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Young * Friends' * Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. V.

LONDON, ONT., FOURTH MONTH, 1890.

NO. 4

THERE'S NO TIME LIKE THE PRESENT.

There's no time like the present ;
To-morrow's far away,
And what our hands may find to do
God bids us do to-day.

Be ready in the golden Now
To do a helpful deed,
And never let a chance go by
To meet a sister's need.

Don't wait until another time,
For she who waits may lose
The grandest chance of all her life ;
It is not ours to choose.

The opportunities to do ;
They come at God's behest,
And she who never squanders one,
Is she who lives the best.

[Eben E. Rexford in Ladies' Home Journal.]

THE INSPIRATION OF THE MINISTRY.

While it is the claim of the Ministry of the Society of Friends that those who minister are moved by the inspiration of the Divine Spirit, and that without such an inspiration, received directly for the occasion, there can be no true ministry such as is acceptable to God, and beneficial to man, yet, to those who are not, or have not been called into that service, it seems surrounded by so much of mystery that they are unable to comprehend it. It is, therefore, the object of this paper to present the thoughts and experience of the writer, with the purpose to endeavor to clear away the mystery which, to the young at least, seems to envelop it, and to furnish them as far as he may the evidences of the character of that inspiration, and of the manner in which it is conveyed to, and received

by, the individual called into such a service, as well as how the individual thus called may know that the call is a correct one ; also when we may know that the word of command or direction is given to minister.

When we speak of the inspiration of the Divine Spirit we usually mean to be understood as referring to the immediate revelation or direction of that Spirit to the spiritual nature of man, coming to the man by an internal, yet conscious, impression that some special work is to be performed, or that some truth is needed for us to understand and comprehend, which may become in some after time needful for us to bear testimony to.

Such inspiration or immediate revelation is not by any means confined to those who may receive, or may have received a call to the ministry, but we hold that, to the regenerated soul, all knowledge of such duties as are necessary to be performed to secure a continued acceptance, or unity with the Divine, must be received from such an inspiration, and so, too, does the conception of every truth essential to perfect man's happiness, or to equip him for the Lord's service, come from the same source, even though the truth may have been delivered through human instruments ; yet, it is by the inspiration of the Divine Spirit we are enabled to understand and comprehend it.

This, then, being the nature and character of inspiration as we understand, and will further consider it, it remains for us to enquire into its relation to the individual called to the work of the ministry.

Its first work in these does not materially differ from that required of all

men to find acceptance with the Father, but is simply to perfect the purification of the life of the individual by leading him to exercise a control over the passions, appetites, and propensities of the physical nature, and at the same time while doing this, to impart to him a knowledge of the Divine Spirit, and His object in demanding or requiring a strict discipline of human powers.

In this work or training the willingness to obey such impressions or directions is called out, and the individual may be said to be passing under or through a season of proving to test whether he can be trusted to perform such services as may in after time be required, and whether there will be maintained so close a watchfulness as to readily and willingly do the bidding of the Divine when the command is given and understood.

During this preparatory period, there are opened, to some minds, views of truths and testimonies, the spiritual meaning and application of texts of scripture, and not unfrequently the mental and spiritual conditions of those with whom they may be assembled for public Divine worship; but such revelations do not by any means carry with them the word of command, that they must be communicated to others, for they are often only thus given as lessons to be fully learned by the scholar in the Lord's school, or by the individual under the preparing hand for the ministry, and not yet to be imparted; and sometimes this proves to be a severe test of our faithful allegiance and obedience to the Divine one, that we may prove our willingness to wait until the command be given; or until it is shown us it is the right time to communicate what we have seen or received.

The young and inexperienced mind, in this service, often regards this work of preparation for the call to minister, and the reception of the immediate direction, as coming from some supernatural or mysterious agency, and that its operation upon the minds of those who are thus called to minister is too

mysterious to be easily comprehended by the ordinary mind, and it is to be lamented that, perhaps unconsciously, and without such a design, many of those who have been rightly called to minister have given such impressions in their testimonies.

There is nothing any more supernatural in the call and preparation for the work of the ministry than there is in the inspiration received by any individual to regulate and direct their course of action in the present life, so as to meet the approval of our Lord and Father, and thus secure our true happiness, as we know we have different fields of service allotted to us, corresponding to the endowments given, so those called to the ministry have their field of labor; and to fit them for that labor, and enable them to perform the required service, just such an inspiration is given them as is necessary, first, for the work of preparation for, and then for the performance of the service.

One of the common fallacies that has existed in the Society of Friends regarding the nature of the inspiration received for the work of the ministry is, that the Lord reveals to the one called to minister every word which the instrument is required to deliver, and that all that is needed when the individual receives the command is for them to rise upon their feet, and the *words* will be given them, and consequently every *word* uttered is from direct Divine inspiration; and in consequence of the entertainment of this thought we have so many rambling, disconnected and pointless expressions in our meetings, which are unprofitable both for the speaker as well as those spoken to, and tend to discourage and lessen the confidence in inspiration as the promptings for the deliverance of the ministry.

The truth is, according to the experience of the writer, the Lord opens by inspiration or impression upon the mind of the true minister the *idea, thought, truth to be delivered*, or condition of the individual or individuals to

be ministered unto, and the minister clothes that revelation in such language as he or she is accustomed to use ; and though some may be uneducated and illiterate, yet the evidence given in the clearness of the thought, or directness, or appropriateness of the application, though spoken in a broken or illiterate manner will convince them that hear that it comes in and from the authority of truth.

And yet, while a true inspiration is thus given to those unlearned in the use of correct language, nevertheless it is not an unimportant part of our duty to make an effort to become familiar in the use of such language as will best and most correctly convey our thoughts and impressions to others, that the service required of the minister may have a more powerful effect for good, because it may be the more readily understood.

But the enquiry not unfrequently arises in the young dedicated mind, to which has been revealed many important truths, and who feels deeply desirous of using the talents with which they have been endowed, in promoting the Lord's cause and advancing the best interests of men, How shall I know when the word of command is given for me to speak ? and how shall I distinguish between the inspiration of the Divine Spirit and my own imagination ? Perhaps it may be difficult to so define the character of the impression as to make it clear to every mind, for our natural temperaments have somewhat to do with the determination of how to draw the line of distinction.

When the command is given for the first time it is accompanied with such a degree of solemnity of feeling, that human nature involuntarily shrinks from yielding to it, and begins at once to question its correctness. Whatever may have been the former anxiety to enter upon the work, it now becomes a matter of serious question whether the time has come, or whether it is right ; but if after revolving over in the mind these questions, the impression remains clear and unimpaired, it will be safe to yield

even though the word spoken may be in much trepidation and brokenness of spirit, and then it will witness for itself it is from the Father.

When such a command comes to one who may be accustomed to public speaking, it will bring with it such a realization of the responsibility about to be assumed, that the mind will have no difficulty in distinguishing between the activity of the intellect, and the command to convey a truth of which a clear impression is given, that it may be needed by, or adapted to some individual or more who may be present, and the power to thus distinguish will be in just that proportion as the mind is divested of all anxiety to be active until there be a proper call or command.

In the earlier stages of this service, as the communications are usually short, it is not unfrequently given the instrument to see what is to be spoken before the command to speak is received ; but as these are faithful in following the inspiration given, after a time only a portion, or an opening of the testimony to be expressed, will be discerned, and as they proceed under the directions of the Spirit more will open, different forms of adapting the expression of the thought to meet the conditions of mind for whom the testimony is intended that may arise, as it is being delivered, will be perceived by the minister, and suitable thoughts will come to him, either from the inspiration at the moment, or from a renewed recollection of some inspiration in the past, but specially adapted to meet the condition of some minds in the assembly, and the whole will be coherent, pointed, and capable of being clearly understood.

The more closely one called into such a service studies the effect of inspiration upon his own mind, the more will he divest it of mystery and supernaturalism, and the more willing he becomes to obey the command when given the more clearly will he be able to distinguish between the true and the

false impression ; the more readily will he understand what is human imagination, and what inspiration, and the more willingly will he wait patiently for the command before speaking even though conscious of an impatience on the part of the assembly to hear.

The evidence that the command given to minister is a true one will be found in a deep solemnity of spirit, under which a sweetly peaceful feeling covers the mind and satisfies its longings without desiring the approval of man, and in the audience addressed by the solemn covering overspreading all, leading into a quiet introversion to examine and digest the testimony given.

JOHN J. CORNELL.

THE PAST AND THE PROGRESS OF RELIGIOUS IDEAS.

I have chosen this subject, not as a curiosity-hunter, to search out strange old notions and display them here for our entertainment, but to see if there is not some fact in the experience of the past which will be profitable to us to-day in our efforts to get at a better conception of religion, and to work out that conception in our lives.

Here we stand at the close of the 19th century, with the accumulated experience of 5,000 years of human history at our back ; and what have we gained ? "Of course, in a thousand different ways in temporal things, there is no comparison between our condition to-day, and the condition of men at that far-off time. But what have we gained with regard to religious thought ? What new ideas have we found that are profitable, and what old ideas have we abandoned that are unprofitable ?

In the most ancient writings we find that men knew of this principle within, which points out the path for human feet to tread. We are still following the same guide. Then let me ask again—what have we gained ? It seems to me that we have gained entirely in the old and unprofitable ideas which we have abandoned. And if I may be

pardoned for encroaching a little on the subject that is to follow mine, I would say that I firmly believe that the progress of religious ideas in the future will continue to consist in the abandonment of the old and unprofitable.

And here arises what may seem to be a serious question of distinction between the profitable and the unprofitable. But I assure you there need be no question or doubt.

I think I can answer this best by reading an article of mine which appeared in the *Intelligencer* about two years ago, relative to a sermon in that paper by R. Heber Newton, in which he gives advice to a "doubt-benighted young man." It is as follows :

"The sum and substance of Heber Newton's advice to the doubt-benighted young man is to stop worrying about what you don't know, and to do what you do know. The closing of the sermon is beautiful, simple and practical ; and is good Quakerism ; but it stops at the most important point, and leaves the most important question unanswered—which is, 'Why should the young man feel doubt-benighted when he knows duty, and can spell out Righteousness, Purity, Goodness, Justice, and Truth,' and can translate these terms of the soul into life ?"

What did Jesus of Nazareth know, or do, or teach, more than that ? What is there to know more than that, and why should anyone who knows that feel doubt-benighted ?

I believe this doubt arises almost exclusively concerning theological speculations and inventions, which are altogether rejected by many who are sincere, wise, and good. And I believe it is because children are impressively taught in their earlier years to accept these things as truth, and to rely for salvation in some mysterious way, on a belief in them, that so many thoughtful minds are brought to this period of painful, perilous, doubt. I believe it is altogether unnecessary and wrong to teach children such things in such a way, that when they arrive at years of

understanding, if they are so fortunate as to be honest and intelligent, they will be *compelled* to doubt. The way to avoid it is easy and simple—*teach as truth only such things as are known without doubt to be truth.*

A child is taught that the Earth is a sphere as he advances in life, every experience and every fact that he becomes acquainted with conforms to that truth. On the other hand, a child is impressively taught that the Bible is the Word of God, and is to be implicitly believed to secure salvation; and to admit any doubt concerning it would be a dire calamity. The child grows up and reads, and thinks, and what is the result? Does every fact conform to the teaching that the Bible is the Word of God? But that is not the worst of it; there is naturally a legitimate inclination in the child to question and to investigate on the one hand, and on the other a demoralizing fear of the threatened penalties of doubt and unbelief, which fills the mind with trouble and distress. Of course this does not apply to Friends, and Friends' children, as much as to other denominations; but yet Friends are so apt to make use of the language and expression of the churches, that their children are led into somewhat the same confused state of mind. Therefore the great need of plainer language and more correct expressions among our ministers and others, so that the children especially may not be misled.

But I believe the subject of doubt has a further interest for Friends. Why is it that so many of our young people, on growing up, leave the Society? On passing through this season of doubt, they succeed in smothering it, and then join the church, or they go to the other extreme and discountenance religion generally, with the impression that there is little or no difference between Friends and others. Is this not because Friends have failed to teach the children the difference between their views and the views of the churches? Is it not because Friends have failed in two things;

first, to give the children a definite idea of the why and the wherefore of the right and the reasonableness of our principles; and second, to teach the why and wherefore of the unreasonableness of the church doctrines which we oppose, and the positive wrong of a mere belief in them as able to confer salvation. In saying this I am aware that some Friends hold that it is not necessary to point out the wrongs, if we only teach the rights. But how can our young people be expected to resist successfully the proselyting efforts of the churches, if they are not equipped with a knowledge of church fallacies, and the arguments to overcome them? This does not imply "going into the darkness to drive away the darkness with its own spirit; it means putting a light on a candlestick to dispel the darkness with the spirit of *Light.*"

I take the liberty of expressing these views in opposition to older ones, because I think they are beginning to forget the experiences of their younger years.

Teach the children our principles, and how to support them with reasons and arguments both in and out of the Bible. Show them the injury of binding creeds, and the right and the benefit of fearless thought. Show them how beautifully our principles accord with the teachings of Jesus Christ, but how inconsistent with his teachings are some of the dogmas of the church that bears his name. Teach them the omnipotence of pure thoughts and kind acts. In short, where we are right teach it, and the *reason of it*; and where the Church is wrong, "*teach that and the reason of it.*"

To return, then, to the present question—"How can we decide between the profitable and the unprofitable?"

"*Teach as truth only that which is known without doubt to be truth.*"

How much religion would that leave? All the *religion* there is now, the Light Within, and obedience to it.

I am fully aware that this *seems* like wholesale destruction of sacred things, but it is only laying aside those notions

which history teaches have been the prolific source of the most bitter and inhuman persecution—war and hate; and I think it is time that intelligent people ceased to insist on them as infallible truths, or to demand of men an unthinking acceptance of them as the chief factor in securing their salvation.

To me the great lesson of the past is, that Religion and Theology must part company. They are parting company, and the progress of the last half century is very encouraging. But the great obstacle to this is the universal nightmare of infallibility, as embodied in Holy Book, or Holy Church, or Holy Man; which blinds our eyes to the Inward Light, and stops our ears to the "still small voice within." The idea of infallibility is the conservatism of the ages, which has striven to stop the progress of radicalism at every step it would take in obedience to the Light within. Conservatism says, "You mustn't go too fast." Radicalism says, "If it's a good thing, the sooner we get it the better." But conservatism replies, "Oh, but you mustn't get it before we are ready for it." Now, that is all bosh. Why, we never get anything of the kind before we are ready for it. The world has always had to wait and suffer for generations before new ideas have been able to fight their way into recognition against conservatism. Conservatism says, "You mustn't go any further than the people are educated up"; at the same time it does nothing itself to promote that education, and opposes the efforts of others. A radical is a man who lives 100 years ahead of his time. He is called a fanatic by his contemporaries, but the next generation builds a monument to him as a reformer.

This idea of infallibility is almost synonymous with orthodoxy; and it is this fell spirit of orthodoxy which in all ages has forced other ideas up or down out of their legitimate places, and blinded the eye, and stopped the ear to the dictates of the inward guide. It was this fell spirit of orthodoxy that crucified Jesus, that conducted the In-

quisition, and the Auto da Fe; that persecuted the Quakers, and disowned Hopper and Maryatt,—and yet the sufferers in these cases were righteous men.

I believe that religion is an emotional influence or power which leads to the performance of a form of worship, or the acceptance of a confession of faith, or the following of a course of conduct through life, which is supposed to secure salvation. And I believe that religion will continue to be emotional in its nature, but it must be reasonable. We must not ask people to believe what we can't explain, nor they understand. But that is just what the church does; and here is an example: I once asked one of the ministers at Pleasantville to explain to me the idea of the Trinity,—and this after he had catechised me, and expressed a willingness to enlighten me. He finally admitted, however, that he didn't understand it himself; but that as he found in the Bible that which called for such a dogma, he was bound to teach it without thought or question. A sorry confession, indeed. Here let me say briefly that nearly all nations and religions have made use of this Tri-une thought in their efforts to explain the various natural phenomena around them. But that is not religion; it is scientific speculation. I would like to say a word here about the conflict between religion and science. There need be no conflict at all; but if you incorporate some half-baked scientific idea into a religious creed, and assert that it is infallible, and eternally true, because a so-called infallible and Holy Bible teaches it, you have immediately inaugurated a righteous war between science and religion, but with religion on the side of unrighteousness.

These contests are now, happily, almost over; but the creeds still hold on to their theology, and the church still asks intelligent people to believe childish and unreasonable superstitions. Even our discipline has its creed, wherein particular stress is laid on the "miraculous birth of our Lord and Saviour Jesus Christ," as the corner-

stone of the Christian religion. Many Friends think it isn't quite safe to reject that idea, although they don't know how to believe it. So it is retained as a relic of a barbarous age, whose watchword was, "Authority for Truth"; but now the world is beginning to recognize "Truth for Authority."

So it seems to me that the great fact taught by the sad experiences of the past, is that the twin ideas of infallibility and orthodoxy have at all times, and under all circumstances, been a mighty stumbling-block in the way of human progress.

I would urge, then, in obedience to this lesson, that we seek to relieve men's minds from the blighting influence of these barbaric notions, so that they may be in a more passive condition to receive the Light, and to yield obedience to its revelations. J. C. P.

THE SECOND QUERY.

"Are love and unity maintained amongst you? Are tale-bearing and detraction discouraged? And where any differences arise are endeavors used speedily to end them?"

Immediately following the query which relates to the attendance of our meeting both for worship and discipline is the above most important one, containing conditions without which we would cease to exist as a Society. Are love and unity maintained amongst you? What a world of meaning is comprised in those words. How many of us on close examination can say individually, "They are." If each one of us can so fully answer that question, can say his heart is full of love for all mankind, no harsh thoughts lingering there, no petty jealousies lurking therein, no evil thinking, no glorying of self over others, wishing to place ourselves in the front, but on the contrary desiring the good of all, having a kind word for all with whom we mingle, then so far as we are concerned can we answer in the affirmative?

Unity may not consist in all being of the same mind; there may be differ-

ences of opinion, but there is unity in yielding to the judgment of others, although it may be at the sacrifice of our own will.

If, then, we can say love and unity are maintained amongst us, there would be no need for the second part of the query relating to tale-bearing and detraction; they would vanish as the dew before the morning sun, for where the former condition abounds there is no room for the latter, and if differences should arise they would be soon settled.

Tale-bearing and detraction—How many of us are entirely clear of them? We would not willingly wound the feelings of a brother or a sister or give to another a false impression of their character; but, dear reader, in looking over the past has it ever occurred to thee that perhaps thou too has not been entirely clear? If there can be no good said, say nothing ill. Speak not evil of a friend if thou dost not wish to wound him; nor of an enemy, if thou hast such; by so doing thou mayst sever the only bond by which thou mightst have drawn him to thee. L. M. TEST.

3rd mo. 23rd, 1890.

BEAUTIFUL STARS.

Beautiful stars in the heavens above,
Beautiful deeds and words of love,
Shine through the shadowy veil of night,
Cheering the soul with your radiant light;
Guiding the wanderer by land or by sea,
Telling the tale of the beauty to be.

Beautiful stars in the heavens afar,
Tell of the wonderful "gates ajar,"
Bidding us rise to a higher sphere,
Bidding us draw to God more near;
Laying our joys and our cares at his feet,
Taking the portion his wisdom sees meet.

Beautiful stars forever and aye,
Shine on through God's eternal day;
You cannot stop, you cannot pause,
Held on by Nature's changeless laws
That were, and are, and still must be,
Through all God's vast eternity.

Deeds of beauty, and words of love,
Angels you are from the Father above;
Cheering the darksome spots of earth,
Giving the Christ-like spirit birth;
You are immortal, you cannot decay,
Though heaven and earth shall pass away.

EDWARD N. HARNED.

Harned Academy, Plainfield, N. J., 1st mo., 25th, 1890.

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OUR ISOLATED FRIENDS.

Much interest has of late been manifested in the families of Friends in America who have moved beyond the reach of our meetings, and especially in those who live in the far West. The REVIEW has taken special pains to search out as many of these as possible, and in our little way have endeavored to encourage a closer sympathy between them and our organized communities. That our efforts in this direction have met with some success, we have sufficient evidence. Our several Yearly Meetings are working in the same direction. But even this is not going far enough. A strong effort should be put forth at once to induce not only those

who are thus scattered there, but also those who are moving West, to center in communities large enough to form meetings. Had our meetings taken hold of this subject years ago we believe much of the present state of things might have been obviated. The fact stands out distinctly in this as in many other things, that though many individual members of our Society are doing much, *as a Society* we are doing comparatively little. The history of our First-day School work illustrates this.

An individual effort is now on foot to centralize more than has been the custom in the past those of our members who are moving West. We think this work should receive the sympathy and support of all our Yearly Meetings. We have evidence that these scattered ones are longing for the benefits which our meetings afford, benefits which would be more appreciated now, perhaps, than when they were within their reach in their former homes.

We have on hand some back numbers of the YOUNG FRIENDS' REVIEW, containing sermons delivered by Sunderland P. Gardner, Isaac Wilson, John J. Cornell, and others; also, articles of importance bearing upon our religious principles, which we will forward to any address in America, on receipt of the money, at the following rates:—Single numbers, 5c.; seven numbers, 25c.; twenty copies and over, each 3c.

Don't lose sight of our "Special Offer" to Isolated Friends in 2nd mo. number.

DEATH'S MESSENGER.

Silently, and often without warning, he knocks at the door, and bears away with him our loved and cherished, those with whom we have been glad to mingle, and for the beauty of whose lives we have learned to reverence. It seems the sad duty of my pen to chronicle, for the sake of those who, though distant, have known and loved

her, the death of Sarah Watson, an aged resident of the town of Galen, Wayne Co., N. Y. Her age was not far from eighty years. The funeral sermon was preached by Sunderland P. Gardner, of Farmington, N. Y., who, though rising of eighty-seven years, is still preserved and sustained in sufficient health and strength to well fulfil the chosen mission to which he seems always to be called. The deceased was a consistent member of Friends' Society, always faithful in attending meeting at their Meeting-house in Galen, even when she knew it would be but the silent meeting of "two or three" gathered together for worship, and gathering strength thereby, so long as health permitted her to do so. And when *her* strength failed, the faithful few who were wont to meet with her there, had not courage to attend longer. Would that the younger members who love to emulate her example, might also learn the secret of her Peace.

There is one other death I have to record for this winter in the membership of Friends, that of Jane Hunt, sister of Dr. George Fruman, of Philadelphia, the able minister whose sermon was republished lately in the YOUNG FRIENDS REVIEW. She was one of the wealthy residents of the village of Waterloo, so counted, and was personally interested in some of the leading industries of the place, but these outward signs of prosperity were as nothing, compared with the inner wealth she enjoyed. She was a *noble woman*, beloved by all who knew her. She too, used on some occasions to attend the meeting at Galen, accompanied by her family, and also her brother, George Fruman, whenever he came out on a visit to her, and those occasions were treasured in memory by all who were present, as was also the true eloquence of his sermons. The death of Jane Hunt will cause a vacant place in many hearts, but no; not vacant! for the place will be filled with her memory. Her husband, Richard Hunt, died many years ago. Her death occurred

at the home of her daughter in Chicago, Ill., where she was visiting. Her remains were brought to Waterloo for interment.
J. M. D.

OUR WAR.

A great civil war is raging;
Its leaders are bold and brave.
King Temperance leads on our side,
On the other, King Alcohol grave.

A band of earth's purest and noblest
By King Temperance forward are led;
Each bearing his color before him—
A bright little ribbon of red.

Just let us pause for a moment,
And notice the progress that's made.
As one army steadily strengthens,
The force of the other is stayed.

King Alcohol's men fall by thousands,
And many now break from his rule.
O who would not serve brave King Temperance
Instead of that monster so cruel.

The final surrender draws nearer,
Our foes we will yet put to flight;
So let us be true to our colors,
For wrong cannot stand against right.

Then long let the red ribbons flutter;
May they multiply day by day,
Till at last they shall rule triumphant,
And intemperance vanish away.

M. V.

THOUGHTS ON TEMPERANCE.

Each man has his own pet theory as to the most reasonable way of abolishing the giant evil of our day—the reign of King Alcohol. Consequently, I think we ought not to cavil with each other, but, instead of wasting powder on the different divisions of the grand Temperance army, we should point our guns directly at the enemy and let *them* feel the force of our indignation. No desired reform has ever yet been accomplished when those anxious to bring it about were busy splitting hairs and talking about the inconsistencies of others' policies. Let us go honestly and heartily to work; there are any number of ways for us to use our influence for Temperance. The social custom of wine drinking has not yet been ostracised, although somewhat diminished.

Perhaps it may come within the province of some of us to look into the condition of the working classes. If workshops or factories are badly ventilated the constitution is weakened and the way paved for beer and whiskey. Richard T. Ely says, "Let every temperance advocate support the workmen in their effort to improve the condition of mines and workshops. Measures like these are not something which temperance people may feel free to support or not to support as they see fit. They are a real essential part of the temperance movement."

One encouraging fact comes to our notice from across the water, "Dr. Norman Kerr, of London, testifies to the enormous decrease that has taken place in the consumption of alcoholic liquors in workhouses in England, which, on the whole, has been accompanied by an increasing length of life and better discipline and health." Workers there in the temperance field cannot have been idle, or such a result could not be pointed at.

We are glad to notice in a recent paper that something has been done here for railroad men. "There are now five buildings and fourteen rooms along the line of the New York Central devoted to the use of employees of that road as places of rest, recreation, education, and religious instruction. No intoxicants find a place in them, and they are substitutes for the saloon. They have been erected or leased by the men themselves, aided by the railroad, and especially by Mr. Cornelius Vanderbilt, who takes a deep interest in the improvement of the condition of the railway men. On a recent Sunday the fifth of these buildings was formally opened at West Albany, with an address by the New York Central's President, Chauncey M. Depew. Referring to these buildings, Mr. Depew expressed the opinion that they were instruments in God's hands of making better and abler men."

This year occurs the centenary of the birth of Father Matthew, the great

temperance advocate, and it is proposed to celebrate the event by the erection of a statue in Dublin. I will quote the closing remarks of the Roman Catholic Archbishop of Dublin when making a public address on the subject, thinking there may be a hint for us in the practical thought suggested:

"But if the erection of a statue in our streets were to be the sole, or even the chief work of the coming celebration, I, for one, as I have already publicly declared, should have no part whatever in a proceeding that I could look upon only as a piece of childish folly. If we are to have a statue erected in Father Matthew's honor, let us first of all, before the day on which that statue is to be unveiled, take what steps we can to secure that it is not to confront us as a standing reproach. A reproach it must be if it is to stand there amongst a people who have turned aside in indifference, if not in contempt, from the path into which it was the mission of his life to lead them. If we are to have a statue, as of course we are, let us do all that lies in our power to guard it from the profanation of looking down upon the drunkard reeling along the street in which it stands."

Recent investigations have brought to light the sad condition of little children forced to work long hours in badly ventilated factories in some of our Eastern States. If tobacco consumers could look into some of the down town rooms in New York City, where children are employed as soon as they are large enough to be utilized in any part of the process of manufacturing the "American weed," they would grow sick at the sight. The sanitary condition of these places, where the very walls are reeking with moisture augurs ill for the future of such children. Brought up in the vilest atmosphere, charged with the most unhealthy food both for their moral and physical natures, if any prove to be not a blot on society when they reach man's and woman's estate then more the mar-

vel. Can we not do something to remedy this condition of affairs ere it becomes of such vast proportions it will be almost irremediable? To expose such wrongs to childhood is the first step toward righting the wrong.

One word, right here, about cigarette smoking. Think of boys ten and twelve years old inmates of our insane asylums; many dying prematurely, and statements from teachers given that young men fail in their examinations, all owing to the habitual use of the cigarette. In the manufacture of these, tobacco of the poorest quality is used, bleached with chemicals to make it light colored, and drugged with opium among other flavoring compounds. The effect of the opium is to strengthen the habit until one is not satisfied with moderate smoking, but an appetite is created that demands more, so finally stimulants are resorted to. The other compounds which go to make a cigarette are all highly injurious in their effect on the throat, lungs, and heart. Cigars act in somewhat the same way on the constitution of the growing boy, only by slower degrees. Is there not a work here for each of us to give the word of caution when needed? We cannot tell its weight.

There is another branch of labor which bears a significant relation to the future status of our immediate neighborhoods, and from them to the nation at large. This is the enlightenment of the boy and girl now at school on the effect of alcohol upon the human system. If those myriads who have wrecked their lives in this way had only known in time of the result to follow, how gladly would they have turned away from the intoxicating cup; even with the inherited taint in their blood the struggle begun in season, with God's help, would have brought them out victors. We cannot afford to let the present youth, now free to choose his future, remain in ignorance on this vital subject. Temperance Band and Loyal Legions are doing much to build up a wiser and more determined gener-

ation to fight the good fight for God and Home and Native Land.

The extent of the influence liquor has on the politics of this nation is enough to make the thoughtful tremble, not only for the future, but for the every day consequences of this traffic in blood and human souls. It seems to me the poor deluded wretches, whose appetites are stronger than their will power, cannot be held before the eternal bar of justice to so severe account as will those who deliberately give to them the poison that chains hand and foot, merely that money be added to their coffers. Let us wash our hands of all complicity in such a traffic, worse than the African slave trade, that when we are called to our account we may present a clean page, on which the recording angel can write, "Well done."

JANE C. WASHBURN.

Chappaqua.

MY MINISTERING ANGEL.

She came to me a fair young girl,
With eyes of heaven's deepest blue;
She smoothed my couch with gentle hands,
And showed a heart that's tried and true.

A lily hand was laid on mine,
An angel voice said in my ear,—
"Thou wilt be better soon, my love,
Weigh not thy soul with needless fear."

The cooling breath of hope breathed through
My fevered pulse in life once more,
I seemed to rise unto myself,
And feel that I must not deplore.

The ills which common mortals feel,
They are but added life to life,
A strengthening of the weaker chord,
A greater force to meet the strife.

My ministering angel bears a face
Of graceful beauty free from art,
And you would love her well I know
If you but knew her gentle heart.

A heart as guileless as the flower
On which has dropped the freshest dew;
She lightens all my darker hours,
Her winning smiles my love renew.

My fondest prayer for her has been
That naught of shadow cross her path,—
May all the fairest flowers of earth
Perfume shed on her behalf.

ELLA WEEKS.

SWARTHMORE COLLEGE LIFE.

The Eunoian Literary Society, one of the prominent insitutions of the college, has lately placed in its rooms a framed group of fifty of its ex-members.

President Magill has been authorized to procure, while in France, any number of books that he may wish to, in connection with the French language and literature.

Professor George L. Maris, principal of Friends' Central School, Philadelphia, delivered a lecture at the college on the 14th. His subject was: "A Trip to California." The lecture was illustrated with numerous views.

The annual reunion of the Somerville Literary Society took place on the 22nd ult.. Over a hundred of the ex-members were back to this yearly gathering, and many important measures were dealt with. The young ladies have started a fund for the erection of a Somerville Hall, which will ere long adorn the campus.

It has been announced to the Sophomore and Freshmen classes that President Magill will again offer five prizes for the best speakers in those two classes. Six are chosen from each class to speak in competition for the five prizes.

The Quarterly meeting of the Board of Managers was held on the 11th ult. All students looked forward to this day with interest as it was known that a new President would be elected to fill the vacaný caused by the resignation of Dr. Edward H. Magill. As was anticipated by all, acting President Appleton was chosen to fill the place, and all now await his answer. It is generally thought that he will accept the offer although he is loath to resign his professorship of Greek and English.

The Spring vacation commenced on the 26th ult., and ends on the 7th of 4th month; thus giving nearly two weeks for those who wish to visit their homes to do so.

The Phoenix prize orations took

place on the 24th ult. A. Mitchell Palmer won the first prize on the subject "Ballot Reform," and Miss Frances White second, on the subject "The Study of Poetry." The contest was very close, and a decision was arrived at only after some difficulty.

The Halcyon, the college annual, published by the junior class, will appear on 5th mo. the 17th. Some new features will probably make this the best annual ever published at Swarthmore.

The five o'clock meetings on first days are very well attended now. The class has now under consideration numerous discussions on "Science and Religion."

A mock trial varied the order of exercises of the Eunoian Literary Society on the 7th ult. These trials are generally held but once during the college year, and are naturally looked forward to with some interest.

E. C. W.

GOLDEN WEDDING.

JONATHAN R. AND CATHARINE PAGE.

The fiftieth anniversary of the wedding day of Jonathan R. and Catharine Page was happily celebrated on Wednesday, the 12th, at their home, Pelham Corners.

Their sons, D. W. Page, of Pelham, and W. P. Page, of Toronto, with their families, were present. Their only daughter, Phebe M., wife of Prof. D Bemiss, superintendent of schools, Spokane Falls, Washington Territory, U. S., was unavoidably absent, but sent a congratulatory letter, full of love and kind words expressive of sincere affection and respect, signed by herself and husband and their four children:

To Jonathan R. and Catharine Page:

GREETING:—

Regretting our inability to be present on the 50th anniversary of your wedding day, we nevertheless wish to join with those who may assemble on Feb. 12th in presenting our congratulations and good wishes to you. Christian lives, that have been blended for fifty years in

the closest and holiest companionship known to men, are full of inspiration to others.

Those years have been rich in hope, full of activity, and crowned with success, (not as the world calls success), but in the prosperity of quiet and useful lives.

A half century ago to-day you plighted your vows, and began life's journey together. Your pathway has been a blessing and a benediction to many. You have had to meet the disappointments as well as the pleasures and duties of those years, yet "sunshine" is the word which expresses the ideal of your home. Children were born to you in that home, and under your care and love grew to manhood and womanhood. They have gone forth, and are now the centres of other happy firesides, around whose hearthstones the little child has learned to lisp the name of grand-parent. Thus the inspiration and love bestowed upon children are returned in the ever-widening circle of loved ones. The pleasures, duties and responsibilities of the "new" home cannot and ought not to lessen the love for the "old." As one of those new households, we present our kindest and best wishes to our aged parents, and trust that many years will yet be given you for the full fruition of your happiness here, and that your declining years may be the richest of all in blessings to yourselves.

Yours with love,

PHEBE M. BEMISS,
D. BEMISS.
KITTIE M. BEMISS.
C. D. BEMISS.
BERT BEMISS.
FLORENCE BEMISS.

An agreeable surprise was arranged for the aged couple during the afternoon. Notices of the happy event, unknown to them, had been previously given to their relatives and friends far and near, inviting them to call and offer their congratulations, which were responded to by some seventy persons, some of whom they had not seen for many years. A cup of coffee and light refreshments were served to the callers during the afternoon, and with pleasant chat and loving greetings the time was pleasantly spent, and will be long remembered by all present, and by none more agreeably than by the honored couple themselves, who thoroughly enjoyed the occasion. As members of the Society of Friends their christian virtues have shone brightly in a life of quiet unobtrusiveness, pacific and exemplary. "Diligent in business and

fervent in spirit," earning the love and esteem of their neighbors, so fully shown in the earnest congratulations extended to them.

The list of visitors is too long to give all the names, but those of the few who witnessed their marriage fifty years ago must be mentioned. These were Robert Spencer, of Allanburg, Samuel Beckett and Gilbert Page, of Pelham, Mrs. Wm. Fowles, of Fonthill. Of these the names of Samuel Beckett and Gilbert Page signed as witnesses their marriage certificate.

During the afternoon D. W. Page, the eldest son, asked the attention of those present for a few minutes and invited Rev. David Williams, of Windham, to address them, who referred in a kindly way to the couple in whose honor they had assembled, and whose friendship he prized. In his long acquaintance with them he had learned to love and respect them. Comparatively few reached fifty years of wedded life together, and it was pleasant to reflect on the fact that while this long time had been to them full of comfort and happiness, they had never lost sight of the future life and the necessary preparation for that great day that all must meet when this life is ended. He closed with a beautiful prayer, commending them and all their friends to the kind care of an allwise Father, who doeth all things well.

Following this was a prepared reading by Mrs. D. W. Page, entitled, "Golden Gleanings."

T. Ryan, a minister of the Society of Friends, was also called on, who spoke feelingly and kindly, saying although his acquaintance had been short, having recently come into the neighborhood, yet he was happy to do honor to a couple he very much respected. He was always pleased to visit them, and felt himself benefited by such visits. He closed by reading a poem (original) entitled, "On the Mount," which he added to the numerous letters of congratulation received from distant friends and others unable to be present, and

which were placed on the table for those who wished to read them.

Father Page responded, thanking his friends for their visit to them on this occasion, and for the kind words spoken. He feared they did not deserve all the favors bestowed on them; they had, however, tried all through life to be kind, considerate and generous to all, and especially had they made earnest effort, by example and precept, to bring up their children in the nurture and admonition of the Lord.

W. P. Page, of Toronto, spoke briefly, referring to the lessons he had learned early in life from his parents, lessons that had made lasting impressions on his mind. His parents' instruction and pious example were constantly with him through all the busy scenes of life, and his one earnest prayer was that he and his might be able to train their children with as much wisdom and godliness as his parents had done theirs, and that when they reached the time of life their parents now had they might be as rich in grace and as well prepared for that great change all must make sooner or later.

As a slight recognition of feeling, and in memory of the day, the children presented their parents each with a pair of solid gold-rimmed spectacles.

The general invitations sent out to relatives and friends, however, requested that no presents be made, as what was desired was a social afternoon, void of formality but full with friendly feeling and quiet congratulations, and the universal expression was that this was fully realized.

[Owing to lack of room last month this article was of necessity left over.

—EDS.]

THOUGHTS.

The sting of repentance is the consciousness of having involved others in the consequences of our transgression. Infinitely easier is it to bear any suffering we may have entailed upon our-

selves than the torturing consciousness of our helplessness to prevent its effect upon others.

Assuredly remorse is the refinement of torture. The bitterness of this in our absolute powerlessness to undo, even by virtue of years of repentance, of retribution or devotion, one single transgression of immutable law.

Our every action gives impetus to some force which with its train of consequences goes on forever. Our accountability for the impetuous leaves us responsible for the whole train of consequences, however speedily the force may have passed from under our control. The work of the arrow is the sin of the archer. E. S. S.

THE POET'S LIFE.

You say the poet's happiness
Is one with all he knows,
That he but shares the blessing
His sympathy bestows.

In this we all are poets born;
We need no wondrous arts
To hear life's richest music
Re-echo through our hearts;

For every gentle word we speak,
Each sympathetic tone,
Returns to us in music
Far lovelier than our own;

And half the kindly light that shines
For us in others' eyes,
Is but the rich reflection
Of our unclouded skies;

And even when the storms roll o'er,
By love's ennobling arts
We paint the rainbow colors
Upon each other's hearts.

Then come and live the poet's life,
In love with all that's true;
For I perceive his blessings
Are not unknown to you.

CHARLES M. STABLER.

The devotion which Christianity teaches is nothing less than perpetually thinking, feeling and acting, as becomes a child of God—a perpetual worship.

God is to be served by the entire life; by its actions as well as its thoughts, its duties as well as its desires, its deeds as well as its feelings.

THE ST. CLAIR TUNNEL.

AN ENGINEERING PROJECT IN WHICH
NEITHER BRICK NOR STONE
ARE USED.

Six hundred men are now digging the railway tunnel under the St. Clair River, at Sarnia, at the rate of 15 feet each day. This means that before the year is out one of the most important pieces of civil engineering in the country will be completed. More than 1,200 feet of the tunnel proper is now ready for trains on the Michigan side and 900 on the Canadian. The remaining 4,000 feet will be finished at a wonderfully rapid rate, considering the nature of the work, if no accident intervenes. It has taken six months to do the work thus far, but workmen are now more accustomed to the task and can work with greater facility in the use of the machinery, so that the engineers in charge place the completion of the work not later than the end of the year.

The tunnel itself is over 6,000 feet long. The approaches are equally long, so that the entire length will be more than two miles. Of this distance 2,310 feet are under the river, 2,390 on the Michigan land side, and 2,100 on the Canadian. The grade is one foot in every fifty, except under the river bottom, where it is substantially level. It is an iron cylinder tunnel—the only one of the kind in the country. There is neither brick nor stone used in its construction. Neither are there any stays or supports—simply a mammoth iron tube built in sections underground. It is designed for a single track.

Electric lights make it as light as day, air engines keep the atmosphere as healthy inside as above, and steam pipes hold the temperature at the proper point. It is as dry as a street in summer, and the disagreeable features common to subaqueous work are entirely absent. Work is pushed from both ends. The method of construction is simple. A great cylinder, weigh-

ing more than 60 tons, 20 feet in diameter, and 16 feet long, is driven into the blue clay, which constitutes the entire bottom of the river, by the use of hydraulic power with as much ease as cakes of soap can be carved out of a general mass. Inside this cylinder, which is called a shield, 22 men are at work removing the dirt. As fast as the shield is pushed forward, which is about two feet at a time, the clay thus brought inside the shield is dug out to the edge of the great cylinder. Then the hydraulic jacks are again started, and slowly but irresistibly the immense iron tube moves another two feet into the solid earth ahead of it. Each jack has a power of 3,000 tons, and the combined power behind the shield is more than 400,000 tons.

Another ring of iron lining is put into place, and each foot of tunnel is ready for track laying as fast as the work progresses. There is no mason work, as already stated, and when done the tunnel will practically be a continuous iron tube, 20 feet in diameter and nearly 7,000 feet long. The iron plates that form the lining are of such curvature and length that any 13 of them, with a small key apiece, will make a circle 20 feet in diameter. The edges and ends are turned up, each piece being bolted by a dozen large bolts to its neighbor. Each one is 18 inches wide, and weighs as near 1,000 pounds as the foundries can make them. Those for the Michigan side are made in Detroit, and those for the Canadian in Hamilton, and thus the payment of duty is avoided. These great sheets are handled with cranes, and so rapidly that a complete circle is put up in about half an hour. The lining is about 6 inches thick, so that there is no danger of collapse from pressure. The ground through which the tunnel has passed thus far has been uniformly stiff blue clay. No water has yet been struck, and an occasional pocket of surface gas has been quickly disposed of by turning on a powerful air current. The precaution has been

taken, however, to provide for the contingency of striking a stratum of sand which might lead up to the river and let its waters down upon the subterranean workers. A compressed air arrangement is provided for use at once by which a pressure greater than that of the water above would keep the sand in place until the lining could be shoved under it and the danger be passed.

T. H. Murphy, who has charge of a portion of the work, says this tunnel will be the most economical one ever built, if no unforeseen accidents happen. While employed on the Hudson River tunnel he was satisfied if his men made progress at the rate of 30 feet a day, but in the St. Clair tunnel they averaged over 60 feet daily.

The cost of the tunnel, of course, cannot yet be stated with any approach to accuracy, but it will be very large—much larger than a second similar one would need to be, because so much experience has been acquired during the building of this one that could at once be made available without expense in the construction of another. The material is expensive, but the labor is of the cheapest. The diggers are paid 17½ cents per hour, the iron men receive 15 cents, and the remainder of the workmen 12½ cents. Aside from the engineering, there is no skilled labor.

CARVING CHARACTER.

Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single blow. It is painfully and laboriously wrought. A thousand blows rough-cast it. Ten thousand chisel points polish and perfect it—put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out, and stands fixed and unchanging in the solid marble. So does a man carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought, and will, and

efforts, shape the features and expressions of the soul. Habits of love, piety and truth—habits of falsehood, passion or goodness, silently mould and fashion it, till at length it wears the likeness of God or the image of a demon.

The first hour of the morning is the rudder of the day.—Anon.

Religion does not consist in bodily conformity or plainness of apparel, but is in and from the heart, as, on the other hand, pride is in the heart, and not in the outward clothing; yet true religion leads to simplicity in all outward things.—Joseph Pike.

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