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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. III.

LONDON, ONT., SEVENTH MONTH, 1888.

NO. 7

THE WORDS OF BELIEF.

SERMON.

From Schiller, translated by Bulwer.

Three words will I name thee—around and about,
From the lip to the lip, full of meaning, they flee;
But they had not their birth in the being without,
And the heart, not the lip, must their oracle be!
And all worth in the man shall forever be o'er
When in those three words he believes no more.

Man is FREE! by his chart of creation is free,
Though born amid fetters—still free-born the same.

Whatever the roar of the rabble may be—
Whatever the frantic misuse of the claim—
It is not the freeman whose strength should appall,
'Tis the wrath of the slave when he bursts from his thrall!

And VIRTUE is more than a shade or a sound,
And man may her voice, in this being, obey;
And though ever he slip on the stony ground,
Yet ever again to the Godlike way.
To the science of Good, though the wise may be blind,
Yet the practice is plain to the childlike mind.

And high over space, over time, is a GOD,
A Will never rocking, like man's, to and fro;
A thought that abides, though unseen the abode,
Inweaving with life its creations below;
Changing and shifting the all we inherit,
But changeless through all One Inmutable Spirit.

Hold fast the Three Words of Belief—though about
From the lip to the lip, full of meaning, they flee;
Yet they take not their birth from the being without—
But a voice from within must their oracle be;
And never all worth in the man can be o'er,
Till in those Three Words he believes no more.

DELIVERED BY SUNDERLAND P. GARDNER AT
GENESEE YEARLY MEETING, HELD AT
BLOOMFIELD, ONT., ON FIRST-DAY
AFTERNOON, 6 MO., 10TH, 1888.
REPORTED BY B. W.

The mission of Jesus was to the people of the Jews to raise them to a higher spiritual plane than they were under the law of Moses, and he showed them the highest possible condition by setting before them his own example. In order to distinguish between the religion under the Jewish dispensation and that which he came to promulgate he makes use of the expression, "except your righteousness shall exceed the righteousness of the Scribes and the Pharisees ye shall in no case enter into the kingdom of heaven." And what was the righteousness of the Pharisees and Jews? It was simply founded upon the letter, and laid restraint only upon outward action. It dealt not with the heart. If the man did not commit an outward act it could not reach him. But that which Jesus called to was deeper.

If he did not have the love in the heart even though he did not commit the act still he was guilty. By the religion of the Jews they could carry out the natural dispositions in all its cruelties.

It is a common idea that scriptures afford a saving knowledge. To refute this I may bring up the instance of Paul who was learned in the scriptures and knew all that Moses had said of God and was zealous in his faith and yet it is evident he was not acquainted with God or he would not have pursued the course of persecution he did. He

was not possessed of the tenderness and brotherly kindness nor fellow feeling that true righteousness inspires or he would not have destroyed or put to disadvantage his fellow men. In examining the life of Paul we find him going on in the persecuting spirit justified by the law, which admitted of retaliation and the taking of an "eye for an eye, a tooth for a tooth." He was no doubt sincere, but it is not enough to be sincere when the action affects another to his injury. There must be a higher source. On his way of persecution a light shone around him above the brightness of the sun. It was sufficient to show him the condition of his heart as the outward sun could not. He was confounded and fell to the ground. He was acting without divine authority but when God was revealed to him by the visitations of the Son of Righteousness which showed him his state, then was he filled with truth and made willing to suffer for the cause which he had persecuted. It is plain that it was not an outward man, but the Son of God which was sent into the world that whosoever should believe on Him should have everlasting life. This Son never armed man with authority to destroy his fellowmen.

We can see a parallel case in Job. He was naturally just and benevolent, and directed his steps according to his views of God as he had heard of them through history. But when it came to the proving it pleased God to reveal himself in his true nature and Job was made to declare, "I have heard of Thee by the hearing of the ear but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." Here was the first true and saving knowledge he had of God. Here we must notice the difference in their dispositions, Job had never persecuted his fellow-men yet he had said and done things that he should not say and do. But when the light of divine truth came to his mind he saw his true condition as did Paul. He saw his

former course had been wrong as there is no need of repentance where there was no error. History never gave and never does give a saving knowledge of God as was shown by the course of Paul and Job before their conversions.

Should not those of us who are making a profession carefully examine our faith and see whether we have taken it from tradition, creeds of church and history, or whether we have really witnessed its revelation in our hearts. I do not allude to any profession in particular. I am convinced there are Christians among all denominations. God is not partial, He visits all peoples instructing them in the way of life and salvation. Our Heavenly Father does not call for any faith further than we are led by the evidence which springs from the manifestation of his own divine nature in our hearts—and that love by which we may overcome the world—working by faith to the purifying of the heart, and showing the result by our works.

It is widely taught that our good works are as filthy rags. This is a mistake. God commanded us to work. Jesus said, "not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." *Do* means to *work*. Work and we shall be judged by our works. Jesus makes mention of righteous works and moral works.

Why is it that the sermon on the mount is so lightly touched upon? Because it taught nothing but morality which is worthless in the sight of many, still in my mind it is all important, embracing true principles of religion. Jesus came to teach morality and summed up in this saying: "Therefore all things whatsoever ye would that men should do to you do ye even so to them for this is the law and the prophets." If men would adopt this rule of life it would do for this generation and all to come. It would do for man what all religion has failed to

accomplish. Jesus forbade war, but how is the state of Christendom to-day. As the result of being founded on historical systems is it not going hand in hand with the spirit of the world? Do we not witness our fellow man slain on the field of battle all sanctioned by the authority of Christian nations? Is this a religion of love? Love is the true and native element of living man, and the soul that dwells in God must dwell in love. The office of the gospel is to restore to that heavenly condition in which we enter the world.

I would not be understood to mean that we suffer from the sin of Adam. We awake to find our passions established in our system of which we had no part or choice. Are we to suppose the natural corruption of man when Jesus calls them unto Him and said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of God." "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven," which could not be if tainted with the sins of Adam. We come into this world pure and innocent, in a heavenly state and condition, and remain so until the law arises in our soul, when our Heavenly Father gives us the choice, and we may continue in this path, and he will lead us if we will follow the dictates of truth, or we are free to turn away to gratify the demands of our lower natures. If we fall from this primordial condition of impurity, we need restoring. And in this condition what relation do we sustain with God. We are told God is angry with the wicked every day. This is not the relation given in the New Testament. "God is love," and those who dwell in Him dwell in love. That which is to be known of God is manifest in man. Jesus was made and tempted at all points just as we are, yet without sin. This purity he kept through obedience and was made perfect through suffering, which cannot be

said of a being any higher than man. Still there was something divine in Jesus, and being obedient to this he overcame the world. We have the privilege to walk in the same path. We came for the same purpose as he to bear witness to the truth. He was faithful to the end and testifies by saying, "I have finished the work that thou gavest me to do." They say, "Jesus, you are mistaken, you have not suffered or shed your blood on the cross to let us go free, you have not redeemed the world." They tell us if we do not believe we cannot be saved. Examining this doctrine we find it cuts off three-fourths of the human family from the hope of salvation. Jesus never taught any such doctrine. He said man should enter into the work for himself. They wait not for the reward, they are recompensed for each act of obedience; as also for each sin and transgression they cannot escape the results.

I am a full believer in the testimony of Jesus, he was anointed of the Father. he had it not naturally nor by study, for at thirty years of age he said: "The spirit of the Lord is upon me because He hath anointed me to preach the gospel, and closing the book, he turned to the people and said, 'this day is this Scripture fulfilled in your ears,'" and further: "This day is this fulfilled before you." And he began to declare the will of God to men. God spake through him, and that constitutes the divinity that dwelt in him. The greatest evidence of the Supreme Being is not to be found in history or study, or to be gained from men, but from the fact that when we do wrong we feel something which disproves, giving pain, and sorrow, and grief, and when we do right we feel something which approves, giving peace and joy. My friends, we have it within us, it is the inspeaking word of God. It will even lead us in the path of safety as it did Jesus even to the overcoming of the world.

What did he mean when he said, "I will give my flesh for the life of the world?" They could not hear the saying in that day. They did not see the deeper spiritual meaning underlying the figure. And again, "Except ye eat the flesh of the Son of Man and drink is blood ye have no life in you." A little further on he says in explanation, "It is the spirit that quickens, the flesh profiteth nothing, the words that I speak unto you they are spirit and they are life." But we are told to wholly depend upon its merits. Whose testimony must we believe? I will believe in that of Jesus as it agrees with right common sense, and the living evidence in my own heart. Nothing of an external nature can suffice. "Other foundations can no man lay than that is laid which is Jesus Christ." And for this we must give up the world. What world? Why the hardness of heart, the indifference, and carelessness with which we follow our Maker, our wrong preferences, all our unjust dealings with our fellow-men, and all this for the Spirit of God, the Christ. And what constitutes this Christ. Paul says, "when it pleased God to reveal His Son in me," this means no outward man, his attention was turned away from the outward, and he adds, "I conferred not with flesh and blood," and further on he declares that this "Christ which we preach was a stumbling block unto the Jew, and unto the Greeks foolishness, for the Jews required a sign and the Greeks sought after wisdom, but unto them which are called, both Jews and Greeks Christ the power of God and the wisdom of God." This, then is the Christ we preach, the power of God, and the wisdom of God, which is revealed in the soul, and this never was crucified, never could be nailed to the cross. We can reject its councils and refuse to receive it but we cannot destroy it.

Jesus used many parables and figures of speech that were familiar to his hearers to teach them truths that were

hidden, and people have come to take the figure for the fact. Thus we wrong the Master. He did not address them to our credulity, but to our reason. And properly used they lighten up the truth in a wonderful manner.

I have often been led to review that important parable of the Prodigal Son. It is universally applicable to the human need. It starts with the child in the Father's house, meaning as I understand it a heavenly state, a state of innocence, it sets before us his departure—the result of a free-will choice after the years of judgment come, it follows his wanderings farther and farther from his home, lower and lower into degradation and sin, till it seems that all is lost. In this lowest state he comes to his sense of his condition, he feels an aching void within, he finds that sensual things cannot satisfy the spirit and remembering, not fearing the wrath to come, but remembering the good things in the father's house he said from his aching but repentant soul I will arise and go to him, and will confess unto him that I have sinned against heaven and before thee. Mark the humility. He came into a condition to meet his father. Do we hear the father saying as some suppose that before a restoration is made some innocent being must satisfy His honor by bearing the sins and suffering on the cross. No! he knew his suffering, he knew the state of his heart that his repentance was sincere, and the father ran to meet him while yet a great way off, and fell upon his neck; he clothed him with his best robe which was his own spirit, his overflowing love, and there was great rejoicing. And why? Because this my son was dead, and is alive again; he was lost, and is found. He had become dead to everything good as the result of sin. He had dug his own grave in the lusts of the flesh and had buried himself in it, yet after all he experienced a resurrection the most important that can concern man. It shows a way to come forth even

rom the lowest depths. I was taught that the wicked would suffer in perpetual fire. I am now otherwise convinced. I believe our hell is a suffering in this life for the wrong done in it.

David was a man after God's own heart as all are in our primordial state. He was afterwards tempted. He fell. He sank down into the lowest hell. Did he remain there? no, "I waited patiently for the Lord and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and He put a new song in my mouth, even praise unto our God.' Here was a resurrection experienced by David; and how? "Sacrifice and offering thou didst not desire, burnt offering and *sin offering* hast thou not required." What *was* required? The Psalmist gives us to know. "I delight to do Thy will, O my God; yea Thy law is within my heart." That my friends is the right ground. To desire to be strictly obedient to that which is written by the finger of God upon the tablet of the heart. The will of God and his laws are manifested inseparately, and as we act or refuse to act up to it judgment passes upon us here in this life.

Some are looking to the far distant future for a "great day of judgment." This is not an expression of gospel truth. John says, "I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue and people mark the universality of it,) saying with a loud voice, fear God, and give glory to him; for the hour of his judgment *is* come. It is set in every heart and we may know how our account stands. Our own consciences have kept the record. And we need not *wait* to merit the Kingdom of Heaven, for it may be enjoyed in this life. "It is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." It is a

condition of the soul that can be experienced now and here. It is the blessed privilege of each one, and to be gained by governing our propensities, appetites and desires, which are all right and good in their proper places. Wrong, on the other hand, is an abuse of some blessing that God has given, and through this door sin came and still comes into the world. We cannot trace wrong to any other source. It is maintained by some that once an angel rebelled in heaven and led astray all the rational creation. Now this is not my experience. And what say the scriptures? "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed, then when lust hath conceived it bringeth forth sin! It is a total giving up to do wrong. This was the condition the prodigal found himself in. And from this condition there is certainly need of a resurrection, a returning home.

Jesus after He was taken from the world had a message to be sent back. Coming thus, we might suppose it to be something that most deeply concerns man in this state of being. What was this final all-important message? "To Him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with My Father in his throne.' Overcoming as he overcame entitles us to the same privilege. And it is possible. But if the other theory is true, that Jesus came to suffer death, to shed his blood in order that men might be saved by it, then there was no need for this after message laying such stress upon individual labor. My friends banish that erroneous idea from your minds that all is done for you. We must enter into the work ourselves, and work out our own salvation; we must cultivate the Eden of God. And as we are obedient the Spirit itself will bear witness with our spirit, that we are the children of God;

and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

You my young friends, you must form your own character, I entreat you to form it rightly. Be one of the innumerable multitude which John saw, gathered of all the nations, and kindreds, and people, and tongues, which stood before the throne, and before the Lamb clothed with white robes and palmes in their hands. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." "These are they who have succeeded in keeping their characters pure, which is your privilege and mine, and is accomplished by means that God has placed within our reach. But we can reject it. We have the freedom of choice. Let us not trifle with errors lest ere we know, it will bind us down in darkness with adamant chains. Let us rather take up the cross. It will not be a hard task nor take away from you one pleasure but will crown you with the blessings of God. Taking the cross is but to lay a proper restraint on your passions that might otherwise become abused and perverted and thus lead to wrong acts. You will find this to be to your advantage and you will become a pillar of truth for God. This is the spring time of your lives, and you know if there are no blossoms in the spring there can be no fruit in the autumn. I know the temptations that may beset you for I travelled the same path but be faithful to your Divine Master, then you will pass between venomous serpents and they shall not harm you, through the fire and it shall not kindle upon you, and rough the waters and they shall not overflow you.

LITERARY CULTURE.

A question of supreme importance is that of the education of the young for

future usefulness. It is apparent that a wider dissemination of general knowledge and a closer acquaintance with literature is greatly needed. It is to be regretted that the majority of young men and women are deplorably deficient in literary culture. The question arises: Are they sufficiently encouraged, and are parents themselves alive to the advantages that this branch of education affords? To me it appears to have three aims—to enlighten the mind, to influence the heart and to refine nature—and upon their united action will depend the excellence of a character.

Parents should not leave to mere chance the possibility of their children taking an interest in literature; they can do much to encourage love for it. If the young folk are not induced to take an interest in it while young, how can we expect them to turn their attention to it after they are grown? It should be a part of the discipline of home life to read and converse on those subjects which tend to develop and improve the mind. Intelligence is an important factor in elevating life, therefore we cannot overestimate the value of wholesome and instructive books. A good book is a safe companion for a child, and the interest it will awaken will prove a shield from doubtful and useless attractions. Those young people whose minds are not led in this direction will be placed at a great disadvantage in social life in after years, at which time they will no doubt realize their position, and, perhaps not unjustly, censure the parents who failed to awaken the interest to which I refer.

LOTTIE TALCOTT.

Bloomfield.

NEW YORK YEARLY MEETING.

The Yearly Meeting of New York which closed on Fifth-day afternoon, the 31st of 5th month, was one of unusual interest. The Philanthropic

Labor Union, which was to occupy two days at the close of the meeting, drew many from the different Yearly Meetings, Illinois alone not having representatives present.

At the opening session, minutes were read for a number of ministering Friends, who were sent by the great head of the Church with bread to break for the hungry. Among the strangers were five from Genesee Yearly Meeting: Serena Minard, of Sparta, Canada, and companion, Caroline V. Cutler; John J. Cornell and wife, of Mendon Center, N. Y. and Isaac Wilson of Bloomfield, Ont., who arrived late in the week without a minute; also Abel Hull of Maryland; Catherine P. Foulke and Margaretta Walton of Penn. The silent presence of these and others was a benediction. It is sometimes a living sermon simply to look into the faces whereon the dove sits brooding visibly.

The First-day School Conference held four sessions, each one a lively meeting. Much could be gathered of profit to those interested in the work. The reports, from the twenty-seven schools, were so encouraging that the future of our Society looked brighter than ever before within the last half century. Several of the schools gave accounts of their outside mission work, in sending barrels of clothing, books and toys to the colored children of the South, and also in the flower and fruit missions, for the benefit of the children in the city hospitals. These they remembered when the holidays came by sending toys and clothing.

On Fifth-day afternoon Isaac Wilson visited the woman's meeting with a message of good cheer for the faltering ones, who were encouraged to press through the crowd of whatever stood between them and their God, as did she of old, in order that she might touch the hem of His garment and be healed.

There were so many places made vacant during the year by an unseen hand, that the thought of what another

year might have in store for those now permitted to assemble, gave additional solemnity to the closing minute. The deep impressive silence which followed its reading was felt to be a fitting close to the harmonious days preceding it. The two days devoted to the Philanthropic Labor Union were rich each session with food for thought. The fruit already borne by this young branch of our Church, but two years old, is abundant to the honor of the great Husbandman. The first paper presented on "Duties of Friends" by Wm. M. Jackson, New York, contained a thrilling picture of the time when our Society had its origin, as a protest to the insincerity and bigotry of the age. He urged us to activity, as well, if we would live. The report of the committee on arbitration contained an able memorial drawn up at the instance of a meeting held in Chickerling Hall, New York, to welcome the three delegates sent to arrange an International Court of Arbitration between Great Britain and the United States. This memorial was presented to Congress. The paper on Arbitration which followed by Edward Stabler of Baltimore was a masterly statement of the subject.

All of the papers read were of such exceeding interest that I dare not attempt to comment, but advise every one to obtain, if possible, a copy of the proceedings (which is to be in pamphlet form) and read carefully. The paper on Social Purity by Anna R. Powell was on displaying so much tact as well as talent in handling so delicate a subject that only a approbation was felt and expressed on every hand.

Those who were permitted to attend the sessions of the Philanthropic Union must have felt that a new era was about dawning for our beloved Society, when we were to take our proper place on the platform of action and act from a Friend's conviction in all the many leading reforms of to-day, with an influence worthy the banner under which we fight. JANE C. WASHBURN.

Young Friends' Review

A MONTHLY MAGAZINE,

Published in the interest of the Society of
Friends at

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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TERMS:—Per Year, 50c. Single Numbers 5c

Matter for publication should be addressed to Edgar M. Zavitz. 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.

Remittances should be made by Post Office Orders, etc., or small amounts in Registered Letters. American money taken at par, also Postage Stamps (ones and twos), as fractional parts of a dollar only.

IN RETROSPECT.

Back again on the farm, with our mind turned towards the REVIEW, what impressions made by the late Genesee Yearly Meeting remain, and give hope to endure! They are many, important, decided and characteristic.

In the first place the meeting was blessed, in an unusual degree, with that higher power without which nothing can be performed in a manner at all soul-satisfying. Truly we can declare that there is a God, and that He does rule in our hearts and in our assemblies, from the indisputable fact that we *feel* Him there. There is not, in the whole universe, greater proof of a God than that we experience His

presence in our own souls. Deny Him there, besides committing the unpardonable sin, we lose the chiefest argument to prove Him anywhere.

The great I AM manifested His power and presence also in raising up servants to perform His will and in qualifying them to declare His truths unto the people. They were led to review the fundamental principles of the Society, which, we believe, are also the fundamental principles of Christ's Christianity, with unwonted clearness and power, showing that they accepted not as inherited or traditional beliefs merely, but because they felt a living sense of their soundness and sacredness by their being independent revelations from God to their own souls. The necessity of our Society seems to call us to declare charitably, yet fearlessly and more broadly than has been our modest custom, whatsoever God has revealed to us. Our simple faith, to be accepted more widely needs but to be known.

Another most prominent and promising feature was the great interest manifested by the younger people. They seemed zealous for the welfare and honor of the Society, with a zealousness tempered with that wisdom and propriety that springs alone from rightly dedicated hearts. No more do we hear the lamentation, "Oh where are the standard bearers coming up to fill our places," accompanied by a hopeless sorrowful visage that would tend to chill back in every young aspirant the tender hope that was already brewing; but the outlook is more promising to-day, and the word from the higher seats is, "Keep the faith, and there will be nothing to fear; or mourn over."

It would be ungrateful indeed did we forget or fail to mention the interest, both private and public, by word and act, manifested in the REVIEW. Warm hearted words of appreciation greeted us everywhere, and we feel a deep debt of gratitude to the whole Yearly Meeting for the interest it took in the

REVIEW, and the generous aid it extended towards its well being. This deep interest, especially among the younger members, and the reawakening of all to greater zealoussness for the honor and extension of our high and holy principles, if indeed *it* can claim any part in that good work, show us that the grand purpose of the REVIEW is, in a measure, being realized. We feel encouraged to press forward along this line towards the mark of the prize of the high calling.

Then there was that harmony in thought and act that flowed through the whole Yearly Meeting. There are times when opposition seems to be necessary but such times are always painful. There appeared to be no need for such now. We never attended a Yearly Meeting where so much life was accompanied with so much unity. We rejoice that all can thus advance together in meeting the new demands of the advancing years.

These are *some* of the blessings from Genesee Yearly Meeting of 1888.

Swarthmore College sent out this year the largest graduating class of any yet, numbering thirty. Commencement was an important day in another respect. Not only was the President, through his untiring efforts, successful in obtaining the endowed professorship," for the college, but three individuals besides endowed each a professorship to the same amounts of \$40,000. Like the "Pheenix" of old Swarthmore rises out of her ashes more beautiful and mig'tier than ever.

Contributors should bear in mind that matter for publication must be in by the first of the month.

The abundance of matter for this month makes it necessary to keep some articles over. The servers of such should not be disappointed but feel the more honored that theirs will keep.

The Arkona and Lobo First-day Schools met about half way between the two places on Dominion day, and held a union picnic. With swinging, base ball, foot ball and croquet; with the various assortments of cakes, the delicious strawberries and lemonade; with the innocent jokes and pleasant converse of friends, the low love whisperings of secluded hearts, and the ringing laughter of happy children, it was a rare day of universal enjoyment and one that will long be cherished.

William A. Christy, our friend and fellow countryman, performed during the past year, athletic feats on the "Whittierfield" grounds at Swarthmore College, and elsewhere in Pennsylvania, that were surprising to the natives, and did credit to Canadian prowess.

He belonged to the "Shamrock" tug-of-war team, which won all pulls at the College; won first place in the State games, and defeated the best team in New York City (Busy Bees).

In the fall sports held at the College on 10 mo., 29, 1887, he won first place at throwing the hammer, distance 69 feet 8 inches.

At Wilkesington sports, held 5 mo., 10th, 1888, he won second place, distance 75 feet, for which he received a silver medal. At the College sports held 5 mo., 12th, 1888, he won first place in throwing the hammer, distance 82 feet 7 inches, and received a gold medal. This throw also beat the college record of 82 ft. 2 in., made by T. L. Moore, 1880. For this he received a special gold medal. At the Inter-Collegiate Sports of all the Colleges in the State held 5 mo., 19th, 1888, he won first place in throwing the hammer, distance 89 feet 5 inches, and received a gold medal. This last named distance has been adopted by the College Association and now stands as the best Swarthmore record. This beats T. L. Moore's record by 7 feet. 3 inches.

The summary of medals for tug

of war, and hammer throwing during the year is five first place medals, one second place medal and one record medal, total seven.

The writer of "Philadelphia Yearly Meeting," and Pennsylvanians in general, will please excuse us for presenting (in last time, page 85) their barns as flat-roofed instead of hip-roofed.

PELHAM HALF-YEARLY MEETING

Comes on the 18th of 8th mo. Public meeting on First-day, the 19th, after which the First-day School General Conference will be held beginning on the 20th. Norwich M. M. is held at the same place on the 17th, the day before the H. Y. M. The locality is Yarmouth, Ont. St. Thomas, the nearest station, at which Friends will be met, is on the Michigan Central R. R., about midway between Suspension Bridge and Detroit. Fuller particulars next month.

NOTES ON THE WAY TO NEW YORK YEARLY MEETING.

While in Philadelphia we also visited Independence Hall—one of the old public buildings—which is large and still well preserved—where hung the large bell, which was cracked from top to bottom, while ringing out the expression of the people who had determined to be free from the yoke of oppression they so long had borne. In the wide hall there are inscriptions about "the right of all men to be free and equal," and there are two large rooms; whose walls are covered with portraits of prominent men of the time. The original Declaration of Independence is there, with the portraits and the names of the signers—John Hancock's name being written in large characters, (that as he said) it "might be read without spectacles."

There are many interesting relics such as articles used by William Penn in his first journey across the Atlantic, and a very old painting representing his treaty with the Indians. Among the rest a sofa, chairs and camp stool used by Washington; which are rapidly falling to decay. And last to be mentioned—though not the least in the suggestion, is a doll—dressed in the fashion of the day, with its plain grey dress, a white handkerchief neatly folded across the bosom—and a plain drab bonnet, reminding us once more that Friends did not adopt a singular mode of dress that they might appear different from the world about them, but just simply had a testimony to bear against the following of every frivolous fashion, that the mind might be occupied with things of greater worth.

The new City Hall which has been years in building, is an immense structure the largest we have ever seen built of a stone which is nearly white, beautifully wrought and shining, with a large court in the centre through which the foot traffic of two of the principle streets of the city is constantly surging. Inside—the columns seem to be supported on the shoulders of men chiseled out of the marble, each head and face being as different as heads and faces usually are, and all expressing a sense of the great weight which is resting upon them. Still higher up as the columns grow smaller the shoulders are those of smaller men—until high as the eye can easily reach, the figures are like those of children. Life sized statues adorn the outside of the building, in various attitudes, each representing some sentiment, or some noted character, and on the ground near one of the entrances is a life sized statue on a horse.

We acknowledge our inability to describe correctly, but are willing to do what we can—that others may share a portion of what we enjoyed, being assured that a knowledge of the aims and interest of other people enlarge our

sympathy for them, yet renders still dearer—the place we call home—and the friends we have proved are faithful and true.

On Seventh-day morning we took the train for Swarthmore, a ride of twelve miles through a fine country—the frequent rains giving to the trees and meadows their deepest—richest hue. The Depot is directly in front of where the noble grey stone building rises, a five minutes' leisurely walk brings us to the entrance where we are kindly received by President Magill and the Matron, E. P. Bond.

They conducted us to the Laboratory, in a separate building, where several students were engaged in producing articles of wood and iron, the necessary machinery being driven by steam, to the new and neat meeting house which is also built of stone. We dined at the matron's table in the dining hall which is capable of accommodating about 300 students, visited the kitchen, the laundry, the bakery and the gymnasium, then back to the main building, and almost to the top, to visit the museum, the view from the windows amply repaying for the exertion. The grounds about the College are tastefully arranged, many trees are growing finely—and we noticed an arbor covered with the lovely and fragrant Wisteria Vine in full blossom. On the lawn were numbers of students sauntering or engaged in various games while in the distance winds the Delaware River, its waters gleaming in the sunshine, and further away still rise the distant mountains.

But it is time for our train and we must away to the station, in about four hours being kindly entertained in the home of our dear M. J. Feild of Plainfield, New Jersey. The next morning being First-day—attended their meeting in the meeting house which is 100 years old—two storied shingled up the sides and neatly painted. They have also a mission First-day school,

both being pleasant and we trust profitable opportunities.

From thence to Newark, New Jersey, and did not reach Brooklyn, Long Island until Third-day eve. Crossing on our way the wide and rapidly flowing Hudson—which here empties into New York Bay and the lower part of New York City, a busy place indeed—where thousands congregate for business, and riding along in the street car below, the car is saluted by a perfect Babel of noise, the rumble of many vehicles (which in some places are so crowded we wonder how we shall be extricated,) the sound of hundreds of feet upon the pavements—and in some streets also—the trains of overhead railway conveying hundreds more.

Then we must cross the East River which flows between the two great cities, and is thickly studded with every sort of sailing craft, and soon we are at rest again in the midst of scenes familiar to our youth.

New York Yearly Meeting of Women Friends convened on the 28th of 5th month, meeting of Ministers and Elders on 7th day before.

On First-day morning the meeting for Worship was very large—the house being completely filled, and a season of divine favor.

J. J. Cornell spoke at length—and very impressively, on the “Love of God.”

In the afternoon, several were also favored in testimony, among whom were Catherine P. Foulke and Margaretta Walton of Philadelphia Yearly Meeting.

On Second-day morning in the Women's Meeting the voice of prayer rose from spirits baptised into a sense of our weakness and insufficiency for any good word or work without the presence and aid of the dear Father.

Minutes from visiting Friends were read and many expressions of welcome and sympathy offered—to which each of the visitors responded in a feeling manner.

Then commenced routine business. Epistles from distant Sisters read and commented upon—their language bearing evidence of affectionate desire for the welfare of all, and their growth and establishment in that which is best.

Part of the queries were read, and while their answers showed many deficiencies—yet the general expression was one of hope.

On Third-day the remaining queries with their answers claimed consideration—calling forth several testimonies, One dear aged Mother—the look on whose face (plainly indicating the victory which the spirit had gained) was an inspiration, counselling us to be faithful to every intimation of heavenly good, giving some account of her own experiences in all the pleasures and trials of life, and bidding us remember that life is made up of little things, and it is only as the little duties that continually present are faithfully and zealously performed, we can ever be made rulers over more.

The Representative Committee also presented a memorial to Congress petitioning for the abolition of the death penalty.

All were united in its going forward—one friend from a distant Yearly Meeting giving an account of several instances where she was satisfied those who were put to death were innocent of the crime imputed

In the evening at a meeting appointed by J. J. Cornell for the youth, the attendance was large—the lower part of the house being filled completely, and one of those seasons of favor wherein—as it was in gospel love we were drawn to meet and mingle with them—so the gospel was abundantly proclaimed—and attended with the divine blessing, solemnizing and tendering the feelings of all who were present.

The one under whose concern the meeting was gathered was led in a most impressive manner to recount portions of his own experience, setting before

the youthful mind the simple way that leads to life, endeavoring to divest the religion to which he called them of all gloom and mystery, in persuasive language calling them to come up to the highest enjoyment of which they are capable.

Margaretta Walton in a most tendering manner enquired of the young people if they knew why they were so often exhorted to follow the right, and explained that not only were their older friends desirous that they should attain and enjoy the sure happiness that comes of well doing—for their own comfort but also because it is upon them we must depend for a succession of standard bearers, counselling them to seek best wisdom in all their movements, and being assured as they were thus faithful, "Prophets would be raised up as at the first, and counsellors as at the beginning"

On 4th day morning the meeting gathered once more for public divine worship, numbers being present who were not members. The gallery steps and the aisles were filled—many standing, and although outside was the tumult of the multitude, honoring the memory of their hero dead, (it was decoration day) yet here—we were gathered away into the stillness, the light on many a countenance bearing testimony to the power which is able to lift above all of earth and who "willeth not the spiritual death of any but that all should return—repent and live."

Isaac Wilson was the first called upon to minister, followed by M. Walton and others, each bearing testimony to the presence with man—of that divinity which alone can bring salvation from all that is evil and wrong. M. Walton in a most impressive manner addressing several conditions. Counselling the business men to give themselves time for the growth of the higher life—and also to train up their families in right pathways, adding words of sympathy and encouragement for the young mothers—and the young men

and women also. Then knelt in prayer for all, for the dear aged ones whom the good Father had led along until they had almost reached the place where they would always behold His presence, and so enlarging—until every condition was petitioned for—and the large assembly baptised into tenderness of feeling, a season to be profited by—and not soon to be forgotten.

In the afternoon the 1st day school association convened with a large attendance, but did not conclude its exercises until evening, much interest being manifested in this labor of love. When the subject of the lesson leaves was being considered, much was said in favor of teachers not depending upon them, but endeavoring to awaken thought, and individual expression both in themselves and their scholars. The epistles from other associations being comforting and seeming to express a greater depth of religious experience than formerly.

5th day. The answer to the epistles were presented, the committee to prepare them having been much forward. Reports of several other committees were received—and near the last M. Waton feelingly alluded to what we were all realizing—that we soon must be parting. Isaac Wilson visited us with a message that was tendering addressing the dear ones who are meeting with many trials in their way, in earnest sympathy counselling them to keep near the dear Father, and although they cannot see why they should have to contend with circumstances so discouraging, to remember that in every difficulty there is a wisdom profitable to direct, and if patiently endured, reverently bending while the storm is lasting, and yielding to the influence of the great refiner, “these afflictions which are lent for a season—will work out for us a far exceeding and eternal weight of glory.” The meeting closed in great solemnity—many leaving for their homes, many remaining to attend the Union for

Philanthropic labor, all seeming both to part with those who had shared with them such a sweet communion, and bountiful favor, and desirous to be found in the way of His requirings.

On 6th day morning Friends Union for Philanthropic Labor convened with large attendance, where after listening to the reports of some committees, a paper was read on the duties of Friends by Wm. M. Jackson, Aaron Powell, Isaac Wilson and several others responding, an interesting and instructive session. In the afternoon a paper was read on arbitration by Edward Stabler, jr. In the evening one on temperance by J. J. Cornell. On 7th day morning a paper was presented on corrupt literature by Elizabeth Powell Bond, and one on social purity by Anna R. Powell, both worthy the attention of every man and woman who has the welfare of Society at heart, for they deal with the greatest iniquity of the age in a most refined manner.

The afternoon session was begun with the report of the committee on the prison reform, Edward Stabler, jr. giving an interesting account of the work of Baltimore Friends in the management of reformatories and asylums in the neighborhood of that city, and he also spoke highly of the results accomplished by the Prisoner's Aid Society.

The secretary then presented the report of the committee on the education of the colored people of the South, a paper on the subject being read by Howard M. Jenkins. A notable feature in the contribution of money, has been the assistance of First-day School classes, who in numerous instances have paid for the tuition of one or more pupils in these schools.

In the evening Elizabeth B. Passmore read a paper on dependent children, and one on the duties of Friends toward the Indians was also read by Edward H. Magill. After adopting memorials to the President and Congress in favor of the establishment of

international arbitration, and in opposition to the traffic in intoxicating liquor with the tribes of Africa and the Pacific Islands. The meeting of the Union concluded.

S. A. MINARD.

GENESEE YEARLY MEETING.

For Young Friends' Review

A little past midnight on the morning of the 8th inst., we started by private conveyance for London, 16 miles from home in order to catch the 4:45 a. m. train for Hamilton, Toronto and Trenton, on our way to Bloomfield, 275 miles away, to attend Yearly Meeting. We made good connections and shortly after 2 o'clock, p. m. were at our destination and mingling with the Friends who for the next week so kindly entertained us. At Trenton, 25 miles from Bloomfield, we joined quite a large company of Friends mostly from Western New York, who had crossed the lake during the night from Rochester to Port Hope and had preceded us by train an hour or so earlier. Later in the day or rather on in the evening a number of Friends belonging to New York Yearly Meeting, among whom were Isaac Hicks and Daniel Underhill, wife and sister, of Long Island, Robert and Esther Barnes and Tacy L. Ward of Rochester, and Mary E. Davis and mother of Albany, accompanied by some of our own who had been in attendance at Philadelphia and New York Yearly Meetings arrived from the east, crossing in boat from Cape St. Vincent to Kingston and from Kingston to Picton, 5 miles from Bloomfield. Next day the different trains augmented our Yearly Meeting to its usual size. Select Meeting on 7th day was largely attended and words of encouragement and council we handed forth.

A shower early on First-day morning settled the dust, which had been deep, and cooled the air making the day

favorable for the public meetings which were largely attended and deeply interesting. In the morning after a short silence John J. Cornell arose and in a clear and lengthy discourse defined the distinctive principles and practices of our Society, showing where we differ and why we differ from much that is taught in the Christendom of to-day. The discourse was an able one and was listened to with interest and attention by the large audience. In the afternoon Sunderland P. Gardner was alike favored to uphold the pure and simple religion of truth as taught by Jesus of Nazareth, and spoke long and eloquently to the edification of an interesting assembly.

On Second-day the business of the Yearly Meeting commenced. Reports from our different Quarterly and Half-Yearly Meetings were read. A minute of unity for Isaac Hicks of Long Island was presented, whose company, as well as other Friends without minutes was acceptable. Epistles from New York, Philadelphia and Baltimore were read, which were found deeply interesting and the practical nature of these as well as of those from Ohio, Indiana and Illinois which were read on Third-day made them truly profitable. Expressions of pleasure were given for their practical worth, and sympathy and encouragement extended to work in the different fields opening up to us for elevating and bettering the condition of the sinful and needy, the oppressed, the unfortunate and the ignorant.

The usual committees were appointed and one appointed to search after and extend encouragement to our isolated Friends.

On Second-day afternoon a large and interesting session of the First-day School association was held, at which reports from a number of our schools were read and epistles from some of our kindred associations. Samuel P. Zavitz and Alberta Wilson were appointed clerks and a number of delegates appointed to attend the approaching

general Conference. The association was unanimous in its desire to have our "Lesson Leaves" follow the International series of lessons.

At its session on Third-day the Yearly Meeting approved the appointment of Jonathan D. Noxon and Rebecca Wilson for clerks as recommended by the representatives. Read the remaining epistles and took up the consideration of the state of society brought out by the reading and answering of the queries. No unusual discouragement to notice and much to encourage. Our freedom from the use of intoxicants was highly gratifying while the usual complaints of the small attendance of some of our meetings brought with it regret. The temperance meeting in the afternoon was much enjoyed. No abatement was manifested in interest in the work of ridding our land of the devastating hand of alcohol. Short addresses were given by J. J. Cornell, Letitia Yeomans, the well known and successful temperance lecturer and worker, Isaac Wilson, and others. Two recitations were also given which were well rendered and well received. Especial stress was placed by the speakers on the dangerous habit of the use of cider.

Public meeting on Fourth-day and the Youths' meeting in the evening were interesting occasions. In the former John J. Cornell's exercise occupied most of the time, in the latter many gave utterance to their feelings, and the meeting, which will long be remembered, deepened in life and power to the close.

The closing session of the Yearly Meeting on Fifth-day was taken up by reports of different committees, the reading of the minute of exercises and the reading of the epistles prepared to send to other Yearly Meetings. It was also proposed and united with that an enumeration of our members be taken, and the meetings compliance in the request to publish with its usual extracts the business of the First-day

School association and to defray its expenses renewed its manifestation of sympathy in the work, and its grant of seventy dollars to help bear the expense of publishing the "YOUNG FRIENDS' REVIEW," showed again its willingness to encourage and promote useful work within its borders. With feelings of gratitude for the blessed privilege of thus mingling together when the presence of the Divine was around and about us and so near, drawing us in nearness of feeling, to each other and to Him, the meeting closed in the hope of meeting again next year. One of the most encouraging features of our meetings, and one that was plainly manifest, was the large and deeply interested company of young people who attended all its different sessions. A large proportion of the real work of the Yearly Meeting rested upon their shoulders and the work was not only willingly taken up by them but was ably done. How gratifying such a sight is and how encouraging to see our Society willing to place its confidence more and more on the younger members. It is awakening a newness of interest in them and a newness of life in Society.

If this growth goes on and permeates every nook and corner of our heritage we will see rising up on every hand a band of young workers, willing, strong, and dedicated to the promotion of our Society, and to the spread of its blessed principles. To encourage such is dedicated the pages of the YOUNG FRIENDS' REVIEW.

S. P. Z.

Coldstream, 6. 28.

CANADA HALF YEARLY MEETING.

Convened on seventh day, 26th, of Fifth month, for select meeting, the members of which report a fair attendance and a good meeting.

On First-day morning the house was well filled by an attentive audience,

who listened to a lengthy sermon delivered by our friend Isaac Wilson, in which he exhorted all to give heed to known duty, and faithfully discharge all such. He also pointed out the necessity of a spiritual rendering, and individual application of the passage "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

Second-day morning, after a solemn and impressive meeting in which our friends Isaac Wilson and Richard Widifield addressed us in words of unmistakable love and ardent desire for the welfare of the church and humanity, as well as that of each individual assembled there. The business of the meeting was proceeded with.

When the usual business had been disposed of the temperance question was taken up. A new committee was appointed, composed of members of each meeting represented in the H. Y. M.

The meeting then closed with the feeling, I think, that it had been good for us to be there.

May our lives be such that each opportunity of this kind will be more appreciated than before.

On first-day evening a small parlor meeting was held at David Brown's, where about thirty friends young and old met, and some time was spent in social converse upon subjects pertaining to the better life.

"As iron sharpeneth iron, so doth the countenance of a man that of his friend." E. A. B.

Pickering, 5th mo., 30, 1888.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting was held at Dunning Creek, Bedford Co., Pa., on the 4th ult. It was the first Quarterly Meeting held in the new meeting-house in the village of Fisher-ton. All sessions of the meeting were

well attended and interesting. Among other friends from a distance, that were present was our friend Isaac Wilson from Bloomfield, Canada, whose remarkable labors in the ministry, secured the attention and met the feelings of those who heard him. The leading thought throughout all his sermons, and that which seemed to meet the concurrence of many members of other religious societies, was that the teaching of Christ were adopted to all conditions of mankind, in all ages of the world, and that as to the practical lessons taught by him, and as to the essential principles of Christianity, there is but little difference in belief among the great number of religious denominations.

E. H. B.

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