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# Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. III.

LONDON, ONT., EIGHTH MONTH, 1888.

NO. 8

## THE ROBIN'S NEST.

Right by my study window  
A little elm tree stands ;  
With the branches reaching outward,  
Toward green and fairy lands.  
Many a warm day in summer  
Have we welcomed the gentle breeze,  
As in at the window it rustled  
Through the dainty spindle-like leaves.

This year a change comes o'er it ;  
Lo ! what is the sigh we see ?  
But a beautiful little robin  
Arranging sticks in a tree.

Eagerly we watched the progress  
Of that cozy little nest,  
Till complete, and in perfect trim  
For the robin's bright red breast.

Long weary days she sat there,  
When O ! what did we behold ?  
But five little heads uplifted  
From the nest of delicate mould.

Heads that were constant in motion,  
Swaying from side to side,  
Aimlessly seeking the nourishment  
Their mother would feign to hide.

Then flying among the branches,  
Hopping from twig to twig,  
Just five little crested robins,  
Thinking themselves so big.

To be able to feel the freedom  
From the tedious, tiresome nest,  
And to roam, at their own sweet wills,  
Not always as mother thought best.

Where perched up above them sat madam,  
With a matronly air, proud to see  
Her darlings so lively and gay,  
Just turned from their own native tree.

Ah ! now that tree is deserted,  
Only mother remains alone,  
Caroling some plaintive notes,  
Her babies have left her and flown.

And she too, alas ! must leave us ;  
So all things from earth pass away ;  
One moment we are sad and serious,  
Another bright, blithesome and gay.  
Chappaqua. B. D.

[The above poem, we are informed, "was written by a young girl only 15 years of age." We give it a place in our paper, although other matter is crowding. As we have said before, we give the younger ones precedence over the older. The mission of the REVIEW is to encourage the young in the general culture of their spiritual and intellectual natures, and in the development of their especial native gift, such as is manifested in the simple, truthful, artless little poem above. There is no gift more sacred or more powerful for good than the poet's. Sing, sing on, God's gifted souls.—ED.]

## SERMON.

DELIVERED BY JOHN J. CORNELL, AT GENESEE  
YEARLY MEETING, BLOOMFIELD, ONT.,  
ON FIRST-DAY MORNING, 6TH MO.,  
10TH, 1888. REPORTED BY  
E. M. Z.

While this meeting has been gathering this morning there may have entered in enquiring minds a desire to know the way of life to salvation, and especially to know why this people differs from other denominations in their views of salvation and restoration, and also in their modes of worship ; to know why we reject from our practice many of the ordinances believe in,

and held to be essential, in the christian world. I am willing to give expression to the views of our people, and give reasons that seem satisfactory in my mind for the doctrines we hold and the practice we pursue. All will acknowledge that the most important work of life is the securing of the salvation of our own souls. We may differ in opinion, in our mode of obtaining that, but that is the ultimate object of our religious profession.

The church calls attention to a salvation only to be realized in another state, of a preservation from being cast into a condition of eternal torment. They look for this entrance into heaven as the result of a belief in something done without them, in an atonement made by the crucifixion of Jesus on the cross. On this point we materially differ, and I feel it right to give our views clearly. We regard salvation essential in this present life; salvation not from the consequence, but from the commission of sin. We hold that this is an individual work, that no other can do it for us however true they may be to the requirements of divine law. We each stand accountable to God. And if thus saved by our individual faithfulness from the *commission* of sin, it follows that we are free from the *consequences* thereof. We regard it necessary to go to first principles, to strike at the root, to do away with evil itself, and then we may rest in peace about the results.

What are the sources which lead to the commission of sin, and how are they to be met? We find that the temptation is within man. The Apostle James says, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." "Lust," I consider in this instance, is not used in its lowest sense, but represents the craving appetites, and dispositions, that were meant for good, but, without control, lead to wrong.

Sin is the violation of some known law—a going in direct opposition to some law a knowledge of which has been revealed to the understanding. We are not all placed in the same conditions, gifted, or environed alike. But God is omnipresent and adapts his law to meet the requirements of each soul. There are some commandments that are universal, incumbent upon us as much as upon our first parents. The keeping and dressing of the garden is one, and the command to eat not of the tree of the knowledge of good and evil, which all means that we are to keep in due bounds the animal and natural dispositions with which we are endowed, and to let not our choice or reason direct our movements, but God, who has reserved to Himself the knowledge of good and evil, and the revealing of it to man. Obedience to this revealing power will ever lead us in the pathway of salvation. It is generally believed that Eden was a located place, that the apple, or the fruit, was something that could be handled with the hands and that from the taking and eating of it our first parents fell. But to me this is only an allegorical statement. It very beautifully represents the relation of each individual being to his Maker, and the natural and necessary result of exercising our own wills in opposition to the divine will. It is a philosophical fact that food goes only so far as to build up the animal life, it can not give a conscious thought of anything to the mind, much less a sense of right and wrong. Therefore we must look for spiritual and not literal teachings in these lessons. All error in the world is traceable to an undue exercise of some power God has given man. If these propensities are restrained, instead of the disorder, disorganization and trouble which their indulgence brings, there will be a sense of peace, a state of harmony with God, and a salvation from everything that can destroy or harm these blessed conditions. We must turn our attention from the out-

ward to that that is within, to the heart where are found the counsels of God, coming through the medium of His Son. This only begotten Son of the Father did not first appear in the person of Jesus of Nazareth to whom some point as the only means of obtaining restoration from sin, and salvation. How was Adam to look for a propitiation of his sin to an event that was to happen 4000 years after his fall! He need not for the means was provided coeval with the law. The first man, and man all down the ages has had this divine Son, this grace of God, this Christ within him instructing him in the way of life, telling him what was right and what was wrong, and as he has listened to it he has been preserved from the commission and therefore the consequences of evil. It was the same spirit that guided the prophets of old, and the wise Kings, and the patriarchs. God is unchangeable and reveals himself as plainly to-day as in any age of the world. He is also infinite in wisdom and knows better than man and so He has reserved the right to control his actions, that He might by the means of the Christ within, the immediate revelation of His will, preserve man continually from the commission of sin. This is our view.

But man fell in the beginning. Man falls to-day. Because he does not obey. "As in Adam all die," *i. e.*, we all die as Adam died, we all lose our acceptance as Adam did by disobedience. As we enter this condition God does not leave us but provides a means to return, not as the churches teach us that keeps Adam waiting for 4,000 years, but He then and there "placed a flaming sword, in the east of the garden of Eden, which turned every way to keep the way of the tree of life." This beautifully represents the process to-day. At the first beaming of light in the soul we must pass under the ordeals of humility and sincere repentance that these may cut away all opposition if ever we are restored again to divine life.

It is a restoration not a redemption as popularly taught. A redemption means a price paid for release from bondage—something done for us by another. But the Scriptures teaches me there is no price paid, but it is simply allowing the Son of God in the soul to work its purification, restoring happiness and fitting it for the condition from which it had fallen. It does not call upon man's credulity to believe in something inconsistent to a God of justice, love and mercy. But it is strictly in line with every man's experience, if he would only turn away from traditions and theology. It is so simple that the "way faring man though a fool shall not err therein."

Regarding these as the essentials of the work to be done we recognize the necessity of coming to the direct source of knowledge, to the Christ of God in our own hearts. And we wish to get in the quiet and hear the "still small voice," as the prophets of old did, away from the commotion of nature and the world. When we gather for worship we sit down in stillness and bring our powers of mind into the quiet, to find out what the Lord has to unfold to us, the further duties He has to enjoin upon us, and wherein we are to be more watchful. To some He may present words to utter.

We therefore regard church ordinances of no value. The communion service we think is not necessary now. It was binding upon those only to whom Jesus gave it, for a little after he says, "The flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." We regard the teaching of the spirit more important. We must listen to what the spirit unfolds. We view it thus but hold no controversy with others. So too with baptism. It is only a type of the cleansing of the soul. We look to the higher baptism as spoken of by John, the baptism with the Holy Ghost and with fire, a burning up of all the impurities, a separating of the dross from the pure gold, an immersion

of the soul into the Divine Spirit, growing in union and harmony and partaking in nature of the Divine. This we regard as essential, nothing outward can accomplish it. It was only for a type; and signs and types are to pass away. When Jesus sent forth His disciples to baptize all nations, it was to so present the truth, so cover them with the love of the Father that they would attend to what He would unfold through His grace in the heart.

So too we reject music as a part of worship. We recognize the harmony of sounds, and do not condemn it in its right place, yet in worship it attracts from the spirit, it interferes with communion, and has not power to communicate a knowledge of the law; needful to obey. There may be seasons when the soul may praise in song, but formal when done at set times, by those chosen on account of their voices, with perhaps unregenerate hearts. We esteem such not a proper form of worship. We do not want anything to come between our hearts and our God, but always have them in the most favored condition to receive immediately from God. Some of the teachings of Jesus corroborate these views. "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." Worship shall not be in mere forms, but in the heart, when the spirit of man is given wholly up to the Divine Spirit. True worship calls for honest motives and integrity of heart, and needs not the cunning invention of man. So in the restoration of the prodigal son, no matter how far man may go, even into the lowest depths of sin he can never go beyond the reach of the Father's love, which recalls to him his Father's house. Here is seen the grace of God calling him and enabling him to form the resolve, and to return. He passed through a state of deep humility, all the powers of the will had to be laid aside, ere he could return; but he was rewarded by the Father's welcome,

while yet a great way off, and his embracing arms, the feast, the fatted calf, and the best robe. It was simply a restoration. The lost was found again. No price to be paid. Simply a ceasing from wrong and striving to do right. The spirit had done its work. I am a firm believer in Christ as an intercessor, but not away in the other world to entreat for man with God, but here in the heart to entreat with man for truth and righteousness and God. When we come to know God better we will find He has been and ever is seeking for our good no matter how low we have fallen or how far we have strayed away. To say that He is ever angry or wrathful is a misrepresentation. Is the mother angry with the daughter or son that has left home and is leading a life of degradation? Does not her love ever go out, does not her prayers ever ascend through long years for the wanderer, does not her heart ever yearn for her return? Is she not more anxious for that one than for those who remain at home? Would she not throw her arms around that daughter at her return to the family circle once more, and manifest her unceasing love by tears of joy and rejoicing? Can we believe God who gave the mother that love, is less loving than she? Is He angry? and does He need the sacrifice of an innocent being to appease His wrath? No! my friends. God is love and the sacrifice He requires is within the sinning soul, that it turn from its sin, that it forsake its evil ways. It will find that God is near, that His love is around about, manifesting His presence by light. For God is light and in Him is no darkness at all.

I hear an inquiry: "Has Jesus no part in it?" I do not discard the work of Jesus. His mission was to see a perfect example of just such a life as God would have us lead. In Him dwelt the Christ power in its fullness. He ushered in a new period. He came to a people who were bound up in traditions to lead them to a higher life.

They were looking to Moses and the prophets. Jesus called them to the Christ within, showing by a living example that it is our privilege to live a life free from sin, for he was tempted at all points as we are, yet without sin. If we would separate Jesus, the man, from the Christ, which is the Saviour, we will come to a clearer understanding of Jesus and His mission. Jesus was crucified on Mount Calvary, but Christ never was but is co-existent with the Father. And it is only by implicit obedience to this Christ principle, this Grace of God, in the heart, that hath appeared unto all men, that we may receive the joys, not only in the present, but in the eternal life.

chisel into hideous shapes that would repulse the crowd of humanity at a glance.

The embryonic forms in nature are but symbols of that mystic unknown growth. If this power of development which is embraced within the mind of man lies in a state of inertia too long, it becomes like the delicate little seedling which dies for the want of proper nourishment.

God has placed us here to grow just as he placed the trees and flowers, they grow unconsciously and not by their own efforts. Man too grows unconsciously and is most decidedly a creature of circumstances. But at the same time he possesses great power over those circumstances and can to a great extent direct the course of his entire life.

We are sent into the world with all these little germs of thought undeveloped and are we to return them thus? nay, but we should carry back more than we at first received, that as a result of our industry and fidelity to what has been intrusted to our keeping. We must use and improve, or lose all. This sentence is pronounced upon us by all the physical, intellectual and moral world.

The lily that would feign unfold as the rose, would feign do what it cannot do; and the man who desired to be like his neighbor is not a man, but a mere cypher in the world of men. The separate individualities want their full development. Social progress depends upon individual progress.

Each creature holds an insular point in space: Yet what man stirs a finger, breathes a sound. But all the multitudinous being round In all the countless worlds with time and place For their conditions, down to the central base, Thrill haply in vibration, and rebound.

In the thought that we must look forward or die, we note our likeness to the man crossing a wild stream on a narrow log—he is only safe while he goes on; if he stops he falls. Constant action is the only safeguard to success.

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## THE MYSTERY OF DEVELOPMENT.

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The figures on the dial of our lives are plainly shown and yet who notes the gong is soon to sound the noontide of our years? I answer few indeed. We live as though our lives were one long day, and night comes not until we cease to be; change follows change, as hope follows hope, and thus the endless sorrows of this world are sweetened by pure faith, who, like a goddess sits enthroned within our souls.

As the science of evolution signifies growth, so the changes in our lives may be means of advancement to us. We often possess the power of making growth where outwardly there seems decay. If the mind is ever aiming towards the highest possible standard, if the human efforts are directed upward and onward, change, come when it will, can but uplift the mental status.

How much of the moulding of our lives lie within us is far beyond man's mental grasp.

We are given the clay from the garden of the gods to mould as Praxitiles, or like some obscure sculptor, to

The dreadful disease of ennui, of life weariness comes upon all who have no positive aim. The wine of life must be the sense of progress. Margaret Fuller remarked that the object of life was to grow, to develop. She is cited as a very remarkable example of rapid development. As another example of that perseverance which brought its reward of rapid growth, we may consider the character of Milton. He determined in early life to write a work which the world would not willingly let die. Although we cannot all be Miltons or Margaret Fullers, we can well mature the germ within us, that it may come forth under its brightest light.

It is often heard among the maddening crowd of men that that man or that woman gains success upon cushions of ease, he or she was born in the lap of luxury. Was Columbus sent to discover America in an elegant French steamer? Did the great reformers of the past lay their heads on pillows of down? Far from it, they were pillowed on hardship; taught by poverty, they were not worked into success. There is no royal road to learning.

As the intellect expands and we are enabled to receive more and more of the philosophy of life, we are given those mystical keys which unlock door after door in unknown labyrinths of thought.

If the hope of progress or growth is taken out of life, existence becomes undesirable, almost unendurable. With a sense of development, even in the lowest nature the interest in life revives. With hope in the breast of man he can suffer and be still, take away that hope, and the heart dies before the body.

Self development may not be a mere selfish aim, it may and can aid society, and what ever is to benefit ourselves and the outside world, ought never to be classed under the head of selfishness.

Development or growth has its mystery, it is especially mysterious how the mind

can expand to meet the ever advancing thought.

We grow only as we endeavor to cultivate our truest selves, the selves that we were made to be. We are sent here each one of us to fill a particular place and each to do our own work which no one can ever do in our stead.

If we are faithful to this magnificent trust, if we fail not to cultivate our separate individualities, we shall certainly grow.

The palm tree springs erect to heaven and grows like a palm, the creeping vine spreads itself along the earth and pours its fragrance on the refreshing breeze. The true soul that develops the brightest and the best, finds with glad surprise, that unconscious quiet growth has conveyed it to the garden of genuine plants of use and beauty.

ELLA WEEKS, Chappaqua.

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#### SOME THOUGHTS ON FIRST-DAY SCHOOL WORK.

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As the First-day School Conference is drawing near, and to be held in Canada for the first time, it awakens in us an interest in regard to some of the subjects that are likely to be discussed; one especially has claimed a good many thoughts, that is, the right work for First-day schools. While I think "Friends' Lesson Leaves" are good and have been a great help to us, they do not wholly supply the want in the younger classes, they need more Bible history, questions bearing directly on the Scripture lesson read. I would suggest for the consideration of Friends who are engaged in First-day School work, if it would not be better to have the questions prepared similar to the International Lesson Leaves? Any thoughtful teacher can often point out a similitude between our daily lives, and the history of many of the events recorded in the Bible. While I do not

hold to teaching principally church doctrine, we can impress on the minds of the young people and children to attend to what the Spirit of God makes manifest in their hearts—that He writes His law in the hearts of everyone, and unless they are faithful to known duties, there is a danger of shattering the tablets, the same as the breaking of the tables of stone whereon were written the Mosaic Law, through the unfaithfulness of the children of Israel. I enjoy the meeting together, to read and study the Bible, and I believe God will give us of His Spirit to understand it, as we are in need of it. There may be times when we have a desire to know the belief of another on a particular subject, but I am impressed with the thought that it matters but little what our opinions on doctrinal subjects are, only to faithfully perform the duty made known to us. We may believe there is a state of perfection to be arrived at, what good will it be if we do not strive to attain this perfection? we may believe in honesty what will it avail if we are not honest ourselves? we may believe in peace, what will it profit us if we are continually quarrelling with our neighbors and those of our own household? There is an individual responsibility about our every day life, and it is not so much what we believe as what we daily put in practice, that will gain for us an inheritance into the Kingdom of Heaven. Let us lay aside beliefs and dogmas, but preach and practice that kind of righteousness that will enter into the lives of every individual on the face of the earth.

I have felt exercised on account of the renewed life in our particular First-day School, such as was manifested on the first rise of the school seven years ago, and I should be gratified if we were enabled to keep up this interest not only among the children of our Society, but also with the large number attending that are not members of friends.

REBECCA SCHOOLEY.

Sparta, 7 mo. 3. 1888.

## THOUGHTS ON ASPIRATION.

School books have no monopoly of wisdom; it is scattered everywhere. Much may be learned by attentive listening to others. That beautiful poem, "The Painter of Seville," forcibly illustrates this; and those words of Murillo's young slave, "But I have heard what you to others said," reveal an important secret in the growth of many a great man. We are too often careless, and let the spoken word fall unheeded on our ears, awaking no thought, and leaving no impression on the mind. It is true, much is said that is not worth heeding, and much that were better unheard; but by indifference we lose both the worthless and the useful. Attend to the conversation of the intelligent and learned, and seek their society. An occasional crumb will fall for you, and you will find in them an inspiration to new and greater exertions. Yet do not depend solely on second-hand sources. The wide world exists for your personal observation and research.

There is a tending to set too high a value on schools and teachers. We speak of our colleges turning out great men, but men are not made by machinery. True greatness is inborn. It had been developing in those men from their infancy. They avail themselves of the college as a valuable aid to their progress, but an aid that was quickly exhausted. They left it a dry husk from which the ear has been plucked, and pressed onward to the rich harvest beyond. The source of their greatness lay deeper than knowledge, or training, or anything a college can give. It lay in the earnest, aspiring, never-resting soul that forgot all past achievements in the search for new truth or the performance of new duties.

W. S. W.

Philadelphia, Pa.

"Whoever rightly advocates the cause of some, thereby promotes the good of the whole."

JOHN WOOLMAN.



# Young Friends' Review

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“Coming events cast their shadows before.”

Let us make some estimates of the forecast shadow of the First-day School General Conference to be held soon. We gladly welcome it to our own fair Canada. It seems strange that two nations that have so much in common, both in natural resources and in national aim, and so closely interwoven by the kindred ties of its subjects; it seems unaccountably strange that two such Christian nations should present such a belligerent spirit as is manifested in the fishery disputes, and in the whole retaliatory system regulating inter-commerce. It is carrying out the Mosaic

principle of an “eye for an eye, and a tooth for a tooth.” to the very letter. It is strange too that Friends by blood and Friends by spirit, who desire and pray for each other's well being privately, but politically and nationally approve of the selfish, overreaching and retaliatory laws that effect our mutual interests. Politics is so hazed over with imaginary things that whenever we enter that realm we seem to lose faith in our sense of right and practice of love. Are Friends doing their duty in regard to their noble peace principles when conniving at the fishery disputes and are they practicing a universal brotherly love when upholding the tariff war. In saying this we disclaim the least intention of making any political point but simply plead for universal prosperity, peace and love.

But to the Conference. First-day School work is comparatively a new thing in many localities, and many have entered into it without any special preparation or system except what their own general abilities urged by a zeal suggested. But there will be those present at the General Conference who have been in the work for many years, especially from Philadelphia and New York Yearly Meetings and we hope to exchange our rude methods for the most highly improved systems that can be found anywhere.

Under the general head of *system* there might be three separate branches brought up for discussion.

1. How to conduct a First-day School.

2. How to conduct a Bible Class.

3. How to conduct a juvenile class.

It has been suggested that it would be well to have some experienced person conduct a class through a lesson at the Conference.

It will be settled no doubt whether the committee that compile the Lesson Leaves are to follow the International course of Lessons or a course of their

own choosing. As this subject has claimed the attention of the REVIEW at times in the past, and has also been discussed at nearly all the Yearly Meetings we will say nothing further on it now.

Friends coming by train to attend Pelham Half-Yearly Meeting and the First-day School General Conference will be met at St. Thomas by our Friends of Yarmouth on Fifth-day, Eighth month, 16th. The meetings, so far as we know, will come in the following order, viz. : On Sixth-day at 9 a.m., Monthly Meeting's select meeting; at 11 a.m., Norwich Monthly Meeting is held; and at 2 p.m., the Half-Yearly Meeting's select meeting; on Seventh-day at 11 a.m., Half-Yearly, and, perhaps, the first session of the General Conference at 3 p.m.; on First-day, public meeting at 11 a.m., and, perhaps, Yarmouth First-day School will be held at 3 p.m.; on Second and Third-days the remaining sessions of General Conference will be held at the hours of 11 a.m. and 3 p.m.

St. Thomas, a city, about midway between Buffalo and Niagara Falls on the east, and Detroit on the west, is the landing point for Friends. Our American Friends from both east and west will take the Michigan Central Railroad from Niagara Falls or Detroit as the case may be. The Grand Trunk and Canadian Pacific Railroads also reach St. Thomas. We have been unable to find out thus far what arrangements have been made by the General Conference for reduced fare on the different roads. Should any Friends fail to be met at the station they should go to the Dake House for information. All such should inquire for Friends' neighborhood at Sparta, which is ten miles from St. Thomas. Strangers will be entertained by Friends in Yarmouth. Address Wm. Cornell, Asa L. Schooley, or Samuel Haight, Sparta, Ontario, Canada.

In some unaccountable way the last number of the REVIEW made me say that Robert and Esther Barnes and Tacy L. Ward were from Rochester instead of from Purchase, as I wrote it. I suppose it was on account of *bad* "copy." However much we might wish to have their helpful presence in Rochester or any where else within the boundaries of Genesee Yearly Meeting, I had no intention of claiming them yet. Their company and counsel were truly encouraging at our late Yearly Meeting, and we hope they may visit us again soon. S. P. Z.

The First-day School General Conference is to meet in this Canada of ours this month for the first time, or at least for the first time in many years, for when the writer of this was a mere boy, he remembers the few Friends who came to Pickering to give encouragement to the First-day School work within the limits of Genesee Yearly Meeting. F. D. S. work was then in its infancy in our Society, and perhaps the large majority of our members were either opposed or indifferent to such work. But as the years passed and the faithful pioneers to the cause kept steadily to their work, the fruitful results of their labors have converted both opponents and the indifferent until all or nearly all are directly or indirectly helpers in the work; and the First-day School has become a powerful influence in the Society.

The Associations belonging to the several Yearly Meetings, large and interesting as they have become, indicate the growing interest in the cause, and have been sources of much benefit in strengthening the bond which should ever bind the young and old in all Religious Societies.

They have been very helpful too in interesting our young people in the affairs of the Church; and in developing their faculties, for future usefulness.

The General Conference which is an outgrowth and a combination of these

Associations, has made rapid growth of late. Its object is to help and give encouragement to the work throughout our seven Yearly Meetings. "In Unity is Strength." By the united efforts of the best talent we have, much helpful work should be accomplished. Especially should these associations be of deep interest, and of great benefit to our young people. And as such they shall receive the hearty support of the Review. We deem them another link in the chain of Christian effort to unite our young people everywhere in the bonds of right endeavor, and loving fellowship.

We sincerely hope the coming General Conference will be one of substantial progress and benefit. We bespeak a hearty welcome from the members of Genesee Association to all who are interested in the cause coming from distant parts.

S. P. Z.

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### THOUGHTS.

It seems to me that there are very few persons but what have sweet thoughts—thoughts that they are glad to entertain. These may be convictions new and clear, or probably another's ideas, but presented so distinctly, as to appear almost as new truths.

How very appropriate to catch and fashion these on paper, while they are still with us new and ripe. The conditions that produced these may not occur again. Again, these thought-steps of ours may perchance be helpful to others. It then becomes a duty because of our common brotherhood.

Christian truth is essentially the same among all denominations, so that we may worship anywhere if we will.

There are two great failings among men, impatience and fault finding, neither very Christ-like.

Little acts of thoughtful kindness are christain duties, that perfect any life, nor need we be generous of these only to strangers.

The fact always is, we cannot voluntarily do wrong and feel comfortable; its the spirit of Christ within, striving with us.

The world will never grow any better if we in common with others, do wrong because "others do it."

H. H. W.

The first "bird of Paradise" that comes within my reach and which I seize immediately upon reading the quotation of Charles Lamb given in the REVIEW of 5th month, is: "I'll try" and capture such as come like flying missiles, nor be deterred by the probable missing of the desirable game.

Promptness of action and care in the despatch of apparent trifling concerns, is a powerful help towards greater achievements, either in physical or spiritual life.

Never ashamed to frankly acknowledge an error marks an honest, open mind.

Laziness will never attain to the Kingdom of Heaven.

If assured that it is right that you do a thing begin at once, the first step is always a trembling fearful one, but the second will never be taken without the first.

A deed done through kindly motives, however marred in its transport is worthy the grateful thanks of the recipient.

Small *thoughts* are better than *no thoughts*, "despise not the day of small things;" God gave careful instruction concerning the minute details of the inexpensive offerings of the *poor*, herein is a valuable lesson for us.

Come friends take a hand in this game of catching *thought birds*. You never will know how interesting it is unless you try for yourselves, and taste and see that it is good—nor forbidden. It is rare amusement—drives away ennui—it whets the energy and gets you all on the alert. It is a good mirror showing

what manner of mind ye are of and in a measure lets us see ourselves as others see us. In short it helps us to think no more highly of ourselves than we ought to think.

"Brilliancy is not necessarily an indication of superior value. A new nickel coin is brighter than an old silver dollar."

Man must work. He may work grudgingly or gratefully. He may work as a man or as a machine.

Temperance in all things is the divine teaching. Paul the apostle says: "Let your moderation be known to all men." Solomon Counsels, "Hast thou found honey eat so much as is sufficient for thee lest thou be full and vomit it." Zeal tempered with wisdom is requisite to a consistent christian walk.

The work that cannot be done properly to-morrow, without starting it to-day, is to-day's work. Thus it is that the morrow shall take care of the things of itself.

This string of game strung as caught is presented for the REVIEW's use, if any are found worthy of mention, or otherwise. It would be an amusing chapter to know just how and what called forth these thoughts within so few hours, illustrative of the *truth*, "Seek and ye shall find." Halting thus, right in the midst of house work to secure unnoticed fugitive thoughts makes me feel as though I have had quite a vacation, so now I must hasten on my work and leave this *thought catching* to others.

#### ONE WHO TRIED.

Self existence, necessary existence, special creation, evolution, all these are theories for the demonstration of one great How—men's origin and destiny.

Mythology may be counted the first attempt to solve the great problem—the mystery of our being. S

The thoughts of the mind show the state of the soul whether it be evil or good. O F. B.

Troubles which we look forward to are like those clouds, which, seen at a distance appear dark and threatening; but which, as they approach us, grow lighter, and scatter letting gleams of sunshine through.

More strength means more of God, for God is our strength. M. V.

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*Editor Young Friends' Review.*

DEAR FRIEND—The kindly notice of my poems in thy paper is only *too* flattering, I am but an *amateur* poet.

I have read the paper with interest, I like the text chosen at the head of the first page, and I desire that thou as editor, and all the young contributors may receive Divine help to *use* "the gift that is in you" to the glory of God—I believe that this power cometh not but by prayer and fasting; by prayer I mean an abandonment of the soul before God, desiring *only* His blessing—by fasting, I mean an abstaining from self in all its subtle forms, then the Lord will arise upon you, and His glory shall be seen upon you. Then "He, the Spirit of Truth shall come and lead you into all truth." "He shall take of the things of Christ and *reveal them unto you*"; but not otherwise—in the light of your own philosophy you must fail.

This is the work of God's holy Spirit to lead men to Christ, first by convincing them of sin—"He shall reprove of sin, because they believe not in Me." First, then, the Spirit attacks the sin of unbelief in Christ; and in this is love, wonderful love, making unbelief the point at which His sword pierces the deepest and oftenest. He singles out the sin of unbelief for the fullest exposure because 'his is the greatest hindrance to the pardon of all other sins, and because the conscience itself has no natural tendency to take alarm

at mere unbelief. We require a great deal to convince us of this sin, but when a clear sight of the sinfulness of neglecting "the great salvation" comes home to the soul, no discovery of evil is more humbling or melting. The Light that reveals the baseness of ingratitude comes pouring down from the face of Jesus upon the face of the sinner, and, like Saul of Tarsus, he is moved to exclaim: "Lord! what wouldst thou have me to do?"

Dear friend, mayst thou and I, and all the Young Friends connected with your magazine, bow at the feet of the lowly Jesus, asking Him the same question, that by Him we may be guided and blessed in all our work and word. May we never forget, we who make a high profession of being led by the Holy Spirit, that it is His special mission to draw men unto Christ Jesus, whose Spirit alone is the comforter, sanctifier and justifier of all who believe on Him:

Thy friend sincerely,

MARGARET FELLOWS.

Park Road, Ashton-on-Mersey, England.

The Friends of Plainfield, N. J. have formed an association known as the "Friend's Temperance and Literary Association," whose object is to advance the religious and social interests of Friends; to endeavor by all prudent methods, and well founded zeal to help onward to success the great and saving cause of Temperance; and to cultivate a taste for, and promote the growth of both useful and entertaining knowledge."

The meetings are held every two weeks, and old and young join in making them profitable and interesting. Each alternate meeting is devoted entirely to temperance, while the intervening meetings are given to the study of a poet or other prominent character, or to some other subject proposed by the executive committee.

At the close of the exercises the roll call is responded to with quotations or sentiments appropriate to the subject just considered. In the afternoon of the first First-day in each month a public temperance meeting is held at the meeting house, which the committee endeavors to make profitable to all who attend, both our of own Society and others.

The association is still in its youth, we may say babyhood, and we hope as it increases in age it will also increase in numbers, interest and ability.

M. V.

### COMPULSORY EDUCATION OR A PLEA FOR HUMANITY.

It is a fact too well known to need verifying, that in every city, large or small, there is a class of persons who are not self supporting. And it is a fact equally true and equally well known that their ranks are being constantly recruited from the children of pauper parents. While there are some belonging to this class who have received an education and who are dependent upon Charity because of indolence and bad management, and from choice, they are in the minority, they are the exception and not the rule. By far the largest number are paupers because they were brought up to that and nothing else. They have had no opportunity to learn how to do anything well, but to steal or beg.

What is the remedy for this? Undoubtedly, *education*.

And who owes them this education? The State. And she not only owes the education to *them*, but she owes it to *herself* and to her *citizens* to see that they *do get an education*.

Why do we hesitate? Is it because of the cost? Let us consider a moment. These people must be cared for, and every year, as cold weather approaches, comes the agonizing cry, "Help, help, or we perish." Does it go unheeded?

No. The city makes an appropriation, and the citizens put their hands in their pockets, entertainments are given etc., and a fund is raised to meet the immediate necessities, and so it goes on, each year the same old story, varied only by the death of the old stagers and the birth of new paupers to take their places.

Now this same money, rightly expended, would educate these children out of pauperism and make them a help instead of a hinderance to a community, and the State should *compel* every child to obtain this education.

What are the obstructions in the way, at present, of their receiving an education?

1st. Poverty, which interferes in three ways:—

The children cannot be provided with proper clothing.

They are not able to buy books, etc.

The services of the children are required to earn their daily bread.

2nd. An unwillingness on the part of children to attend school, and a carelessness on the part of parents as to whether they do so or not.

3rd. Total depravity, (we might term it) on the part of a certain class of paupers, who would mutilate their own bodies in order to gain the sympathy of the benevolent and thereby live without working; and who would, as a consequence, think very little of keeping their children in rags and filth in order that they might beg for them with better success.

4th. Helplessness from disease or bodily infirmity, on the part of parents which makes them dependent on their children's labor.

Now, how is the case to be dealt with? It looks formidable at first glance, but if we will only combine our efforts and look the matter squarely in the face, many of the difficulties (like goblins bravely met) will disappear when the light is turned full upon them.

The laws of our state already do, and have for some time provided books

for those who were unable to buy them.

The unwillingness on the part of children to attend school, and the disposition of parents to train them into vagabonds and beggars I think all will agree, should be met with the stern voice of the law.

Now, we only have left the provision of clothing for the poor, and the case of those children whose services are really needed to provide the necessities of life, and it seems to me that it is only necessary to consider how much help these families already receive, to see that it would be cheaper from a financial standpoint, to train these children to be self-supporting, even if, in the mean time we are obliged to give more assistance to the parents.

It has for a long time been my opinion that systematic, organized Charitable Associations should be formed to help people to help themselves, and that in so doing much more good could be done and with less expenditure of money than is now being made for charitable purposes.

Students and others have proved it to be a success to "club together" to reduce living expenses to the lowest minimum. With the assistance of benevolent associations it would be possible for poor families to club together and enjoy the same benefits. I will not enlarge upon that phase of the subject now, but hope it will be brought up on another occasion.

Certainly all citizens of the United States should be required to receive an education in the practical branches of an English education, some manual training, good moral habits, and the ability to support themselves.

Where a child showed a natural ability to go beyond this in any direction that would make his services of more advantage to himself or the world, there would no doubt be some friend of humanity who would put it in his power to do so.

Men of property are taxed for the support of the Public School with the promise that their money shall be so expended as to raise the standard of citizenship. The tax is regulated by the number of children, *entitled* to school privileges. Now, statistics show that a large number of children never receive this education for which they are taxed, and when it comes to voting, they are frequently left at the mercy of the ignorant who out-number them, and they should *demand value received* for their taxes which they pay with the understanding that citizens shall be made better and more enlightened.

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#### SAYINGS AT THE P. & D. CLUB.

*Reported by a member for the Review.*

"Why can't people have common sense? Now, Kate Grey, don't look at me with that accent of ladylike surprise in your eyebrows. My remark is not utterly irrelevant if it does come in the same breath with the last sentence of that high-flown article. I'd like to know why people are always telling us girls that we ought to do something grand with our lives, just as if we should not be glad to do noble things if we only knew how! I notice that half the newspaper stuff pointed at us is trash. No, I won't sh-h, and I'm not talking treason. Isn't this Patch and Darn Club itself proof of our willingness to mend our minds and habits as well as our garments? I am sure I am trying to bring myself up in the way I should go, and when I get headstrong Mollie, here, takes me in hand. Between the two of us we had to read nearly a dozen articles of this sort during the last month, and I haven't got a step further on. Why can't people tell us what to do, instead of dinning at us continually to do something? Now the majority of us are earnestly desirous both of being good and doing good. Why will not some one take that for a

premise, and go on from that point, instead of carrying us repeatedly over the same ground? Over and over again we are told that there is a work for us to do, and what we want is to find out first what that work, stripped of its vagueness and generalities, is. Now if any member of this club can tell us how we are to work, and what we are to work at, Samantha Jane Higgins would be happy to let her have the floor."

The members of the club looked at one another, but no one manifested eagerness to fill the position metaphorically vacated by Samantha.

"See here, Samantha," ventured Ella Hadly, "I've finished mending these stockings. I did not count up the holes to see what I had to do, I just darned each little hole or worn place as I came to it."

"I see the point, Ella. You mean that we accomplish a work in the world just by doing the little things as they come to hand. But I'm afraid your parable won't hold good. You don't keep your wardrobe in repair by darning the holes just as you happen to find them? You systematically look the things over when they are sent up from the laundry, and lay out everything that needs mending, to be attended to at the proper time. Now I wonder," Samantha continued, meditatively pricking her ball of worsted, "if that isn't just the way to get at other work—first to find out the work that is waiting to be done, and then to set ourselves systematically about doing it. It's all very well to fit ourselves for something, and to trust that the something will find us, but it seems to me that we might facilitate matters by prospecting a little. Of course we can deliberately plan out a life work only on the most general terms, but shall we not be likely to accomplish more if we begin now to bring the outlines of our plan to some definite form?"

Samantha put the question generally, but looked at Mary Waring, the digni-

fied senior, who has been playfully dubbed the "autocrat of the P. & D. Club."

"Doubtless there is a work in the world for each one of us, but there are too many ill-trained workers in every field, and what we have to do now is to increase and enrich the talents in our possession. This is our gathering-time you know. Such articles as the one we have just read, urging us to action only in a general way, are not without their influence either. Strong feeling must lie at the root of vigorous action, and every word or thought tending to rouse the desire to do something accomplishes a mission. But in the first fire of our enthusiasm we run the risk of exhausting our energy and power for good before it has become fully developed. We must get ourselves well in hand before we attempt to revolutionize the world. Now here are six of us who mean to try to live our lives broadly and to as much purpose as possible. We do not expect ever to do anything very wonderful, but we mean to lend our influence to whatever is pure and of good report. As we love our country, we *mean* to set our faces against anything that debases it. Do you remember what Sam Jones said about Toronto being 'the cleanest city he had ever visited?' I don't know whether I was most proud or sorry when I read that, for I remembered that there were dark places and foul alleys full of intoxicating fumes in Toronto. If it be true, as some assert, that the moral character and refinement of a nation never rises above the level of those of its women, what a motive to bend every energy of word and thought and prayer to raising the standard, till Canada shall reach a height to which no nation has ever yet attained! How grand a thing it would be if we might be justly proud of our nation as the purest in the world? Don't accuse me of assuming that we are going to revolutionize even this little corner of the earth. However, we of the P. & D. C. are going to do what we can towards it.

One thing we are agreed upon, and that is to choose our associates only where we find, or think we have found, purity and nobleness of character independent of all other considerations. We will make it our first business to know that all whom we accept as acquaintances are honorable and true, and to have the courage to shun the whited sepulchre though found in the most delightful walks of fashion, of wealth, and of such refinement as these can bestow. It might be well, in order to avoid that feeling of vagueness and uncertainty which so discourages one, to sketch even now, as Samantha suggests, the outline of a plan; but what we do must be an outgrowth of what we are; so until we can judge our own power, until we have obtained a sufficient measure of strength to know that we can depend upon ourselves to carry out a plan of life, we must be content with character building and with the work which comes our way. I do not mean that we are to wait until we actually stumble upon something to do. We can keep our eyes open to find out what there is to be done around us, and we shall find our opportunities for doing good increasing in proportion to our own growth. But there goes the bell! We will defer further consideration of this 'labor' question for another meeting."

## THE SIMPLE CHURCH.

BY J. D. VALENTINE.

*Editors Young Friends' Review:*

The following I clipped from a paper some years ago, and I thought it worthy of repetition. The thought arises in reading it; if such is the impression of a Friends' meeting on the mind of a stranger, why are those who are brought up in such meetings so prone to wander away?

P. A. HOAG.

I've been to Quaker meeting, wife, and I shall  
" " go again;

It was so quiet and so neat, so simple and so  
plain,



The angels seemed to gather there from off the  
other shore,  
And fold their wings in quietness, as tho'  
they'd been before.

There was no high-priced organ there, no  
costly singing choir,  
To help you raise your hearts to God, and holi-  
ness inspire ;  
But sitting still in silence, we seemed to feel  
and know  
The still, small voice that entered in and told  
the way to go.

The walls were free from painting and costly  
work of art,  
That in our modern churches seems to play so  
large a part ;  
For it seems that each endeavors to please the  
eye of man,  
And lose all thoughts of plainness in every  
church they plan.

The windows had no colored glass, to shed a  
gloom around,  
But God's pale sunlight entered unrestrained  
and all unbound,  
And centred in a little spot, so bright, it  
seemed to me  
A glimpse of brightness, somewhat like our  
future home will be.

There was no learned minister, who read as  
from a book,  
And showed that he had practiced his every  
word and look ;  
But a sermon, full of wisdom was preached by  
an old Friend,  
That took right hold of all our thoughts, and held  
them to the end.

He used no long, high-sounding words, and  
had a sing-song way  
In drawing out his sentences, in what he had  
say ;  
But told the truth, and told it so that everyone  
who heard,  
Seemed to feel the prompting spirit, more than  
just the spoken word.

There was no pulpit decked with flowers of  
beauty rich and rare,  
And made from foreign costly woods, almost  
beyond compare ;

But plain and simple as the truths that we had  
that day heard,  
The common painted gallery did much to help  
the word.

There was no bustle, noise or stir, as each one  
took his seat,  
But silence settled over all, so solemn, but so  
sweet,  
As each one in his solemn way implored for  
strength to know  
The right from wrong in everything, and asked  
the way to go.

It seemed when I was there, wife, so peaceful  
and so still,  
That I was in God's presence, and there to do  
His will ;  
This simple peaceful quiet did more to move  
my heart  
Than any worship yet had done, with all its  
show and art.

I'm going there again, wife, and you will like  
it, too ;  
I know what it has done for me—t'will do the  
same for you ;  
And you, when once you've entered through  
the plain, but open door,  
Will wonder why you've never tried the simple  
church before.

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