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Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIV.

LONDON, ONT., CANADA, SECOND MONTH, 1898.

No. 2

THE CREED OF LOVE.

I have a creed, I'll tell it you,

Since you have asked me to define
On what I build my hopes of heaven.

My creed—yes, I can call it mine,
Since it belongs to every soul
That reaches upward toward the light,
And trusts in God for guidance sure,
And strength and will to do the right.

You'll find it written down, my friend,
In that old Book upon the shelf,
'Tis: *Love the Lord with all thine heart,
And love thy neighbor as thyself.*
Not quite enough? 'Twas counted so
By One who walked by Galilee,
His creed of love to God and man
Is quite enough for you and me.

JEAN BLEWETT.

CHRISTIANITY AS FRIENDS SEE IT.

III.—INSTITUTIONAL.

The peculiar doctrine of the Society of Friends, that of the intimate and immediate relation between God and the individual, and the devotion to simplicity demanded by Christianity as Friends see it, have made the Quaker "Meeting for Worship" very different from the church service of other bodies.

Its basis is the silent communion of each person with God—or with good as he finds it revealed within him. No priest or minister is needed as an intermediary, or even as a leader. In some of the most inspiring and refreshing meetings there is no word spoken. The inspiration and refreshment, however, do not come unsought. One must work for what one gets in a silent meeting.

Silence is the basis of the Friends' Meeting, but if it happens that some one feels it right to give utterance to the thoughts that have come to him,

his hearers may be helped thereby in their devotions. But what helps one may not help another, and with freedom to speak must go freedom to listen or to ignore what is said.

Music, while it may in some cases help to induce the condition of mind that is essential to worship, gives, in general, a pleasurable emotion that is good, but that is not worship. Friends have no objection to music, to flowers, to works of art, except in their misuse or excess, but they have found that those things that appeal to us through the senses are, as a rule, hindrances to the "turning inward," which is the beginning of true worship. They can at least afford to do without them in their meetings. Hence the plainness of the meeting-house and the informality of the service.

A pre-arranged programme is inconsistent with the Friends' theory of worship. He who breaks the silence must do it from a sense of duty arising within him at the time. Were one paid for preaching, one's freedom to keep silent would be abridged. No Friend ever receives remuneration for any part he may take in a meeting, and no Friend ever engages to do anything more than to be present. A free ministry is an essential part of organized Christianity as Friends see it.

There being no one whose duty it is to perform religious rites for others, there is no administration of sacraments. Marriages are accomplished by the contracting parties themselves. The ceremony is short, and is preceded or followed by a period of silence which may or may not be broken by sermon or vocal prayer. Weddings and funerals, too, are considered as meetings for worship. It may be worth men-

tioning in connection with weddings, that proposals of marriage must be submitted to the Meeting for approval at least a month before the ceremony can take place under the Meeting's care. Insistence upon this, and the appointment of committees to inquire into the "clearness from other like engagements" of those about to marry, though often a mere formality, serve as a check upon ill-considered matches. Unsuitable unions and divorces among Friends are extremely rare.

To the Friend there is no virtue in the mere attendance of meeting. The purpose of assembling for worship is to gather strength for the work of right living. It is true, this strength may come to one seated by oneself at home; the duty of attending meeting arises from the probability of mutual helpfulness when several are similarly engaged.

In a Friends' Meeting, rich and poor, cultured and unlettered come together as equals to get and to give, not intellectual entertainment, but spiritual uplift. The seats in Friends meeting houses are always absolutely free, and rich and poor, cultured and unlettered, sit side by side and share alike all privileges and duties. For convenience those who are recognized as ministers, and are more likely to speak, generally sit facing the body of the Meeting, as do the Elders. But wealth, social standing, and education are not the qualifications for the ministry or the eldership. Spirituality and lives consistent with the professions of Christians are the things that count.

The recognition as ministers, by the Meeting, of those who speak acceptably and are considered competent to represent the Society and teach its principles, was, in the beginning, a necessary precaution against misrepresentation. It is a question whether an officially recognized ministry is necessary or even desirable at the present time. The Elders, on the other hand, whose chief duty it is to advise, encourage or caution those who speak in Meeting,

have and will always have much important work to do. They are appointed by the Meeting and are largely responsible for its condition.

The method of transacting business in the Meeting for Discipline is peculiar.

No vote is ever taken, and no motion made; but it is the privilege and duty of every member present to express his approval or disapproval of the proposition under consideration. When all who desire to speak have been heard, the Clerk makes and reads a minute stating what he believes to be the prevailing sentiment of the Meeting. The minute is adopted if approved or acquiesced in by all. If objected to, it is not recorded, since unity is essential to action. To accomplish anything by this method the Meeting must be ruled by a spirit of love and mutual concession. It sometimes happens that a few, from a sense of duty, hold out against the many, and we are subjected to a negative minority rule. But it is seldom that the few refuse to accept the judgment of the majority, and when they do they are quite as likely to be right as wrong. Almost always the few are able to hold out, only because some of the many do not do their duty in the matter of speaking. Moreover, it is often better to concede than to carry a point, and when both sides are sure they are right and cannot conscientiously give up, it is safer to defer action than to act. No question is finally settled until it is settled right, and the right can afford to wait. The gain in love and forbearance is greater than the loss of time. Mutual concession and a desire for unity are better than despatch, unless our business and our religion have nothing to do with each other. Freedom from wire-pulling and from parliamentary wrangling and trickery is worth something.

The true Friend who takes "Truth for authority, not authority for truth,"—to use the words so often quoted by Lucretia Mott—believes what he be-

lieves because of the witness to it that he finds in his own heart. He knows that with increasing enlightenment it may be necessary to revise his beliefs, and he welcomes the help of any agency that may show him the truth more clearly. To him all religions are open fields from which he may pluck the flowers of truth, depending upon his reason and the Inner Light to distinguish them from the weeds of error that everywhere abound. He is the slave of no theologian, he is bound to no dogma—unless the belief that every person has the power of recognizing truth for himself and that this power will increase as he is faithful in its exercise may be accounted such. To him science and scholarship are the allies of Christianity, not its enemies, since they aim at the discovery of truth. He finds and in reason ample justification for his application to daily life of the fundamental principles of Christianity.

From religion and from science alike he learns that the Universe is controlled by an infinite and beneficent power that makes for righteousness; and his religion and his reason agree in the conclusion that the only key to the complex problems of conduct is love for his brother man.

These two truths, the goodness of God, and the efficacy of loves and the earnest endeavor to live by the light of these truths as it becomes manifest to each individual, make up the sum and substance of Christianity as Friends see it; a religion, not merely to believe in, but a religion, above all else to live by; a religion that does not take one out of the world, but a religion that one must take with him into the world and apply to every detail of his life.

EDWARD B. RAWSON.

Millions are poured into our colleges and universities to educate the brains of America, while almost nothing is done to educate the heart.

JOHN WOOLMAN AT WEHALOOSING.

BY EDGAR M. ZAVITZ.

In tender converse with his wife,
The joy and comfort of his life,
The meek and faithful Woolman heard
The weighty message of the Lord.
"Seek Wehaloosing. I will guide thee,
And tell my children there of me."

Now Wehaloosing is a town,
Where sweeps the Susquehanna down,
Two hundred perilous miles away
From friendly Philadelphia.

At present twice two thousand miles
Would scarcely furnish half the wiles
And perils threatening the way
To where wild Wehaloosing lay.
The gaunt wolves hiding in the brake;
And near the path the rattlesnake
Ready to strike with venom'd tongue
The unwary feet that strayed along;
And fiercer far, and dreaded more,
The human hounds of bloody war;
For there was conflict in the land,
And butcheries on every hand;
The warwhoop echoed in the wood,
The tomahawk was red with blood.

The task fell weighty on his mind,
But Woolman was a man resigned
To do his heavenly Father's will,
And every mandate to fulfill.

If Washington had asked for scouts
To face these wilds, I have my doubts
If any braves would volunteer
To go where Woolman felt no fear.
No braver man kept Boston port,
Or stormed Ticonderoga's fort.
The heart that's panoplied in mail,
Is often found to quake and quail;
The truly bravest deeds are done
Unmarked by sword, unboomed by gun.
Or if scout started on the track
He likely never would get back.
Who takes the sword, safety to earn
Will perish by the sword in turn.
But he who has the kindly heart,
Is panoplied in every part.
The saintly name of William Penn
Was password through the fiercest glen.
No drop of Quaker life-blood stains
The new-world wilds or forest plains.

After some months of anxious thought
Knowing with what dangers it was
fought

With tardy sanction of his friends
And of the meetings he attends,
Wherein he opened his concern
With weighty words, and thoughts that
burn

With an unquenchable desire
To fan to flame the smouldering fire.

Of love within the Indian's breast
And make his savage lot more blessed.

The day he chose to meet his guides
Came all too soon ; but times and tides
Delay not ; and not one to shirk
Was he his or His Master's work.
The day in anxious labors spent,
Early to bed John Woolman went.
But sleep had not beguiled him long
When he was wakened by some one
Loud knocking on the outer door ;
He went the wherefore to explore,
And found it was some friendly men
Had journeyed from the town of Penn.
Anxious to tell him they had heard
A massacre had just occurred.
The Indians took an English post
And killed and scalped the entire host,
And so we came to let thee know
Ere on thy dangerous way thou'dst go,
That thy blood be not on our head.
They left, and Woolman sought his bed.
I w'en he prayed a silent prayer
For God's continuing love and care.

Next morning after warm embrace,
And fond farewells and tearful face,
The dauntless Woolman started forth
To die if need be in the north,—
If need be for the sake of love,
And peace, and truth, and heaven above.

I will not linger long to say,
The much that happened on the way,
This though they did not go by rail,
The road was but an Indian trail
Through an interminable wood,
Through swamp, and fen and swollen flood,
O'er rocky summits flung on high
That seemed all progress to defy,
Yet onward fared this man of peace
With love-light for the soul's release.

Now issuing from a dark ravine
Behold in awe what wondrous scene
Before the vision spread unfurled
A strangely weird, enchanted world.
He wonders at the mighty powers
That reared aloft those rocky towers,
You scarce could tell with keenest scan
Where earth left off and heaven began.
See yonder stream, it raves and roars,
Fretting against its adamant shores,
Hurrying down to the breach it has made,
Cut through the rocky palisade.
He humbly bowed his head in praise
Of the Creator's marvellous ways.

O Father! hear thy simple child,
And guard him through these perils wild.
Wherefore did'st lead me from my home,
And wife, and kin, these wilds to roam?
Perhaps they will not, through my word,
Accept the message of the Lord,
And for our pains reward with strife
With tomahawk and scalping knife.
But why should I thy ways upbraid,
And on thy mission be afraid?

Is not thy power omnipotent?
Dost thou not go with him thou'st sent?
I'll face, for that serener life,
The tomahawk and scalping knife.
Lead thou me on, O kindly Light!
Where thou dost shine there is no night.

The hardships of the journey brought
John Woolman oft in serious thought.
And when he scaled the Ridge of Blue
A vision passed before his view.
He cast his mind along the shore
The thousand miles he'd travelled o'er.
He saw those fertile plains, and fair,
Wrung by the sword from lawful heir,
Saw how the haughty Christian whites
Ignored the weaker red man's rights.
Lured him to friendly council hall
Then rendered it his prison wall,
Or send him to pine out his days,
In Europe's mocking, jeering gaze,
And no one hears with tearful eye,
The poor red man's beseeching cry—
"O, send me back to where my child
Is sobbing in the forest wild,
To where my dear though dusky wife
Is grieving out her lonely life.
I hate your flattery, scorn your gold,
Your Christian heart is cruel and cold,
My aching head I long to rest
Upon my Osaletta's breast,
Soothed, by her gentle hand caressed."

(To be continued.)

CONSISTENCY.

We are accustomed to applying the name of *Christian* to our own nation and to the nations of western Europe. What would be the opinion of those who were entrusted with the spread of early Christianity, or of the Master himself, if they could see these nations which assume to follow them?

They would see Christian Germany seizing by force the territory of a weaker nation as a revenge for an injury by individuals which that weaker nation professed itself anxious to repair. They would see Christian England allowing a people from which they have derived large revenues, to starve by the thousands; they would see her waging wars of aggression on free mountain peoples of northern India. They would see Christian England and Christian France withheld from war in western Africa, about territory belonging to neither, only by

fear of results, not for a moment by fear of wickedness. Christian Austria is ready to destroy a Turkish city for an attack on her commerce and an insult to her consul. Christian Germany will subject a Haytian city to the horrors of bombardment on account of a doubtful insult to a German citizen and an attack on a German consulate; Christian America and Christian England seem almost ready to go to war over the lives of a few thousand seals. Yet these Christian nations all together would not, for selfish fear of being over reached in the bargain, agree to say a strong word to prevent barbarous slaughter in Armenia, in Crete and in Greece. These are the Christian nations. Catholic Spain in Cuba, or the Philippine Islands, is as Protestant England in northern India or on the Upper Nile. Protestant Germany, victorious in a petty attack on China, is as Catholic Italy in unsuccessful warfare in Abyssinia. It is for the protection of Christian nations that millions of men are drawn from productive industry and are trained in all the arts of slaughter.

This is the vision of Christian Europe; how is it with Christian America? It can be said certainly that conditions are better so far as the material welfare of the people is concerned; but dare we say that the spirit of our people is Christian, even of those who identify themselves with Christian churches? The public press flames out in advocacy of war whenever there occurs a case of friction with a foreign nation. Our nation has spent millions on the creation of a great navy—in the interests of peace we are told—with hardly a protest from Christian people. A treaty of arbitration with the nation most nearly related to us, both by blood and by business ties, was defeated by our representatives, and their action is not actively condemned by their constituents.

The so-called Christianity of so-called Christian churches in this country and elsewhere is very largely the merest cant. War is denounced—in times of peace; if we go to war their appeal would be for victory, not for peace. The saloon is denounced—in the church; if party interest demands saloon legislation is endorsed or ignored. Public dishonesty is denounced—in the pulpit. Witness recent elections in New York and Pennsylvania that it is supported at the ballot box.

What I wish to contend for in this paper is in the line of the honored Quaker testimony for plain language. Let Christians—including Friends—take firm stand against war and all preparation for war; let them refuse to support men for representative positions who favor war measures. Or let them say explicitly that they do believe in war under certain conditions and that we should be prepared for war at all times. Let Christians—including Friends—take stand against the license system to the extent of opposing all parties who endorse license. Or on the other hand let them admit that the saloon business after all may be "licensed without sin" under certain conditions. With all that this implies, viz., that it may be sold without sin and drunk without sin; that those who sell and those who drink may, therefore, be consistent members of Christian churches. Let them take firm stand against public corruption to the extent of opposing all parties led by corruptionists, or endorsing public plunderers. Or let them admit that under some conditions public dishonesty may be condoned.

May we not have done with the silly cant about waiting for public opinion, when this, that or the other evil is under consideration? When public opinion is advanced to the right point the thing is *done*. It is just when public opinion is on a low plane that the high stand of Christian-

ity is needed. *Of course* we cannot do away with war, with the saloon, with the public thief, until public opinion is aroused. Shall we, therefore, become part of that unaroused public opinion? Because society can not be saved until it awakes from sleep, shall those who are awake go to sleep and wait for it to wake? We are told that we will lose our influence by setting ourselves distinctly for righteousness; that we had better condone unrighteousness so as to make friends with the world, and then work for better things on the sly.

In fact, is it not true that those who make this plea are merely afraid of finding out that they *have* no influence? While they throw their strength with the world, their weakness cannot be seen; if they strive against it they will be found out. Shame on such faithlessness! "Let us have faith that right makes might, and in that faith let us to the end persevere in the right as God gives us to see the right."

A firm and consistent stand on these questions on the part of even so small a body as our Society would have great influence in these days when firm stands are almost unknown. At present we have not and cannot expect an influence since our voices and our votes are in opposite directions.

It may be said that our nation would be destroyed if it were generally known that it would not engage in war and had no provision for war. This I do not believe. I believe that mankind has advanced beyond the point when a nation wholly peaceful in every way would be attacked. On the other hand, if distrust as to our possible purposes were removed, our government would gain an influence such as she has never yet had in all disputes among our sister nations. But finally, suppose our nation were destroyed; is that necessarily the worst thing in the world? Jesus of Nazareth went to his death and apparently to destruction and failure for principle,

and the principles he represented have felt the strength of his death ever since. It may be that righteousness demands the death of a nation for the salvation of many—even of the best and highest nation. Shall the best and highest nation refuse this Messiahship?

It will be said that to be consistent we must dispense with all force in all dealings; that, therefore, the police system must go with the military system, and personal non resistance must be the rule of individual life. Amen, then, so be it, so soon as we can come up to this ideal and bring mankind with us. So be it with us as individuals so soon as our duty is made clear. But in the meantime let us not so much strive to be consistent as to be true.

We have a testimony against war; let us be true to that testimony or publicly recant it. We claim a testimony against the saloon; let us make it manifest by our united action, or withdraw it. We have a testimony for honest dealing in public and in private. Let it appear that we mean what we say. Let our communications be yea and nay before all men, and let us turn our backs on shams and pretenses, on policy and on partizanship, and, if necessary, endure hardness as good soldiers of Jesus Christ.

JESSIE H. HOLMES.

THE GOSPELS.

II.—DATE OF THE WRITING.

There is nothing except inferential evidence, that derived from the Gospels themselves, regarding the time when they were written. Prof. Carpenter calls attention to the circumstance that in Matthew the writer feels it necessary to translate words which he uses, which need not to have been done for residents of Palestine. Thus, he explains that the Hebrew word Immanuel, means "God with us" (1, 23); that the Aramean Golgotha

means "The place of a skull" (xxvii., 33); and that a part of a Hebrew psalm, "Eli, Eli, lama sabachthani?" means, "My God, my God, why hast thou forsaken me?" (xxvii., 46). Other evidence indicating that at least a part of the first Gospel was written long after the events which it narrates occurred, is given in several places, where the writer apparently looks back upon the scenes as into a distant past. Thus, when speaking of the field purchased for the thirty pieces of silver as a place in which to bury strangers, he says: "Wherefore that field was called The field of blood, *unto this day*" (xxvii., 8). Referring to the story which the chief priests circulated, that the body of Jesus was stolen from the sepulchre by his friends, he says it "was spread abroad among the Jews, and *continueth until this day*" (xxviii., 15).

The preface to the third Gospel indicates that the contemporaries, "eye witnesses," of Jesus were gone, and that the author writes the things he has heard from others. On the other hand, as has been shown, the Gospel of Mark, so-called, presents the freshness of a current history, and indicates that the writer had very direct information regarding the things of which he wrote.

If we assume that the disciples misunderstood Jesus and took in a literal sense that which he intended to be understood in a spiritual sense only, there are several passages in the Gospels that indicate they were written soon after Jesus' death. Thus, the statement (Matt. x, 23), "Verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of Man be come"; and that of Matt. xvi., 28, Mark ix., 1, and Luke ix., 27. "There be some of them that stand here, which shall in no wise taste death till they see the Son of man coming in His kingdom," would seem to have been written by one who confidently expected a reappearing of the Master,

and the establishment of His kingdom on earth within his own lifetime. These conflicting evidences as to date are explainable on the supposition that the Book of Matthew, in which they appear, was not all the work of one author. Of this more will appear at a later stage in this paper.

THE FIRST THREE COMPARED WITH THE FOURTH GOSPEL.

The attention of the reader of the first three books of the New Testament is at once drawn to their many points of similarity. Their most obvious likeness is in the general plan of their accounts of the career of the Master. In the beginning all of them give an account of the baptism of Jesus by John the Baptist in the River Jordan, and of his subsequent temptation in the wilderness. This they follow with a narrative of the imprisonment of John, which apparently inaugurates the ministry of the great Teacher. For what seems to be a long time this ministry is confined to the province of Galilee, over which Jesus passes and repasses, preaching to and teaching the simple hearted country people in the fields, on the mountain sides, and by the seashore. Most of the year is apparently spent in this work, and when the time for the celebration of the Passover approaches, Jesus first enters Judea. This act He foresees will inaugurate a period of persecution to the priests who lived within the Holy City, and before going He makes His plans for the carrying on of His work after He is removed from active service. He has chosen His disciples, who have gone about with Him, listening to and learning of Him, as He taught, and healed, and preached the Word of Life. He has instilled in them an enthusiasm for the work. He has chided them for their ambition for power and greatness; He has shown them the simplicity of the Truth, and has brought them into an appreciation of a new relationship with the Father.

Now, as He is about to enter on the final stage of His ministry, He takes the Twelve apart and talks to them of the rapidly approaching events that will precede His death. He foretells the betrayal, the arrest, the trial, the condemnation to death—the resurrection. Then follow the chapters giving an account of the stirring events that are crowded in the apparently brief time spent in and around Jerusalem. Matthew, Mark and Luke are in accord in putting within the space of one year the whole of the ministry of Jesus Christ, almost the entire time of which was spent in Galilee. There is but one Passover mentioned by them.

If we return to the Fourth Gospel we shall find a very different representation.—There is no mention here of the baptism, none of the temptation, scarcely anything of his ministry in Galilee, — summarising, — John the Baptist by the River Jordan sees Jesus coming, proclaims him the Lamb of God, whom he has foretold as one, greater than himself, who would baptise with the Holy Spirit. “On the morrow” two of John’s disciples, (Andrew and Simon) desert him and attach themselves to Jesus. “One day more” and Jesus is minded to go forth into Galilee where he chooses two other disciples, and “on the third day” he attends the marriage in Cana of Galilee, and then goes down to Capernaum where he “abides not many days” for the Passover of the Jews is at hand, and Jesus went up to Jerusalem. Note the rapidity of the action in the narrative. It seems as if the writer had a purpose in being specific as to brevity of the time that is spent in Galilee. Reaching Jerusalem the real work of his ministry apparently begins. Here he teaches and makes converts (ii, 23) “For many believed on his name, beholding his signs which he did.” After this there follows an account of the arrest and imprisonment of John the Baptist, which in the synoptics took place before Jesus began his ministry. Almost

a year must have been spent in and around Jerusalem where “he tarried with his disciples and baptized,” while John, who “was not yet cast into prison was baptizing also near Salim (iii, 22-25). Then follows the narrative of the journey through Samaria, (iv, 4ff) occupying two days to Cana of Galilee, whereof his visit there is recorded only a single event, the healing of the nobleman’s son. The attention of the reader is now called (v., 1) to the proximity of a second Passover, and the going of Jesus again to Jerusalem. Here he preaches for a brief while, — then (vi) crosses over the Sea of Galilee and appears in the synagogue at Capernaum. He stays in Galilee till the time of the autumn feast, when he again goes up to Jerusalem and teaches openly concerning his heavenly mission (vii., 27, 28).

Chapters viii. to xi., inclusive, describe his work in Judea, from which he appears to have retired across the Jordan, only for a few days, during the rest of the year, — being driven there to escape the rage of the Jews who conspire to kill him. Soon, however, he returns to Bethany, having heard of the death of Lazarus, and here, to avoid the persecution of the chief priests and Pharisees, he remains in seclusion until the time for the third Passover draws near, (xii.)

A few days pass, a multitude assemble, and the triumphal march into Jerusalem is made, and this so impresses the minds of the Pharisees that they begin to fear his influence in the community, for they say, “Lo, the world has gone after him,” (xii., 19).

Then follows the preparation for the hour in which “the Son of Man should be glorified,” with its series of rapid events, the discourse on the last things, the betrayal, arrest, trial, crucifixion, burial, resurrection and reappearance among his disciples, (xx, 19 to xxi., 23).

WM. M. JACKSON.

New York City.

"A PSALM OF LIFE."

Through the mild babel of our fever'd time
The song of Homer cometh, grave and stern,

With tidings from the world's fresh healthy
prime —

Tidings which our worn, wearied age
concern.

Unchanged, through all the long, unnum-
ber'd years,

The voice of Homer sing the song divine,
Which tells of godlike toils, of heroes' tears,
And of the punishment of Priam's line.

The battle in the plain is raging yet,
The watch fires blaze ; the beak'd ships
line the shore.

For us the foe in grim array is set.
Ah, but do we fight as they fought of
yore?

For we, too, like the heroes long ago,
Must wage slow wars and sail the bitter
sea.

Fierce is the conflict, loud the tempests
blow,
And the waves roar and rage unceas-
ingly.

Still must we wander o'er the stormy main,
'Twixt rocks and whirlpools a dread
passage make,

Still must the sirens sing to us in vain,
Still from the toils of Circe must we
break.

Turn, then, to Homer's Psalm of Life and
see

How they endured whose pilgrimage is
done,

And hear the message they have left for
thee—

Only by patience is the victory won.
—*Macmillan's Magazine.*

WEALTH.

Wealth, in this age, and nation,
seems eagerly sought after. Are the
results, when obtained, always satisfac-
tory? Are there not disadvantages as
well as advantages connected with its
possession? We all know that em-
ployment of some kind, of either hand
or brain, adds to our enjoyment, and
is, besides, a safeguard to good
morals, if we may believe the couplet,
in the old hymn about idle hands.
Competence and a home are almost

necessaries to a civilized life, and
therefore laudable objects of pursuit,
but when home competence, a culti-
vated mind, and a clear conscience
may all be had without wealth, why
sigh for its possession? The poet's
description of a peasant's home, in
Scotland, where all its members, linked
by the golden chain of affection, all
toiling, for the common support is of
ideal beauty. But in this fair land,
homes of greater intelligence and com-
fort, may be secured. In the vision of
Mirza, Ortugrul wishes to be quickly
rich, desires the golden stream to be
quick and violent. but it becomes dry
and dusty, while the gentle rills, that
meandered through the dewy meads,
scattered innumerable blessings. We
desire, then, for all men and women,
health, peace and comp-tence, but
wealth for those only who know how
to use it—to bless, but not oppress,
their fellowmen.

E AVERILL.

West Vienna, N. Y.

It was the achievement of Jesus to
set up the kingdom of righteousness
within the heart with the eternal sanc-
tions of love. He was the first to in-
sist that the one bondage a man need
fear was sin ; that no man need be the
slave of sin unless he willed ; that free-
dom from sin was perfect liberty, and
that any man could enter into heaven
by retiring within a clean and loving
soul.—*Ian Maclaren*

(From the "Mind of the Master.")

It is surely a narrow mind and worse
—a narrow heart—that would belittle
the noble sayings that fell from the
lips of outside saints, or discredit the
virtues of their character. Is it not
more respectful to God, the Father of
mankind, and more in keeping with
the teaching of the Son of Man, to
believe that everywhere and in all
ages can be found not only the
prophesies and broken gleams, but
also the very children of the kingdom?
—*Ian Maclaren.*

Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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Pelham Half-Yearly Meeting meets at Pelham, Ont., 2nd mo. 19th and 20th. Address Daniel Page or Alfred Willson, Ridgeville, Ont.

Daniel and Susan W. Zavitz, who have been spending a few months with their daughter, Caroline V. Cutler, now living in Chester, Penn., and in visiting relatives and friends in the east, arrived, on their way homeward, at their son's (Charles A. Zavitz) home, Ontario Agricultural College, Guelph, 1st mo. 7th. They are enjoying good health, and will remain there a few weeks before returning to their old home at Coldstream.

There is time yet to renew for 1898. Don't neglect it. We shall all be sorry if you do. Those who have sent in clubs may still add to them. Don't

forget those families of Friends and Friendly people who still neglect to take a Friends' paper. The YOUNG FRIENDS' REVIEW will just suit them this year. See what some of our readers say :

From New York State:—"I have failed to receive the last issue. I do not enjoy in the least missing even one good paper, for each is a source of much pleasure to me, as well as to others."

From New Jersey:—"I value the paper highly, and would be sorry to do without it, even in this age of overwhelming publications."

From Ohio:—"The REVIEW continues to hold a warm place in our homes, as it grows in interest."

And this from one of our oldest and best known members and educationalists in Pennsylvania:—"I know of no paper that gives so much real value for so small a price."

WHY I AM A FRIEND.

(I have been repeatedly requested to publish in YOUNG FRIENDS' REVIEW my address on "Why I am a Friend?" delivered, by request of the Pastor, in the Disciples Church, St. Thomas, Ont., 10 mo. 22nd, 1897. The address in full is too long to publish. I now accede to the wish in so far as to give the following selections from it.—S. P. Z.)

Illustration—In a little book I read not long ago the author used a wheel to illustrate a great truth. God was represented by the hub, and the different sects by the spokes. As the spokes approach the hub they come closer together. So, also, do the members of the various sects, as they draw near to God, feel a greater nearness for each other.

Why am I a Friend? First, for the same reason that I am a Canadian, or that I am a farmer—I was Quaker born and bred. I love my country.

I have no hesitation in saying that Canada, under a limited monarchy, is as truly democratic as any republic in the world. . . . Secondly, I am a Friend through conviction. I love Quakerism. . . . Quakerism is a pure democracy—under a King. . . .

I have divided my thesis into three main parts:

- 1—What is Quakerism?
- 2—What has Quakerism done for the world?
- 3—What is the attitude of Quakerism toward Christian Union.

The term Quakerism is hard to define. We have no creed, and cannot resort to that for our definition. A written creed would be a stumbling block to the progress of Quakerism. We are searchers after the Truth in that Light which lighteth every man that cometh into the world. Creeds do not keep pace with the evolution of religious thought.

"Our little systems have their day,
They have their day, and cease to be,
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Quakerism is not a mere belief, nor set of beliefs. It is a life, and a life patterned after the life of Christ.

It is said that the Friends have but the one doctrine—that of Immediate Revelation, or the direct teaching of the Holy Spirit to each soul—now, as in former times. . . . I greatly desire to make the views of the Friends on this subject, as I understand them, clear before us to-night. Not only because it has been the moving force in Quakerism for 250 years, but also because, I believe, it is becoming more and more the moving force in other Christian bodies, and shall, in the near future, be the power which will unite by its baptizing influence a large portion of the religious world into the one spirit. It has been left to the Society of Friends to proclaim its supremacy and its universality.

We take truth for our authority. We do not aver that things are true just because they are found in the Bible. We believe in the Bible because of the truths it contains. We must first have an experimental knowledge of the truth, before we can know it to be the truth, and this is wrought in our souls by the Spirit of God. The value of the teach-

ing in the Bible is not because this man or that man wrote it, but because it was revealed by the Holy Spirit. The Bible from beginning to the end upholds the supremacy of the teachings of the Spirit of God, and nowhere more emphatically than in the life of Christ.

We believe in the declaration of Jesus that God is a spirit. We believe also that a man is spirit—that the most important part of man is spiritual. We believe religion is of the heart, and that our worship of God must be in spirit and in truth. Hence Friends have not deemed the sacraments a necessary part of worship, and have not practiced them—knowing full well that the tendency of forms is to lead to formalism, rites to ritualism, and ceremonies to ceremonialism.

We worship God as the Supreme Being—the Creator and Ruler of all, and attribute to Him the qualities of goodness, love and mercy.

We believe that Jesus Christ was the Son of God, and regard him as "the highest possible manifestation of God in man."

We base our refusal to take the oath upon principle, and think it is emphatically condemned by both Jesus and James.

We have always been advocates of peace and our testimony has been against the shedding of human blood—holding that "Thou shalt not kill," is equally binding upon nations, courts of justice and individuals.

We have been the pioneers in the advocacy of equal rights of women, and have granted those rights in all church work.

The principles for which the early Friends suffered imprisonment and death, have brought liberty to all, and have transformed both church and state. The world is now recognizing their influence in moral and religious reform. What is true of their influence in American affairs is equally true in England.

At no time in the history of the Society, perhaps, have so many thoughtful and intelligent people—people of the highest culture and spirituality—outside our fold, turned toward the little sect of Friends, to know something more of that silent yet perceptible force, which has been transforming mankind wherever its influence has been felt. To God alone is due the glory, who by His Spirit has led our people to "Let their light so shine before men, that others, seeing their good works, have glorified their Father in Heaven."

The answer to the question, "What has Quakerism done for the world?" was taken mostly from outside authority. The conclusion of the address was as follows :

I shall not detain you much longer, but shall in a few words throw out some thoughts on Christian Union.

I do not believe that dividing Christians up into so many sects has been an unmixed evil. The bigotry and narrow sectarianism, which have been so evident at times in the past, were not, by any means, altogether the result of the system. They were the effect of a low state of spirituality—a lack of that love which alone draws us near to God. We professed to love God, but did not manifest it in our love of our brother. "If a man say, I love God, and hateth his brother, he is a liar." When the Spirit of God comes and makes His abode in this temple, there will be no room for hate there. That is the great need of the churches. "By this shall all men know that ye are my disciples, that ye have love, one for another.

No one sect has yet been able to comprehend the whole of Truth. Our conception of it is partial and varied, but together we have been able to reach the masses, generally.

We are now passing through a stage of deep and searching enquiry, and investigation. Quakerism courts such investigation. We are not anxious for the "trappings and the suits" of religion. Many of the old theories and

beliefs and traditions shall be shaken to the very foundation. But that which cannot be shaken shall remain. When all these non-essentials about which we have been quarrelling for centuries shall have been driven out and consumed, God, and Christ, and Truth, and love shall remain; and when our hearts shall be their dwelling place, what then shall separate us? We shall become, indeed, one united whole. We shall comprehend the truth of the Fatherhood of God and the brotherhood of all mankind. The prophecy of old shall be fulfilled: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them."

NOTES BY THE WAY.

IX.

Since the publication of my notes I have been repeatedly asked in consequence of my referring so frequently to the crops of fruit, "Do they not raise the general crops of agriculture?" To which I say Yes, and from average statements of numbers of residents for a considerable period I give the following as the result: Wheat, 40 bu. per acre; oats, 55 bushels; potatoes, 240 bushels; and alfalfa, 5 tons per acre. Under irrigation a man can not farm successfully more than from 20 to 40 acres; if he has the capital and labor sufficient he may enlarge his range to any extent, but if farmers will reflect for one moment that with 160 acres under scant tillage and consequently small crops (not always the result of the weather and excessive heat) they can barely live they must surely see that from the same amount of labor expended on half the amount of land under irrigation they will receive the same amount of income at less expense and without the contingencies from weather and heat. In these articles I have referred more especially to fruit raising from its pro-

ducing a greater amount of income with less outlay, taking everything into consideration, than grain raising, and better adapted alike to the males and females of the household. Of the comparative wealth producing of the two systems I quote from a local authority, leaving my readers to form their own conclusions: "Land devoted to general farming pays interest at 10 per cent. on about \$200 per acre, while land devoted to fruit farming pays interest at 12 per cent on about \$500 per acre," or about 3 to 1 in favor of fruit. It has been suggested to me that the raising of fruit would be overdone, but such persons forget that in all mining countries a large part of the population are non food-producing and hence there is a permanent market at home for all that may be raised for some years to come. The want of such markets has made much complaint of freights and financial stringency in less favored localities and as I write I have just seen the statement that one of the parties in a neighborhood visited by us has sold one-half his crop of fruit, 150,000 lbs. of prunes at 1 cent per pound delivered on the track near home. "Facts are stubborn things."

Irrigation is as much a science as some other things which we dub with that name and in order to do it successfully the ground should be properly prepared for it before planting the seed, for elevations or depressions in the surface of a field will prevent an equal distribution of water over the surface, and in order to accomplish this various implements have been introduced more or less expensive in their character, but the most simple as well as the best from a financial point of view is built on the principle of the carpenter's jointer. It is made of two pieces of 2x6 or 2x8 scantling about 8 or 10 feet long, set on edge and joined together by boards about 4 feet long forming a sled; on the bottom of the runners uniting them together is a plate of steel about 6 inches wide and sharpened on

the front edge. Placed about one-third of the length of the sled and about two thirds of this length, is a piece of the same scantling standing on edge nailed from one runner to the other, forming a scraper. This completes the machine, the working of which with a team must be easily understood by any farmer, the knife cutting off all knobs and the scraper drawing the dirt into the hollows. This gets the field into good shape for leveling and by placing the lateral on the highest side of the field, successful irrigation may be accomplished. This is not generally done by flooding the ground though we have seen it so done, but most generally by channels made by a single shovel plow or by something akin to a corn marker. This latter is used for seeding alfalfa. The seed being sown, water is turned into these small channels until after the seed has sprouted and looks quite green. For row crops it is turned down the rows and when saturation has taken place it is removed to allow the ground to dry sufficiently for working, and again renewed from time to time as necessity requires, and so completely does saturation take place that it is impossible to take a horse on such land without danger of miring until it has dried considerably.

The mountains that enclose the valley of Snake River for several hundred miles furnish an abundance of summer pasture for herds of cattle and sheep, which on the approach of winter are brought into the valleys and thus become a market for the great crops of alfalfa put up here without the farmer having to move it from the stack. And as I have stated elsewhere, the sheep are sheared in pens near the railroad, thus saving transportation and cheapening the cost of production.

The atmosphere in this valley is dry and bracing, though on one or two occasions I noticed a slight dew in walking through the grass, and the official records show that it is not subject to very low temperatures, owing no doubt

to the fact that the land is not so elevated as much that surrounds it and its proximity to the Pacific coast, the excess of moisture being precipitated on the west side of the mountains. But whether the extension of the irrigation system throughout the country will produce a marked change in the climate is an unsolved problem which time alone can determine.

We saw a number of persons who had sought this climate for lung complaints and whose health had been built up in consequence. I think it was not with them a case of last resort for such cases are past redemption.

And now in taking leave of my readers in this way I wish to say that if they have derived one-half as much pleasure and interest in the reading of these notes as I have in writing them I shall feel fully repaid for the effort.

GEO. S. TRUMAN.

MICROBES.

AN ENGLISH VIEW WHICH SUGGESTS THE EXTERMINATION OF SWINE FEVER GERMS.

"Chudleigh," of the Agricultural Gazette, London, expresses his views in substance, as follows: "Having seen no comments on the extermination of swine fever germs, I will make a few remarks upon them and microbes generally. The precedent of eradicating wolves is encouraging; but we have not yet killed all the fleas, or the rats, or the mice. As a general rule, it seems that the smaller the foe, the more difficult he is to deal with. A person naively suggested that it might be a good plan to catch all the mice, but I will parody his words by asking, would it not be a good plan to catch all the evil microbes, although, of some varieties, it would require thousands to fill a hollow mustard seed? Some of them, at any rate, might certainly be exterminated. The poison of typhus, for example, cannot survive a journey through six feet of air, and is, therefore,

extinguishable. Extinguishable, also, though far less easily, would I account the poison of swine fever. Its germs can fly miles through the air unharmed, and their tenacity of life is above the average; nevertheless, they can probably be destroyed, or at least be banished from the pig sty, by due attention to diet, cleanliness and general health, so that pigs are not allowed to furnish conditions favorable to the growth of the microbe. As an example of germs that can never be exterminated, I will cite bacterium terms the microbe of bad meat, and the chief agent of animal putrefaction. It is practically omnipresent, though it cannot grow in extreme cold, or without moisture, and there is a crypt under one of the Dublin churches into which animal decay finds no entrance. Some kinds of germs defy time. Bacillus anthracis and the microbe of diphtheria are fair examples. The latter has been turned up with clay wherein it must have lain unimpaired for centuries. The Englishman was told by an old Carthusian of a mound in the Charterhouse which tradition said was the grave of men who died in the great plague of 1665, and that some workmen who cut into it, found piles of human bones, and were in some cases inoculated with the disease, but in an attenuated form. It is not easy to imagine the minuteness of some of the schizomycetes which comprise the microbes. Happily for us, some of the microbes are particular as to their environment, and are somewhat circumscribed in their conditions of life. Many varieties die if their supply of filth is cut off. It is a characteristic of evil microbes that they like filth and flourish upon it, while the beneficent, useful microbes flourish only in environments characterized by cleanliness. In fact, though Moses nowhere says it, at least in these words, the microscope certainly reveals that cleanliness is next to Godliness. Safety of human beings and the lower order of animals lies only in habitual cleanliness of the food they eat and the water they drink

Friendly Interests in New York & Brooklyn

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

MEETINGS FOR WORSHIP.

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

FIRST-DAY SCHOOLS.

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

YOUNG FRIENDS' ASSOCIATION.

- BROOKLYN—Second First-day of the month, 8 p. m., in Meeting House, Schermmerhom St., bet. Boerum Place and Smith St.
- NEW YORK—Fourth First-day of the month, 8 p. m., Library Room, 226 East 16th St.
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CALENDAR.

Second Month:

4. Friend's Social, 160 Hicks St., Brooklyn, at 8 p. m.
5. New York Monthly Meeting, *2.30 p. m.
6. Friends' Temperance Union, 226 East 16th St., New York, at 8 p. m.
6. Bible Section Y. F. A., 3 Plaza St., Brooklyn, at 8 p. m. Subject, "The Temple and the Temple Services."
11. Philanthropic Meeting, Brooklyn Meeting House, 7.30 p. m. Supper, 6 p. m.
13. Friendly Hand, at close of Brooklyn Meeting.
13. Young Friends' Association, Brooklyn Meeting House, at 8 p. m.
18. Friends' Social, Brooklyn.
27. Young Friends' Association, Library Room, 226 East 16th St., New York, at 8 p. m.
27. New York and Brooklyn Preparative Meetings, at close of Morning Meetings.

*It will be noticed that the supper and Philanthropic Meeting, usually following Monthly Meeting, are to be in Brooklyn, on the 11th, instead of in New York, on the 5th.

A note has been received from a Friend in Jericho, telling of the Christmas entertainment given by the Jericho First-day School. It appears to have been an occasion of much interest.

The subject discussed at the last meeting of the Brooklyn Bible Section was "The Boyhood of Jesus." An interesting account of child life in Palestine was given, and the speaker illustrated her remarks by a number of photographs depicting scenes in the life of the Child Jesus. Selections were also read from Edmond Stapler's "Jesus Christ Before His Ministry."

It has been necessary to limit the enrollment of scholars in the Mission school to seventy-five, because of the difficulty of securing teachers, it being deemed better to have a small school well-regulated than a large one with crowded classes.

The school is held at half-past two on First-day afternoons, and anyone willing to work and having an hour to give at that time, should apply to Wm. R. McCord, the Superintendent, who never refuses to give employment.

As usual, the entertainment by and for the Mission School came on the night following that of the First-day School. The majority of the guests were the parents and friends of the children, from the tenement houses on the east side. Their evident enjoyment of the tableaux, songs and recitations, was ample compensation for the work of preparation.

Although this, too, was called a midwinter entertainment, there was a

Christmas tree, and gifts were distributed after the ice-cream and home-made cake had been disposed of.

Dr. William I. Hull, of Swarthmore College, gave his illustrated lecture on "The Children of the Other Half," telling, in an impressive way, of the suffering tenement house dwellers. As he showed on the screen their uncomfortable and unsanitary homes, the contrast between healthy, country life and the miserable existence of the city's poor was made the more striking by farm and village scenes taken in the neighborhood.

Our correspondent adds that a number of Swarthmore students, in sympathy with Dr. Hull's work, were in the audience.

Once a year the Young Friends Association of New York and Brooklyn takes a holiday from its regular meetings, and during the Christmas season, on the eve of the New Year, holds a meeting which is purely social. The company this year, consisting of many guests besides the members, was entertained during the first part of the evening by a miscellaneous program of music, recitations and readings, interspersed with light refreshments and much social intercourse.

As twelve o'clock approached, Charlotte M. Way read some apt selections from Dickens' "Chimes." While the bells of the city rang out the old and rang in the new year, the meeting adjourned until the 31st of 12 mo., 1898.

Believing that social unity is necessary to religious unity, the Brooklyn First-day School is endeavoring to promote, in every way possible, a feeling of friendliness among the children who attend the school, so that it may indeed be the nursery of the Meeting. The school is in a good condition, fourteen new pupils having been added since the opening in the fall. The children are much interested. One

class did Xmas work among the poor and among the younger children a "Band of Mercy" has been formed which has led to an active interest in the cause of kindness to animals. Marianna W. Chapman, who was superintendent for some years, has resigned, and has charge of a flourishing adult class, which is doing good work in Bible study. Her place is now filled by Edward Cornell.

In a city where a five o'clock edition of an evening paper can be bought on the street at half past three in the afternoon, we might expect a Christmas festival to occur before Thanksgiving Day. But it would be a grievous fault to be a few days out of date the other way. Slowness is intolerable. So, whenever it is inconvenient to have the annual First Day School festivities before the end of the year, we call it a mid-winter entertainment, and escape the stigma of being slow. But the children enjoy the recitations and dialogues just as much, eat their ice-cream and cake with the same zest, and enter with the same fervor into the grand romp in the men's meeting house, whether they are keeping Christmas or merely having a good time on the fourteenth of First month.

It was gratifying to note at this annual gathering, a considerable number of children who have been brought into the First-day School by their associates in Friends' Seminary.

In the discussion of Intellectual and Religious Culture, we find varying values set upon the intellect. But all agree that Intellectual Culture is a means to an end; that it is a tool to be used for good by the good and for ill by the evil. This, however, is one of those truths that are so evident that they obscure certain other cognate truths, which are consequently overlooked, if not denied. Is it not just as true that Religious Culture is a means to an end; a tool to be used

by the wise in shaping holy and useful lives, and by the ignorant and superstitious in spoiling life for themselves and others? Both Intellectual and Religious, as well as Ethical and Physical Culture should be judged by their fruits. "If any man . . . seem to be religious, and bridleth not his tongue . . . this man's religion is vain." This, too, is a truth that overshadows another, allied, truth, to wit: If any man claim to be *irreligious*, but lead a virtuous life, making happier those with whom he mingles, this man's *irreligion* is vain, though he deny all the doctrines that ever were formulated.

It is refreshing to have the hopeful side of a vexed question presented. At the illustrated lecture on "Education of Colored People of the South," recently given at a meeting of the Philanthropic Committee, by the Rev. Ellsworth Bonfils, Secretary of Atlanta University, the most pessimistic must have felt that the outlook for the Afro-American is encouraging. The pictures were well selected; many phases of southern life were shown, and various types of negroes were introduced. If the one roomed house with its numerous inhabitants, the "tough" and the chain gang, were appeals to philanthropy, the tasteful homes erected by colored students from manual training schools, the orderly and studious pupils and the cultured men and women graduated from Atlanta University and Hampton College, testified to the developmental influence of education. The problem of the south is not unlike that of every land and people. It is not a question of how to eradicate racial characteristics, but of how to enlighten the ignorant. The two schools under the care of Friends are *our* opportunity to solve the problem in their vicinity.

The days of knitting and patchwork for children have very nearly gone out, especially among the poorer classes,

where the mothers are too busy finding food for their little ones to take time to instruct them in sewing.

The cheapness of ready made clothing has made it possible for women of this generation to get along without a thorough knowledge of sewing, and the result has been that many of them do not even know how to keep their clothes in repair.

Seeing this, Sarah M. Haviland twelve years ago opened a little sewing school for poor children in the Brooklyn meeting-house. Her faithful efforts during that time have increased the school in size to over seventy children, who keep nine teachers so busy that they would be glad of more assistance. Sarah Haviland has recently had to give up the work, and it is now under the care of the "Friendly Hand," whose members also look after any needy families who may come to their knowledge through the sewing school. A regular course of instruction is followed, very much like that given at Pratt Institute.

The girls are orderly, bright and attractive, and some of the most proficient have become seamstresses after leaving the school.

The teachers are always glad to see visitors, and certainly those who call at the meeting house on Seventh day afternoon, between two and four o'clock, will find much to interest them in this flourishing sewing school of twelve years' standing.

"The interest felt in education marks the development of the community." Governor Black speaks from the standpoint of one who, dealing with affairs of state, recognizes the forces which determine the character of the nation.

From the individual to the community, from the community to the state, the wave of progress or of deterioration moves. The Society of Friends is perhaps the most democratic religious body in existence. The voice

of every individual is of weight, and the influence of each member helps to determine the character of the organization and its relation to society at large.

Governor Black's statement would perhaps be generally approved by Friends, and we are apt to point with pardonable pride to the educational query in the Discipline which stands as a monument to the wisdom of early Friends. Nevertheless, judging from the report of the Committee appointed by New York Monthly Meeting to assist the educational committee to collect contributions to Friends' schools, one might infer that our community's interest in education is deplorably luke-warm. This may, however, be an unwarranted inference and it is to be hoped that subscriptions to the college fund and to schools needing support, are being made through other channels.

It should not be forgotten that the pastorate and paid ministry of most churches provides to some extent educational advantages for which Friends should make other provision.

Our simple forms of worship and plain meeting-houses entail comparatively little expense for the maintenance of our meetings. Should not our educational institutions reap the benefit, and our membership the reward, of this economy?

YOUNG FRIENDS' ASSOCIATION OF NEW YORK AND BROOKLYN.

FIRST MONTH, About sixty members attended this meeting of the Association in the Brooklyn meeting-house. After the reading of the minutes, reports were received from the Finance Committee and the Treasurer, the Look-out and Publication Committees. Preparatory to the semi-annual election of officers at the next meeting, a Committee was appointed to make nominations.

For the Brooklyn Bible Section, Franklin Noble reported an interesting meeting held during the holidays, at which papers were given on "Christmas," by Vechten Waring, and "Friends' Attitude Toward Holidays and Holydays," by Daniel Gibbons, followed by "Santa Claus," a Christmas story by Cora Haviland, and the reading of Whittier's "The Mystic's Christmas."

The Current Topic Section mentioned, in its report, the following items: The discovery of the tomb of King Menes, as throwing light upon the history of ancient Egypt, and corroborating Bible accounts; the statistics published by Rufus N. Jones, editor of "The American Friend," showing the increase in numbers of the Orthodox Friends in this country; the great revival of Christian Scientists in Boston, where 10,000 converts were made; the determination of the Polish Roman Catholics to separate from the Mother Church; England's \$80,000,000 loan to the Chinese Government, and her protest against German and Russian claims on China; the dubious outlook for Civil Service Reform in our municipal government, and the gradual disappearance of our southern negro dialect.

For the Literature Section, Marianna S. Rawson referred to Howard M. Jenkins' criticism of "Hugh Wynne," and commented upon the historical inaccuracies of the book.

Cornelia J. Shoemaker then presented a paper on "Inspiration." In the general discussion that followed, the thoughts were expressed: that a false notion of inspiration has been a great stumbling-block to the Society of Friends; that inspiration is not confined to the Ministry, but that all true and noble thoughts are inspired, and young Friends should give expression to such as they have in meetings for worship; that great harm is done to religion by belief in the inspiration of many false statements in the Bible;

WANTED.**WANTED—CANVASSERS.**

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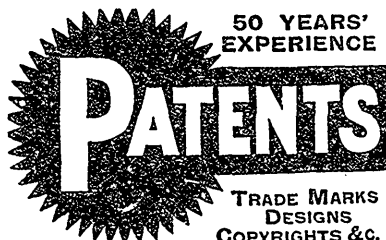
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