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# Young - Friends' - Review.

'Neglect Not the Gift that is in Thee.'

VOL. XII.

LONDON, ONT., CANADA, FOURTH MONTH, 1896

No. 4

## TOO LATE

What silences we keep year after year  
With those who are most near to us and  
dear!

We live beside each other day by day,  
And speak of myriad things, but seldom  
say

The full, sweet word that lies just in our  
reach,  
Beneath the commonplace of common  
speech.

Then out of sight and out of reach they  
go—

Those close, familiar friends who loved  
us so;

And sitting in the shadow they have left,  
Alone with loneliness, and sore bereft,  
We think with vain regret of some fond  
word

That once we might have said, and they  
have heard.

For weak and poor the love that we ex-  
pressed

Now seems beside the sad, sweet unex-  
pressed

And slight the deeds we did to those un-  
done,

And small the service spent, to treasure  
won,

And undeserved the praise for word or  
deed,

That should have overflowed the simple  
need.

This is the cruel fault of life -- to be  
Full visioned only when the ministry  
Of death has been fulfilled, and in the  
place

Of some dear presence, is but empty space,  
What recollected services can then

Give consolation for the "might have  
been"?

—*Nora Perry, in Chicago Israelite.*

## WHAT IS THE GREATEST NEED OF QUAKERISM?

Paper read by Lemoyne D. Allen in Friends' Meeting  
House, Granville, N. Y., on the evening of 17th mo.  
25th, 1895.

When we see the Friends' Society  
gradually decreasing, until we fear that  
in the future it will be a thing of the

past, it is important that we inquire into  
the cause, and find what is needed to  
bring about a change. I think its  
greatest need is more spiritual life in  
our meetings, and especially in our  
silent gatherings.

We are too apt to forget that each  
one of us as we sit down for silent  
worship has a duty to perform to help  
make the meeting acceptable to Him  
who has promised that "Where two or  
three are gathered together in My name  
there am I in the midst, and that to  
bless," and we oftentimes deem it an irk-  
some duty instead of a blessed  
privilege

When I read of the silent meetings  
in the early days of Quakerism where  
the silence was not broken by a single  
voice, yet where those present were  
nearly all melted to tears by the admon-  
itions of the Unseen Teacher to their  
inner consciousness. It seems that  
there must have been a Power and  
Presence felt differing widely from our  
Silent meetings of to-day. Not that I  
doubt His speaking to us the same  
now as then, but we forget to listen and  
sit down in silence almost from mere  
force of habit, having degenerated into  
a lifeless form of service, simply sitting  
in outward silence, and think by so do-  
ing we have done our whole duty, and  
forgetting that we must not only have  
the outward waiting but a waiting of  
our souls also upon God for Inspiration  
that we may be taught of Him.

If Friends would all do this wherever  
the Society exists, they would surely be  
a power in the community, as in the  
days of old, and those outside the So-  
ciety would, feeling that power, be  
drawn to meet with them.

And just here let me say that  
Friends are too much afraid of spread-  
ing their doctrines and making prosy-

lites, but in the days of George Fox there was no such fear. The old-time Quaker proclaimed his faith in the face of bitter persecution, as it were, from the house-tops, but when persecution ceased he settled down content in keeping his own life pure, and working in philanthropic fields for the uplifting of his fellow-men, which was all very good to do, but his principles he kept too much to himself from that day to this, forgetting that Jesus admonished his disciples "To preach the Gospel unto every creature" Let us then arouse ourselves and not be ashamed to spread our faith.

George Fox in his ministry brushed aside the traditions of centuries and, though persecuted, preached anew the Gospel of Christ in its primeval purity to the Christian world, which was at that time groping in the darkness of superstition and bigotry, and we who enjoy freedom of conscience have no excuse to be negligent of our duty in this particular. And especially is there a call for such principles in this 19th century when all the tendencies of the age are inclined towards infidelity and to doubt has become so popular that it is almost considered a mark of superior intelligence to criticize the truths of Christianity and oppose religion with science, which, if rightly understood, only serves to explain and enlighten religion.

The main principle of the Friends, the Inner Light—the Christ within—oftentimes convinces the doubter when all else fails, for he cannot deny that which speaks with such power to his own soul, and when he learns that the promptings which had passed by him almost unheeded since his childhood, were the voice of the Christ whom he has denied, he can no longer doubt His existence or His power.

We hear a great deal about interesting our young members and entertaining them in order to keep them with us, and I have heard it remarked more than once that there is nothing in our silent meetings to attract the

young, but if we would bring up the children to listen to God's voice in the silence, instead of teaching them to depend on outward things to attract the eye and ear, then, instead of Friends' children leaving the Society for others we would see new ministers arise to proclaim the truth among us.

When in the days of persecution all the adult Friends of Bristol, England, were in prison for their faith and their young children kept up their meetings, do you think those children had to be entertained in order to keep them interested in the cause?

Let us strive to be more filled with the spirit of Christ, and to be more faithful in attending to our whole duty as become Friends. Then we can say with Whittier :

I ask no organ's soulless breath  
To drone the themes of life and death ;  
No altar candle lit by day,  
No ornate wordsman's rhetoric play,  
No cool philosophy to teach  
Its bland audacities of speech ;  
No pulpit hammered by the fist  
Of loud asserting dogmatist,  
Who borrows from the hand of love  
The smoking thunder bolts of Jove.  
I know how well the fathers taught  
What work the later schoolmen wrought.  
I revered old time faith and men,  
But God is near us now as then.  
So to the calmly gathered thought  
The innermost of truth is taught,  
The mystery dimly understood  
That love of God is love of good.  
That the dear Christ dwells not afar,  
The king of some remoter star  
Listening at times with flattered ear  
To homage wrung from selfish fear.  
But here amidst the poor and blind  
The bound and suffering of our kind,  
The works we do, the prayers we pray,  
Life of our life— He lives to-day."

FOR YOUNG FRIENDS' REVIEW.

ASHA, THE HINDU MAIDEN.

(By Lydia J. Mosher.)

CHAPTER I.—DAVID ELLSWORTH.

In an upper chamber in one of the large cities of our New England States sat a young man, absorbed in study. The room was small and by no means attractive, but the student's lamp burned brightly, throwing a glare of

light on the old-fashioned table whose outspread leaves bent under the weight of books — large and small — papers, manuscripts and maps, thrown about in apparent confusion. The young man is slightly above medium height, of slender build but firm of muscle, and capable of great endurance. As he raises his head and pushes back the thick, brown curls, a broad, high brow is revealed, of almost marble whiteness; a mouth as gentle as a woman's, but offset by a chin which bespoke great firmness; and last, but not least, dark, blue eyes, large, and thoughtful in expression. At the first glance, one might think they detected a melancholy spirit pervading those fine features, but a closer scrutiny would reveal a deep hopelessness underlying all else.

At the age of twenty-two David Ellsworth found himself alone in the world. From his father he inherited a well-invested fortune and an ardent love of study; from his mother a deeply religious temperament — nay more, a most reverent love of God, and an earnest desire to impart to his fellow-men the knowledge of a religion which, while supplying the necessary guidance through the trials and labors of life, would also satisfy the higher cravings of man's nature, and supply that most-longed-for Presence which removes all fears in the hour of death.

Long before he had finished his university course he had decided to devote his money and himself to the missionary cause. It is his last evening home, as he calls his two small rented rooms, for his trunks are packed and he has been selecting from the mass of papers before him what he wishes to carry with him. On the morrow the steamer sails which is to carry David Ellsworth on his way to India, the land of his dreams since childhood; the land of his hopes and fears; hopes that to that benighted but highly intellectual people he may carry the knowledge of the "Light of the World"; fears that he may prove

unequal to the task, and his life, after all, be but a failure.

Not only the mind of this young man, but his heart, his soul had been educated, not only by all the teachings of books and schools, but by that higher wisdom which cometh from God to the heart open to receive it. He felt himself bound by no creed, save what his Bible taught, and he looked upon all mankind as his brothers. With a heart full of love and hope, and a firm reliance upon God, David Ellsworth prepared to enter upon what he considered his life-work.

To be continued.

## POSSIBILITIES OF WORK FOR YOUNG FRIENDS' ASSO- CIATIONS

BY MARIANNA S. RAWSON.

(Continued from last issue.)

The Society of Friends has always stood on the broad platform of admitting no creed. The "Inner Light" being the guide each Friend must believe as it directs him. While the State or the Church undoubtedly has a right to set limitations about a man's actions, his belief is his own, and he should be answerable only to God for it. I fear few of us realize what a noble heritage has come to us in this privilege and duty of entire liberty in religious belief. The Friend is not only allowed to believe as he sees best, but if he be true to this high principle he must believe as his light directs him, and not as directed by some other human being. When, in the history of our Society, the distressing separations came that we still hear too much about, it was because the members were not true to this most beautiful of the principles for which the Society has ever stood—freedom in religious beliefs.

We Young Friends are in danger of forgetting about it, too, when we constantly ask what Friends believe. Let us remember that we are not true to our high standard unless we, by serious

study and thought, make our beliefs for ourselves without regard for what others believe, except the regard which gives them the same liberty. This should be emphasized in the meetings of our Young Friends' Associations so that when we are called upon to do the work of the Society we may not make the disastrous mistakes that have been made in this respect.

Friends have no creed, but they have an excellent Book of Discipline. It should be one duty of the Young Friends' Association to know and understand this book. A Committee on Discipline should be a part of each Association, to which all related subjects should be referred, and reports made at the meetings. The Queries should not be tiresome to us, for they are most excellent, and we should be interested to have them answered fairly, and to have the answers show a high standard of individual excellence. If any of them seem needlessly strict to us let us study them and see if they really are. They were all written to maintain high conduct within our borders; let us see that we do our part to make them fulfill their mission.

Some one asks if Young Friends have any duty in regard to education. I think they have. Schools and colleges form a very important part in their lives, and I suspect that it is among us young people that there is most talk about an educated ministry. It seems to me that the Association should lend its influence toward the maintenance of Friends' Schools in all Friends' neighborhoods; that it should advise all young people to go to college, and should take a lively interest in our Friends' College, Swarthmore. If we think the Society of Friends needs education we must make the most of the opportunity it offers us in an educational way, and then give it the benefit of our knowledge. When the Association becomes large and strong, there are new fields of work. If it be in the city such work as is now being carried on by the Philadelphia Association is

worthy of its attention. That Association has lately opened a house on the Meeting-house premises, in which are a reading room, lunch room, and several committee rooms. The reading room is open all day for any one who feels like spending a quiet hour there. The Association hunts up all Young Friends who happen to be in the city, and offers them this pleasant room in which to spend any spare time they may have, and an opportunity to meet other Friends there. Here books and papers and magazines—the best of reading matter—can be had beside the quiet or sociability of a pretty room. In country neighborhoods the reading room may not be so necessary, but the reading matter is, and the money contributed to the Association would be well spent in subscribing for good magazines that could be circulated among the various families of the meeting.

The Association will undoubtedly promote sociability, and that is one of its best uses. The few minutes of social talk before and after the meetings, and the Committee work, give rare chances for getting acquainted, as those of us who have done work in the Association can testify. But the Association does its best work when it turns the individuals who compose it to the serious contemplation of things that make for righteousness, and that it will inevitably do if the meetings are carried on in an earnest manner, each one desirous of learning the truth. We young people usually have a great many chances of meeting other young people and having a good time, but it is at our Association meetings that we are most likely to get and give our best. If we recognize them as opportunities for growth we shall get incalculable good from them. They will help us to be ready to give our aid in transacting the business of the Monthly and Preparative Meetings; they will help us to fill the hour or two a week of our religious meeting with thoughts full of profit and pleasure, and best of

all, they will give us stronger convictions to live by.

To make a summary, work for Young Friends' Associations as I see it is as follows:

1. To create an interest in the Society among the younger members of the Meeting.

2. To bring in other young people so that the Society may not lack the inspiration of members by convince-ment.

3. To furnish a programme of live subjects for discussion at its meetings.

4. To make its members feel that it is for them, and to urge them to make the best use of it by aiding in the discussions, and thus try to correct the tendency of many Friends to take no part in the business of the Meeting.

5. To know the philanthropic interest of its members and see that they are furthered.

6. To keep posted in regard to the business affairs of the Society, and lend its influence to better the organization when opportunity affords.

7. To be a school where the younger members can learn to conduct the business of the Society by following as far as practicable its methods, namely, conducting business by the Friendly method, collecting money by assessment, becoming acquainted with the Discipline, etc.

8. To show an interest in Friends' schools and colleges.

9. When strong enough, to provide reading rooms and reading matter for Friendly neighborhoods

10. To promote sociability.

11. To turn the minds of its members to the serious contemplation of things "that make for righteousness"

I hope I have made my hearers feel, as I do, that the Young Friends' Association is for the Society. That it is no more a thing of itself than is the Philanthropic Union or the First-day School; but that it is necessary, as they are, to complete the chain of usefulness of the Society as a whole. Having the Association, we young people

have an opportunity for working to a much better advantage than heretofore, and let it be our aim to do our part in spreading the principles of a Society which, for the past two hundred years, has stood for truth and right. Remembering that the individuals make up the Society let us bring to it our best, and we shall get the best from it. And when we think it is not as useful or as broad as it should be, remember that it may be partly because of lack of faithfulness on our part, and we never aid in its usefulness by standing off and criticising it, any more than we can make the world better by shutting ourselves up in a hermit's cell.

If we believe that the principles for which the Society stands are right we are not fulfilling our duty, unless we put our shoulders to the wheel to do our part in keeping that Society the power for good it ever has been since the time of Fox and Penn.

#### A PAPER.

A Paper read at a W. C. T. U. Parlor Meeting, at Millville, Pa.

"If any little word of mine  
May make a life the brighter;  
If any little song of mine  
May make the heart the lighter,  
God help me speak the little word,  
And take my bit of singing  
And drop it in some lonely vale,  
To set the echoes ringing.

"If any little love of mine  
May make a life the sweeter;  
If any little care of mine  
May make a friend's the fleetier;  
If any lift of mine may ease  
The burden of another,  
God give me love, and care, and strength  
To help my toiling brother."

While wondering what I would prepare for this evening, the above lines met my eyes, and I thought how few of us live everyday, and every hour in the day, with the thought they contain in view.

We are prone to be selfish. We plead excuses when another needs the aid which we could give if we would. We are glad to see others happy if we

feel that we have a full share of happiness ourselves. But do we not feel bitter, envious, or morbid, when another has what we want and cannot have? Thereby making ourselves miserable and casting darkness instead of light, shadows instead of sunshine, frowns instead of smiles, around us. We all have our trials, yes, and our temptations, too, many of which are increased and strengthened by our own selfishness.

If we would look around among our neighbors and companions with a desire to assist them, regardless of a little inconvenience and self-sacrifice, we would find to our surprise that, instead of increasing our burdens, we had increased our happiness and had earned the reward of "Well done."

Whittier says :

"Who counts his brother's welfare  
As sacred as his own,  
And loves, forgives and pities,  
He serveth God alone."

"Charity begins at home," is a much abused motto. It is used as a stumbling-block by some, and as a cloak by others. Charity truly should begin at home, but she should not be kept there forever. She should be allowed to reach beyond our own doors. Have we that charity that thinketh *no* evil? That charity that saith to the repentant one, "Neither do I condemn thee; go, and sin no more?" Do we extend the helping hand without the keen dart of censure?

"The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread  
Where *love* ennobles all."

How cruel it would be to offer to an innocent child a rose, from the stem of which the thorns have not been removed. Just think of what pain it would cause the tender little hand. Is it not more cruel to offer to the hungry heart the sympathy which it craves, and when it grasps it eagerly, finds a sharp thorn imbedded therein? The little hand will soon heal, but the thorn may remain long in the heart.

"Could we but draw back the curtain  
That surrounds each other's lives,  
See the naked heart and spirit;  
Know what spur the action gives.  
Often we would find it better—  
Purer than we judged we should;  
We should love each other better  
If we only understood

"Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner,  
All the while we loathe the sin.  
Could we know the powers working  
To overthrow integrity,  
We should judge each other's errors  
With more patient charity.

"If we knew the cares and trials,  
Knew the efforts all in vain,  
And the bitter disappointment—  
Understood the loss and gain.  
Would the grim external roughness  
Seem, I wonder, just the same?  
Should we help where now we hinder?  
Should we pity where we blame?"

"Ah! we judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the fount of action  
Is less turbid at its source.  
Seeing not amid the evil,  
All the golden grains of good;  
Oh! we'd love each other better if—  
If we only understood."

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## PRACTICAL CHRISTIANITY.

An essay read before the Young People's Association of Prairie Grove, Iowa, 1st mo. 26th, 1882, by Louis W. Canby.

The meaning of the word "Christianity" is the religion introduced by Jesus Christ and communicated by him to his circle of followers. Our subject for to-day treats of that part of Christianity which is, or should be, practiced in every-day life. In our judgment all Christianity is practical. The object of our Saviour in coming into this world was to fit us to enjoy the home prepared for us in the life to come, by teaching us how to live here. It is, therefore, the privilege and duty to study the teachings of Jesus while here, so that we may be better fitted to obey the promptings of the Christ within, cherish those principles which we, as Christians, feel will make us happier here as well as hereafter. We

know the closer we follow the example Jesus set the more happiness we enjoy. If our ability be not sufficient to do as much as some others, we know that if we employ what Light we possess, our reward will be just as great. "If we are too weak to journey up the mountain steep and high,  
We can stand within the valley while the multitude go by ;  
We can chant in happy measure as they slowly pass along,  
Though they may forget (the singer they will not forget the song."

The most valuable applications of Christianity are the simplest, if we could only be brought to fully realize it. The whole life of Jesus was one of simplicity, love, kindness, charity, mercy and forgiveness. "Kindness," says a certain author, "is a seed which, when dropped, springs up a flower. Kind words in a pleasant manner are so easy to give we should be very liberal with them. They are of infinitely more worth than money. "If a word or two will render a man happy," says a Frenchman, "he must be a wretch, indeed, who will not give it." It is like lighting another's candle by ours, which loses none of its brilliancy by what the other gains, but still further illuminates our own. Love and kindness make sunshine and happiness wherever they go. They find their way into the hidden recesses of the soul and bring forth golden fruit when unkindness would seal them up forever. Kindness is the real law of life—the link that connects earth with heaven. This is the true gold with which we purchase contentment and peace. Kindness and love are almost the same, as kindness is the outgrowth of love, for without this God-like principle of love, kindness cannot flourish. It should be encouraged in all our intercourse with one another. Few, if any, are so lost to all the principles of righteousness as to resist continued kindness. "A soft answer turneth away wrath." No conflict ever occurred between persons who were guided by a Christian spirit. I believe it is possible

for us to refrain from anger and most of the evils of the world if we exert our will powers to their utmost, for Jesus was placed here to show us the practical benefits of Christianity and what is possible for mankind to do, if we are determined to do our duty, for he was tempted in every way that we are, and always resisted the encroachments of every evil influence. Good nature collects its honey from every herb, ill nature extracts poison from the sweetest flowers. We should always endeavor to be really what we would wish to appear. Men whose acts are at direct variance with their words, command no respect, and what they say has but little weight. The true, practical Christian acts rightly, whether in secret or in the sight of men.

#### DOES THE YOUNG FRIENDS' ASSOCIATION ACCOMPLISH THE SAME OBJECT AS THE CHRISTIAN ENDEAVOR SOCIETY ?

Read by Cora Seaman at a meeting of the Young Friends' Association of New York and Brooklyn.

Two enterprises may be undertaken, two associations formed which work along very different lines, but which accomplish similar if not identical objects.

The purpose of the Christian Endeavor Society is stated in Article II. of the Constitution : "Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more active in the service of God."

The preamble of the Constitution of our Association probably states the object of all Friends' Associations :

"Believing that a more active interest and participation by the young people in the affairs of the religious Society of Friends would be promoted by a better knowledge of its principles, we, for the attainment of this object, form ourselves into an association."

The application of Friends' princi-



ples to our lives, the daily living of them, is then the aim.

Apparently both the C. E. S. and the A. of Y. F. are working for one common object — nobler, broader, better living.

It has been said that the "purpose of all religion is the perfection of the life."

Well organized effort in any direction is the surest means of attaining the desired end. By virtue of its organized strength each society should be a power for good.

The mottoes of the C. E. S. are :— "For Christ and the Church" and "One is your Master even Christ, and all ye are brethren"

Active membership is limited to church members who, upon entering the Society, take the following pledge :

I PROMISE.

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray, and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour, and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

"As an active member, I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call."

Young people not connected with the church, but who will conform to the requirements of the Constitution, may become associate members. These, in turn, after uniting with the

church, become active members, and the society has this idea of church membership constantly in view.

All active members are expected to take part in the meetings, which, with the exception of the business and social meetings, are purely religious.

A brief mention of the committees of the organization may throw some light upon the line of work pursued. The three indispensable committees, those recommended by the Constitution, are the "Look-out," the "Prayer-meeting" and the "Social" Committees. The last two explain themselves. The first is composed of members who look out for new members, and look after all in the society. This committee corresponds in some respects to our membership committee.

There are, among the different branches of the organization, the following committees: "Sunday School," "Missionary," "Calling," "Music," "Good Literature," "Temperance," "Relief," "Flower and Fruit," and "Proportionate Giving" Committees. These are the usual committees, and others may be added if desired.

Each individual branch has generally some particular work in which it is engaged. One may support a missionary at home or abroad, another visit and contribute toward a hospital, and another hold meetings in factories during noon hour.

There are usually no fixed dues. The custom of systematic giving however obtains in most societies. Two or three cents a week may be as much as a member agrees to give, but the money coming in regularly keeps the treasury supplied.

When we consider that this vast association has branches all over the globe, with an aggregate membership of more than two million young people, its possibilities for good seem almost inconceivable.

As we know, all young people are eligible to active working membership in the Young Friends' Association.

Believing as Friends that creeds are

man made, not God made, realizing that there is and can be "no respect of persons" with the Creator of all, any young person desiring to live a good true life may become a member of the society, the earnest desire for good living being sufficient pledge of his sincerity.

At present there are 31 associations, with a membership of about 1,500.

The freedom of choice as regards the section in which a member is to work precludes the possibility of a lack of interest and gives each one a feeling of responsibility to the association.

The wish to have all, whether members of the society or not, take part in the meetings, has its parallel somewhat in the C. E. S. where, however, the difficulty is met largely by the pledge.

The breadth and scope of the subjects discussed gives, too, an opportunity for work to each member, as, at one time or another, there must come before the meeting some subject which has a personal interest for him and which perhaps he understands better than another.

The association as such has, I believe, taken no direct philanthropic stand, but as friendly organizations are always united in their work the philanthropic movements of the various meetings have the hearty support of the young people.

National and municipal reforms of all kinds, the relief of the suffering poor of all races and creeds, the work for women and children, notably the founding of free kindergartens in various towns, the stand taken against the publication of impure and demoralizing literature, the temperance work, prison reform, and others, are matters which have held the attention of Friends for many years.

This is directly in the line of the teachings of early Friends in this country. In reviewing the history of Friends prior to and during the Revolution, one is struck by the mention of the large sums of money raised in the meetings for the relief of those about

them, and, in many cases, at a distance.

Friends have ever considered religion as nothing if not practical. Perhaps never before has there been such a cry as now for more practical Christianity, for a broader religious tolerance.

Ministers of churches on trial for what their respective councils or assemblies have termed heresy, but what is generally conceded to have been an honest, courageous expression of opinion, have received the sympathy of the community.

A by-word of the C. E. S. is "Inter-denominational Fellowship." While this term has not the ideal significance of "Universal Brotherhood," still the term is a beautiful one, and a step towards that form of religious thought for which the Society of Friends stands.

The C. E. A. is a link between the Sunday School and the Church. The Y. F. A. connects in a similar way the First day School and the Meeting.

The life and interest of the Meeting must be affected to a certain extent by the two organizations which are its outgrowth.

An earnest study of religious principles may lead to a sincere belief in them. As a consequence, the Meeting may receive an increase of membership from the association.

While proselytism is contrary to Friendly ideas, a legitimate increase in the membership of any religious organization is a decided gain in its influence for good.

An association is of value to its members only while it is progressive. Intense satisfaction prevents growth. It is by a constant raising of ideal standards, by a constant striving for the best and highest, that the work is kept alive.

Let the members of both the organizations we have been considering keep their object always in view, trying to lead what Whittier calls—

"A life that stands, as all true lives have stood,  
Firm rooted in the faith that God is good."

# Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society  
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,  
ONTARIO, CANADA.

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

Now returns the springtime of the year with its warming sunshine and balmy breeze, thrilling all nature with new life; may it also prove a springtime to the soul, when the warming sunshine of God's love and the balmy breath of the Holy Spirit fills and thrills us with new life and new hopes. As the seed in the ground says to the sunshine, and the rain and the mould resisting not, "do with me and make me what ye will," so may we, nothing doubting, nothing fearing, be submissive to the divine influences that flow into our souls, saying to them, "Make me what ye will; prepare me to fulfill the destiny of my being; bring me to the perfection that is desired in God's purpose, for which He sends you as His ministering agents unto me."

Serena A. Minard has returned to her home in St. Thomas, Ont., having spent the winter in Brooklyn. We are glad to have her so near again, with the prospect of enjoying occasional social and religious visits from her.

## DIED.

BROWN—3rd mo. 24th, 1896, at the home of her daughters, River Forest, near Chicago, Phebe H. Brown, widow of the late Thos. H. Brown, a valued elder of the Chicago Executive Meeting.

ZAVITZ.—Benjamin F. Zavitz, a member of Lobo M. M., and one of the early settlers in that vicinity of Friends, on the 23rd of 3rd mo., at the age of 82 years and six months.

Of his three children, all by his first wife, Merion Cutler, the only remaining one, Hugh K. Zavitz, of Carberry, Manitoba, with the widow and other relatives, accompanied his remains from Hawtry, where he had lived after marrying his second wife, Catherine Cutler, to Lobo, where, in the quiet graveyard, he was laid to rest on the 28th.

## FRIENDS' ACADEMY, LONG ISLAND.

The winter term at Friends' Academy is drawing to a close. After a short vacation school will re open on the 6th of 4th mo.

Notwithstanding the difficulties of beginning the year in a building not quite completed, as was the case last fall, the work accomplished by the students has been satisfactory.

In the graduating class members are being prepared for the Sophomore Class of Swarthmore College, for Cornell University, and one for a medical college.

Parents having daughters to educate should consider the superior advantages offered by this institution in connection with the very moderate charges for board and tuition.

On account of largely increased accommodations afforded by the new building, there are vacancies for girls.

## YOUNG FRIENDS' ASSOCIATION OF COLDSTREAM.

An association under this name has recently been organized in our neighborhood. Two meetings have been held and much enthusiasm manifested. We feel that the time has come when more united work in the religious affairs pertaining to our Society, among our young people particularly, is essential to our well being.

I. C. Z., Cor.

### NOTICE.

In accordance with the action of the Meeting the time for holding Prairie Grove Quarterly Meeting is changed from Fourth-day preceding Yearly Meeting in 9th mo., as stated in Illinois Yearly Meeting's proceedings, to Fifth-day of the same. First day School Conference on Fourth-day. Hence, Prairie Grove Quarterly Meeting will be held at West Liberty, Iowa, 9th mo. 10th, 1896.

HARRY HARTLEY, Clerk.

FOR YOUNG FRIENDS' REVIEW.

### PRAIRIE GROVE Y. F. A

The Young People's Association of Prairie Grove, Iowa, held an exceedingly interesting meeting 1st mo. 26th, 1896.

The subject as announced for the consideration of the Meeting was "Practical Christianity." The subject was opened by the leader, L. W. Canby, with a good paper. Alma Phillips also read an interesting paper upon the subject, after which remarks, selections, declamations, etc., bearing upon the subject were listened to. It was then proposed that the Association appoint a committee to frame a suitable petition, circulate the same in this vicinity, secure the endorsement of our Association, and present to the Legislature of our State asking them to resubmit to the People of the State at a non partisan election the question of

prohibition, and also asking them not to pass a Bill authorizing the manufacture of intoxicating liquors within the State. The proposition was united with and the matter attended to, and we were able to send from this vicinity a petition for the cause of temperance with upward of four hundred names.

J. D. S.

Winfield, Iowa, 2nd mo. 22nd, 1896.

### NEW YORK AND BROOKLYN.

The Young Friends' Association of New York and Brooklyn held its regular meeting in New York, 2nd mo. 23rd.

Will R. McCord stated that the History Section had completed the review of Penn's work in the colony. The uniform kindness and justice with which the Indians were treated in his time, were in a line with the treatment they received at the hands of the Swedes, who had dwelt among them peaceably for some time previous to Penn's arrival. The first Meeting-house erected beyond city limits in Penn., was Friends' Welsh Meeting-house, at Marion, in 1695. Penn's liberal views are shown by the purpose for which he founded the colony. It was to be a refuge for all Christians not enjoying religious freedom.

Marianna Hallock, for the Literature Section, read from Dr. Christopher Hussey's "Recollections of Whittier." Whittier and the writer were firm friends from the time of their first meeting until the poet's death. Both were birthright Friends, but Dr. Hussey left the Society and became a minister of another denomination. His personal knowledge of Whittier, although their meetings were rare, makes what he relates very interesting. He speaks of visiting the old homestead made famous in "Snow Bound," of the comfort the "Eternal Goodness" was to many, and of the poet's unwavering faith.

Mention was also made of a maga-

zine article which treats of the sufferings endured by southern Friends, because of their peace principles, and the vigorous stand taken by them against slavery.

The report of the Discipline Section was given by John Cox, who said that the Discipline of the London Yearly Meeting is very much the same as it was when the Meeting was established. The first Meeting for Discipline was held in the north of England in 1663. Quarterly Meetings were established before 1666, and the London Yearly Meeting in 1672. The early English Friends approved of women having a voice in the affairs of the Meeting. The London Yearly Meeting consisted of each Quarterly Meeting in Great Britain, and the General Meeting of Ireland.

Anent "Current Topics" in the report given by S. Elizabeth Stover, were Professor Burney's legal opinion of the Venezuelan affair, the action of the Salvation Army in regard to removing Commander Ballington Booth and his wife, showing how despotic this large organization has become; the rumors of Prof. Nansen's discoveries in the far north; the burning of Mansfield House in London, and the appeal for re-building it; Professor Vincent's proposition for a "Hall of Christ," to be erected at Chautauqua; and Bishop Potter's recently published address, urging all to individual effort for the eradication of social evils.

A very interesting paper on "Habits," written by Mary Hicks, was read by Charlotte Haviland. The writer spoke of the bearing which habits have on character, and of the necessity for forming good habits early in life. The habits of careful observation, and of making the best use of one's time were alluded to as being very often neglected.

Following the paper there was a general discussion of the subject as viewed from many different standpoints.

A meeting of the Young Friends' Association of New York and Brooklyn was held in Brooklyn, 3rd mo. 8th.

Owing to the absence of the chairman, the History Section made no report.

For the Literature Section, Harriet Cox McDowell spoke of Elizabeth Powell Bond's "Words by the Way." This excellent little book is a collection of talks or sermons which the author, Dean of Swarthmore College, gives the students on First-days. The talk on Prayer which was read to the Association is beautiful. All were recommended as being uniformly good.

Leah H. Miller said that the Discipline Section is continuing the review of the Discipline of the London Yearly Meeting. Mention was made of the way in which business meetings are conducted. Joint sessions are held if sanctioned by the Men's Meeting. Hasty admission into membership is deplored. Friends are cautioned to receive as members only those about whose earnestness and sincerity there is no question. Correspondence with absent Friends is to be encouraged. There are three Meetings in Australia, subordinate to the London Yearly Meeting.

Among Current Topics in Edward Stabler's report, were the defeat of the Italian army in Abyssinia with terrible loss of life, the subsequent riots in Italy, and the effect this most uncalled for war is having on African civilization; the threatened division of the Roman Catholic Church in America, caused by the refusal of the French Canadians to adopt the language, customs, etc., of the English, showing how intense is their love of nationality; the excitement in Spain, due to the recent action of Congress bearing on Cuban affairs, the hostile feeling and its expression, however, having been mainly among students, both in Spain and at home; the financial troubles of the Baltimore and Ohio Railroad, which mean a severe loss to Johns Hopkins University, the funds of

which are mostly derived from the railroad; and the sad case of Brockway, the counterfeiter, again sentenced to imprisonment

The paper for the evening, "Free Kindergartens," was by Cora Haviland, whose connection with the Mission Kindergartens of Brooklyn gives her an opportunity for knowing how valuable an institution the kindergarten is, and what a power for good it has become in the worst of neighborhoods. These schools seem to be an important factor in the elevation of the foreign poor in our large cities.

The writer of the paper objected to the term, "free kindergarten," believing that a small charge should be asked. It may be but a cent a day, but it helps to foster a feeling of independence. A very interesting talk about the kindergarten day was given, showing how the gifts, occupations and games develop the child's entire nature.

The discussion which followed was very general. C. S.

#### REPORT OF LINCOLN Y. F. A.

A meeting of Lincoln Young Friends' Association was held in Lincoln 1st mo. 26th, 1896.

The first on the programme was the review of the lesson, given by Mary Ann Swaney. The lesson was taken from Acts 2 : 37-47, and was about "Peter's Exhortation to Repentance." In the teaching it speaks of God's spirit descending "upon all flesh." Considerable discussion was given to water baptism. It was thought that the only good that comes from it is to show to the world that there is a desire to lead a better life

A verbal report of the past year's work was given by C. A. Burgess. E. Y. Porter gave the Current Topics. He spoke principally of the "Armenian Trouble," telling how they are Christians, and have lived in this little country for several centuries, also of their neighbors' oppression, and many other particulars about them. Men-

tion was also made of the Bill in regard to having military drill in the Public Schools. The Bill was introduced into Congress a short time ago. Martha Garlock recited a poem entitled "The Brave Ducks."

#### REPORT OF ASSOCIATION HELD SECOND MONTH 23RD.

As the one appointed to give the review of the lesson was absent, it was given by the Association. The subject of it was "Stephen's Martyrdom." His was one of the most beautiful of the many lives given in the Bible. The golden text, "Lord, lay not this sin to their charge," shows his disposition even in the hour of trial. Saul's consenting unto his death by remaining silent was spoken of, and it was thought that if we let a wrong pass by us without our protest against it that we may be committing a sin of omission. The paper on the 6th Query by Martha Davis, contained many good thoughts. On the "Ministry" she spoke of our daily ministering as well as by the spoken word. On the subject of "Oaths" the question was asked: "Friends, are we doing as much in this line as we might?" Several extracts from the "Power of Silence," by Horatio Dresser, were given by C. A. Burgess. Under Current Topics, Joseph Lownes explained at some length the new discovery—Routgen's method of photographing through solids. At the close he said that many lessons could be learned from this discovery; that if such a wonderful thing could be discovered and is capable of being done by man, how much more must God be able to do, and it makes us think that "with God all things are possible." A short "History of the Quakers," taken from a Chicago paper, was read by Ira P. Bedell. It gave the number of Friends in each of the four principal branches of Friends, according to the census of 1890.

The letter from the General Conference held at Trenton had been delayed, and so was read. It was very much appreciated.

The following exercises were given by the children: A poem about Washington, by both Martha and Lionel Garlock, and the beautiful little poem entitled, "If I Were a Man," by Irwin Davis. At the close a visiting Friend expressed his satisfaction in having been with us, and thinks that we are growing. We all felt that we had had a very good meeting.

In my account of the Association of 11th mo. last the following passage occurred: "That we should not go where we cannot say that God is present with us, for He is not found in places where evil is, but only in the good." I have since received a letter from a prominent Friend who has taken an opposite meaning to the one which I meant to convey, and in case any one else has done the same I will say that I did not mean that God is not everywhere ruling over all, but I meant that we cannot be with God, that we do not possess His Spirit when we do evil. I meant by "God is not in the evil," that evil is averse to God, and it does not come from Him as good does. Therefore, "God is not in the evil that we do or think of doing, but only in the good."

HAMPTONETTE BURGESS, Cor.

FOR YOUNG FRIENDS' REVIEW.

### DUANESBURY QUARTERLY MEETING.

Duanesbury Quarterly Meeting held at Albany on the 15th, 16th, and 17th of 2nd mo., was felt to be a season of spiritual refreshing.

The Meeting of Ministers and Elders held on Seventh-day, although small, was full of life. Our friend, Isaac Wilson, was present and spoke to us with much earnestness of feeling, reminding us of the high position we occupy in the Society, and that our whole life in all its details should correspond, that the young in looking to us for example may see that we not only make a *profession* of Christianity but that our lives are permeated with the Christ spirit.

In relation to the Fourth Query he felt that there was sometimes a little neglect in the care of the Elders over those young in the ministry, and that there should be that close feeling of sympathy between them that would enable a truly exercised Elder to feel after and encourage an exercise in some mind even before it was uttered.

On First-day morning the Meeting-house in Plain street was well filled. Isaac opened his discourse with the words of Jesus: "He that doeth the will of my Father in heaven, the same is my mother and sister and brother." He made clear and plain the thought that doing the will of God is simply the faithful performance of duty day by day as they come to us, in whatever position we may be placed. If strictly faithful in these there will come a growth in spiritual things and an enlarged sphere of usefulness. And thus he dwelt at length upon the gradual growth and development of the Christ spirit in man—the beautiful representation of motherhood. In the first, conscious conception of God's revealed will, and that followed by faithful obedience and constant watchfulness until that human life has grown into unity and harmony with the Divine will, representing the new birth and the wonderful flow of Divine love from heart to heart cementing such dedicated human lives in a bond of brotherhood stronger than the ties of human kindred. He held the earnest and profound attention of his hearers to the close, then, after a moment's silence, the solemnity was deepened by an earnest supplication that all might know and feel the drawings of the Father's love, and be led to do His will.

At an appointed Meeting at the same place on First-day evening Isaac Wilson spoke from the text "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." As this was a hard saying in the olden time, so it is a hard saying to-day in the minds of the people. They are

slow to perceive its deep spiritual significance.

If that of which we partake in the outward builds up and develops physical life, so in the spiritual must we become partakers of that Divine life, must eat and drink at the fountain of Infinite love, else, as He said, "Ye have no life in you." "I have meat to eat that ye know not of," was his answer when pressed to eat. So each of us must know for ourselves of this Divine refreshing. And we must not be discouraged because the progress is slow and gradual. No one can attain the Kingdom of Heaven by a single bound. There is "First the blade, then the ear, then the full corn in the ear." Only by constant watchfulness to keep all our human powers, passions and propensities in subjection to the spiritual can we be enabled to become partakers of this Christ spirit. He appealed to the young to watch for the quickening impulses day by day which tend to right thought and correct action. That, in view of all the wrong and evil everywhere apparent, to live out their highest conceptions of duty. God has placed within each heart a witness for himself, and as we make the effort, He will give us strength against all opposition, scorn and ridicule, to do the right. He spoke at some length resting the soul's salvation upon obedience to Divine will. Immediately upon taking his seat he felt some mind present to ask the question, "Is that all: was there then no need of the outward sacrifice of Jesus?" He answered this question in as few words as possible, making plain the views of Friends regarding it. The Meeting closed with fervent supplication. The quiet and subdued feeling and the query put forth by some who were strangers, "Will there be more Meetings?" seemed to indicate that the seed had fallen upon good ground.

On Second-day morning the Meeting gathered for the usual Quarterly Meeting business. The extreme cold kept some from attending, yet we were

glad to welcome a few friends from Stanford Quarterly Meeting. In the Meeting for Worship our dear friend, Isaac Wilson, again arose with the words, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." He spoke feelingly of the little flock and of the little discouragements that sometimes creep in and then of the Good Father's love so full and free, yearning to embrace all within its limits, and of that kingdom within to the enjoyment of which we are called, and that only by faithfulness we can enter in and possess that Divine inheritance which it is the Father's good pleasure to give.

In the business session of the Quarterly Meeting we had the usual routine business. There were reports of philanthropic work from three of our Monthly Meetings. In relation to the colored schools of South Carolina five barrels of clothing and some money had already been sent to Abbie D. Munroe, and more being collected.

The Meeting adjourned with the feeling in each heart that it was good to be here. M. J. HOAG.

### THREE PLANS OF CHRISTIAN UNITY.

There are now before the Churches three plans of Christian union—the Papal, the Episcopal, and the Congregational.

The Papal proposes that the Protestant Churches shall acknowledge allegiance to the Pope of Rome, and recognize his Divine right to govern the Church. This plan we do not need to discuss. It must suffice to say that Protestants are not able to accept this plan, because they do not find evidence either in Scripture or in history that the Pope has such a Divine right, and because acknowledging that he is viceroy of Christ upon earth assumes that Christ is an absentee, and denies that presence of Christ in the heart of every believer, which is the fundamental faith of the Protestant churches.



The Episcopal church proposes as a bases of Christian union the acceptance of the Bible, of the two great historic creeds, of the two sacraments, and of the historic episcopate. It proposes, in other words, that other churches shall surrender something both of their sacred traditions and of their sacred beliefs, in order to secure church unity. The Quaker must accept water baptism and a visible communion in bread and wine. The liberal Christian must accept as authoritative the theological definitions of the fourth century. The Congregationalists and the Presbyterians must accept as essential what neither believes, and what the first certainly regards as hazardous, if not injurious to the well-being of the church. We have heretofore pointed out the reasons why we do not think church union can be secured on such a basis as this.

The Congregationalists propose, by action taken at their national council, (reported in another column), four articles as a basis of Christian union. These are the acceptance of the Scriptures as the only authoritative revelation of God to man, of Jesus Christ as the Divine Saviour and teacher, of the Church of Christ as the body commissioned to preach his gospel, and of liberty of conscience in the interpretation of the Bible and the administration of the church; and on this basis is proposed a confederation of all Christian churches to aid in establishing the kingdom of God in the world. The plan of the Congregationalists differ from that of the Episcopal church in that it does not ask for any surrender of religious convictions or any abandonment of religious traditions. The liberal Christian if he accepts Christ as the Divine Saviour and teacher of the world, may still refuse to accept the Nicene definitions of theology. The Episcopalians may still continue to enjoy the oversight of bishops, the Presbyterian that of the General Assembly, while the Congregationalists may enjoy their freedom

from all supervision. The Baptist may baptize by immersion, and receive only the baptised to the communion table; the Episcopalian may baptize infant children by sprinkling, and receive all who are in love and charity with mankind to the communion table; and the Quaker many maintain neither baptism nor a communion table. In short the union which the Congregationalists propose is, first, a union of spirit, a mutual respect for each other's views and each other's work; a recognition that the end in view—namely, the kingdom of God—is more important than the means employed—namely, the bishopric, the independency, the sacrament, or the creed; and, growing out of this mutual respect, a cordial cooperation in promoting that kingdom of God by these different methods.

It is hardly necessary to say that of these plans that of the Congregationalists appears to us more hopeful of results, more immediately practicable, and more in accordance with the spirit of the New Testament. One thing, at all events, is certain, this plan can be adopted even by those who hope eventually that another plan will be adopted. While we are waiting for all Christians to accept the historic creeds, the two sacraments, and the historic Episcopate, we can fellowship as Christians those who are loyal to Jesus Christ as he is revealed to us in the Scriptures of the Old and New Testaments, and can cooperate with them in work and worship.—*The Outlook*.

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Our unconscious influence, that which goes out from our real character, is more potent for good or evil than our public words and deeds. Here is the perfect impartiality of God in His rewards for service. We aspire to be widely useful. God puts us in a place seemingly so hedged about that we feel powerless to do anything for humanity. But the silent influence of a pure character is a mighty force in the moral world.—*Canadian Churchman*.

PELHAM HALF YEARLY MEETING  
OF FRIENDS.

Pelham Half-Yearly Meeting of Friends was held the 22nd of 2nd mo., 1896.

Thinking that some hearts might in a little measure be strengthened, and others gladdened by a testimony recorded of the above Meeting in the pages of the YOUNG FRIENDS' REVIEW, the writer, being a silent participant therein, is made willing to do what seems left—to "gather up the crumbs that fell from the Master's table," and present for whatever use my Heavenly Father sees fit.

Owing to the very cold weather and blockaded condition of all roads, with the uncertainty of travel by train, not many outside of Pelham were present. The attendance from the surrounding community, also, was much smaller than usual; nevertheless we felt that the Master's promise, "That wherever two or three are gathered together in My name, there am I in the midst," was truly verified. The overshadowing Presence seemed to encircle, and messengers were chosen to hand forth the bread, which was blessed, broken, and given by the Master for distribution to those assembled.

Tenderly were we reminded that "God so loved the world that He sent His only begotten Son into the world, that whosoever believeth in Him might not perish but have everlasting life." The call to "Mind the Light" was impressively reiterated in our hearing, thus adding another opportunity—an added responsibility. O, may we be obedient children, lest condemnation be ours for unavailed advantages.

Earnestly was the caution uttered against a spirit of lukewarmness, given in Scripture language, citing that addressed to the Laodiceans: "He that hath an ear let him hear what the Spirit saith unto the Churches." "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot; so, then, because thou art luke-

warm, and neither cold nor hot, I will spew thee out of my mouth." Are we guilty? God knows. Let none say to another, *thou art the man*, but let each examine himself or herself carefully, and honestly search the heart, for, "As is the heart so is the man." God will not be mocked; let us not deceive ourselves, nor be satisfied with the husks, "As far as appears."

The pure mind was stirred up by way of remembrance "to let our light shine." If the heart is illumined by the love of Christ, the Light thereof will shine without an effort. It is because of impurities in the candle that makes the light sputter and sometimes go out. Just so the light of spiritual life may be born in the soul, and because of worldly-mindedness the Light sputters and struggles for existence, so that often there is no Light except in name or membership in the Church Militant.

Earnestly were we counselled not to stumble over the failings of another. To remove first the *beam* from our own eye, then we may see clearly to take the *mote* out of our brother's eye. How prone are we to watch for faults in another! "What matters that to thee," says Jesus, "follow thou me." If we are striving with all our might to keep close to the Christ—our guide—we will have no time nor disposition to criticise other's doings, only to mind our own business, and to be sure to keep within the footprints of the Divine Master whom we profess to follow.

Exhortation extended towards the too eager pursuit after the things of the world is applicable to all, for "a man's life consisteth not in the abundance of the things which he possesseth." Jesus said unto his disciples, "If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited if he gain the whole world and lose his own soul?

or, What shall a man give in exchange for his soul?

The call to repentance and amendment of life in preparation for enjoyment of heaven was expressed in language so clear that none need misunderstand. "Cease to do evil and learn to do well." For what doth the Lord require of thee, O man, but to do justly, to love mercy and to walk humbly with thy God." If we obtain not a foretaste of heaven in this life, we have no promise to enjoy heaven in the life to come. Therefore, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," for "*Now* is the accepted time and *now* is the day of Salvation."

Supplication being voiced on behalf of all conditions present, pleading for the bestowment of purity of heart, courage, strength and perseverance in Christian growth, when returned to the various homes in a spirit of thankfulness to the All-Father for the abundant provision handed forth, the meeting closed, and expressions of satisfaction were heard from numerous lips, which willingly "drank of the brook by the way." AMELIA R. PAGE.

#### FROM THE FAR WEST.

First mo 10th, 1896.—The thermometer stood ten degrees below zero this morning—that is about as cold as it ever gets here. It hardly seems possible that it is cold winter weather with you. We find a very even climate here—no sudden harsh storms, but the frequent gentle showers make the air a little chilly, so we keep a fire the most of the time when we are in our rooms. We use coal, as it is the most convenient. The wood is so full of pitch that it is burned green and it makes a good fire.

From our window in clear weather we can see Mt. Ramier, seventy miles to the south-east, and away in the distant south-west are the Cascades. Indeed, it almost seems as though we were in another world. We scarcely

ever see carriages, as people travel mostly by boat and street car. The streets are all either up hill or down: and *up* mean *up* here, the ascents are so very steep. There are long cleats nailed to the sidewalks so that people may keep their footing more easily. At this time of the year the roads are very bad. However, they used a great deal of gravel, which improves them some. Some of the main streets are paved with a very hard brick, which is laid in sand and mortar, the crevices between are filled with the same material, sand and gravel are spread on top of the whole, and heavy rollers are passed over it several times. It makes quite a durable pavement. Other streets are planked clear across. In front of some of the large business houses we find stone pavements.

We have an abundance of fresh fish, mostly salmon and halibut. Our vegetables are always crisp as they are allowed to remain in the ground all winter, and are dug as they are needed for immediate table use.

Times are very dull. Many have invested and lost good fortunes here, and are now depending on work by the day for a livelihood.

First mo 12th.—We attended meeting at the Unitarian Church. Went in, took our seats, and after the . . . departed without speaking to a single individual. Not much like Friends' Meeting at Lobo. The speaker took his text from Matt. 22 : 42, dwelling largely on the thought in the word "Watch," giving prominence to the fact that the living Christ Spirit has more to do with our salvation to-day than the death on the cross eighteen hundred years ago.

We find a live organization of the W. C. T. U. at this place, whose meetings we often attend.

The YOUNG FRIENDS' REVIEW is a welcome visitor. It seems like a message from home.

First mo. 14th.—We went out to Lake Washington, a distance of three miles. The lake is twenty-seven

miles long and three wide, and is the source of Seattle's water supply. Here we found a beautiful little park that ran down to the water's edge. With its large, easy swings, and splendid boating and bathing opportunities it would make an ideal summer resort.

There are many wild animals, such as the elk, wildcats and monkeys, also many beautiful birds. In the lake there is a little field, or pen fenced off with iron bars which are driven in the lake bottom. This is the home of the sea lions. It is very interesting to watch them as they sport in the water or lie on the platform built for their accommodation. As we walked by the water's edge, stopping occasionally to watch the waves as they splashed up to our very feet we could not resist the inclination to stoop occasionally and dip our hands in the clear, cool soft water, which seemed so like melted snow. It is much nicer than the rain water in Canada. After walking about one half mile we took a car returning to the city, where we arrived just in time for dinner.

First mo. 19th.—We attended services at the Methodist Episcopal Church. The minister gave us a cordial welcome when we went in, and after the services a W. C. T. U. sister took us in hand and introduced us to several of the ladies.

First mo. 22nd.—We walked up Queen Ann's Hill. People are making their gardens. The soil looks as though it needed enriching and would need irrigation in the summer. Onions are up three or four inches, but they grow very slowly. Vegetation is looking brighter than it did a few weeks ago. Our walk took us through a residence portion of the city. Many of the homes are owned by retired lumber men, miners and fish dealers.

On the 26th we again attended Unitarian services. The discourse was good, but lacking in a spirituality that we long for.

First mo. 30th.—We went out to South Seattle, six miles away. Two

miles of the journey were over the water, the track being laid on piling which is covered with planks. On one side is a wagon track, on the other a foot path. There were also residences, grocery stores and saw mills, some of them six or eight stories high, and all built on piling. The country in this direction is more level and the soil more productive.

Second mo. 8th.—We took steamer yesterday for Tacoma, Seattle's rival city, which is just across Elliot Bay, a distance of some thirty miles. The day being pleasant and the water smooth the trip was a very enjoyable one. The seagulls followed us all the way. They resemble our crow very much in everything except color, the gull being nearly white. They are about the only bird that we see here. The tide being out when we reached the wharf, we had to go on the upper deck to land, after which we climbed a steep hill three-quarters of a mile long. On one side the banks rose almost perpendicularly for over two hundred feet. Tacoma appears to be a much more cleanly city than Seattle. We went through the Agricultural Hall where we found a good display very attractively arranged. The greater part of the remaining time we spent in the Art Gallery. About eight o'clock we boarded a boat returning home, where we arrived about 6 p. m.

Second mo. 9th.—Went to the Methodist Church this morning. It will seem so good to be able to attend our own Meeting again.

Seattle, Wash. E. E. SHOTWELL.

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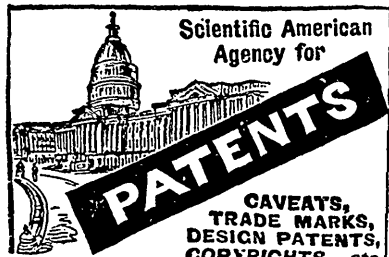
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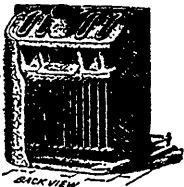
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