

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. V.

LONDON, ONT., THIRD MONTH, 1890.

NO. 3

KNOWEST THOU ME?

Knowest thou Me?
Lord, can I know?
But by the light of faith I go
To follow Thee.

Knowest thou Me?
Lord, yes, I know
From none but Thee such words can flow,
As come to me.

Seekest thou Me?
Lord, I have sought,
And found thee in the sacred thought
That flows from Thee.

Believest thou?
Lord, I believe,
And would not Thy dear spirit grieve
By doubting now.

Lovest thou Me?
Yea, Lord, I love,
Help Thou my human-heart to prove
My love to Thee.

Follow thou Me?
Yea, Lord; lead on,
I follow till my race is run,
What e'er it be.

EDWARD N. HARNED.
Harned Academy, Plainfield, N. J., 1st mc.,
26th, 1890.

THE DIVINITY OF JESUS.

Read before the Young Friends' Assembly.

The idea of the Divinity of Jesus, as held by different sects, differs greatly. The large majority, holding what is styled the orthodox faith, believe that Jesus had a twofold nature, that his body was human, but his spirit Divine; that the Almighty took a human form, and, as the Son of God, dwelt among men, in the person called Jesus. And, in order to give color to this idea, theologians have adopted from the heathen a plurality of deities, which they call the Trinity, and have invented a Plan of

Salvation which the scriptures do not justify nor man's sense of justice approve.

When, therefore, a member of an evangelical Church speaks of the Divinity of Jesus he means that person in the Trinity whom he calls "the Son."

Of those who do not accept the Trinitarian doctrine two classes exist, each of these, further, affording many fine shades of difference. The first class, including some Unitarians, believe that Jesus was God himself, the Creator and Sustainer of the Universe, the body alone being human.

This idea takes away any personality of Jesus distinct from that of God; he was God incarnate. It would seem that the bare statement of such a belief would be sufficient to effect its refutation.

The second class of believers that reject the Trinity, and among which stands the Society of Friends, hold that Jesus came into the world prepared to perform a great work, with a perfect physical nature attuned to all the natural forces, and with a soul so pure and spiritual as to be sensitive to every slightest impression of the Spirit of the Heavenly Father upon it, and so true as to respond to every such impression.

Holding his own will in perfect subjection to the will of God, it became a perfect instrument for carrying out the purpose of God, and in doing so became more and more allied to Divinity and less and less to things earthly. This view is endorsed by the words of Jesus himself, when he said, "The words that I say unto you I speak not from myself, but as the Father abiding in me doeth his works." (John xiv., 10). Also, "I do nothing of myself, but as

the Father has taught me I speak these things. And he that sent me is with me, he hath not left me alone; for I do always the things that are pleasing to him." (John viii., 28). And he expressed the same idea very closely on several other occasions.

When this thought is followed out, it would appear that the Divinity of Jesus is that measure of the Spirit of our Heavenly Father which he could receive in his soul, and in him the measure was very great, but the Divinity of Jesus was the same that is in every man who opens the window of his soul to Heavenly influence, to the "Light which lighteth every man coming into the world," (John i., 9); not Jesus alone, but *every man* in proportion to his nobility.

Out of this divine nature of Jesus, carrying out the thought and will of God, grew all that was lovely in his life. Hence came his humility while uttering the grandest thoughts; his loving kindness to all who came near him; hence his patience with those who cruelly treated him; hence, indeed, the Christian religion, with all its beauties and possibilities, with its positive enunciation of the golden rule, which is the death-knell of selfishness; with all its comfort to the broken-hearted, and its promise of a blissful immortality.

It is this way that Friends regard the Divinity of Jesus. As I understand it, Jesus was the founder of the Christian Church, and is now the head of the Church, militant and triumphant. We look to him as to a leader, a master. We regard him as one who lived a perfect life on earth, thereby furnishing an example to us, although he, himself, disclaimed the attribute of goodness, and pointed to a yet higher example. When one of the rulers addressed him as "Good Master," Jesus replied, "Why callest thou me good? none is good, save one, even God." (Luke xviii., 18). And also, "Ye therefore shall be perfect, even as your Heavenly Father is perfect" (Matt. v., 8).

It has been thought by some that to

those who believe as we do, the character of Jesus loses much of its charm and attractive personality, inasmuch as to us he is not an object of worship; a God who sacrificed himself for us and is ready now to take upon himself our sins and our burdens. The Divinity we Friends worship is the Heavenly Father, in which tender relation God was revealed to men through Jesus of Nazareth. Jesus is our Elder Brother and our Saviour in the sense that his teachings and the example of his beautiful and holy life may have such influence upon us that we may be saved from committing sin; Jesus is our Elder Brother, but God is our Father.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." (Psalms ciii., 30).

Could anything be more comforting than to believe that God looks upon us as his children; that as a father he provides for every need, watches over us with constant and tenderest care, wipes away every tear from the eyes of those who mourn; who is ever ready to answer our appeals for help when rightly offered, who is the Guide and Comforter of every worthy soul, through life, and when the final change approaches cheers and sustains the soul until it enters the glory on the other shore. Why need we seek other help when we may appeal directly to our Heavenly Father? This is the help that enabled Jesus to carry out his mission, and he taught us in the Lord's Prayer to appeal as he did, to "Our Father, which art in Heaven;" and no other help than this was known to Moses and the prophets. The love and inspiration of our Heavenly Father was all that Jesus needed to enable him to live his glorious life; surely then it is sufficient for us in our smaller measure.

Such in brief is our belief in the Divinity of Jesus—a belief which makes all men who aim to do right "Children of God, and if children, then heirs, heirs of God, and joint heirs with Christ." (Romans viii., 17).

OLIVER EDWARD JANNEY.
Baltimore, 2nd, 23, 1890.

REV. F. G. PEABODY AND THE
OPEN DOOR.

While for the most part endorsing the views of F. G. Peabody, as printed in last issue, I am more than gratified to find the Review ready to accept the evidences of Truth from all sources.

His manner of speaking is rather new to us, but we do know that to do justice to another we must delve down until we find the golden thread of his subject—his very motives for writing.

Oh! how often do we realize that the written, and even the spoken words, are but weak vehicles for conveying original thoughts, and how, at these times we would, if we could, meet mind to mind, without this apparently artificial intervention of words; how, because this poverty of expressive words, we are forced to search for the best there are, to transmit our thoughts as best we can; after which we await, trembling almost, for the recognition that we are understood. Probably right here is where the Methodist previous "experience" comes in so conveniently.

So very often men differ, or rather think they differ, because of the different ways of presenting the same Gospel Truth. We shall find that Truth is "many sided," that it is very comprehensive, so that each of us can hope to grasp but a portion of the Father's munificence.

What else has been the origin of the many divisions of the Church but the following out of a high conception of some one or more lines of God-given Truth, as received and promulgated by some highly-favored individual? And this was all well until the attempt was taken to crystallize it into words, when the human-made system has always proved a partial failure. And again, through these outward forms abuses creep in to affect the good at first begun.

As I read and understand history, it was because of these that the Society of Friends had its origin, rather than to

establish still another form of worship to point humanity back to the simplicity of the early Christians; the one inspiring injunction being, "mind the Light."

Entering into the "straight and narrow path," as pointed out by the Holy Spirit, is not intended to mean that there will be no more overcomings; nothing more to strive for; but that we are placing ourselves under the proper conditions,—that of making our own minds willing to do the infinite will.

Realizing His love and goodness, we care not to rest upon our oars, only to give forth songs of gratitude and praise, for the soul is urged onward by the stimulus of the very food it has now come to enjoy and love. And even here the mind is but coming to comprehend the height, depth and breadth of Truth as it comes direct from the Father in the freshness and warmth of His love.

We shall understand how development is much more than growth; the latter is more an increase in size, while the former is the grander unfolding out, into new forms under higher conditions.

The coming bud of the lily cannot at first be distinguished as the long looked-for flower, or the usual green leaf; they both grow, cell upon cell; but the one develops into a flower and the other a leaf. First the single trunk of the stately tree, then follows the branching out here and there almost indefinitely; growth and development are just here almost synonymous terms; away out and beyond we trace the life-absorbing leaves, side by side with the luscious fruit; now we can clearly see the development. Very figurative is this of ourselves; with our habitation here upon earth, our minds are constantly advancing upward and beyond to the Infinite.

In childhood we feel religious thinking to be a difficult thing. But the young mind, seeking and inquisitive, as it has a right to be, must needs not be discomfited; it is only just beginning with the wonders of life, and the

energies of youth are much absorbed in the functions of bodily growth

In this, as elsewhere, we must observe the laws of our Creator, and so not look for the spiritual before the intellectual, or this before the physical demands of the growing body are supplied:

We read first, that,—“and the child grew and waxed strong,” and then later on that,—“Jesus advanced in wisdom and stature.”

This growing spirituality may be to each of us only one of the irrefutable proofs of a Divinity and of a future life. For it becomes the ultimate want and aspiration of our hearts; we come to find the necessity of another life by the briefness of the present one; a life, where we may advance freely in the Master's Kingdom unharassed by the impediments and trials of this.

HENRY H. WAY.

St. Thomas, Ont.

WAITING.

I think of toiling workmen
Resting now in peace,
Where meet the pure hearted
And greetings never cease.
O Father, lead me homeward,
Open wide the door,
Let me share thy presence,
Then, I ask no more.
I lay this life down gladly
Whenever thou may call,
And, should it be this moment,
It would but disenthral
My spirit from earth's bondage.
Oh, let thy glory shine,
To banish all the mortal
And leave but the divine.

SARAH HUNT.

This exquisite little poem was kindly sent us by an interested subscriber along with her list of names, who says: “Enclosed thou may also find two contributions from aged Friends. Sarah Hunt, known probably to many Friends in your vicinity, as well as to most of your readers in the States, and Isaac Martin, far up among the eighties. The first was enclosed in a letter written to me a few weeks before her death, and was not intended for the public eye, but it was so full of loving faith and

trust, and the writer so well known and endeared to many, that I thought well to send it to the REVIEW. S. Hunt was in her 92nd year.”—EDS.]

FAITH, AND FAITH IN GOD.

Editor of YOUNG FRIENDS' REVIEW.

I am in full accord with the sentiment expressed in the REVIEW of 11th mo., that we should endeavor to arrive at a “thorough mutual understanding of the meaning of *terms*,” and more especially in regard to the words, “Faith, and Faith in God.” And just here it may be observed that the word “faith” is oft-times used in connection with subjects outside of the domain of religion; for instance, if I were to say that I had no faith in the Darwinian theory of evolution, it would imply that I had no evidence of its truth; for truth is the alone foundation of all true faith and belief, whether in natural or spiritual things, and the words “Faith in God” implies not only a belief in God, but trust and confidence in Him as well. We read that “Abraham believed God, and it was counted unto him for righteousness.” But his righteousness did not end there, for, when “By faith, he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.” And if we turn to the 11th of Hebrews, we shall find the whole chapter devoted to this subject of “Faith in God,” and from which it is evident that their faith preceded their works, for it was that which gave them strength and courage to perform the divine requirements, and to meet the fiery trials that were permitted to assail them. We are also told, that “Faith cometh by hearing, and hearing by the Word of God,” and this is the essential point, underlying the whole subject; for “In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made

that was made. In Him was life ; and the life was the light of men." And it is this Word that is defined by Barclay to be "*Deus Loquens*, or, God speaking," and as the formal object, as well as author of the Saints' faith in all ages of the world, and which is so sweetly expressed by the poet, Whittier :

Oh, beauty: old, yet ever new !
Eternal voice, and inward Word,
The Logos of the Greek and Jew,
The old sphere-music which the Samian
heard !

The reader is also referred to a few of the many texts of Scripture that might be cited in support of the truth of the doctrine of this divine Word, and witness in the soul. Deut. xxx., 14 ; Ps. cxix, 9, 105 ; Prov. viii. ; Isa. xxx., 21 ; Mic. v., 2 ; John xvii., 17 ; Rom. x., viii. ; James i., 18 ; II. Peter i., 19.

And it was by an attention to this living, internal operative principle, and the heaven-born and immortal faith springing therefrom, that enabled the sons and daughters of the morning of our religious Society to become as polished shafts in the hand of the Almighty, as arrows in His quiver, and as walls of burnished brass ; it taught their "hands to war, and their fingers to fight," so that "one was enabled to chase a thousand, and two to put ten thousand to flight." Yes, and all the combined powers, both physical and intellectual, of great and mighty England proved unequal in the contest. And if, in this, our day, a recurrence is had to this vitalizing, immortalizing principle, we need not doubt that judges will continue to be "raised up as at the first, and counsellors as at the beginning," who may adopt the burning words of that evangelical prophet, Isaiah : "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." For "Zion shall be redeemed with judgment, and her converts with righteousness." And then, as was of said of old, "Out of Zion shall go forth

the law, and the Word of the Lord from Jerusalem."

And although I am well aware that it is the prophecy of some, and the hope of others, that the time is not far distant when the Society of Friends shall be known only in history, yet I have "faith" to hope and to believe better things for us, and "things that accompany salvation," and that the Society will be in the future, as it has been in the past, as a "dew from the Lord in the midst of many people," and that, too, in nations that now "slumber in uncreated dust;" that our Jacob will go on conquering and to conquer, for "God hath brought him forth out of Egypt;" he hath, as it were, the strength of an unicorn : "He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows;" and, in the final consummation and "restitution of all things," he will divide to his wrestling seed that goodly portion and inheritance that lies beyond Jordan, and which he "took out of the hand of the Amcrite, with his sword and with his bow."

A. COLEMAN.

Irondequoit, 2nd mo., 4, 1890.

THOMAS FOULKE.

What tribute of love and esteem could have been more impressive than the assemblage of Friends, old and young, that filled the meeting-house at 15th St., last second day, when we gathered for the last time about all that remained to us of our dear friend, Thomas Foulke ?

When we entered the vestibule of the meeting-house, where we had so often received his kind greeting, and met, instead of smiling faces, groups of sad ones ; instead of cordial greetings, heard hushed tones, we felt that we had entered into the presence of death ; that He had given his beloved sleep ; and that one more of our beloved ministers would walk no longer with us here. But during the course of that solemn meeting we came to feel as the

disciples of old must have felt when they received the assurance that they should not be left comfortless. "I will pray the Father, and He shall give you another comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive because it seeth him not, neither knoweth him for he dwelleth with you and shall be in you."

That assurance was conveyed to us — outwardly, by the kindly ministrations of those who knew and loved our friend; inwardly, by "the witness of truth in our own souls."

"We shall miss him." How those words echoed in our hearts. We young people particularly shall miss one who has always given us kindly counsel and sympathy, and now that the mantle of responsibility falls more closely about those who survive we shall look to those who are just ahead of us. May they be as true to our needs as he has been, aiding and directing our sometimes misdirected zeal; and that the mantle may not rest too heavily upon these, may we be more faithful than we have ever been before. K. R.

Brooklyn, 1, 28, '90.

NOTE—Received too late for publication last month.

RELIGION.

For the REVIEW.

Religion, as it seems to me, is a true desire begotten by the Heavenly Spirit, and a willingness to obey that desire, to elevate one's own soul, by leaving off all that seems contrary to the true dictator of the heart, and to walk humbly before God, being just to one another and doing all that is within the power of the human will to elevate and help a fallen brother, setting a good example for all.

Can a person be good and not have religion? I think not; because if they are good they must have that desire which embraces religion.

Too many are indifferent; they do nothing bad, yet they make little or no effort for advancement; therefore they

have not that desire; and I think a person may be religious without attending a meeting or church, but religious people mostly like to go to a place of worship, where they can commune together as a family with the father, and help one another by their presence and faith.

Now, some say religion cannot be carried into business, but I think that is just where it can be carried and tried. One does not have to hinder a brother with a long talk of his or her belief on religion, but simply live in religion,—practice it. A religious man or woman can be pointed out simply by their actions, and the religious mind is promoted from the smallest desire of a child to obey its parents, or give up some trifling pleasure perhaps for the comfort of a friend, to the true disciple doing God's will in the ministry, the healing of the sick, and many other things in the highest conceivable state of man.

A. G. F.

Avondale, Pa.

THE QUAKER CHURCH CHANGING

[This article we copy from the Christian Union, and refer to the Orthodox branch of Friends.—EDS.]

In an unusually thoughtful and careful article, the Portland "Transcript" discusses the changes which have been taking place of late years in the "Society of Friends." With a fidelity which can only come from a knowledge of the Society, as sympathetic as it is thorough, it records the kind of change which is usually unrecorded—a change in spirit. So much more important is this than a change in government, or even in creed, that we gladly reprint without abridgment the "Transcript's" editorial:

"It has not escaped the notice of those who for a series of alternate years have attended or looked in upon the public services of the Yearly Meeting of Friends, held in this city, that in some important particulars this religious

Society has undergone a great change in its methods of conducting public worship. And this change is one that is much regretted by many of the Friends, who cherish the faith and traditions of the early days of the Society. The quiet waiting for the moving of the Spirit, the impressive silences that prepare the heart of speaker and listener for the highest and truest utterances—this is missed in most of the Quaker meetings of the present time. It seems to many Friends as if the rush and hurry to occupy all the time with talk is destructive of the feeling of awe and reverence with which the soul ought to approach communion with the Divine Spirit. Real worship, they say, is not in the words uttered, either in exhortation or in prayer. 'It is the secret, silent heart within which true worship is experienced by each particular worshiper,' says Dr. Vaughan, 'and without this the sound of the loudest responses becomes at once a babbling and a nothingness.' The very essence of prayer is in silence, and so also is it of praise. Quakerism, it seems to us, has no reason for its existence when it gives up this, its most impressive peculiarity, and adopts the noisy ways of evangelization practiced by some other sects. The organization of a Society of Friends may as well be merged in that of the Methodist, or of some other sect, if the very methods of these other sects that are in direct conflict with the methods of the primitive Friends are to be adopted—if permanent pastors are to be appointed and supported, if worshipers are taught that every minute spent in silence is a wasted minute, and if the soul that is feeling its way towards the Infinite is to be distracted, even by the sound of sweet music, from the still, small voice of the inward monitor. Wesley himself, in one of his hymns, utters this admirably expressed caution in regard to the abuse of music in public worship :

"Still let us on our guard be found,
And watch against the power of sound

With sacred jealousy,
Lest haply sense should damp our zeal,
And music's charms betwitch and steal
Our hearts away from Thee.'

"We have the charity to believe in the use of each and all of the Christian sects. Each meets some pressing need of the human soul. There is room for Quakerism in the world, and it has a power for good that has been abundantly manifested in the past. But do not let it be frittered away by weak compliance with the usages of other sects that are not in harmony with its distinctive principles. It is perhaps too much to hope that the Friends as a body will return to the exact paths in which they walked when they won their greatest triumphs, but they can refrain from taking the steps that will lead them directly away from their ancient road to heaven. The sainted soul of George Fox, if it has cognizance of the tendencies of his nominal followers in these latter days, must be greatly exercised and disturbed to see the Society of Friends adopting the methods of worship against which he uttered his constant protest. Wesley, when he changed the methods of the Episcopal Church, founded the Methodist Episcopal Church. Those who are now changing the methods of the Society of Friends might take a leaf from his book, and start a Methodist Quaker Church, leaving the old-fashioned Friends, who desire not the change, to enjoy their ancient forms, or rather lack of form and ceremony. We do not know that either side is talking of division, but it seems to an outsider to be inevitable."

As each individual comes to that period of life when he can truly say, "I want to see, and I want to do the Master's will," then is he taking the first step in placing himself under the only conditions for receiving the new revelations for himself directly from the Father through His Holy Spirit within.

St. Thomas. HENRY H. WAY.

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We do not hold ourselves responsible for the views expressed in communications over the name, initials or other characters representing the contributor.

We prefer that remittances be made by post-office order or by registered letters. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change.

The University buildings, Toronto, were destroyed by fire on the evening of 2nd mo., 14th. The loss is estimated at over half a million dollars. The libra *y*, consisting of about 35,000 costly volumes, which will cost \$150,000 to replace; the museum, with its invaluable specimens and curiosities, the valuable documents of Dr. Wilson, president of the University, chemical apparatus, mathematical instruments, furniture, &c.; were all destroyed. Hundreds of our young men are mourning over the loss of their *Alma Mater*. It will be rebuilt at once, better than ever.

Our friend, Isaac Wilson, of Bloomfield, Ontario, we are informed, has arrived home safely after his extended

religious visit through parts of Virginia, Maryland, Pennsylvania and New York. He was accompanied by his wife. Was gone 49 days, and, although laid up with the prevailing influenza for several days, he attended 44 meetings, and travelled over 2,200 miles.

We are pleased to be able to announce an increase in the number of subscribers to the YOUNG FRIENDS' REVIEW over one year ago. The increase, though not great, is quite encouraging, and the names are still coming in. We hope every month will add to the list. We wish again to call the attention of our readers to the announcement we made last month regarding isolated Friends, by which we send 20 or more copies one year at 25 cents each, on receipt of names and money from any meeting of Friends in America. See last month's issue.

The fiftieth anniversary of the wedding day of Jonathan R. and Catherine Page was happily celebrated by their children and friends on the 4th day, the 12th ult., at their home, Pelham Corners, Ontario.

ERRATA—In our editorial for last month, on page 25, we are made to say, that "We believe *their* are *more* of our Friends who will not enjoy or endorse the views expressed in the sermon we publish this month." "Their" should read "there," and "more" should read "none." We strive not to publish anything but what *all* our Friends enjoy, and we hope, after due consideration, endorse.

Mary Freeman, whose obituary appeared in last month's issue, was aged 93 years, instead of 73 as there printed.

OBITUARY.

TITUS.—After a brief illness, which developed into bronchitis, 1st mo., 13th, 1890, at No. 128 West Kennedy street, Syracuse, N. Y., Israel J. Titus departed this life, in his 81st year.

Deceased was the youngest son of Israel Titus and Betty Halsted, born

in the town of Broome, Schoharie Co., 2nd mo. 20th, 1809. In 1827 he was united in marriage to Prudence, daughter of John and Phœbe Powell, of New Baltimore, all belonging to Friends' Society. Their early married life, excepting a portion of the first year spent in Rochester, was spent in Oswego Co., N. Y., where they reared to man and womanhood a family of seven children, having buried two little girls. His was always a very active, useful life. In 1851 he gave his attention to the manufacture of window-glass—building on a portion of his own farm—which he carried on successfully until 1864, when he sold his entire interest at Bernhard's Bay, and removed to Syracuse, Onondaga Co., where, organizing a large company, he built more extensively than before, and carried on successfully the same trade until ill health warned him to seek a more quiet life. Again he engaged in the pursuit of agriculture, managing and controlling a large farm until the close of his life. A little more than one year ago his life companion was taken home—she who had been the sharer of his joys and sorrows for nearly 61 years—since which time he has patiently awaited his summons to rejoin the loved one gone before. His mind remained clear, strong and active until the last, giving all directions concerning the funeral and burial. As was remarked by a friend: "He was as a shock of corn—fully ripe."

ALLISON—Died, at the residence, near Peekskill, Westchester Co., N. Y., on the 12th of 2nd mo., 1890, Elizabeth, wife of Benjamin Allison, and daughter of David and Jane Hallock, (the former deceased,) a member of Amawalk Monthly Meeting.

This dear friend had for several years been afflicted with chronic rheumatism. At times her sufferings were intense. At these periods she evinced the christian's patience. Willing hands and loving hearts did all they could to alleviate her pains. In early life she manifested a love for that which pertained to her spiritual welfare. When she assumed the duties of wife and

mother she performed untiringly the responsibilities of life. As her disease preyed upon her strength she cheerfully resigned herself to the will of her Heavenly Father, trusting Him for strength to endure the dispensations meted unto her. She bore a cheerful countenance, and greeted her friends with a welcome that exclaimed, "Peace on earth, good will to all mankind." She continued to grow weaker in physical strength, when, two days previous to her death, she was taken with paralysis. Thus ended the life of a faithful daughter, a devoted wife, and loving mother, leaving a large circle of friends and relatives, who I hope will profit by the life of our departed friend. Her funeral was held at Amawalk meeting house, on the 16th, where a large company assembled to pay the last office of love and duty to the silent dead.

E. H. B.

For the Review.

Shrewsbury and Rahway Quarterly Meeting was held at Plainfield, N. J., on the 13th inst. Although the meetings were small, they were of much interest. Several of the Yearly Meeting's visiting committee were in attendance. Their presence and words of encouragement and entreaty to faithfulness were very acceptable.

Fifth-day afternoon the Q. M. Temperance Committee held its usual session, at which, beside the regular business, two papers were presented by representatives of the Philanthropic Society; one on "Tobacco," by John L. Griffen, and the other, on "Temperance Work," by Joseph Bogardus. The latter paper in particular was of exceeding interest.

At this meeting it was proposed to hold a parlor meeting in memory of our deceased friend, Mary Jane Field, and a small company gathered in the evening at her late home; that home where everything seemed to speak of her presence, but from which the light had gone out. Many tributes of love were offered to her memory by those who

had known her well, and who had come under her gentle influence. Her sweet spirit seemed indeed to be hovering near.

The meeting on Sixth-day morning was addressed by John Onderdonk and others. Our attention was especially called to the duty devolving upon us of keeping bright the talents entrusted to us by our Master; although we should possess but one, we were required to use it with as much zeal and earnestness as if more had been given.

As a fire, from which the dead ashes have been raked and which has been fed with fresh fuel, will burn with a brighter glow and increased heat, so may we, stired up and fed with wisdom and encouragement, shed on those around us a brighter-glow of Truth and increased warmth of Divine Love.

2nd mo. 25th, 1890. M. V.

PELHAM HALF-YEARLY MEETING.

Pelham Half-Yearly Meeting, though not largely visited by strangers from abroad, yet, considering circumstances, a goodly attendance was present upon both days.

It was felt to be a season of quiet refreshing from the All-bountiful Father—a time to be long remembered, as expressed by a dear aged Friend, whose tearful eyes bespoke earnest appreciation while voicing the query, after its close, "Have we not had a good meeting?" The reply bearing testimony to the same tender, grateful feeling, "Let us ever keep our firm trusting confidence in our Heavenly Father unsullied by doubt or fear," for we have truly seen it manifested in our midst, how the few loaves and fishes can be blessed, multiplied, broken and distributed, so as to satisfy all possible need. The complete silence holding the sessions of the meeting itself bore evidence that the people's necessity was being ministered to abundantly.

Though there was little business out of the usual routine to transact, we feel to record our heartfelt thankfulness for

the encouragement of others. Obeying the Divine behest, "Freely ye have received, freely give."

FARMINGTON QUARTERLY MEETING.

Farmington Quarterly Meeting was held at Macedon Center on the first 4th day in 2nd mo., 1890. Not quite so many in attendance, in consequence of bad roads this time of year. After a season of silence, Wm. G. Barker spoke at some length on overcoming selfishness, after which C. W. Cocks and others had something to offer. Then proceeded to our business in the usual manner, all the representatives present except three, a satisfactory reason given for the absence of one. A proposition came up for holding our Quarterly Meetings the first Seventh day in the mo. in the place of first Fourth day, which met with approbation, although referred to the next Quarterly Meeting for decision, in 5th mo. next.

In the evening the Temperance Committee of Farmington Quarterly Meeting met, according to adjournment.

John J. Cornell being absent Wm G. Barker presided; Carrie E. Clapp was elected secretary, *pro tem*.

The roll being called, three members responded. The minutes of last meeting were read and approved. Wm. G. Barker, C. W. Cocks, Sarah Rathburn, and Gurdon T. Smith entered into a discussion upon the liquor traffic, and many good points were brought out, proving there was work for all to do. C. W. Cocks read a selection, entitled "Religion in the Public Schools," also a poem, "Will There Be Preaching." Carrie E. Clapp read a selection from the official organ of the I. O. of G. T. entitled "A Life Story" of an intemperate but reformed young man. Many present expressed themselves. The meeting has been a very interesting one indeed.

Then adjourned to meet at Mendon, in 5th mo. next.

CARRIE E. CLAPP, Sec. *pro tem*.

A PRAYER.

Holy Father, my prayer of to-night
Is, the soul that now kneels may be steadfast
in right,
May stand at the wheel of humanity's good,
And remember in prayer thou each day gives
us food.

Thou each day sends the rain or the sunshine
to bless,
And after the sorrow there follows a rest ;
A rest that is sweet as the dew-laden flower,
A fragrance which comes with the fresh morn-
ing hour.

I thank Thee, O Father, for the boon of today,
I thank thee for life and for health alway ;
I pray that I may strengthened be,
And closely may I follow Thee.

ELLA WEEKS.

NEW YORK FRIENDS' EDUCA-
TIONAL CONFERENCE.

Friends have ground for congratulation in the success—using that term in its broadest sense—of such enterprises as that of the Educational Conference, of which the second meeting was recently held at Friends Meeting-house, 15th St. Despite the inclement weather the attendance was good, and the hearty interest manifested by all present was sufficient assurance—if the Committee in charge needed further assurance—that Friends in this vicinity are alive to the Educational Interests of the Society. Comment on the papers and discussions which made up the programme seems, in view of the general expression at the meeting itself superfluous. Suffice it to say, that while teachers carried from the meeting practical suggestions for the schoolroom and renewed sense of the attractiveness, as well as the responsibility of this calling, Friends returned to their homes with intensified appreciation of the force of that query in their Discipline regarding the education of the children. But just at this point an opportunity for a little dogmatism on the duties of the home in relation to the school is irresistible. (Since written, or printed, words demand not even the courtesy of seeming attention, such dogmatism may be pardonable.) The very existence

of the aforesaid clause in Friends Discipline is a recognition of the co-operation which should exist between the home and school. It asks not only that the children be sent to school, but queries if they are receiving an education. To be entitled "clear" in this particular involves much more than the child's attendance at a good school. It demands the intelligent co-operation of parent and teacher ; and necessitates, in order that the home and school influences may supplement each other, careful scrutiny and understanding on the part of the parent of the methods of instruction and disciplinary systems of the schools of highest repute. Education is a principle of evolution, and as such signifies the progressive development of the child, precluding in the very form of the specified "query" the patronage of any absolute system of training. It asks, in short, that the children under the care of Friends shall have the best educational advantages that may be within reach—or that the best systems attainable be provided them. But the best school system, or most successful teacher, unassisted by the home influences over its pupils, works at disadvantage. The power of influence wielded in the school-room is perhaps out-weighed by only one—that of the home. The impetus of their united forces is incalculable. Where representatives from the household meet the faculties of colleges and school-teachers, to confer together on educational matters ; when home and school are represented in proportion to the power of their respective influence at such conferences ; when the teacher emphasizes mother's counsel and father's code of honor, and parents uphold teachers' judgment in school discipline—not on the principle of the man who met his son's complaint of injustice with a flogging at home to balance the one at school, but on the ground of intelligent appreciation of its principles—then is the injunction to proper oversight of education of Friends' children faithfully observed.

THOUGHTS AMONG THE EIGHTIES.

How oft' does some wild, dark delusion,
Engendered by a love of self,
Extend its bane through all the nation
With pleasure's plea of greater wealth.
While some above their fellows tow'ring
O'er shadow all of weaker growth,
Prevent in them a due uprising,
That might result in general worth.

And here we find the first great lesson
Impressed upon the yielding mind,
Too oft' is but this trite suggestion :
"Look sharp, or you'll be left behind."
We hear it by the father given
As maxim for his lisping son :
"My boy, be sure to watch the pennies
And always look for *number one*."

We hear the pedagogue repeating,
To all the members of his class :
"There's nothing like your still aspiring
To trip the weak, and upward pass."
We hear it from the man of business,
Ever adding to his store ;
He says that all is fair in buying
At *less* than worth to sell for *more*.

'Tis plain such teaching is delusive ;—
When for general good we seek,
We will not crave a high position,
Gained by trampling on the weak.
The rule Divine for human actions,
Briefly shown and simply true,
Is, "what ye would from hand of others,
That, be sure to them ye do."

M.

SWARTHMORE COLLEGE LIFE.

About ninety members of the graduate classes met at the Bellevue Hotel, Philadelphia, on the 15th ult., and celebrated their college days and associations by an annual banquet. No under-graduates were present, as the occasion is exclusively for those who have severed their connection with the college.

The seniors will receive their allies at a reception to take place 3rd mo., the 8th, in the college reception parlors. This is the last class reception of the year.

Professor George A. Hoadley, of the chair of physics, delivered a lecture on "The Methods of Teaching Physics." The lecture was given before the class

in pedagogics, in the Scientific Lecture Hall.

The commencement speakers were announced on the 10th ult., by Acting President Appleton. They are as follows:—From Arts, Abbey Mary Hall, Beulah W. Darlington and Mary D. Palmer, of Pennsylvania ; from Letters, Mary Pancoast, Pennsylvania ; from Science, Emma J. Bromell, Maryland ; and from Engineering, Robert S. McConnell, of Pennsylvania. The young women will be in a great majority on commencement day of this year. The honors usually fall equally among the young men and women.

The Somerville Literary Society will hold its annual reunion on 3rd mo., the 22nd. Active work is now under way in the east wing for this, the greatest event of the college year for the young women.

The portion of land inclosed by Whittierfield, the athletic track, will not be used this spring for base ball, as it is not in suitable condition.

Florence M. Yost, A. B., instructor in Latin for the preparatory classes, has resigned her position on account of ill health. Alice M. Atkinson, A. B., Swarthmore, '88, Cornell, '89, will take her position.

All the class and society elections are now past. William E. Sweet, of Colorado, received the presidency of the Senior class. This position for the second half of the Senior year is always closely contested.

The Fifth-day evening chocolates of the Senior Class form a very pleasant change for one night in each week. These entertainments are given by the young women of that class to the young men.

The recently organized Photographic Club consists entirely of members of the preparatory school.

Acting President Appleton is delivering a course of lectures before the new Century Club, of Wilmington, Delaware. The series will embrace a number of lectures on English literature.

Professor Ferris W. Price, who is spending the year in Germany, has recently contributed an article on "German University Life," to the Swarthmore *Phoenix*.

Mrs. Professor G. A. Hoadley, has returned to the college, after an absence of three weeks. She spent the time among friends in the vicinity of her home, at Florence, Mass.

Acting President Appleton, and Dr. William C. Day, attended the installation of Columbia's new president, Hon. Seth Low, on 2nd mo. the 3rd.

The following are those chosen from the junior class to speak for the Phoenix prizes, and also the subject of each oration: Pattie T. Miller, of Maryland, on "The Spanish Armada"; A. Mitchell Palmer, of Pennsylvania, on "Ballot Reform"; William C. Sproul, of Pennsylvania, on "The Monroe Doctrine"; Francis White, of Pennsylvania, on "The Study of Poetry," and Ed. Clarkson Wilson, of Ontario, on "The Annexation of Canada." The orations will be delivered on 3rd mo. the 21st.

DEAR SISTERS AND BROTHER,—This being the first day of the week I have entered my school house for the purpose of retirement; and, in contemplating my lonely situation and the friendly communion I wish to enjoy, I embrace my pen as the only present means of communicating to you my sympathetic feelings. Oh, my dearly beloveds, when I contemplate the great consolation I have received from your sweet society, the many pleasant hours, days, and months I have spent in your company, and the great love and unity that has ever subsisted between us, and then return to my lonely situation, entirely destitute of these my former enjoyments, none that feel interested in my welfare to advise with, and counsel me for my good, not a single friend to sympathize with me in distress, or to whom I may communicate my mind; I say, when I indulge these reflections, my heart is filled with grief, and I

greatly desire to enjoy again your sweet company, the pleasures of which I often anticipate with delight. But in these my sorrowful moments I often find the most delightful and consoling companions I have ever been blessed with; they are retirement and devotion, from which I derive greater enjoyments than all this world can afford, and to these may I ever have recourse.

Hail! lovely Retirement, accept my embrace,
And from me, my fair one, turn not thy sweet
face,
Thou'rt choicer than all the companions of
strife,
And thou art the friend that shall aid me
through life.

And thou, sweet Devotion, whom angels ad-
mire,
To taste of thy pleasures I'll often retire;
O come, sweet physician, thy treasures unfold,
For thou has the balm that shall cherish my
soul.

Yes, rivers of pleasure, from thee ever flow
The sweetest of pleasures that's had here below,
I, therefore, will seek thee, and with thee abide,
And thou shalt preserve me and be my chief
guide.

And, next to these pleasures, true Friendship
I'll court,
To comfort my youth, and my age to support,
For why should we live like the heath in the
wood,
Not knowing from whence, nor when cometh
the good.

If real enjoyment is had here below,
Religion and friendship these pleasures bestow,
And where is the friendship that we may com-
pare
With that which relationship ought to share.

Therefore let us cherish the generous desire
Of enjoying this friendship, and ever aspire
After brotherly unity, sisterly love,
Which will aid us through life and gain favor
above.

It is true this friendship may be enjoyed between us by a written intercourse even when far separated, but how much more complete is the enjoyment when we are favored with the sweet company of those whom we dearly love. I never properly knew how to prize this privilege until I was deprived of it, and never did I feel so great a degree of filial gratitude as of late in discovering the many benefits I

derive from a virtuous education. Oh, my dearly beloveds, have you properly considered the very great utility of filial piety; how great and just the debt which we, especially who have been blessed with virtuous parents, owe them, who have so abundantly toiled for our good, whose watchful care protected us in the helpless period of infancy, and in our childhood mourned over our little griefs, rejoiced in our innocent delights, and administered to us the healing balm in sickness, and instilled into our minds the love of truth, of virtue, and of wisdom. Oh, cherish every sentiment of respect for such parents; they merit our warmest gratitude and esteem. If, then, gratitude is a debt so justly due to our parents, how much more to our Creator, to whom we are indebted for all the numerous blessings we enjoy, even life itself. It is not that I wish to assume a degree of superiority in knowledge that I write to you in this manner, but when I consider the many advantages I have been blessed with of becoming virtuous, not only from a good education, but also from the many examples and precepts I have received within the bands of society, and from a clear manifestation of my duty in my own breast, I am surprised and ashamed to find that I have so little availed myself of them, and as I am the oldest, to whom you may have looked in some measure for an example, I have to acknowledge the injustice I have done you by setting no better a one; I say when I thus consider my own frailties I also suppose you, with the rest of mankind, are perhaps subject to like frailties, therefore I have thus written to you, not as teaching, or reproving, but merely as reminding you of those important truths which claim our serious attention. Oh, my dearly beloveds, is it possible that we who have been blessed with so many advantages of becoming eminently good, do yet in reality remain upon a level with the uninstructed and vulgar part of mankind? Have we so long gazed at the temple of virtue without

advancing one step towards it? Are we smitten with the beauty of holiness, yet regardless of its attainment? The partiality of a brother and self-approbation incline me to hope the reverse is true, that by having learned to think we shall be qualified to act, and that the rectitude of our conduct will be equal to our improvements in knowledge. May that wisdom which is justified of her works be our guide through life, that we may be qualified to enjoy all the happiness that may flow from the many advantages we are blessed with.

Please to give my love to my dear parents and the rest of the family. That I be not further tedious to you, I shall conclude with assuring you that I remain, your ever sincere and very affectionate brother,

MERRITT PALMER.

SHAKESPEARE.

The world's history is composed of men who stride in majesty across the great channel of human shrewdness. But the nation's *literati* are directed toward that soul who can best reveal to man, the passions, hopes and fears that ever haunt the human breast. Who is he who has so skillfully allowed his brain to act as a camera for humanity? Who, indeed, is he, who stands in mother England, and from thence sees the world? The best judges of Europe and America would answer—Shakespeare. Of this Stratford Bard of ours, perhaps the opinion one sometimes hears is verging on the idolatrous, and yet the right one after all. On the whole we know not such a vision, such a faculty of thought, as reposed in this one man. Such a calmness of depth; such a placid, joyous strength, all things imaged in that great soul of his, true and clear as in an infathomable sea! Carlisle calls Shakespeare the "Hero Poet"—and well may he term him thus. In portrait painting, in delineating men and things:

in this, Shakespeare is great. The calm creation, perspicacity of the poet has been unexampled in the literature of the world.

Moral grandeur is as high a standpoint as we can reach, and this is reached in Shakespeare. He possesses to a great degree the power of objectivity, that is, reflecting nature in the glass without a reflection of himself; then, too, there is an undercurrent of earnestness in all that he writes, and truth bears a close connection with the very life of man.

Shakespeare is guilty of no repetitions; he never repeats himself in any phase, but always carries that power of intense individuality all through his plays. His female characters are especially distinct; not the slightest resemblance in any two of them.

If Shakespeare presents the evils of his time, we need not be polluted by them. It is said the minds of pure people can not be penetrated by bad; it may touch them, but it always passes off.

The impenetrable Shakespearean genius brought a Cleopatra before the world with all those subtle delineations of character. Cleopatra is not a woman of whom her sex may be proud, for beauty without grace does not take captive, like the bait without the hook. She was an example of an Oriental tyrant.

Perhaps one of the greatest creations of Shakespeare's brain was the Oration of Mark Anthony over the dead Cæsar. Few will ever realize the marvelous skill with which the piece has been written.

While England acknowledges that Milton was deep, they claim that Shakespeare may be compared to the whole world for his broadness.

The idea that Bacon may have written Shakespeare is entirely ungrounded. Ben. Jonson, the poet's friend, gives us a clear record of the plays and the parts the author himself took upon the stage. Shakespeare made mistakes in geography which the great scholar,

Bacon, never could have made, and the prominent fact is that Bacon with all his knowledge was strong only in one direction, that of philosophy; while the Stratford bard could see far beyond the horizon of twenty Bacons. The breadth and depth of Shakespeare are two efficient powers to place him at the head of the *role*.

The ability to reveal the genuine secret, and show humanity not by a convex mirror, but by a perfectly level one, produces the effect of brother to all. Goethe says of Shakespeare, "His characters are like watches with dial plates of transparent crystal: they show you the hour like others, and the inward mechanism also is all visible." True humor with true pathos glows in Shakespeare as in no other production on earth.

The great poet was a true musician, or otherwise he never could have poured forth such divine melody on the heads of the children of men. A true poet must of necessity possess the true musician's heart, or his songs would be lost on the desert air. But very few words of Shakespeare ever failed to meet responses; they remain as household sayings to-day among the English speaking people everywhere.

Sir Walter Scott claims that Shakespeare was his first teacher. His mother used to recite her favorite passages from the plays while about her household duties.

On the banks of the Tweed lived the Wizard of the North, on the banks of the Hudson lived our model Irving, and by the Avon's side our immortal Shakespeare lived and sung, the acknowledged genius for ages to come.

We may say of Shakespeare as Wadsworth says of Milton:

"Shakespeare, thou should be living now,
England has need of thee"

ELLA WEEKS.

Perhaps two of the distinguishing characteristics of the new dispensation over the old are those of *loving* and *forgiving*.

HENRY H. WAY.

IMMORTALITY.

The writer thought he was plain and clear enough in his writings to be thoroughly understood, but, in connection with previous correspondence, will briefly present the following for the benefit of "Friend."

Man's happiness consists in yielding the human will to the Divine will; herein furnishing man the knowledge that he is something more than animal; that in connection with the physical, a celestial production is known—furnishing knowledge beyond the natural understanding. It is impossible for him to grasp the higher life without this divine conception, which is alone the imperishable.

If the physical were all there is of man, then he would be no more accountable than the brute. But he is not only possessed of the means of obtaining an Oxford education, but may be a student in spiritual enlightenment—controlling the lower propensities of man; hence immortality.

What is the higher development in divine life given mankind for?

To know the relationship of the heavenly Parent with the spiritual conception in man, without which the human family could not serve God in spirit. If it were not so, we would be driven with the wind and tossed without anchorage.

Man with all his wisdom cannot serve God, except when the immortal seed presides; then the human is a prepared body—fit receptacle—led and governed by the spirit of God; by which goodness portrays herself in our acts among the children of men; consequently in this life we know God and our relation to Him.

When out of the body we know not the condition or station our souls may occupy; but as we positively know we are in God's keeping here, it matters not what our particular allotment may be, or how God presides there. Suffice it to know we are in His keeping.

Man cannot express in words all that he feels, but can impart enough to

be sufficiently understood by his associates, or readers, in describing the human and divine, making us children in the image of God. H. G. M.

THOUGHTS.

To earnest seekers, desiring exercise for the mind, take up 'Drummond's Natural Law in the Spiritual World.'

Human thought is advancing, in illustration of which, notice from time to time, how the various Confessions of Faith become too tight, and that even Friends' Discipline is revised now and then.

For to-day: walk in the light of to-day. By the experiences of to-day we shall have an increased knowledge how to meet to-morrow's duties.

We become idolators when we permit ourselves to love any worldly object to the exclusion of the Father of all.

'Public opinion' is well enough as it goes, but *cannot we rest* our motives of action on a still higher authority?

When men have no other defence for having done a cherished wrong, they easily drop behind the plea of "self-defence," or "they" do so. It's the same old principle of coercion. The Holy Spirit is ever ready, and will direct our *own* actions if we be but willing.

There is one, and only one, standard by which to rightly judge every shade of action with which we may be brought to meet.

HENRY H. WAY.

St. Thomas.

HARNED ACADEMY

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