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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. II.

LONDON, ONT., ELEVENTH MONTH, 1887.

NO. 6

"NEGLECT NOT THE GIFT THAT IS IN THEE."

Written for Young Friends' Review.

"Neglect not the gift that is in thee,"

Scorn not the work to be done,
Put forth an honest endeavor,
The reward will surely come.

To the Master's bidding be faithful,
He asks no impossible thing ;
If we do all that He bids us,
Rich treasure—yes, peace it will bring.

God loveth a cheerful worker,
One who shrinks not from his task ;
One willing to bear hard trials,
To do what the Lord may ask.

He never leaves us helpless,
He supports us by His grace,
His arm is ever around us,
We can ever see His face.

Look thou where His finger pointeth,
'Tis a path quite straight—not wide,
But the right and the left both lead away
From the path to paradise.

Would you do the Master's bidding ?
Would you feel His warm embrace ?
Would you enter the heavenly portal
And live with the God of peace ?

Then "Neglect not the gift that is in thee,"
Take a noble part in the strife,
Walk in the path that He walked in,
And yours is a crown of life.

N.

Home is what we make it. It may be a sacred refuge, or it may be a mere place of call for breakfast and dinner and a shelter for the sleeping hours when there is nothing abroad to keep men awake.

ORIGINAL SIN.

That Bible teachers so frequently use such an unbiblical term in such an unbiblical spirit is amazingly inconsistent with this age of enlightenment and reform. I do not object to the term when it is legitimately employed. But, if I understand the doctrine popularly intended to be impressed by the phrase, it is an insult to reason and to a just and loving God. I wish to call attention to the following, which are some of the definitions given to it by "orthodoxy:" "The imputation of Adam's sin to his posterity; or native depravity of heart, supposed to be the effect of Adam's apostasy." Or, to make it plainer—so plain, in fact, it seems to me no thinking mind should be deceived—"Because Adam sinned all children are born in sin." Am I mistaken when I say that this is a very common belief in the world? Its unreasonableness almost persuades me that I have copied these definitions from books written in the dark ages; but I have seen it printed too often in modern books and have heard it repeated too often by living lips to be misled into that happy conclusion. Nevertheless, it is no modern invention, for we see it invoked divine censure away back in the time of the prophets. There were a great many it appears in the days of Ezekiel that believed in inherited sin, and that inspired writer employed one entire chapter—the 18th—endeavoring to show that perverse generation the fallacy of such a belief; and it is so plain, it seems to me, that it ought to convince every one who will take the pains to read it. Ezekiel, under the guidance of inspiration, says:

"The word of the Lord came unto me again, saying :

What mean ye, that ye use this proverb concerning the land of Israel, saying : The fathers have eaten sour grapes, and the children's teeth are set on edge ?

As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

Behold, *all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.*

But if a man be just, and do that which is lawful and right,

Hath walked in my statutes, and hath kept my judgments, to deal truly ; he is just, he shall surely live, saith the Lord God.

If he beget a son that is a robber, a shedder of blood, and hath done all abominations ; he shall surely die ; his blood shall be upon him.

Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, but hath executed my judgments, hath walked in my statutes ; *he shall not die for the iniquity of his father, he shall surely live.*

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Therefore I will judge you, O house of Israel, *every one according to his ways*, saith the Lord God."

In the sacred presence of God's inspired prophet I feel impotent to advance any arguments of my own. What can I add to make God's word stronger? Can there be any doubt left in our minds now on the point of "original sin," as so popularly believed in by the churches, who make it, if I understand English terms, synonymous with "inherited sin," or "inherited iniquity?"

I believe in "original sin," but not as popular belief mutilates that term. Sin in Adam and Eve was a transgression of the law. And that is what sin is to-day—a transgression of the law. Our sins are like the original sin because they are *not inherited*, but because they *originate* in us as Adam's did in Adam.

Ezekiel is not the only instrument

through which God has testified to the sinlessness and innocence of new-born souls. He uttered the sacred truth through Jesus Christ, and He continues to utter it to-day through enlightened conscience. I fear I should greatly wrong a just and loving Providence if I were to think that children come into this world burdened with the sins of their forefathers. I would certainly have to be kept ignorant of the 18th chapter of Ezekiel ; my conscience would need to be deeply seared whenever Omnipotent Wisdom endeavored to set me right ; my faith would need to be blindfolded by superstition whenever I heard repeated the words of Jesus on a certain occasion : "Suffer little children, and forbid them not, to come unto Me, for of such is the kingdom of heaven."

Now, we must twist this passage somehow, we must qualify it somewhere if it does not mean to us that children are pure and innocent, for who can believe that the kingdom of heaven is like sin-burdened children? If we try to twist this passage, Jesus confronts us with one still plainer : "Verily, I say unto you, except ye be *converted*, and become as little children, ye shall not enter into the kingdom of heaven." True conversion means a change of heart from a state of sin into a state without sin. But conversion according to the passage above means a change into the condition of little children. Therefore the condition of little children is a state without sin, if indeed the axiom is true that "things equal to the same thing are equal to one another." Sinlessness surely is one of the chief things Jesus meant by those utterances, and we will acknowledge he speaks everywhere "with authority."

Let us take it into the court of reason if you choose. All will admit that the moral and religious natures of parents grade all the way from the superlative of virtue to the superlative of vice. Hence, if sin is inherited, the children of the superlatively vicious and wicked would be, from the outset, weighed

down with it heavier than a millstone about their necks, while others would have comparatively little imputed to them. Is there not a tremendous inequality here—a gulf as wide as the zenith is from the nadir? We should say that the laws of hereditary descent were terribly unjust if they did this thing. But God is the author of those laws. Hence we conclude that God is unjust. But this is not so. Therefore our premises are false, which we greatly suspected. When I suggest that *all* children are born equally innocent and pure, the whole court nods assent.

There is another argument that pleads with convincing though speechless eloquence in behalf of the helpless child. When I stoop over the cradle, even the one rocked by wickedness in an atmosphere reeking with curses if you choose, and watch there till those blue eyes meet with mine, I see them fill with wonderment and beam with an unearthly light. I catch from behind them glimpses of the heaven Jesus spoke of all radiant with innocence, purity and love. Listen to the inspired lines of the poet :

“Trailing clouds of glory do we come
From God, who is our home :
Heaven lies about us in our infancy.”

Read the whole poem. It is from Wordsworth's famous “Intimations of Immortality in Early Childhood.” It does not depress us with the idea that children come into this life shrouded in gloom, but come enveloped in heavenly light. “He who made us touched our infant soul with some ray of His divine beauty.” O how comforting to know that we are the children of light and not of darkness.

But I am asked : “Are not the evil and vicious propensities of parents inherited by the offspring?” In answer, I say most certainly they are. The Bible acknowledges this; science teaches it; facts abundantly bear it out. Here, then, is the issue : Are *inherited propensities* the same as *inherited sin*? Here is where the thought gets tangled

that has made such a snarled skein of belief. If we separate it carefully here it leaves a smooth and bright warp to weave our deeds into in making that garment called life. However vile and repulsive the garment is when the weaving is finished, it all comes from the dark deeds woven in by the free will of man. We would find, if we examined it closely, that the foundation of life furnished by God, the warp, is golden-threaded throughout. A bad weaver is apt to blame some agency outside of himself for the poor quality of his production. We must not confound *abstract sin* with merely a *propensity* or *privilege* to sin lest we blame God for errors committed by ourselves. We must be exact and clear and conscientiously honest here, for one small breath sends millions upon millions of souls into everlasting torment or into everlasting peace. Which shall it be? Is there any doubt how infinite love and justice would establish it? After the thoughtful hush that this sacred question brings, methinks I hear one answer rise from every reilluminated heart concerning the child-soul : “Of such is the kingdom of heaven.”

It is said that God is impartial. But if He created Adam pure and me impure He certainly is a “respector of persons”—a partial God. But if we come endowed merely with *propensities* to sin we are placed on the same line with Adam, for he was created with those propensities, else he could never have sinned. And Adam we find was created pure, and lived for some time in the Garden of Eden, which is representative of a state of sinlessness. And this happy condition lasted until he wilfully and knowingly disobeyed the plain commandment of God.

Then it is not a sin to inherit propensities or appetites of whatever nature they may be. The sin enters by a conscientious indulgence in the desires that tend to evil—in permitting them to be our masters instead of our servants. Jesus Christ, in the wilderness, felt the

cravings of hunger common at times to all flesh. But the only sin that this innate desire could possibly fasten on Him was averted by the masterly refusal of Jesus to gratify it. "Sin is a transgression of the law." And what law is this but the "revealed will of God?" A just Providence, I believe, could never lay the consequences of a violated duty upon a soul until that soul had wakened up to a consciousness of the duty. And until then there can be no sin there, for all that God creates was and still is in the beginning "good, very good."

"The temple of God is holy, which temple ye are." "Behold all souls are mine," saith the Lord, "the soul that sinneth it shall die."

We have admitted that evil propensities are handed down. It follows therefore that good qualities also are handed down. Nero inherited a propensity to sin from his depraved parents. The Gracchi inherited virtuous propensities from the virtuous Cornelia. Children of drunkards may have an inherited thirst for strong drink. The children of virtuous parents may inherit celestial traits. There is a variety here, and shall we therefore charge Creative Power with injustice, which we used as an argument against "inherited sin." We have drifted into a question vastly more perplexing than the one on which we launched at first. An inborn propensity—in some for evil, in others for good—is a real question, inborn sin only an imaginary one. What shall we say then; that the way of the Lord is not equal? Let us examine further before we pass that judgment. Is there more seeming injustice here than in the fact that some children are born millionaires and some in rags? Is God's injustice complained of in that? If so, which class is He partial to? Tell me that. Who can fathom the wisdom of Omnipotence in this variety? What are we that we presume to criticize God's ways? In this variety that we have noted is there necessarily injus-

tice? Who knows but that there is a divine blessing in the terrific laws of heredity as well as in the calmer ones? Howsoever, there is a way of escape from even the most terrific of them. It is free, absolute and all-sufficient, and man need not murmur against the injustice of God. He has sent His Spirit to be a guide to lead man's nature out from under the bondage of all the evil propensities he may have inherited. Strict obedience to the divine light that He sheds into the soul will keep man pure and free from sin. Perhaps He sends more light into those that need more. It is sufficient, we may rest assured, to show him all the heirlooms in his new home, and will suggest to him how they may be employed, even the most terrific, to the soul's advantage.

EDGAR M. ZAVITZ.

POVERTY: ITS CAUSE AND ITS CURE.

The REVIEW for Eighth month contains an article taken from the *Toronto World*, giving a synopsis of a sermon by Dr. Wild on the Anti-Poverty Society, which has inspired me with some thoughts that I feel it right to express in your columns if you will permit.

The Doctor makes the unqualified assertion that poverty is "attributable to the sheer indolence, perversion and ugliness of men and women, and not to be rectified by the operations of legislation." To my mind, the first part of this statement is full of error, and does great injustice to a large class of people who are poor, *not* from any of the causes above mentioned, but simply and only from lack of mental and physical ability (sometimes a combination of both), to provide a sufficiency of this world's goods for the comfortable subsistence of themselves and families. They work hard and faithfully, and with as great a desire as any to render themselves independent, but not having in their mental composi-

tion the qualities necessary to insure success in that direction they fail. Or perhaps they inherit from their parents physical weakness of constitution, are literally "born tired," and really unable to "hoe their row" in the world's great field of labor. Who has not known many honest persons who were suffering from one or both of the above named disabilities? Surely poverty is not a fault with such. But perhaps Dr. Wild referred more especially to anarchists, socialists and others of their kind, who, if I understand them, are not *willing* to labor, but would like to compel their wealthy neighbors to divide their property among them; if so, I think perhaps his judgment may be just, but he ought in fairness to have said so; for as his opinion now stands on record it is, in effect, briefly this: All poverty is the direct result of vice or the vicious tendency of the poor; whereas I think it *might* be proved that, in many cases, vice is largely the result of poverty. At any rate there should be a distinction made between the virtuous and the vicious poor.

As to the possibility of the evil of poverty being cured or "rectified by the operations of legislation." I think "Uncle Sam" *could* so legislate as to "give us all a farm." but the wisdom of such a course might, perhaps, properly be questioned. For it seems true that the lack of power to gain is often accompanied by an equal lack of power to retain property if bestowed. But is *poverty* always an evil? Verily I think not, but on the contrary it is many times the instrument of God to draw souls nearer to Him, and thus in reality a blessing. Indeed it seems true to me that as a rule, the tendency of wealth is to make its possessors worldly and self-satisfied; they glory in their superior business ability using it too often alas! to overreach their less unfortunate brethren, seemingly forgetful that they are indebted to a Higher Power for all *their* boasted powers, and that to Him alone is all the glory due.

"How hardly shall they that have riches enter into the kingdom of God!" And again, "It is easier for a camel than for a rich man to enter in the kingdom of God." Mark, 10th chap., 23th and 25th verses. So said our Saviour, the meek and lowly Nazarene, who had "not where to lay his head," but whose word no Christian will dispute. Yet there seems to be many noble exceptions to the above rule, and Jesus himself admits that they are possible." (Mark x., 27). So let not the owners of wealth consider it of necessity a barrier to spiritual attainments, but let them consecrate themselves and their possessions wholly and without reserve to the Lord's service and all will be well.

And to the poor who feel that their lot is a hard and evil one, I would say, that the best cure I *know* of is to cease rebelling against the inevitable; in other words to accept their position in life, if it seems unavoidable, as the will of God concerning them and be resigned thereto. Try this, O ye discontented and murmuring ones, and see how wonderfully it will sweeten your lives. Seek earnestly to "lay up for yourselves treasures in heaven," and you will not so keenly feel the absence of earthly treasures. And may God grant you power so to do. Amen.

HENRY A. COLEMAN.

Irondequoit, 10th mo., 1887.

The following is sent by Professor Magill of Swarthmore College, in response to an invitation to forward his view on the "Temperance Question" for publication in the REVIEW. The letter, which we have permission to publish also, may be interesting to our readers as a bit of history in slavery times. It is in answer to a question we asked the Professor as to whether Wm. Lloyd Garrison was a Third-party man in the "Slavery Question," which the Third-party men in the Temperance Question wish us to believe, or whether he was not. Both the Prohibitionists

and the Republican Temperance men claim to be the followers of Garrison :

MY DEAR FRIEND,—Thine came duly. I am too busy at this time to write an article for your paper on the subject referred, though I shall be glad to do so at some future time. But I have directed a copy of a new temperance paper, published in Derby, Pa., to be sent thee, which contains a brief article of mine upon the subject. I believe that expresses my views at this time about as clearly as I could put them in a special article for the REVIEW. If you care to publish that it may be as well.

As for Garrison and the third-party—let me say distinctly that neither Garrison nor Phillips were Third-party men. They abstained from voting because they could take no part in a government which sanctioned slavery. Sumner was different, being from the first a political abolitionist. Of course Lincoln was the same. The combination "Clay, Phillips and Garrison" quoted from Lincoln, sounds strange enough to an old abolitionist. Of course it means Cassius M Clay not Henry. C. M. C. was a Third-party man of some note in his day. Phillips and Garrison stood on the high ground of principle, and refused to compromise themselves by voting for anyone who had to swear to support a constitution which they considered a "blood stained instrument," formed in the interest of the slaveholder. As they could not support it themselves they refused to vote for anyone else to swear to do what they could not do themselves. This was the high ground taken by Wm. Lloyd Garrison, Wendell Phillips, Parker, Pittsburgy, Chas. C. Burleigh, Stephen S. Foster and others; all of whom I have heard speak many times; all of whom I knew well, and cannot be mistaken in their views. Wm. Lloyd Garrison's paper, "*The Liberator*," was taken in my father's house, from the very beginning, and my father, although not a public man, was always identified with the abolitionists, and an "underground railroad" station was kept at his house, where I have joined many a time in helping the poor fugitives from our Southern prison house, on their way to your free Canada—guided by the light of the north star.

Very truly thy friend,

EDW. H. MAGILL.

From the Draby, Pa., *Standard*.

As I promised to send a contribution for your columns, I will keep my word, although what I may feel called upon to say will not probably meet either your views or of those whom you are appointed to represent. But by the free and frank expression of our views we shall sooner reach a practical solution

of the great question which we all have so truly at heart, i. e., the legal prohibition of the sale of intoxicating drinks. This is now surely the *end* of which we are all aiming, for, as for the high license issue, it is scarcely worthy of a moment's serious consideration. The *principle* of licensing crime cannot be affected by the price charged for the license. I consider, then, that the only important question at issue among the real friends of temperance reform is *how* shall prohibition—absolute and complete—be best secured? Upon this point there are various honest differences of opinion, and let us not be too strenuous about carrying our own views and plans, but let us warmly welcome to this work all who really desire to see this end accomplished—and let us all work in harmony, in our various spheres, and according to our various views, to secure the great end. I am not strenuous about my way, and if another can be shown to be better, I am ready to adopt it.

My plan is so simple that it can hardly be called a plan—it is merely this. Let temperance men everywhere *organize* and agree, and declare in their organized capacity that they will support no one for any office in the gift of the people who is not a temperance man, and who will not agree to use all his influence, and his vote on every possible occasion, to secure the passing of statute laws and constitutional amendments for the prohibition of the manufacture, exchange or sale, of intoxicating drinks as a beverage. Then leave all free to follow their own political preferences, and work in their own primaries for the selection of the right men, with the distinct understanding that if their own party cannot be induced to select these, and the opposite party does, they will vote that ticket; thus placing their temperance principles above all mere party considerations. I believe that this course, consistently followed by temperance men, and in an *organized body* (which is a very im-

portant point), would do more to advance the cause of prohibition than any efforts to organize and maintain a Third Political Party. Let our opponents see that we are not seeking the spoils of office, and that our watchword is "Principles, and not Parties nor Men." I believe that standing upon this high ground, and being consistent always, never failing, in one instance, to carry our temperance principles with us to the polls, we shall in a few years exercise an influence throughout this whole land that will be irresistible, and before which the liquor traffic, with all its array of wealth and power, will be compelled to yield. If others see a better way to secure the same grand result, let them work in it—and let us not waste energy in condemning one another, which should be spent in the common cause, which we all have so deeply at heart.

EDWARD H. MAGILL.

ESSAY.*

"HOW TO MAKE HOME HAPPY."

There is nothing in the world so pleasant, so tranquil, so heart-resting as a happy home; and nothing so chilling or depressing, so heart-paining as an unhappy one.

The only receipt I know of to make home happy is simply by cultivating a good and even temper. We should be patient, forgiving, always abounding in love and sympathy for our parents, brothers, sisters or friends. If each individual would live strictly to the dictates of their own conscience and "do as they wish to be done by," would not there be more happy homes to-day? I often think of the old proverb "Like begets like;" by being cross and irritable we soon, by constant annoyance, get others in the same manner too.

Does the happiness of home merely consist in splendor, wealth or estate? Alexander Smart, in his poem, gives a

full illustration in answer to this question:

"Better than gold is a peaceful home,
Where all the fireside charities come—
The shine of love, and the haven of life,
Hallow'd by mother, or sister, or wife.
However humble that home may be,
Or tried with sorrows by heaven's decree,
The blessings that never were bought or sold,
And centre there, are better than gold."

It is also where each one's motto is to live in harmony with each other, and if necessity compels us to show one an error, to do it kindly and sympathetically, remembering that we too have faults. "Are we not our brother's keeper?"

When we do acts of kindness how happy we are, but when we do deeds that are wrong how soon there is a sadness in our minds; and when we come to repose for the night, in looking over our accounts for the day, we feel unhappy if we have done wrong. Here is a line drawn—on another occasion we will act more mild. This life is a school (for we are constantly learning) and God the teacher. Let us strive to do all the good we can, for we will not pass this way again. Love is the only cure for hate, although it seems difficult for us to use those kindly that are just the opposite to us in feeling.

What makes home more happy and cheerful than for children to obey their parents, for what makes it more unpleasant than a wilful child? To such as those their parents' advice will be as "bread cast upon the waters, to be found after many days." Life is but short, we should endeavor to live happy, and when we hear the language: "Steward, give up thy stewardship," we may depart this life with the assurance that we have finished our work, and that we may not be heard to say: "The harvest is passed, the summer is ended, and we are not saved."

It is right living which prepares for safe or even joyous dying.

*Read by Bertha A. Zavitz at the "Riverside Friends' Literary Society," Bertie, Ridgeway, Ont.

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It is our purpose to direct, to a certain extent, the course of the REVIEW's contents, by suggesting topics on which we wish for a time, to give special attention. It is not our desire to check, in the least, living concerns on any other appropriate themes. We hope it will not decrease but greatly increase communications and direct them in courses that will answer most fully the present needs of our Society. There is light among us and our object is to have it diffused. We want to induce more who have the gift and ability to shed the wisdom, gained from the greater experience and more favored opportunities around the feet that walk in perplexities and doubt. The spirit that Friends have manifested in the

past has not been overly condescending and obliging. Many, who have heard, from inexperienced youth and bewildered souls, the cry for light, have passed by on the other side. I have been answered over and over, "Look to Christ, whence all light comes." "Go direct to the Fountain Head." Excellent advice! Admirable! But yet it has often sent a chill through me. The Christian adviser would pass on leaving the youthful mind wondering whether there is or is not any medium of sympathy between soul and soul. Our Society to-day bears sad record of the blasting influence of this apathy. Let us make an end of it. I believe that there is a medium of sympathy between soul and soul. I believe that one heart may be warmed by the vestal fire of another. On this quality of the soul is founded all society, social and religious. It is the essence of fellowship in the Church of Christ. Can we, facing these facts, afford to disregard or despise it?

Henceforth, if a son ask for bread, may the church no longer give him stones. May she take him by the arm, saying, "Come, let us reason together."

Our Society is doing that to-day more than it was wont to do it, sometimes, in the past. and the result is a binding together. Our young people, for the most part, are becoming interested in the affairs of the church. They begin to manifest a loyalty for its spotless name, and a love for its most hallowed principles. What can be done to make more general and intensify this hopeful loyalty and love? This query we leave open for suggestions and discussions by our readers in the future numbers of the REVIEW.

Our invitation for articles on the temperance question has been kindly and heartily responded to. We here thank those who took the interest and pains. We now raise another subject which ought to go home to the heart of every one zealous of the name of Friend, and if it raise any suggestions let us

hear them. If the articles are too numerous and contain repetitions we will be granted the privilege, I presume, of choosing, and printing the best. We will restate the subject on a broader basis:

HOW SHALL WE BEST RETAIN OUR YOUNGER MEMBERS IN THE SOCIETY?

When Genesee Yearly Meeting sets a good example we are always pleased to see it followed. Illinois and Indiana Yearly Meetings both held their sessions jointly this year for the first. We think Ohio might profitably adopt the same plan.

We take this opportunity of thanking our Friends of Richmond, Ind., and of Chicago, Ill., for sending us in good time papers containing full reports of the doings of Friends at Richmond, Ind. If our Friends of the different Yearly Meetings would do the same we would most gladly report their proceedings in the REVIEW.

Although we expect to publish articles during the coming year from some of the best writers in our Society amongst its older members, yet we want our young members to bear in remembrance that the REVIEW is essentially theirs, and that we will so far as we can give their productions the preference.

If each of our present subscribers will send us one new name for the coming year, it will, you know, just double our list. The task for each, we believe, would be light. Do you not think the paper worthy? How many are willing to make the effort?

Through inexperience and other disadvantages many mistakes were made at first in sending out the REVIEW. We gladly rectify all that come to our notice, and hope all subscribers will notify us of any mistakes we make in their subscriptions. We feel a sense of gratefulness for the indulgence shown us in the past, and fervently hope we shall not have to call so largely upon it in the future.

INDIANA YEARLY MEETING.

In addition to the short article in our last issue, kindly sent us by one present, we glean the following from the Richmond *Daily Palladium*. Many noted Orthodox Friends were in the city, having come as delegates to the "World's Convention," summoned to discuss and settle certain doctrinal points concerning which there seemed to be a growing variance among the Yearly Meetings. The Orthodox Indiana Yearly Meeting convened at Richmond the same week as our own. Several of the Orthodox ministers attended our public meeting on First-day and spoke. "(Rev.) Thomas Foulke, of N. Y.," says the reporter of the *Palladium*, "preached a sermon rich with gospel truths. He is a forcible and interesting speaker, and his delivery has that earnestness which carries conviction to the hearts of his hearers."

The Bible Class held a meeting First-day evening which was greatly enjoyed by all who were present.

Owing to the great amount of business on hand two sessions were held daily instead of one, as formerly. Lunch was given in the basement between the sessions.

The answers to the *Queries* presented this branch of the Society to good advantage, measured even by that exceptionally high standard. The world says the religion of the "Sermon on the Mount" is too high, is impracticable. With all our shortcomings the Society of Friends should be an ever present rebuke to such an absurd and skeptical notion.

The meeting united in recommending to the Quarterly and Monthly Meetings to open subscriptions for the purpose of raising funds for the benefit of the Martha Schofield Colored School in the South, also to aid the Friends in Lafayette, Kansas, and the Friends of Genoa Monthly Meeting, Nebraska, in erecting meeting-houses.

The section of the Discipline con-

cerning gravestones was amended to read: "Friends are advised to avoid the erection of costly monuments above the dead."

"Ann Packer laid before the meeting a concern of hers in regard to marriages and divorces. The present Discipline prohibits any one being a member who has a divorced companion living and marries another companion. Ann Packer thought that many times this was too harsh, and that such a person should be allowed to be a member. This matter was left with Friends for weighty consideration and action in the future if they think it best."

The Indian Committee reports that the Omahas and Winnebagoes have retrograded since the Government took them from under the care of the New York Yearly Meeting, but that it thinks the "Dawes Bill," which has passed both Houses, will bring good results. "This bill provides for the allotments of lands in severalty to the Indians—a measure long advocated with the 25 years' restriction clause. This law, if faithfully and honestly administered, will probably solve the Indian problem and be the means of ultimately elevating the Indian to the high plane of American citizenship." The Yearly Meeting favors sending a matron to the Santee Agency, Nebraska, and places a sum not over \$50.00 at the disposal of the Central Committee. It does not feel prepared to send delegates to its convention, to be held in Baltimore, but will abide by its decisions.

The Committee on Philanthropic Work did good and faithful service during the year, principally in regard to temperance, prison and asylum reform, the checking of corrupt literature and the encouragement of literary societies among the younger members.

The F. D. S. held three sessions. All were well attended and entertaining. At one three very interesting essays were read. Authority was given the different schools to appoint delegates to attend the General Conference,

which meets at Yarmouth, Ont., next autumn. Exception was taken by the Association to the deviation in our "Lesson Leaves" from the "International Series." The providing of proper literature and the wider circulation of the publications in our own Society was urged.

A Literary Society was held in connection with the Yearly Meeting on Third-day evening. The moral tone of such essays and recitations must have an elevating tendency. Living as we do under the beneficent influence of the "Olio" we know somewhat of the worth of such an organization, and, laying aside the *Palladium*, as the reader may notice we have several times before in this gleanings, we take this opportunity of sending greetings to our sister society in the West. Let your transactions, even in your youthful societies, be under the guiding power of Divine Love and Truth, for your Friends' Literary Society of to-day is the Indiana Yearly Meeting of twenty years hence.

LOYALTY AND JUSTICE.

The *Intelligencer and Journal* of 10th mo. 15, in an editorial unusually strong defends our Society in just terms from the unkind thrust given by J. Bevan Braithwaite of London, England, one of the delegates to the Conference of "Orthodox" Friends. We fully endorse the views of the *Journal*, and cannot think it was any more severe because he was an Englishman. But when the issue of the same date takes exception as it does to some views expressed in the able and intelligent letters from Europe, which it has been publishing from the pen of John D. McPherson, every true Briton will resent it as being unjust and not in accordance with facts. The correspondent says: "The condition of the natives of India under British rule is infinitely superior to what it was under their own princes," which

I believe, all intelligent and unprejudiced men must admit. The footnote to the *Intelligencer* says: "This is a question open to argument. The sufferings of India under the despoilment of England in the last two centuries have been terrible." This view discovers an anti-British spirit and an amount of ignorance on the part of the *Intelligencer* unworthy its pretensions. I do not believe that the actions of England are always humane nor always come up to the highest Christian standard, but I do assert that there is no nation in the world which has so civilizing a power or whose influence when it comes in contact with native and uncivilized people has such a beneficent effect. Perhaps I could not illustrate better just now, or with such force, than to call our attention to the contrast between British rule in Canada over the colored people and the native Indians, and the rule of the United States government over the same. Canadian Friends have been called upon for years to give of their means to help right the wrongs imposed upon the Indians of the Western States by the United States government, while Canadian Indians under *British* rule were enjoying their own in peace and happiness. We all know too that Canada under *British* rule was for many years the haven of liberty to the oppressed slave of the States; and I fully believe that we can look nowhere for so great a display of moral power as that which England is manifesting in bringing the two hundred and fifty million natives of India from darkness to light as she is doing step by step. I have very much respect for the best judgment of the American people, and I am satisfied that judgment is not expressed by the declaration quoted from the *Intelligencer and Journal*.

S. P. Z.

Life is before you; not an earthly life alone, but an endless life; a thread running interminably through the work of eternity.—J. G. Holland.

IT PAYS.

It pays to wear a smiling face
And laugh our troubles down;
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.

It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;
To strive, with sympathy and love,
Their confidence to win;

It pays to open wide the heart
And "let the sunshine in."

THE FIRST-DAY SCHOOL.

Purchase F. D. S. closed its session of twenty weeks on the 16th of Tenth mo. In consequence of the room not being heated when the teachers took their classes for individual exercises, it was thought best, as the mornings were getting chill to close for the wintry season, hoping to shall prize the privilege we have enjoyed in being enrolled among the workers of the First-day School. This morning the attendance was complete with one exception, and the exercises were of a general character. The teachers, with each member of their class as they came in order, repeated one or more verses of poetry suitable for the occasion. The two younger classes recited poems in concert, and the two older ones gave their individual idea of the benefits they had derived from attending this school, this

question being given them the First-day previous by the Superintendent, with a request for each to answer it.

This part of the exercises was a conclusive evidence that the time spent in this way had not been in vain. All the classes who were old enough joined in reading the 23rd Psalm and the Lord's Prayer. A few remarks were made by some of the adult class, when the superintendent, C. C. Haviland, concluded the exercises by appropriate and touching remarks.

Each scholar was presented with a book as a reminder in after years of their union with Purchase F. D. S.

The following closing minute was read by the secretary, H. B. Field, thus ending another term of our school:

"Our school has been in session twenty weeks. We have had an average attendance of eighteen scholars, with a good-sized adult class. The school has not been quite as large this year as last, but our teachers have manifested their interest by punctual attendance and by an earnest endeavor to interest and instruct those under their care, some of whom have been very diligent and persevering in attendance. Others, perhaps, have appreciated the efforts of faithful teachers, but have found it impossible to be as regular in attendance. By mingling in this way we hope that each may feel an individual responsibility, remembering that his or her presence is a necessary part of the whole, that there is work for all to do, and that by making a united effort every individual member will be strengthened. The youngest child has an influence not only with its companions and teachers, but with older members of the household, and unconsciously may help itself and others to form a life-long habit of attending a place of worship. As social beings we are mutually helped and strengthened by mingling together, and a great loss to society and to the individual members of any household is sustained by any family depriving themselves of the

privilege of attending a place of public worship. We feel a regret our school cannot be kept in session a longer time, feeling a more continued course of Scripture study would be more profitable and instructive.* One short hour each week for a few months seems a little time to give to this work, but we trust parents will endeavor to keep their children interested, and that another year will find us all faithful to the duties before us." E. H. B.

Purchase, 10th mo., 19th, 1887.

* [We in Lobo have adopted with success, during the winter season, the plan of throwing all our classes into one and meeting on First-day afternoon every two weeks, going over the two lessons, thus keeping up with the lessons the year round.—EDS.]

THE CONFERENCE OF "ORTHO-DOX" FRIENDS.

Richmond, Indiana, has been designated the Quaker City of the West, and the last days of Ninth month went far to prove it worthy the name. Our own and "Orthodox" Friends each held their Yearly Meeting then, and the world's conference of the several Yearly Meetings of "Orthodox" Friends, met for its first time in the same city. The divisions and sub-divisions of that branch of the Society of Friends, which have occurred since the great schism of 1827 and 1828, and the progressive spirit which has been leading the Society from its foundations and likely to land it, if not checked, into the darkness from which Fox and Penn led it over 200 years ago resulted in this conference. To bring the Society back to its old and safe moorings was not its object, but to check the advanced guard in this retrograde movement was the design of this conference. The adoption of Baptism and the Lord's Supper by some of the Western brethren and of the principle of a paid ministry was going farther than the body of the church was yet prepared to go. The

reports of its proceedings shows great diversity of opinion. If the result of its deliberations brings unity. If it checks these un-Friendly actions, which we in Canada have witnessed with pain for so many years and which have lowered the name of Friends in the eyes of all who have judged Quakerism by their doings. Their divisions and appeals to the courts have brought them so prominently before the public, that those unfamiliar with the history of the Society have almost forgotten that there is a large and influential body of Friends which has had no part in them. I say then, that if this conference changes all this we shall feel thankful indeed. The conference consisted of delegates from the Yearly Meetings of London, Dublin, Canada, New England, New York, Baltimore, North Carolina, Ohio, Indiana, Western Iowa and Kansas.

They adopted a declaration of faith which is lengthy, covering more than a half page of the *Chicago Inter-Ocean*. Many parts of which hardly seems to us in accord with the teachings of Fox and his true followers. In reference to Baptism and the Lord's Supper its declarations are true to Quakerism. In reference to a paid ministry it says: "While the church cannot confer spiritual gifts, it is its duty to recognize and foster them, and to promote their efficiency by all the means in its power. And while, on the other hand, the gospel should never be preached for money, on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it." This declaration of faith is little less than a creed, and is to be referred to each of their yearly meetings for acceptance. S. P. Z.

CANADA HALF-YEARLY MEETING.

The attendance at the late Canada Half-Yearly Meeting, and especially at the business meeting on Second-day, was unusually large. Isaac Wilson and Richard Widdifield were ministers in

attendance. Both offered much to encourage, pointing us to the divine Master as an example in every day life.

By a full expression of unity therewith, the time for holding the spring session of our Half-Yearly Meeting was changed from the last First-day in Second month to the same time in Fifth month, and the meeting adjourned accordingly to meet at Pickering in Fifth month next. C. W.

THE REPUBLICAN AND DEMOCRATIC PARTIES AND THEIR RELATION TO PROHIBITION.

In all the ordinary affairs of Government the average citizen takes but little interest—cares but little which party enacts the laws or which party enforces them, or, in fact, what those laws are. Whatever they may be he intends to obey them himself, and leaves their enforcement against those who refuse to obey wholly to the officers charged with that special duty.

The number of those who refuse to obey or who openly defy the ordinary laws of the land is so insignificant as to excite little comment and less interest.

But from time to time subjects arise of a graver character which involve important questions of human rights—personal liberty, public safety, public morals, or of the protection of our homes and firesides—questions which in their settlement antagonize the interests, the prejudices, the appetites or the passions of considerable numbers of citizens.

In the settlement of such questions the voters, throwing aside their differences upon the ordinary matters of government, unite together according as their convictions, prejudices or interests dictate, and thus political parties are formed. A notable illustration of this is to be found in the struggle for the suppression of negro slavery in the United States. The agitation, which

had been going on for some years, growing in intensity and spreading among all classes of society, resulted, in the decade between 1845 and 1855, in the final disruption of the old Loco Foco and old Whig parties and the formation of the Democrat and Republican parties out of their fragments. The Republican party devoted to the support of free soil, free speech, free press, free men, gathered to itself from all sides those who believed in its principles, whatever their views upon tariff, finance, internal improvements, foreign policy or temperance may have been; while those who believed slavery was by the constitution national and not sectional, and that the "peculiar institution" had equal rights in the territories with free labor, gathered under the banner of Democracy. It is not necessary to this illustration to recapitulate the history of the late war, which grew out of the struggle between these two parties thus formed. It is sufficient to say that at the close of the "reconstruction period," which followed the suppression of the rebellion and the entire extinction of human slavery in the United States, these two great political parties were composed of men differing upon almost every other question except the one which had absorbed their attention and engaged their support with an intensity seldom witnessed in modern times.

The close of the "reconstruction" found the political parties practically without a question dividing them. It is true that tariff, paper money expansion, silver coinage resumption were in a certain sense questions; but there were free traders among the Republicans and protectionists among the Democrats, and upon these questions there were factions among the Republicans agreeing more nearly with the Democrats than with their own party, and there were factions among the Democrats agreeing more nearly with the Republicans than with their fellow-Democrats.

The enormous foreign immigration which began about the close of the war, and continued with little abatement in volume till 1884, brought into the country a prodigious increase in the consumption of alcoholic beverages. In 1857 the total consumption of such beverages in the United States was less than $2\frac{1}{2}$ gallons per capita, while in 1877 it had increased to more than 8 gallons per capita—over 350 per cent. With the increase of drinking came, as a matter of course, an increase in the number of places where liquor was sold, and an increase of those inevitable results of demoralization and ruin which follow in its train. Appalled at this state of affairs and alarmed at the power which the saloon had gained in the administration of the Government and the control it had acquired over political parties, temperance men and women renewed the agitation for prohibition, which, beginning in 1832, had grown and increased, till in 1857 fourteen states had prohibitory laws on their statute books, when the movement was smothered by the tremendous struggle for the freedom of the slaves.

In 1873, when the renewed prohibition movement began to take form and attract public attention, in all but three of those fourteen states the prohibition laws had been repealed, and in two of these three but feeble attempts were made to enforce the law. As the agitation for prohibition spread and increased in intensity, it engaged the attention of political parties, and the Democrats, recognizing the power of the liquor interest in the country, and its present supremacy in politics, declared its opposition to "all sumptuary laws" and its support of "personal liberty"; while the Republican party, equally subservient to the liquor traffic, but more politic, declared that all "industries demand and require the protection of equal laws."

The gathered power of the agitation for prohibition has wrested from both parties some concessions. In six

northern states legislatures having Republican majorities have, with the aid of some Democratic votes, passed laws submitting prohibitory amendments to the popular vote. In four of those states the amendments have carried, in two they were not. In three southern states legislatures having Democratic majorities have passed laws submitting prohibitory amendments to the popular vote. In two of these states the amendments were lost, and in one the vote has not yet been taken. These submission laws have been wrung from the old parties by the force of necessity, not because they, or either of them, have adopted "submission" as a policy, for in no state has either party espoused the cause of "submission" at the polls; and the fact remains that the two old parties divide the liquor supporters about equally between them, taking the parties as they are in the whole country.

It is probably about a fair representation of the state of the Republican and Democratic parties to-day to gauge the influence of the liquor traffic in them by the number of liquor men who are selected as delegates to their representative gatherings. At the Republican State Convention, recently held at Saratoga, New York, out of 110 delegates and alternates representing the city of New York 29 were liquor dealers, or closely connected with the liquor interest by business relations. Other delegations contained many liquor dealers, or manufacturers, or their attorneys, and it is probably safe to say that at least one-fifth of the delegates and alternates to this great gathering of more than a thousand representative members of the Republican party were also representatives of the saloons; nor is the matter any better in the Democratic party.

It is not probable that the saloon power will permit the submission of any more prohibitory amendments while it controls the two old parties. The experiments so far—as in Ohio, Michi-

gan and Texas—have proven too expensive to be often indulged in as luxuries, as in Kansas, Iowa and Rhode Island they have proved too uncertain in their results to be pleasant. But the agitation will go on, and time will demonstrate in this matter, as it has in every other great political problem, which has agitated the public mind in every age, in every country where popular government has prevailed. That no great reform can be either established or enforced without a great party behind it, which party, in this case, will inevitably embrace all those who believe the moral and material interests of the country—its intelligence and its freedom from the appalling aggregate of vice and crime (which are fast becoming the rule rather than the exception in our large cities)—are only to be attained through constitutional prohibition of the traffic in strong drink and the unswerving enforcement of the laws in support thereof. (—)

Scott & Hopkins, photographers, St. Thomas, Ont., we understand are prepared to fill orders for "Group of Friends" taken at Yarmouth Meeting-house during the late Genesee Yearly Meeting. It contains many of our prominent members, and can be had at their office, or will be sent by mail, post paid, to any address in Canada or the United States on the receipt of \$1. Those sent by mail are not mounted.

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IMPORTANT.

THIS is a regular issue of the YOUNG FRIENDS' REVIEW. We send it as a sample copy to many who are not subscribers, with a hope of adding their names to the list of regular subscribers. We would say to each of these: Peruse it carefully, and see if it is not worthy an abiding place in thy home. TRY IT FOR ONE YEAR. Consult the best interests of thy family, and ACT ACCORDINGLY.

There is in Friends' *Discipline* an advice "to prevent the introduction of pernicious literature in their families by supplying that which is profitable and inviting in its stead." We cannot say how *inviting* the pages of the REVIEW will be. That will depend on the taste of the reader. But we promise that it *shall be* PURE. And what is morally *pure*, if associated with, is *profitable*, and will become *inviting*. We want to raise the literary taste of every youthful member of our Society safely above the tide of "pernicious literature" flowing through the world. Surely this is a "consummation devoutly to be wished." Will our Friends aid us in the work?

There are but few families who cannot afford the small price of this Friends' paper, and if even these would send in their names we would do our best to send the paper free. We are in earnest. If anyone knows of a Friends' family that does not take a Friends' paper, because they really cannot afford it, please send us their address and we will see what we can do in sending the REVIEW the coming year free. THE SOCIETY OUGHT TO SEE THAT A FRIENDS' PAPER IS IN EVERY FRIENDS' FAMILY IN AMERICA. Any Friend who can afford, and will send the publishers from \$1.00 to \$5.00 above their own subscription, we will endeavor to distribute it among the poor in our society in that way. If you will trust us as your messengers to carry light and joy into these sadly unfortunate homes, we will think it a favor. Consider the plan, you who are blessed with an abundance, and let us hear from you promptly. Every 50 cents, we give our word, will secure the REVIEW to some one. Through the press we have a cheap and efficient means of reaching out to the isolated families of Friends, in the endeavor to keep them interested and living members of our religious fold. We trust we may possess a love and zeal for the welfare of our Society, without being considered selfish, narrow minded or uncharitable. Let other religious denominations have their own means of retaining, interesting and elevating their own young people; and may God help them in it. But may God help us too. Our Society has sustained a great loss in the past by being careless in this respect. The transforming period between childhood and manhood and womanhood, has too often transformed them from our Society into some other Society. We believe it is the mission of the REVIEW to counteract, in part, this tendency. We feel it has an important and a divine mission, whether the weak hands into which it has fallen will divinely fulfill it or not. We prayerfully and hopefully call on each one who reads this to strengthen them. We lay before you, if we judge rightly, an opportunity to promote the future welfare of our Society. Is it not so? Think it over. The tendency of the REVIEW is already felt to be interfusing the spirit of mutual interest among its contributors and readers. "Mutual Interest," what will that do? Call it "fellowship," if you choose, or "love and unity," but it is the fundamental organizing principle in all society and to it Friends as a Society must look for its salvation. A "mutual interest" has been stimulated by the First Day School work and who does not see the added impetus it has given to every Yearly Meeting on this continent. What true Friend does not rejoice at this hopeful "sign of the times." To make it still more efficient we are willing to give to the service of the First Day School sufficient space in the YOUNG FRIENDS REVIEW to make it a representative organ. We cannot all meet together, but we can make the worthy essays common property, we can have an interchange of views, and establish a concerted action by this means, which will greatly aid the important work.

Will not some Friend in every Friendly neighborhood be willing to extend the circulation and thereby the influence of the YOUNG FRIENDS REVIEW? will they not for the sake of giving our young men and women an opportunity for cultivating the "GIFT THAT IS IN THEM;" for the sake of furnishing them with literature that is necessarily elevating and refining; for the sake of this tide of earnestness that is rejuvenating our Society; will they not, finally, for the sake of religion, pure and spiritual, and a Society grand in past history, and glorious in future hope?

Single copy one year, in advance (with next month free), 50 cents. One copy free for a club of ten names. BUSINESS LETTERS, ADDRESS S. P. ZAVITZ, COLDSTREAM ONT. MATTER FOR PUBLICATION, ADDRESS EDGAR M. ZAVITZ, COLDSTREAM ONT.