not have done in calmer and more considerate moments, and the words are uttered, or the act performed, which we regret the moment we have time to reflect upon what we have done. Now how are we to experience that sin to be removed and we be restored to harmony with ourselves, with our fellow man toward whom the sin has been committed, and with our God whose impression we have disregarded. We cannot recall the act nor the word, that must ever remain as the evidence of our imprudence, or our willfulness.

Right here comes in the work of this inspiration to restore, it convicts, it disturbs our quiet, it makes us ashamed of what we have done, and points out to us that if we would avoid like experiences in the future we must be more obedient.

If there then comes into the heart the feeling of true sorrow and a firmer resolve to be more careful in the future, and if it lies in our power to acknowledge to the individual our sorrow for the wrong done by us, the result is that we are forgiven for the commission of that sin, and are once more able to enjoy the blessing of the peace found in the divine harmony. As we are thus restored through a sincere repentance, followed by an amendment of life, so our obedience to this revealed will or impression of God leads into such a course of action as results in restoring us to the Divine approval, and what is

true of this particular sin is true of all other forms of sin we may commit.

The reason why more of mankind do not recognize this simple but comprehensive plan of salvation and restoration instituted by the Almighty Father in the beginning of time to man, appears to be that their attention has been so long turned to something without them, which might or would under certain circumstances effect their salvation from the effects or consequences of sins committed by themselves or by their ancestry back to the first transgression, and we have become so accustomed to giving a name to our ideal of God and the workings of His Spirit, that we have not searched deep enough nor near enough to find out God performs His work in us. This inspiration or immediate revelation of God's will or law is given to man by or through a medium to which is applied different names. Such as the Word, the Light, the Christ, the only begotten Son, and is purely and only spiritual, and as invisible to the outward eye and inoperative upon the outward ear of man as is God himself. These appellations are given to distinguish this revealing attribute of the Father from the creative or the rewarding ones, and is to all intents and purposes the only true Saviour and restorer of man. While we in common with all classes of professing Christians, revere the life and teachings of the blessed and holy Jesus, and while He, in so far as those He gathered around him during his life were governed by His teachings, was a Saviour and Restorer to them, yet as He has passed away from the earth as far as the human body named Jesus is concerned, that humanity cannot now be our Saviour, as we have no access to it. Let us believe as we may regarding its resurrection, all must admit that in so far as there is any efficacy in His life nearly 1900 years ago, it lies in the teachings which have come to us, as far as these teachings have been unfolded or opened to us in our day and are made by

us the governing rule of our lives daily. Whatever interpretations, men, however clothed with honor or authority or place by their fellowmen, have made of those teachings, or of any other teachings of the Bible, they can have no binding force upon any individual to effect his salvation from sin, until there comes to such an individual a direct and reasonable understanding of them through the impressions heretofore defined, and as we hold these impressions come from the Spirit of God, in His attribute of Light, Word, or Christ, they can only be made cognizable to the individual man by his inner consciousness.

In this sense we recognize and believe in Christ as one with God, inseparable from Him, and by thus directing the man what to do and what to leave undone, as the man is obedient to or passive under these directions, as the case may require, it proves to be his Saviour if he has before been free from the commission of sin, or if he has been or still is a sinner in the way of violating a known law, obedience to the directions and requirements of this Christ or Light, as manifested within the man by these impressions or revelations will lead first to repentance, then amendment of life, and finally to restoration to harmony with the Divine Law Giver, God himself.

A recognition of these truths does not by any means lessen our regard for the mission of Jesus, but on the other hand exalts it and makes it possible for men to follow the example of his earthly life in which was so fully shown the possibilities of the spiritual control over the demands and desires of humanity.

Neither does it deny the Divinity of the Christ, the true Saviour, but recognizes it in its fullness, while it at the same time discards the mystery which has for so many years been thrown around the life of Jesus. It recognizes in the source of these impressions the same Christ which dwelt in Jesus in its fullness and the same Christ which

Paul defines as the rock which followed Israel, the same Christ that has been the Saviour of all the souls God has ever breathed into men by the breath of life, and have been saved, the same Restorer and Redeemer, by or through which all who in any age have turned from a life of sin and transgression, to a life of holiness and obedience to divine law.

It simply strips away from the profession of christianity the varied forms of idol worship and the mysteries which have come down to us from the days of the Apostacy, and makes our religious life more simple, and practically opens a clearer avenue to divine communion, forms a medium for regulating human conduct without so much of ritual or belief, makes more real the enjoyments of a Christian life, takes away that uncertainty with which the creeds surround the future, inculcates more strongly the fatherhood of a God of love, in place of the fear of the judgments of a wrathful or unrelenting judge inspires the soul with a stronger hope and a greater energy to walk in simple obedience to the divine law as given through these impressions, not for fear of the judgments or penalties that might or would be inflicted for disobedience, but for the good which will result, for the more loving communion with God which would be realized, and will result in a higher degree of happiness in the present life, as well as give all the assurance man can need of his final acceptance when his life on earth shall cease.

[To be continued.]

It is the greatest sin in our religion to take pay for preaching, to sell the truth. It is teaching unselfishness selfishly.—*Suami Vivekananda, Hindoo Monk, of India.*

The Friends of Chicago have organized a Young Friends' Circle. First meeting will be held 9th inst. in Athæneum Building. It is desired that all residing there may make these Meetings of special interest.

WHO ARE FRIENDS?

In my mind the query rises ;
 In this wise the question tends ;
 " In our day of varied dogmas,
 Creeds and tenets—who are Friends ?"

Like a vision comes the answer,
 In a dim, uncertain way,
 As when morning light is breaking,
 Ere the mists have cleared away.

The term of Friend is not confined
 Within the bounds of those
 Who, meeting week by week,
 Are strengthened till the close—

For some within the bounds of home
 Find duty there more clear,
 Altho' the meetings that we love
 To them may be as dear.

Not merely names upon our books
 Can contribute to this end,
 It is not membership alone,
 This cannot make a Friend.

But there are those whose names
 Upon our books have ne'er been known,
 Yet who can tell the wealth of good
 That by their hands was sown ?

Who in their daily walks and lives
 Shall uphold unto the end
 The simple faith that is so plain,—
 The faith that makes a Friend.

* * * * *

In the quiet home at Swarthmore.
 Far across the waters wide,
 Where George Fox, our founder lived ;
 Where he toiled and where he died ;

There he taught our simple doctrine,
 Strong in power and in might,
 Ever counselling his followers,
 Bidding them to " mind the light."

What was true when he was living
 Is as true for us to-day.
 We must come then to the Shepherd
 Who hath said, " I am the Way."

Coming thus to our Creator
 In the days of this—our youth,
 We must worship Him in spirit,
 Yea, " in spirit and in truth."

Though our simple form of worship
 Might to some seem very odd,
 Yet in the silence of the spirit,
 We may hear the voice of God.

In that calm and holy silence,
 That is oft too deep for speech,
 We may find that " voice " within us
 Trying willing hearts to teach.

As He tells us if we're faithful
 To the duty that He sends,
 We'll be called no longer servants
 But shall be called His Friends.

And when we come to fully know
 The truth that grace doth lend,
 Our lives shall be more fitting ones,
 And each shall prove the truer Friend.
 Byberry, Pa. —A. CARTER.

THE RELIGIOUS PARLIAMENT.

It was my privilege to be present at the meetings of the Religious Congress held at the Art Palace in Chicago, 9th mo. 11th to 27th. I was a regular attendant with the exception of the Opening-day and a few sessions devoted to our own denominational Congress.

During the first week, I greatly enjoyed the company of my Friend Isaac Wilson, of Canada, who, with myself, esteemed it a great privilege to sit in the reserved seats to which our badges entitled us. By our side was our dear Friend, Phoebe C. Wright, whose deep interest in the advancement of religious life and thought prompted her to brave the heat and the crowd which thronged the building.

During the last half of the Congress, my wife joined the company, also the editors of the REVIEW, and their sister, whose earnest countenances betokened their deep interest in the subjects presented. I regarded it as the greatest event of a like nature of my life.

How glad I should be if the depth of thought and personal influence which pervaded the assembly from time to time could, as if by a photographic process, be conveyed to the world at large. In order that the wonderful phenomenon of the Congress may be treasured up and made helpful, I will record some of the impressions left on my own mind.

To behold the representatives of the Unitarian and Evangelical faiths meeting on a common level with the understanding that each present in the best manner possible the underlying principles of his belief was a wonderful

scene, and, as was frequently remarked, one that the world had not conceived possible.

But, whatever may have been the fears of the religious world, they were dispelled, as the history of the Parliament was written from day to day, and with comparatively slight exceptions liberal and charitable views prevailed, while these principles were expounded in a clear and forcible manner by the scholarly minds of the world.

The dark skinned brother of the Orient, the fair complexion of the Anglo-Saxon, with every intermediate shade of color, gave evidence that by one Father the same secret seeds of love had been sown, and were, to some extent, at least, the common heritage of all, reminding me of the poet's word picture:

"To every age, to every clime, and every race
of men,

God sends his teacher with revelations fitted
to their growth or state of mind,
Nor gives the realm of truth into the hands of
one sole race of men.

Therefore each form of worship that hath
Swayed the life of man, and given it to grasp
The Master key of knowledge, *Reverence*,
Hath in it some germ of goodness and of
truth."

While the contest between these two faiths was carried forward with apparent courtesy, it was none the less evident to the thoughtful observer that this conflict was an irresistible one, in which, it is my judgment, the Unitarian idea, while not the most aggressive, met the witness for truth in the minds of a majority of those who attended the Congress. Its effect on the religious world will in all probability be in accord with the thought set forth by the Rev. Dr. Morgan Dix in a sermon at St. Agnes' Chapel, in the *Fair City* recently. Speaking as an ordained teacher of Christianity, he protested against the Parliament as an attempt to place all religions on the same footing in the worship of unknown God. He claimed for the religion of Jesus Christ the only divine origin, and the result of the Parliament a compromise of faith (and

such it undoubtedly is from an evangelical standpoint). He said: "Take away the supernatural from the religion of the Christian and you take from it its heart, its vital force, and make Christ an impostor."

This, said he, was the tendency of the so-called Parliament of religions, in which the forms of faith founded on a purely natural basis were made to appear on the same level with the supernatural origin of Christ. "Agnostics and skeptics rejoiced in the divinity—inspired faith of Christ standing on the same platform with the teachers of the faith of Buddha, Confucius and Mohammed."

The tendency of the Parliament therefore was to unify and draw together the hitherto divided labors of each, and to show more plainly the old axiom that a house divided against itself cannot stand.

It is possible that the lesson to be learned from this Parliament by our own small organization is one of no small importance to our prosperity, and to the promulgation of our underlying principle, of the immanence of God in man, to the children of men everywhere.

It is true that the various sects holding this line of thought have adopted widely different methods and forms of worship, and that they also hold very different views on the outgrowth of this principle, but the query arises, is there not a necessity for unification of the organized forces and a laying aside of the non-essentials and rallying round the essentials?

The attendance at this Parliament seemed to press home to my consciousness as never before the necessity of broadening our religious horizon and recognizing the fact that instead of belonging to a small religious organization of a few thousands, who hold to the belief of the immanence and unity of God in man, we in reality are in accordance with the principle held by vastly the largest number of the inhabitants of this world, comprising the

Jews, the Mohammedans, the Buddhists, with their various sects and divisions, and all those holding the Unitarian idea of God in our own land and elsewhere, including even our North American Indians.

I have full confidence that in our efforts in the direction of unity we will all grow stronger, and that this very effort will be conducive to the promotion of peace on earth and good-will toward men. B. F. NICHOLS.

EPI'THALAMIUM.

(Written for a Cousin on his Wedding-day.)

My friends, ye with souls now united,
Ye pure ones so dear to my heart;
One word from a friendship unblighted,
For memory and love e'er we part.

May love sit enthroned in your household,
As years roll their cycles away,
And joy take your hearts for a stronghold,
As fresh as on this wedding-day.

Remember that, if ye live truly,
The heart grows not older with years,
And the love-light that sparkles so newly
Will never be darkened by tears.

'Tis a glorious sight, and how lofty
When their grown sons and daughters beside,
The eyes of a husband beam fondly
On the face of his silver-haired bride.

And want never enters a cottage
Where true love and virtue abide;
Though poverty sit at the portal,
He dares not to venture inside.

No matter how hard is the toiling,
For life and its comfort and health,
They mind not the delving and moiling,
While the soul has abundance of wealth.

Then, let your love never grow dimmer,
But deepen and strengthen with years,
Till its rays shall from Paradise glimmer,
To dry for your mourners their tears.

Let it shine all along your life pathway,
A lamp to all weary ones' feet,
Till they rise up and call your name blessed,
And the blessing shall he even repeat.

JULIA M. DUTTON.

Waterloo, N. Y.

The richest man is the one who does most for others.

The highest tree is the one that the wind fights the hardest.

FROM GARRISON, NEBRASKA.

Charles Henry and Mary Olive Sargent, and two of the younger children, have become members of the Society within a short time. They united with Lincoln Executive Meeting. We, of course, are much pleased, we feel that they will be valuable members, and that the addition will be a source of much strength and encouragement to Friends at Garrison.

Edward Coale and Mary G. Smith, in company with Susa B. Coffin, visited Garrison after Nebraska Half-Year Meeting held in Genoa. They arrived Fourth-day, 11th mo, 1st., and left us on the 3rd.

We feel very grateful for the sacrifice that these Friends make in time and labor that they may come to us and help in strengthening our hands for the work that lies all about us. We would also like to thank those that make it possible for these to perform the duty thus laid upon them.

We sometimes feel that eastern Friends can hardly realize what these semi-annual visits mean to us. They help us to stand fast and proclaim the truth we, as a Society, hold so dear. We realize that the work which the Father has given us to do in our own neighborhood cannot be done by travelling Friends—they can simply give us an occasional lift.

We do not want these Friends to feel discouraged, although they may not see great direct surface results at present. Tell them so, please, through the pages of the REVIEW next month.

Our First-day School is quite flourishing, although still quite small.

No man is right in his religion who is not right in his living.

Activity is a good thing, activity brings life, activity does a great deal of good to the world; but there is an energy and power and activity in spiritual repose, the depths of which have not been searched in the western world.—*P. C. Mozoomdar (India).*

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Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont., and should be in by the 1st and 15th of the month. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

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 express order, drawn payable at London, Ont. 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. Money sent by mail will be at risk of sender, unless registered.

Next year we shall publish our sixteen-page paper SEMI-MONTHLY—thirty-two pages a month—at 75 cents per year. This is our last monthly number, and we have made it twenty pages. With 2,000 subscribers we shall make our semi-monthly, this size, thus giving forty pages a month, and at ONLY SEVENTY-FIVE CENTS per year. With a little effort on the part of ALL our readers we can reach that point AT ONCE. Let's try.

YOUNG FRIENDS' REVIEW reaches with this issue its last number for the year 1893, and completes its eighth volume. In a retrospect of the time which has elapsed since the REVIEW first saw light as a twelve page paper, in 1885, we find good grounds for encouragement. Words of cheer and hope for success have reached us from every quarter. "More of it" has been the call from the beginning. In twelve months from its commencement we made it a sixteen page sheet, which has been its size since, excepting that we issued an occasional number of twenty pages. Financially it has been no help to us, but we have always lived in hopes that in time it would give us moderate returns even financially. Aside from subscriptions, a few interested persons and Genesee Yearly Meeting have donated sums of money to aid the undertaking. Outside pressure has again been brought to bear for enlargement, and with our next issue we shall begin a

SEMI-MONTHLY,

each number containing sixteen pages, our present regular size, at 75 cents a year, thus giving *twice* our present amount of reading for only one and a-half times the price. This means to us twice our present labor and expense, but we are assured, and have full faith that our friends will co-operate with us in making the advance successful. As soon as our subscription list reaches 2,000 names we shall enlarge to twenty pages at seventy-five cents a year.

YOUNG FRIENDS' REVIEW for 1894 should be a much more valuable paper than ever before in many ways.

1. It will contain at least double the amount of reading matter.

2. Being semi-monthly, it can be made more "newsy."

3. We shall continue publishing sermons as opportunity offers, and with better facilities for securing them.

4. We will encourage our young

people, as we have in the past, to write for its pages.

5. We will exert due care to keep the paper pure and elevating, and at the same time allow breadth of thought and expression.

6. We are promised the co-operation of Illinois Yearly Meeting through its Committee, and our readers will be enabled to feel something of the *new life* of the West through members of our youngest Yearly Meeting.

7. We are succeeding in an effort to meet the needs of the young manhood and young womanhood of our Society still further by securing the promise of articles from some of our best writers on subjects of present interest, and in harmony with the *Quakerism of to-day*. William M. Jackson, of New York City, one of the clearest exponents of our principles, will be one of these writers.

8. We are to have a series of historical tales from the charming pen of Lydia J. Mosher. Those who remember the exquisite story of "Martes, the Persian Boy," have no doubt longed for more such. Among others to come will be several portraying scenes of the early days of our Society.

These, with matters such as already go to help make up its contents, should make the YOUNG FRIENDS' REVIEW for 1894 vigorous, interesting and valuable.

In the words of our first number, in 1886: "It shall advocate the application to the needs of the present, of the living principles of a church, whose name comes down to us enwreathed with those choicest legacies of our fathers, religious liberty, emancipation and reform.

"It shall be no purpose of ours to sow the seeds of discontent, to encourage any procedure that violates the liberal principles of our Society. Dissatisfaction, or unrest, is in itself no sign of weakness. It is, in fact, the condition of progress. But without *patience, toleration, charity*, it is a weakness, and results in disintegration, hos-

tility and dissolution. Our aim shall be, therefore, to maintain unity—a unity which does not require all to think and do precisely alike, but will tolerate a great diversity of opinion, if needs be, that is without malice and presumption."

We have maintained on previous occasions that one of the greatest needs of our Society is the ability to present our faith clearly, and convincingly before men. We feel that half the mission of the REVIEW is to afford opportunity and to induce Friends, especially Young Friends, to perfect themselves in this worthy art. Bacon says that "writing makes a complete man." In Bacon's sense we might here say that writing *well* will greatly help to make a complete Society. Writing *well* means putting the spirit of truth and of light into the thoughts, freighting them with a message divinely worthy of being disseminated over the world. If "knowledge is power" the culture and transplanting of knowledge adds power unto power.

The YOUNG FRIENDS' REVIEW will come out next year twice as frequently as formerly, thus doubling its usefulness. It gives a greater number an opportunity, and gives to those who have contributed to its pages in the past, greater opportunity. Believing that the practice of writing will disseminate our views, and advance our Society much more than simply the practice of reading, we aim to make our paper, for the most part, *original*.

Some may reasonably fear and ask, "Is not this depending upon voluntary contributions of matter, for the most part, too much chance work?" This may seem like a chance method to some, but is it not in reality the fundamental faith of our Society? Do we not religiously believe that God will keep his own? It has been our custom to sow each month the message, "Neglect not the gift that is in thee," and the harvest gathered for the next month has filled the REVIEW. This

trust that has worked so miraculously in the past, we still trust will satisfy even the double demands of a semi-monthly. The wise intelligence that creates opportunities foresees the necessities that demand them. And if we are faithful to the promptings of this wise, though subtle intelligence, there will be no lack.

Friends and contributors, ye who are interested in the REVIEW, and in the beloved Society for which the REVIEW is laboring, we have wanted to say something that will set each one thinking until their thoughts have ripened into a determination and a self promise that they will employ the opportunity, "neglecting not the gift within."

We wish to call the attention of our readers in Ontario to the plebiscite vote on prohibition to be given in this Province on the first day of the new year. Divorced from politics and party prejudices, this vote should give a just expression of the views of the electors of this Province in regard to the prohibition of the traffic in spirituous liquors. Women have a right to vote who are eligible to vote for municipal officers. The advance of the temperance cause here in the near future, we believe, depends largely upon the result of this vote, and we hope our Friends will give no uncertain sound in the matter, but that every voter will see his or her way clear to help on that day to free this great Province of Ontario from the curse of the liquor traffic.

We ask our readers everywhere to co-operate with us at this time in increasing very largely the circulation of the REVIEW. There should be no difficulty for very many of our readers to send us at least *four* names for \$3. For each club of *eight* yearly subscribers we shall send a *free copy* to the sender of club. We believe our former club-raisers will this year enter upon the work with renewed energy and success. You have done much to make the REVIEW successful, but your re-

newed efforts are doubly needed now. Remember, as soon as we reach 2,000 regular yearly subscribers, we have promised to send out a twenty-page paper each time, at 75 cents a year. *Now is the time to work.* Nearly all our subscriptions expire with this issue. Let no break occur. We shall send out hundreds of sample copies, which will make the work easier. In remitting, follow instructions at head of editorial page. Money sent by mail is seldom lost, but unless registered will be at risk of sender. Post-office or express orders are perfectly safe, and are preferred by us.

Address: S. P. ZAVITZ,
Coldstream, Ont., Can.

BALTIMORE YEARLY MEETING.

EDITORS YOUNG FRIENDS' REVIEW.

Baltimore Yearly Meeting is a past occurrence; it has come and gone; but the impressions made upon the minds and hearts of many who were in attendance upon its several sessions will not, we feel fully assured, be soon forgotten. This relaxation from business cares and household duties, this period of retirement from the busy, bustling scenes of life, so engrossing to those of the present day, serves not only as a physical refreshment, but a spiritual as well. Coupled with the renewal of former friendships and friendly associations, by many widely scattered throughout and beyond our borders, together with the forming of new acquaintances, is to many a cherished privilege, which otherwise could not be availed of; and the cheering and encouraging messages from loved ones at home, who were unable to mingle with us, and participate in the affairs of the meeting, were both strengthening and stimulating, enabling those there congregated to feel that, though absent in the flesh, that they were with them in spirit. First-day morning dawned clear and cool, and the invigorating at-

mosphere was calculated to buoy up the spirit, even of the depressed. The hour of meeting being ten o'clock, and twenty minutes after the hour the main meeting-room, on the Park avenue side of the house, was filled to completion, necessitating the turning away of many who came late; but they were cordially welcomed at the overflow meeting, which was held in the Laurens street end of the House, better known as the men's meeting-room. Many there assembled considered it a favored opportunity. Mary H. Way, of Oxford, Pa., delivered a most eloquent, forcible and touching address, sinking deep into the hearts of her hearers. She began by quoting these beautiful lines of Whittier:—

God has many aims to compass,
 Many messages to send,
 And His instruments are fitted
 Each to some distinctive end.
 Earth is full of groaning spirits;
 Hearts that wear a galling chain,
 Minds designed for noble uses,
 Bondaged to the lust of gain.
 Souls once beautiful in whiteness,
 Crimsoned by corruption's stain;
 Through earth's wrong and woe and evil,
 Sometimes seeing, sometimes blind,
 Ever must the homeward pathway,
 Of the humble Christian wind.

Continuing, she said that the language seemed to go forth unto the great Master of assemblies. As we have gathered here in this little company away from the multitude, we are glad that Thou hast poured in the oil of joy and so impressed the minds of thy children, that they are made willing to put their hands to the plow, and not look backwards. She enjoined her hearers to keep out of ruts, get out of formalities; adding by way illustration that she did not remove her bonnet when speaking, because it was the custom of her people, but that she was governed by the *promptings* of the spirit; sometimes she was impressed to remove it, and at other times allow it to remain. She urged those present to greater faithfulness, adding that there had been silent meetings, when,

if she had been true to her God there would have gone forth the Psalms of praises, and if its people are true to their convictions, the Society of the future will not be the Society of today. Let us labor zealously in the cause of truth, and others shall see our good works. In alluding to the transition of the soul from this stage of being to a higher life beyond, she said that her heart, her feelings, had so undergone a change that death, which in times past caused her such fear and trembling, brought with it how no terrors, no feelings of awe, but that she looked upon it merely as the passing on, the swinging of the doors, simply going home to God.

She expressed the fear that there were those amongst us, who at times are given to neglect the spirit, and do not hearken to the still small voice, and await the divine *anointing*, but the danger is, that they go to the brain and become as the birds of the air carried up and flown away. The petition was feelingly sent forth to mothers of little ones, and in tones that could not but be indelibly impressed upon the heart of every mother present. The appeal was in substance, as follows: Mothers of little ones, make them physically what they should be; and the spirit will have a greater show. The inquiry was sent forth to the fathers, that had its effect. Fathers, what are you doing for this phase of the christian life? Are you doing right to look to the mothers for all? What are you doing? What account can you render to your God for the deeds done in the body? What account can you give of the physical culture of the mental and spiritual training rendered your children. When we are asked by those who want to know more of our faith, more of our belief, when they ask us what the Quakers believe; tell them that they believe in the immediate revealings of the Father to his children, of God to man. This to her explained the simple belief of the Quakers, add-

ing that of such a belief we should not feel ashamed. And the writer would here add, that it seems so plain, so simple, that a little child could almost understand. Continuing, she said that she thanked her God for the emancipation that the world is undergoing from the cruel teaching in the faith, in the belief of a wrathful God. I judge my Society not, except by the light of the divine spirit. She appealed to her hearers to be not afraid of getting too much of the spirit life in the soul, quoting the counsel of William Penn to keep off of extremes and go right along in the happy medium, where there is rest, and joy and peace, and concluded by saying that the prayer of each heart should be, "May we be enabled to go forth feeling that Thou hast been with us."

The youths' meeting held on First-day afternoon, was thought to be an interesting occasion. There was a large attendance at the First-day evening meeting, the time being fully occupied by those engaged in the ministry. Interesting sessions of the Yearly Meeting's First-day School Association and Philanthropic Union were held on Second and Third-day evenings, respectively.

Alfred H. Love, of Philadelphia, addressed the latter meeting on the subjects of peace and arbitration, which enlisted the earnest attention and hearty appreciation of his hearers. Reference was made during the progress of the Yearly Meeting to the World's Religious Congress held in Chicago. One of the leading clergymen in attendance was quoted as saying that the Society of Friends, though few in numbers, had been of more value, and exerted a more powerful influence for good, than all other religious organizations combined. Upon entering into examination of the state of Society, love was said to generally prevail amongst us.

Tale-bearing and detraction are discouraged, though more care, it is thought, should be extended. Most Friends endeavor by example and pre-

cept to educate their children and those under their care, in plainness of speech, deportment and apparel, though it was thought that more faithfulness in this particular would be beneficial. Other children in Friends' families are suitably provided for. Pernicious reading and corrupt conversation are guarded against. The reading of the Scriptures of truth is encouraged. Our testimony against the use of intoxicants is maintained with a few exceptions. Friends are mostly clear of attending places of diversion. Moderation and temperance are mostly observed. No tobacco cultivated, its use is discouraged. Relief is extended to those of our members who appear to require aid. Our testimony in favor of a free gospel ministry resting upon divine qualification appears to be maintained. Friends are generally just in their dealings and punctual in complying with their engagements; but more care in regard to involving themselves too deeply in business might be beneficial.

There was a gain of four reported in the membership of the Yearly Meeting during the past year. Friends recognize the importance of placing their children for tuition, under the care of suitable teachers, preferring those in membership with us. Among the various subjects claiming the attention of the Meeting were the reports of the Indian Committee, the First-day School Committee, Philanthropic Committee, and the Committee on Isolated Members. During the consideration of the latter mentioned report, allusion was made to the appreciation by our isolated members of the interest manifested in them by the Yearly Meeting, evincing to them that though in distant parts they were not forgotten. Reference was also made to a Friend from a distant state, who visited Chicago during the past summer. He expressed the gratitude that he felt in being permitted once more to attend a Friend's meeting, and thus mingle with Friends (and with tears

streaming down his cheeks) he added that though he had not attended a Friends' meeting for twenty years, the fact of there being a meeting there, the inducement to leave his home was as great, if not greater on that account, than to visit the great Columbian Exposition.

While each of the above recited reports mentioned in detail the work accomplished in their respective fields of labor during the past year, none was of greater interest or merited the more earnest attention of the meeting than the report of the Committee on the Purification of the Press. Though heretofore composed solely of women Friends, so extensive has become their field of labor, that they have called upon the men Friends and endeavored to enlist their aid and co-operation; and just here we would add that the earnest labors and untiring energy of these faithful workers in the cause of humanity cannot be too fully appreciated. The public meeting for divine worship held on Fourth-day evening was thought to be a particularly interesting occasion, it being nearly ten o'clock when it adjourned. Two memorials commemorating the lives of these faithful standard bearers, who have gone hence, to be seen of men no more—William Williams, a minister of Fairfax Monthly Meeting, and Ruth Marshal, an Elder of Nottingham Monthly Meeting—were approved by the Meeting. Feeling allusion was made to the purity of their lives and labors of love amongst us. Such lives as these are worthy of the emulation of those who come after them. At its close the Meeting adopted a minute expressive of its appreciation of the presence of Friends, both with and without minutes, from Meetings beyond our borders.

M. O. T.

Baltimore, Md., 11 mo. 20th, 1893.

Education doesn't make the man, it only brings out the gold that God put in him.

EDWARD COALES' LETTERS.

III.

IN NEBRASKA AND KANSAS.

EDITORS OF YOUNG FRIENDS' REVIEW.

In my last I neglected to mention that Mary G. Smith, of Hoopston, Ill., was with us at Nebraska Half Year's Meeting, and is accompanying me through most of my visits in Nebraska, holding, in addition to our regular and appointed meetings, mothers' meetings for women only, and sometimes addressing public assemblies on social purity. Her meetings seem to give great satisfaction, and a report is due from her through our public press, which will doubtless be forthcoming in due time.

We stopped with our Garrison Friends two days, and visited most of them, also a neighboring family of four, who have become convinced of the reasonableness of our principles and since our visit have forwarded their request for membership. We held an evening meeting at Sarah Shotwell's, and the following evening a good, large meeting in the M. E. House. I believe we are gaining ground here, as our meetings seem to increase in size and interest.

On Sixth-day, a. m., we started for Charles Cook's, near Raymond, some twelve miles north of Lincoln, and attended a very satisfactory meeting at that place that had been appointed for us. It was the first of the kind ever held there.

Seventh-day noon found us in Lincoln, M. G. S., visiting her brother while I enjoyed a short visit with Mary Ann Bedell, widow of the late Benjamin Bedell, whose funeral I attended at Bennett the week before. She lives at College View, an Adventist town, five miles from Lincoln, connected by electric cars. They had but a few weeks previously sold their nice home within a few rods of our meeting-house at this place, and moved there to be near their children, purchasing a new and very nice cottage, and had only resided there two weeks, expecting to spend their re-

maining days in quiet rest and be in reach of meeting. Not over one hour from good health until the final change. How true man proposes but God disposes. He had sat at the head of our meeting and by my side several years, and truly we travailed with one another. The regular meeting at Lincoln on First-day, was good-sized, and the one appointed in the evening quite satisfactory. On Third-day evening we attended quite a large and quiet meeting at the M. E. House in Bennett. I mean quiet for one that had to listen to so long a discourse. It was quiet and solemn to the close. On Fourth-day morning I left M. G. S., (she remaining to complete her work here), and I went to Farrbury, holding a meeting at the same place of our previous meetings, large and satisfactory. It would be an easy matter to start a Meeting here, if they only had some one to say "Come."

Ira Bedell and wife are expecting to move to Lincoln this month (11 mo.), and will be missed here—but will be a gain to Lincoln, their two sons now living there. On Sixth-day, at the urgent request of a Friend, I attended an appointed parlor meeting at Albert Green's, in Beatrice, and found them Friends clear through, and I do hope they, with Taylor Bradley, another Friend, will be better acquainted with Lincoln Friends in the future.

Next day went over three hundred miles west to Daniel Griests', at Ellis, Kansas, and was greeted by Daniel with "everything seems full for to-morrow, and I see no chance for a meeting. The two churches were holding union service under the auspices of the Y. M. C. A., three services and a funeral at two p. m." So we decided to attend the union services and await developments. We entered a little early, and upon my being introduced to the President, was greeted with "Why, Brother Coale, you are just the man I wanted to see. We want you to talk to the young men this p. m., our speaker cannot be here." Of course, I

could only say, "I will *try and be there,*" (being a Friend).

Well, I was there and a good time we had, and at the close I was requested "to preach" in the evening, and promised to "be there" again. It was the largest audience I ever stood before west of the Missouri, some four or five hundred people. It did seem to me, more than ever before, the fulfillment of the promise that where even the two or three are met in His name, He will be with them. Friends' sentiment is gaining ground, and I think mission work could start a meeting of good size here. How much better it is to wait than worry. Truth trusted is a safe guide. On Second-day morning at 7.30 started for home, 670 miles, meeting on the way, a young man, Charles Hall, a resident of Ellis for fifteen years, a Friend and R. R. engineer, who attended our meeting the evening before, and had his interest in the old Society renewed. I think we will know more of him in the future. I arrived at home near noon, Third-day, and found the "widow's husband" had not neglected His own.

EDWARD COALE.

Holder, Ill., 11, 16, 1893.

A LETTER FROM ISAAC WILSON.

FOR YOUNG FRIENDS' REVIEW.

While I have always enjoyed the REVIEW in its monthly visits in my own home, the number for this (11th mo.) seemed even more than usually interesting. Not alone because it came to my hands while many miles from home (when it did bear somewhat the appearance of a Canadian visitor). In its perusal I was pleased to find so much that we hold in common with our American neighbors and Friends, and they, so liberal in their patronage and support of its columns. I was reminded of the expression of a citizen of Camden, N. J., (but Canadian by birth), when, at the close of an appointed meeting, he said: "Well,

Mr. Wilson, McKinley don't place any duty on the Gospel; that is free." Thus, as I discover the growing acquaintance and increasing interest between Friends from all parts of society, I feel that the much discussion of the political aspect between our Governments with the great question of protection and kindred matters must still be only of secondary moment. This being so with myself, at least, causes me to feel grateful that in this most important duty of life we are practically annexed, and the growing tendency is to advance the interest of humanity. But I must not lose my subject, viz., the REVIEW, just now, and little as I feel that I can add to its interest or value, the promptings of my heart lead to the expression of some thoughts in relation to it, and then to some other matters.

It is certainly gratifying to know that our publishing editors feel sufficiently encouraged in the good work, so faithfully and creditably performed, thus far, as now to attempt the additional labor of a semi-monthly paper. I only hope that all members will assume an individual responsibility and by that liberal patronage that I think it richly deserves, make it a pleasure rather than a burden to the editors and also to feel that they have the co-operation of Friends. While I am well aware that there is much to contend with, both by the publishers and readers, in the great abundance of cheap literature of the day (much of which is worse than a waste of time to read) and larger and wealthier bodies publish much in the form of religious papers, against which I do not object, but I do feel that a sufficient interest in our own Society, (if we prize it enough to call it ours,) should prompt us to support our own publications, especially such valuable ones as we have to-day, even if we should discontinue some political or perhaps other conventional paper, or curtail slightly in some luxury that might not be of that lasting benefit to us or our children as if spent in this

way. Yet I must not dictate another's actions, but only hope they may be right and helpful.

Neither time nor space will permit me to say much that I feel in reference to the late Parliament of Religions at Chicago, and our Denominational Congress, that to me was of so much interest. I am informed that the proceedings of the latter are now about ready for distribution, and all can read them. I now come to the question of the greatest moment with me, and that is, how can we best pass the influence for good down or out to our membership in all our various localities, and awaken a greater interest in promulgating our principles and answering the many minds inquiring after truth, but who are not satisfied with answers given from the general orthodoxy of the day. Perhaps I may be allowed to refer to some expressions not infrequently made by strangers in my hearing or which come to me after having heard of our faith, viz., "That is common sense. I can understand that," or, "I never heard it in that way before," and again, "I wish you would remain here longer with us," etc., in many cases from members of other denominations. While I hesitate to speak of it thus on paper, I only wish to say that it often results in a near sympathy and perhaps an acquaintance with lives in whom we find much of interest and enjoyment, and a hungering for just such food as our simple faith affords them.

It is true we have our F. D. S. Conference and Philanthropic Union that are national organizations so far as our Society is concerned, but the subject of a national congress as presented and discussed in one of the sessions at Chicago claims my attention. While I presume a competent committee has the matter in charge, relative to the approaching Conference next summer, this may seem premature, yet I feel best to make a suggestion that has been with me for sometime. Remembering as we do, the overcrowded ses-

sion of the last Conference at Lincoln, with but two days for each Conference, I feel that if it is held apart from any quarterly or other meeting, that we could well afford to devote three days to each, or at least arrange it so, if needed, and to that end if commencing on Fifth-day, giving all an opportunity to come from their homes that week and at liberty to attend such meetings on First-day as may seem best, then three days of the next week for the other Conference, with ample time to reach home the same week. I think, if desired, time would be found for one or two sessions of a religious congress, similar to those held in Chicago. If this is approved of arrangements can be made for the presentations of papers and discussions of such subjects as may be suggested by those having it in charge.

I hope this may not seem like dictating to others what should be done, but if any may feel like expressing a thought upon it, I have no doubt the columns of the REVIEW will be open for them.

ISAAC WILSON.

Bloomfield, 11 mo. 28, 1893.

THE WORLD'S PROGRESS.

The question, "Is the world of mankind growing better?" is one quite often asked, and the answers received to it vary materially. Our fathers and grandfathers speak of the "good old times" when they were boys, and are apt to take a pessimistic view of the present. No doubt the cares and trials of life cause them at times to revert to their childhood days as being exempt from such, and also, "Distance lends enchantment to the scene." Somehow, I have an idea that *our* childhood days were better than theirs—that there is growth in the world, and that that growth is not only *onward*, but also *upward*.

The law of development is the law in nature. Everywhere around us we can see this in the works of the Creator. "First the blade, then the

ear, after that the full corn in the ear." First the babe, then the youth and maiden, and in time the full-grown man and woman. How clearly is this law discovered in the development of the earth itself. In the Old Testament we read that in the beginning the earth was "without form and void, and darkness was upon the face of the deep." Modern science teaches us, not unlike the above, that it was once in a nebulous or gas-like state, which, through process of time and loss of heat, became first moulten, and then partially solid. In this state, at first, no vegetable or animal life could be sustained—all belonged to the mineral kingdom. In course of time the lowest forms of vegetable, and then of animal life, appeared. Out of this state evolved the higher animals, and the beautiful world we see, with its continents and oceans, its mountains and rivers, and forests and plains, capable of sustaining mankind.

THE DEVELOPMENT OF MAN.

Man is the last to appear, and the highest in the scale of animal life. A three-fold being, he comes into the world helpless, yet with a capacity for wonderful development. As in all nature, the lower—the physical—asserts itself first, and its growth at once commences. This is followed by the intellectual, and, later, by the highest—the spiritual. The proper development of these three parts produce the *perfect man*. All three are necessary in this life. The lack of a proper culture of these three natures, which constitute the man, is the cause of all the sin and wretchedness in the world. It is possible for any one of these natures to control the man. We see examples of this all around us, and in every age of the world. When the physical predominates and controls the man, we see him in his lowest condition, revelling in licentiousness, drunkenness, and carnalities of every description. When his intellectual has been highly trained, while his physical or spiritual faculties, or both, have

been neglected, we find him upon a higher plane; but not until the spiritual has been properly developed along with the others do we behold the perfect man. The great want in the world to-day is a higher culture of man's spiritual nature along the line of the life of our Great Example. With an equal training of the whole man, the higher will always control the lower, and with this proper culture man would be walking with his God, and fulfilling His purposes.

THE DEVELOPMENT OF MANKIND.

In harmony with the development of the individual man, we see the development of the world of mankind. In the earlier stages of man's existence, and with the lower types of civilization, to-day we find an indifference to the sufferings and calamities of their fellow-men; wars, and wars in which physical strength decides the battle, and "wallowing in all the carnalities of the world." But out of this we see coming a higher plane of life. The intellectual is gaining the ascendancy, and dominating physical forces. We have wars yet, to be sure, but wars in which mere physical strength does but little in deciding the struggle. Science is searching out the laws by which all things are governed, and powers which lie hidden in nature, and the intellect of man is harnessing, controlling, and adapting these powers to the uses of mankind, and thereby superceding the physical. This, in fact, is the *intellectual age*. Not that we have not had now and then a nation, or now and then a people, which were highly intellectual, in the past. I can mention Egypt, and Greece, and Rome, as being such; but I am speaking now of mankind as a whole. These were exceptions. They were but rounds in the ladder, up which mankind was climbing to a higher plane.

These ages overlap each other, and already we find ourselves on the verge of the *spiritual age*, with the vanguard already entered. Individuals and small communities have been reaching

these heights for centuries, but the mass of mankind has been lagging far behind. Religion has had much to do in the world's progress, and in it we can see like development. A casual observer may not fail to note that there is constant and gradual change taking place in religious thought and action. Old ideas are passing away, and others are taking their place. Churches are outgrowing their creeds and articles of faith. The "Orthodoxy" of to-day was the heterodoxy of fifty years ago, and the heterodoxy of to-day will be the orthodoxy of a few years hence. These are not merely changes—they are advances, and advances along the lines of the law of development, which is the law of God.

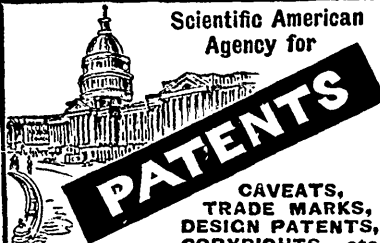
When the masses will have attained the same spiritual heights which the noble remnant have already reached, how changed will this world be! With the spiritual faculties fully cultured and developed, intellectual and physical forces will be wholly turned toward the welfare of all mankind. There will be no more "wars, nor rumors of wars." The mighty forces which are now displayed in building battle-ships, and in sustaining immense armies for the destruction of man, will be diverted into channels for man's preservation. The energy now employed to degrade man, by the liquor traffic, the opium traffic, the production of tobacco, and all else injurious, will be exerted for man's good. Human life will be regarded, and the command, "Thou shalt not kill."

Is it not to be deeply regretted that men of the finest intellect are using their powers not for the repression of evil, but for its promotion, and all because they have neglected the higher culture—the culture of the soul? None of us may see the day when the kingdoms of this world are become the kingdoms of God and of his Christ, but it is in the power of each one of us to hasten the time. That time shall come, and is growing nearer and nearer, but all are retarding its ap-

proach who are not following in the footsteps of the Sinless One—the Perfect Man of Nazareth. S. P. Y.

Coldstream, 11th mo. 27th, 1893.

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