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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., FIRST MONTH 15TH, 1894.

NO. 2

BEFORE THE DAYBREAK.

Before the daybreak shines a star
That in the day's full glory fades ;
Too fiercely bright is the great light
That her pale-gleaming lamp upbraids.

Before the daylight sings a bird
That stills her song at morning's light ;
Too loud for her is the day's stir,
The woodland's thousand-tongued delight.

Ah! great the honor is to shine
A light wherein no traveller errs ;
And rich the prize, to rank divine
Among the world's loud choristers.

But I would be that pal'er star
And I would be that lonlier bird,
To shine with hope when hope's afar,
And sing of love when love's unheard.
F. W. BOURDILLON.

THE RELIGIOUS PARLIAMENT.

PAPER NO. 2.

One of the notable features of the Congress was the fact that in many of the exercises the thought was apparent, that through *our* line of doctrine and through *our* organization was to come the blessing to mankind.

How circumscribed this appeared compared with that broader thought which enters the field with the world for its arena and mankind for its brother.

In my last article I hinted at the idea of unity of fellowship, and I now wish to impress a condition of brotherhood and fraternity which was beautifully illustrated by Dr. Whitman, from Maine. He said : " Recognizing the evident desire of the evangelical denominations of Maine to do more efficient work for our common Lord, and believing that the Holy Spirit is moving Christians toward practical co-operation. We rejoice in the progress already made in this direction, and desire to affirm our conviction as follows :

The church extension into destitute communities should be conducted as far as practical according to the following considerations, viz.: 1. No community in which any denomination has legitimate claims should be entered by any other denomination through its official agencies, without conference with the denominations having said claims. 2. A feeble church should be revived if possible rather than a new one established to become its rival. 3. The preference of a community should always be regarded by denominational committees, missionary agents and individual workers. 4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity. 5. In case one denomination begins gospel work in a destitute community it should be left to develop that work without other denominational interference. 6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension should be deemed permanent abandonment when a church has had no preaching and held no meetings for an entire year or more. 7. All questions of interpretation of the foregoing statements and all cases of friction between denominations or churches of different denominations should be referred to the commission through its executive committee." Dr. Whitman said that while difficulties had, of course, arisen in the carrying forth of this work, in the main success had attended his effort in the direction of inter denominational comity.

The under current of religious

thought upon the platform of this Parliament has confirmed a truth previously seen—that church or denominational organizations in the past have been standing in the way of progress in the happiness of the masses, and that instead of bringing in the era of brotherly love, they have, too often, fostered and cultivated feelings of envy, jealousy and bitterness. Let me offer a quotation from the broad-minded and loving-hearted scholar, Philip Brooks. He says, "The Church whose purpose in being is merely to feed her children's life and so increase her own, may harm the very life that she was meant to cultivate. This is nothing strange. Nothing is so likely to stop a stream of water as the broken or displaced fragments of the very earthen pipe through which it was meant to flow.

If a Church, in any way, by hindering the free play of human thoughtfulness upon religious things, by clothing with mysterious reverence, and so shutting out from the region of thought and study acts and truths which can be thoroughly used only as they are growing understood, by limiting within hard and minute and invariable doctrinal statements the variety of the relation of the human experience to God; if, in any such way, a church hinders at all the free inflow of every new light which God is waiting to give to the souls of men as fast as they are ready to receive it, just so far she blinds and wrongs her children's intelligence and weakens her own vitality. This is the suicide of dogmatism."

When the tidal waves of advancement have lifted those who float upon them, and placed their feet upon a rock above the level of the great sea wherein have been wrought the *necessities* of advance, it has been done by breaking the chains that have through the long years anchored them and impeded their progress.

And thus it is, I conceive, that a light has been reflected from the Parliament of Religions that will shine as a "search light," which may, perchance,

enable the world to find the key, that is in accordance with the laws of truth, to unlock the gates that have long held in check the advance of human happiness.

I can see no possibility of the establishment, by any organized plan, of a comity between Unitarian and Trinitarian thought and denominations: but instead of cultivating, as has been too much the case in the past, a species of sectarianism and seclusiveness, may we not all be benefitted by the broader view indicated. There can be but one possible method of the religious unification of the 'human race. Unification is the taking up of many into an *already existing unity* and the pervasion of the many by the one—all unities are derived from God the absolute unity. B. F. NICHOLS,

State Centre, Ia.

THE DISTINCTIVE VIEWS OF FRIENDS.

BY JOHN I. CORNELL.

(Continued from last number.)

If we take any or all the forms in which men depart from what are known as the moral duties of life, we always find in every man a consciousness that he is not doing right each time he violates the moral law, unless it may be that his perception of what may constitute a moral law may have been perverted by his previous surroumdment or education, or as a result of a long series of departures, either by himself or his ancestry.

That consciousness can only be derived from the revelation made directly to him at the moment when the direction is needed, and then when so made, if he attends to it, and refuses to go further than that impression will allow without reproof, he will be saved from the commission of sin in that instance. This, of course, is self-evident, and hence by following the same line of thought, if the impression be given in each instance when there is a tendency to de-

part from the right, as it undoubtedly is, then it follows as a logical sequence, that if he or she to whom these impressions come, listens and attends to them and chooses to allow them to mould the direction of their lives, they will be saved from the commission of that which they know or understand to be wrong, whether it be in regard to the moral or spiritual duties of life, and when these impressions show us a line of conduct to be pursued, other than to restrain us from violating moral or spiritual law, then as we follow that line of duty it promotes our real happiness, and enables us to do just that part of the work to which the Lord has assigned us. And has as been hereinbefore shown that these impressions or revelations come through Christ, as the name given for the medium by which the Father thus reveals his laws to man, so as our obedience to them preserves or saves us from the sins of commission or omission, or restores us from the effects or consequences of sin, so this Christ manifested in us becomes our Saviour and our Restorer, thus doing away with any necessity for a dependence upon the death or sacrifice of Jesus, as a means of propitiating the wrath of a God who was never angry, and who did not need such a sacrifice to lead or cause Him to accept man, and to restore him to harmony and true spiritual life from his wanderings in sin.

We claim for this more simple faith and life, that it will accomplish all of good to man that can be claimed for any other form or profession, that it does away with the necessity for so much machinery in religious devotion and worship, brings man into a closer relation with his God, and would sooner do away with a great deal of the evil there is in the world.

It would give man a higher sense of his responsibility for his own happiness, and furnish a stronger incentive to be ever on the watch to preserve his integrity and unity with his Heavenly Father. It does away with the idea of

there being any other source of evil to man than his own neglect to obey the laws the infinite establishment for his government, and teaches us that the power to obey or disobey was given man in order that he might, through overcoming the tendencies to disobey, be prepared to understand and appreciate the happiness of heaven which the great Creator fitted him to enjoy, both in this life and in the life to come. It teaches man to love God because of the kindness and goodness evidenced in thus caring for and directing his movements in life, so as to produce these happy results, and takes away the fear of His authority or power except when he may be in a state of transgression.

That this is no mere chimera of the imagination has been abundantly proven by the history of the Friends for the past two hundred years, in the fact that they have been among the foremost to institute such moral reforms among men as have been instrumental in uplifting them, that they have been sustained amid scorn, contempt, ridicule and persecution, and while they have not made many proselytes to their peculiarities, their faith in the doctrines of the efficacy of the Inner Light is being more and more accepted by the leading thinkers of our age. It has produced among them a purity of life and conduct, an integrity in their business relations, a cheerful devotion to duty, and a loving demeanor toward all men, unexcelled by any who profess the Christian name.

JOHN J. CORNELL.

IS IT A NEGLECTED HERITAGE?

Eighth mo. 18, 1893, in company with my brother I left my home among the hills to visit Roaring Creek Monthly Meeting, and the two families composing that body. We followed the road between the hills, leaving to the left the lively town of Bloomsburg with its many manufactories, including a

woolen mill, a silk mill, a carpet factory, a desk factory, besides car shops, furnaces, tube works, etc. The State Normal School is situated on a hill above the town, and is an ornament and an honor to the place.

Proceeding down the Susquehanna along the picturesque road cut out of the solid rock, we soon came to the historic town of Catawissa.

The height of the rocks along the roadside seems as great as it did when we gazed at them with childish eyes, and we still wonder why those overhanging the road do not give way; and the regular tread of the horse on the floor of the covered bridge recalls to our minds bygone days when we crossed the river more frequently than we have in later years.

We passed rapidly through the town, only giving a glance here and there. We were anxious to reach our first stopping place.

The remaining portion of the road was remarkable only for its elevations and depressions, and the beauty of the scenery viewed from the high points until we came to the old Roaring Creek Meeting House and burying ground. Everything appears to be in good repair. Very picturesque is the old log structure that has been built with what seems to us to be surprising neatness. One thought that entered my mind was: How I wish I had a picture of that house and the stately trees near it! I think many Friends would value such a picture for its very quaintness.

After riding a few miles farther, we arrived at the home of Ruthanna Kester and children—the one Friends' family in this neighborhood—where we met with kind greetings and a warm welcome.

The old meeting-house has not been used for years, but the family have a little meeting in their home which they hold regularly, and, if for any reason it is omitted, it is reported to the Yearly Meeting in the answer to the queries through the regular channel.

They also receive the Lesson Leaves,

and meet in a First-day School capacity at the close of their meeting.

After a social visit, a call on a married son, and a refreshing night's rest, we started (on the 19th) for Bear Gap, taking one member of the family with us. Other members were to follow the next day, as the Monthly Meeting was to be held at that place at that time.

We arrived at Perry John's in due season, and the afternoon was pleasantly and we hope profitably spent. The Meeting here, as at Roaring Creek, is held in the family sitting room, and very frequently with no one present except the family.

The 20th was the time for holding the Monthly Meeting, and about eleven o'clock, after a chapter had been read from the Bible, we gathered into the silence. On this occasion there were several present not connected with the Society. The silence was broken by a member of the Monthly Meeting, who was followed in a few minutes by one of the non-members, who spoke very acceptably.

After the close of the business meeting the First-day School convened, and the lesson for the day in the Lesson Leaves was taken up. Surely small meetings are not a failure when two families can show such faithfulness as these families do.

Toward evening on the 20th we started for home. We drove around by the Bear Gap Meeting-House. It is a frame building and has lately been repaired and painted. The grounds around it have been changed. The trees have been cut down and removed, but the brush remains. The old log school-house which used to serve as a meeting-house has been removed. So the picture which was hung on memory's wall years ago can never again be compared with the original.

As we came through Catawissa on our return, we took a look at the old log meeting-house at that place. This is the only one of the three meeting-houses belonging to Roaring Creek Monthly

Meeting in which a meeting is held except by appointment. The Monthly Meeting is held here once a year in the 6th month. Friends from Roaring Creek and Bear Gap meet here then on their way to the Half-Year Meeting and hold the Monthly Meeting.

This meeting house is not at all delapidated, but it does not have the neat quaint appearance that the one at Roaring Creek has.

We finished our journey in the dark, and a part of the way through a much needed rain. We arrived home physically tired, but thankful to have been able to have mingled socially and religiously with these Friends who are still more isolated than ourselves. Roaring Creek Monthly Meeting is a branch of Fishing Creek Half-Year Meeting. K.

MY KATE.

ELIZABETH BARRETT BROWNING.

She was not as pretty as women I know,
And yet all your best, made of sunshine and
snow,
Drop to shade, melt to nough', in the long-
trodden ways,
While she's still remembered on warm and
cold days—

My Kate.

Her air had a meaning, her movements a
grace;
You turn'd from the fairest to gaze on her face;
And when you had once seen her forehead and
mouth,
You saw as distinctly her soul and her truth—
My Kate.

Such a blue inner light from her eyelids out-
broke,
You looked at her silence and fancied she
spoke;
When she did, so peculiar yet soft was the tone,
Though the loudest spoke also, you heard her
alone—

My Kate.

I doubt if she said to you much that could act
As a thought or suggestion; she did attract
In the sense of the brilliant or wise; I infer
'Twas her thinking of others made you think
of her—

My Kate.

She never found fault with you, never implied
Your wrong by her right, and yet men at her
side

Grew nobler, girls purer, as through the whole
town
The children were gladder that pulled at her
gown—

My Kate

None knelt at her feet confess'd lovers en-
thrall;
They knelt more to God than they used—that
was all;
If you praised her as charming some asked
what you meant,
But the charm of her presence was felt when
she went—

My Kate.

The weak and the gentle, the ribald and rude,
She took as she found them, and did them all
good;
It always was so with her, see what you have!
She has made the grass greener even here—
with her grave—

My Kate.

My dear one!—when thou wast alive with the
rest,
I held thee the sweetest and lov'd thee the best;
And now thou art dead, shall I not take thy part,
As thy smiles used to do for thyself, my sweet-
heart—

My Kate.

SUNBEAMS.

This essay was prepared and read by Georgia
Zavitz, 12 years old, at the Ohio, at Coldstream, 12
mo. 8th, 1893.

One day, many thousands of years ago,
God said "Let there be light, and there
was light." Ever since then the sun-
beams have been shining upon this
earth, causing plants, trees and grass
to grow and make this world beautiful.
If it were not for the sunbeams there
would be no plants, trees or animals,
and we could not live. For plants will
not grow in the dark; neither can our
houses make healthful homes unless we
draw aside the curtains and open the
windows, letting the sunshine enter.

Many of the sunbeams have been
imprisoned for thousands of years be-
low the ground, and are now being
brought forth in the form of coal, which
we burn to keep us warm during the
winter. The coal is made of plants,
but not such as we have growing now.
They were great trees like ferns, and
much larger than are found on the
earth to-day. These, in time, fell down,
and were covered with earth, till at

last they were buried very deep and became covered with water. So they were petrified and now are dug out in the shape of coal.

As the rays of the sun are called sunbeams, so people when they are good and cheerful and trying all the time to make others happy, exert an influence upon those about like the outward sunbeams. They are helping human beings to live a good life, just as the real sunbeams help the flowers and plants to grow and make our world as beautiful as is in their power. Then if we would all try to make our lives like little sunbeams, what a Heaven-like world we should live in.

LINCOLN EXECUTIVE MEETING.

TO YOUNG FRIENDS' REVIEW.

Lincoln Executive Meeting met 11 mo. 1, with about the usual number in attendance. We were favored at that time, with the presence of Mary G. Smith, of Hoopston, Illinois, who, with words of kindly advice and encouragement, added much to the interest of our Meeting. After the usual routine of business, Charles W. Sargent, of Garrison, Nebraska, appeared before the Meeting and requested membership with us for himself and wife and two children. It has been our custom to consider such requests in open meeting, giving all the opportunity of expressing themselves freely. We have never appointed a Committee to wait upon the applicant, feeling that it would be unnecessary and formal, as we have in all cases, been more or less acquainted with the applicants, and with their desire to become members with us. In this case Charles W. Sargent and family were heartily welcomed.

When asked what shall we read to become acquainted with the doctrines or views of Friends, I answer that I know of nothing better than the sermon on the "Inner Light" by Thos. Hogue; and for a knowledge of the Society at the present day, I earnestly recommend

the reading of our two papers, the REVIEW and the *Intelligencer and Journal*; although I must say that some of the papers have, of late, had much valuable space taken up with that which pertains entirely to the past and is not especially instructive either, to the exclusion of that which would be of much more benefit to us in the living present.

I think, as a Society, we live too much in the past, and by so doing, we retard our growth. It would seem useless to me to recommend the life of George Fox, or the History of Friends by Janney, or Pennington's works, for a knowledge of the Society as it is at the present day, and yet I know it is done. From what little I have read of those books I find that the Hicksite Friends do not in many things agree with these writers. I am glad there has been some advancement made in all these years, and I am glad also that we are not expected to all see everything in the same light, but are allowed freedom of thought. It is said that we cannot stand still, we must either advance or retrograde. It is also said that truth is always the same and God is unchangeable. While we do not doubt the truth of the statements we believe that our knowledge and comprehension of spiritual things may increase. We become changed and grow unconsciously. As the child grows from infancy to manhood, so may we grow in grace and in the knowledge of God. To many of us this striving after the higher life is like a stumbling over rough and stony places, for when we would do good evil seems present with us. At other times we seem to be sailing over quiet seas, when all at once the storm clouds of doubt and distrust arise, and we are brought to realize that our own strength is but weakness, and like the disciples of old we fain would cry to the Christ spirit sleeping within, "Lord save; we perish." We often look upon the peaceful countenances of those whose lives seem drawing to a close, and wonder if they have ever had these dark and stormy times, but

we may never know the trials they have passed through. "Every heart knoweth its own bitterness, and a stranger intermeddleth not therewith."

We also received into membership with us on the day mentioned, a young man by the name of Thomas Harkum. He is of an earnest, zealous temperament, anxious to buckle on the armor and *work* in his Master's cause. He has never been accustomed to Friends' ways, except during the past year, which he spent in a Friend's family. It may do us good to have some of his energy infused into our slow-going ways. Our Meeting was further increased last month by the settling in our midst of Ira Bidell and family. Benjamin Bidell and wife, of Benjaminville, Illinois, also came here to reside, but a sad accident soon ended his life, much to our regret. His widow now lives with two of her granddaughters in the pleasant home he had provided, and where he hoped to pass many happy days and to attend our Meeting in Lincoln. We hope we may welcome many more Friends' families among us. If any are unsettled and desire to be near Friends Meeting, you cannot do better than to come here. We need you and you need us. F. C. L.

OUR LIBRARIES.

We believe much importance should be placed on our libraries, but regret that too many are neglected, for such we would say, prepare a complete catalogue of all the books. Those that are biographical or historical are valuable as books of reference, but the ordinary library volume that is most read has no value as an heir-loom. Its work is done in its day, and when useless it has no value. A very practical way to use such is for two or more Meetings to exchange two or three times each year as the books are read. Let it be understood that the time to read the present stock of books is limited. As soon as these are read they will have other books. Let each meeting inform the

others what new books are added, thus avoiding duplicates. Distance apart is immaterial. Freight is low. After the books have completed the circuit, and are of no further use in their present sphere, donate them to some village library, where they can be of some value. The price of books at the present time does not warrant us in doing without fresh and desirable works or attempting to force those that are not appreciated upon the young. Do not strive for numbers. A few hundred modern books, by living authors, upon current subjects, is better than that many thousand books that are seldom read. There are valuable books that have a historical value that should be added from time to time, but the books that go into every family and read by different members of the family need not increase in number faster than the number of readers increase, but in a period of two years or less there should be an entire change of this class of books.

Bring your magazines, pamphlets and papers on the moral issues of the day to the First-day school or meeting for circulation. Do not attempt to use stale matter. Do not loan these, but give them with the motto: "*Read and pass to another.*" Do not talk against corrupt literature; everybody does that. Subscribe for some of the many valuable publications that are so helpful to the young, organize societies on social purity, etc. Take at least one paper advocating the cause in which you are most interested in. If you do not care to preserve the paper place them where they will be read. Let us show a little more gratitude for the invention of the printing press.

Do you wish Friends' books, and pamphlets on the testimonies of Friends for private or F. D. S. libraries? Write to Charles E. Lukens, 2423 Prairie ave., Chicago. These are not second-hand, but standard works. They were placed in his hands for free distribution. He will be glad to be of service to western Friends.

Young Friends' Review

A SEMI-MONTHLY.

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

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Chappaqua is the place where the First-day School General Conference and the Philanthropic Union are to meet this year. It is also proposed to hold a few sessions similar to the Denominational Congress of 1893, at Chicago. We heartily endorse this movement. We believe that if the present light and leading of our Society were lived up to, we would feel in it the pulsings of a new life that would wax stronger and stronger until all our mournful retrospects would be replaced by hopeful prophecies and grateful realizations.

The Plebiscite vote, taken in the Province of Ontario on the 1st inst.,

was a decided victory for Prohibition. The majority in favor of Prohibition will probably be not far short of 100,000. We hope to be able to give some interesting facts in connection with the vote in our next number.

We ask our readers everywhere to co-operate with us at this time in increasing very largely the circulation of the REVIEW. There should be no difficulty for very many of our readers to send us at least *four* names for \$3. For each club of *eight* yearly subscribers we shall send a *free copy* to the sender of club. We believe our former club-raisers will this year enter upon the work with renewed energy and success. You have done much to make the REVIEW successful, but your renewed efforts are doubly needed now. Remember, as soon as we reach 2,000 regular yearly subscribers, we have promised to send out a twenty-page paper each time, at 75c. a year. *Now is the time to work.* Let no break occur. We shall send out hundreds of sample copies, which will make the work easier. In remitting, follow instructions at head of editorial page. Money sent by mail is seldom lost, but unless registered will be at risk of sender. Post-office or express orders, made payable at London, Ont., are perfectly safe, and are preferred by us.

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We desire to ask our friends of Genesee to make a special effort at this time to place the YOUNG FRIENDS' REVIEW in every Friend's and friendly home within the limits of Genesee Yearly Meeting. Friends of Genesee should take an especial interest in the success and growth of the REVIEW. Many Friends in all the other Yearly Meetings are doing whole-souled work for the REVIEW, and there are many homes within our limits in which no Friends' paper is taken. This should not be the case. South Farmington has set a worthy example.

KIND AND ENCOURAGING
WORDS.

As subscriptions come in for the REVIEW each year, hardly less valuable, sometimes, are the kindly words accompanying very many of the lists received. Very general satisfaction is expressed this year with the enlargement of the paper to the *semi-monthly* at, in reality, decidedly reduced rates, and from many sections a large increase to the former number of our subscribers has been made. Perhaps the largest increase and undoubtedly the most remarkable club the REVIEW has ever received comes from *South Farmington, N. Y.*, a little Meeting belonging to Genesee Yearly Meeting, and but a few miles from the almost life-long home of *Sunderland P. Gardner*. A very few members live there and perhaps not more than three or four usually attend their regular meeting, yet for several years the REVIEW has had a little constituency of six or seven subscribers there. This year the number sent is *27 names*. In remitting, the sender of the club (Levi P. Arnold), writes:

"As the time for renewals arrived I consulted with Friends of South Farmington, and we concluded to send for a copy of the YOUNG FRIENDS' REVIEW for each of our members, and for some others, making the number twenty-four and three extras. We thought we could not make better use of the money than to disseminate so good a paper."

Scarcely less encouraging reports come to us from *Garrison, Neb.* This is a little community of Friends who are struggling hard to spread our testimonies and to establish a Meeting. Five members were recently added to their numbers through convincement, and this year they send us a club of thirteen names.

Some of our large Meetings, out of their abundance, sent us larger lists, but these have given their all, and more.

A well-known and much respected Friend living in Pennsylvania, failing in his efforts to increase very much his regular club, says: "There is such an abundance of *cheap* reading matter abroad and too many seem to have a taste for such *trash* in preference to such wholesome reading as the REVIEW gives us . . . in its improved form and very reasonable rate." "I am pleased to see you propose to publish the REVIEW semi-monthly."

A Friend in sending a club of nine names from Huntington, Indiana, writes: "I am well pleased with your paper and believe it will be appreciated wherever it goes."

We might add many more like testimonies but these must suffice for the present.

OBITUARY.

NICHOLS—A State Centre, Iowa, Tryphena Nichols, in her 80th year.

She was a life-long member of the Society of Friends, and belonged to Salem Monthly Meeting. At the funeral testimony to her earnest life and love for all with whom she associated was borne by her son, Benjamin F. Nichols, Rev. Austin D. Wolfe and Nathan Edsall.

11 mo. 26th, 1893.

The Young Friends' Association convened by the responsive reading of I. Cor. xiii. An essay on "Friends in Peace and Arbitration," by Nellie E. Lownes, was followed by a review of 11th chapter Janney's History of Friends.

The First-day School Lesson was reviewed by Hamtonetta Burgess.

The reading of the discipline and the comparison of it with the corresponding part of disciplines of other Yearly Meetings, was followed by repeating texts, the closing exercise.

A. W. C.

We want all Friends to subscribe for the YOUNG FRIENDS' REVIEW.

LETTER FROM E. H. COALE.

For the YOUNG FRIENDS' REVIEW :

While on a visit to relatives in Webster City, Iowa, I embraced the opportunity (while within a reasonable distance) of attending Prairie Grove Quarterly Meeting, held, this time of year, near Marietta, a little village nearly sixty miles from this place, and formerly the county seat of Marshall County, but Marshalltown gaining, in some way, that distinction some years ago, Marietta dwindled until now a few straggling houses are all that is left to claim the name. On the afternoon of the first of this month my son and his wife and myself took the cars for this little place, and were met at the depot by a friend, in his capacious "bobsled," in which, seated on the straw, and covered with ample wraps, we paid no heed to the rapidly falling snow, and were soon at our destination. When seated around their brightly burning coal fires, and partaking of their plentiful repast, it mattered little to us what was the state of the weather outside. Next morning, still snowing, we went to the Meeting, which was very small, owing to sickness and stormy weather, and the death, the previous afternoon, of an elderly woman living near, held in high respect by all who knew her. A few visitors were present, adding encouragement to the few members assembled.

The Meeting on First-day was some larger, the snow having ceased falling, leaving a covering of six or eight inches on the ground, and, although cold, no wind was blowing, and people were more willing to venture out. Our friends, B. F. Nichols and wife, Lauretta, were there this day, a slight indisposition on his part, the day before, rendering it imprudent to venture so far in the face of such a snow storm, living miles distant. The F. D. S. Quarterly conference convened after meeting, and lunch was provided there, giving all who wished, the opportunity of attending the funeral of the person

whose death was noted. (She was not a Friend.)

Second-day morning I went to State Center (my children returning to their home in Webster City), where B. F. N. and family reside, with whom I passed a very pleasant day. His aged mother, living near by, with her daughter, is prevented by age and failing health from attending meeting at such a distance, but she delights in the company of her friends.

The air of culture and refinement manifest in these little towns and country neighborhoods, together with the general information and intelligence so prevalent, showed clearly that their daily papers, the *Intelligencer* and *Journal*, THE YOUNG FRIENDS' REVIEW, *Union Signal*, and such magazines as *The Arena*, *Cosmopolitan*, *The Outlook*, *The Century*, *Harper's*, *Scattered Seeds*, etc., and books by standard authors, were not on their tables for show only, but indicated the intention of their possessors to keep abreast of the times in which they live, despite the assertion which appeared in a paper prepared for the Library Congress held in Chicago in sixth month last, that the residents of country towns and neighborhoods were ignorant and destitute of literature, save, perhaps, "an agricultural paper, and the school-master's Fourth of July oration," and were fit subjects for the "quack and his nostrums," and whose "vision was bound by their own country horizon."

Some of the residents at Marietta have been living there thirty years and more, and some of their early experiences are worth listening to, illustrating a force and nobility of character that enabled them to persevere through difficulties and privations, and make for themselves a home, under circumstances of great discouragement frequently; and to establish and continue a Meeting amid surroundings equal in difficulty, in some cases, to those of some of our predecessors, whose example is so often held up to us of later generations, as worthy of emulation,

but while not in the least disparaging these worthies, the query will sometimes force itself upon the thinking mind, *are* the Friends of these latter days so far behind those of a hundred years or more ago, as we are sometimes led to believe, from the statements of some? The *true* Friend does not want to fall from his high estate.

There is quite a settlement of Wilbur Friends near by, having a large meeting-house and school-house of their own, and some very nice farm buildings. It was notable that nearly all the farms were supplied with good substantial houses and barns, typical of the characters of their owners—strong and sturdy. This part of Iowa is much more broken than in the vicinity of Webster City, being really hilly; both are very fertile, the soil having a wonderful faculty of resisting drouth, and raising good crops, despite lack of rain. I am told by reliable persons that notwithstanding the unprecedentedly dry weather of the past season, the yield of corn in this locality averaged 45 and 50 bushels to the acre. Just now the cold is severe, and yesterday the wind howled around like a blizzard, but today the sun is shining, there is no wind, and it is a fine winter's day.

E. H. COALE.

Webster City, Iowa, 12, 16, '93.

MAGNOLIA CENTRE W. C. T. U.

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12 mo. 22, 1893.

We would send a New Year's greeting to our Canadian sisters, wishing you a happy new year. We suppose there are many bands of them in that great Province. It always seemed so far away until we met and mingled with our beloved friends, Isaac Wilson and wife, whose gentle kindness and loving counsels blended all in such harmony with them. Then later at Chicago, in the Friends' Congress, we had the pleasure of meeting with our live editor, S P. Zavitz, whose pleasant friendliness strengthened "the tie that binds."

Our Union was in want of funds. What one is not?

Woman's inventive genius is greater than her strength in the matter of raising money, and it is well that this is so, as all the sisters know there are many demands for "filthy lucre." Some call it the root of all evil. I do not, as it can be made instrumental in promoting so much good, relieving so much distress and procuring so many needed comforts that it is an inestimable blessing to mortals if only used aright.

We decided to hold a fair. In this case decision meant action. A committee of three were appointed to solicit articles to represent each day in the week. Sabbath was represented by W. C. T. U., and religious literature to give and sell. Second day had aprons, clothes pins, tubs, wash boards and other things pertaining to wash day.

And thus to the end of the week, articles sold for each day typical of its duties.

From the coffee counter and fruit stand, with the oysters served, combined with articles sold from the different booths, the net receipts were \$51.52. Lest I weary all, I bid good night.

H.

TO YOUNG FRIENDS' REVIEW.

LINCOLN, NEB. 1, 3, 1894.

We had the unexpected pleasure of having at our Meeting, on the 24th of 12th mo., our dear friends, Joshua L. Mills, of Illinois, and Isaiah Lightner and wife, of Genoa, Nebraska.

Such meetings and greetings do us all good, and we hope they may be often repeated. The tender relations of true friendship help our spiritual growth, and bring sunshine into many lives that might otherwise be cheerless and lonely. Some natures seem especially adapted to the work of reaching out with love and sympathy, and drawing many in where they may receive help and comfort, thus following the example of our Saviour as he went about doing good. And when he said

to his disciples, "Greater things than these shall ye do," I think he meant just such acts of kindness, for, as the spiritual nature is greater than the physical, so are spiritual benefits greater than those of a temporal character. Jesus spoke of John the Baptist as being the greatest man of his day, and yet he said that the least in the kingdom of heaven is greater than he.

Last First-day, 12th mo. 31st, Daniel Griest, of Kansas, was with us. He is a member here, although living nearly 400 miles away.

We have had such fine weather that our meetings have been well attended for the most part and a good degree of interest manifested.

We hope some of our eastern Friends may feel constrained to visit us in the coming year. There are so many Friends scattered over the west that those near Lincoln are but a handful in comparison.

Hoping the Editors of the REVIEW may receive the help they need and deserve, I remain your friend and well-wisher.

T. C. L.

VISIT TO NEBRASKA AND IOWA

Left home on the 23rd of 11 mo., to attend Nebraska Half-Year's Meeting held at Genoa, and visit Friends in and around each locality. Arrived in Bloomington a little past noon and had to wait until half-past six in the evening, going by way of Kansas City to Lincoln, where I arrived at five o'clock next evening; remained over night at my brother E. W. Alin's. Next morning, in company with several Friends, I started for Monroe where we arrived a little past three in the afternoon, was met by Joseph Webster and Isaiah Lightner; I went to the home of the latter. The next afternoon was select meeting, where a few earnest ones considered the important subjects belonging to their office. Two meetings next day, with dinner between, at the meeting-house, and two sessions Second-day. All were seasons of deep,

spiritual significance and, as I now view it, ought to be as reproof, correction and a closer binding of the soul life in one united bond of brotherhood. Next morning several of us visited the Indian School at Genoa, where we found three hundred pupils from ten different tribes receiving instructions in the various departments, preparing them for the responsibilities of citizenship. We were much instructed in going into the schoolrooms where they were solving their arithmetical problems, spelling, writing, etc., giving evidence that there was a capacity to gain some of the gems of an intellectual education, although some of them looked to be of rather low mentality. However, we heartily approved their efforts, and were assured of good results. We were kindly shown over the building. In the clothing department there were two young Indians at work making coats with as much ease seemingly as white men. In the harness shop three were busy. But in the broom department there was only one at work. Still there were evidence of much labor in the piles of ready made brooms. The shoe shop was examined carefully and we had the honor of seeing the shoes that had been made here and exhibited at the World's Fair, and we were told that the young Indian who did the work was only seventeen years old and had only been at the business one year. We did not have time to visit all the departments, but were satisfied that it is a great work. We learned that there were fears that the institution's influence will be somewhat dwarfed by a change in superintendents, which is to occur soon.

If some of the people who are so opposed to the civilization of the Indians could see them, and their advancement in education, I think it would check the thought of extermination. On Third-day afternoon we met the mothers and had a very pleasant and, I trust, profitable mingling, considering subjects that pertain to the better training of children along the lines of moral

and religious reform, the influence we have over one another, the co-education of the sexes and an equal standard of morality for boys and girls, men and women. We bade farewell to the Friends of Genoa Monthly Meeting, having visited nearly all in their own homes and enjoying many seasons of social and spiritual mingling, and now in my quiet house nearly seven, one hundred miles from them, I revisit in deep and solemn meditation and feel the pulsing life of thanksgiving and prayer to circulate from vessel to vessel. Oh, may we not only bow under the Spirit's influence when thus assembled, but *abide* there, and thus as we go out in the world there will be a manifestation of the life upon our foreheads. In company with Edward Coale, Susan Coffin and Allin Cook, we arrived at Garrison at 9.30 Fourth-day morning, where we met a cordial welcome. In the afternoon a mothers' meeting in the village, where twenty-five were present. This locality will long be remembered. We took up the thought of mother's responsibilities, etc., urging that we look around us and see the power of our association that we may be mothers in every sense. That night attended a parlor meeting at Sarah Shotwell's. Some forcible points were presented by our friend, Edward Coale, and urged as vital living principles to our Society. Next day we spent in social mingling. At four o'clock we met the girls after school, when we had a solemn talk with them on their influence and responsibility to society; and some directions as to how to move under the surrounding condition of public sentiment. The young people of this vicinity are aroused to the need of a guarded care over the children and young people, and our prayer is that they may keep their eyes steady on the first great principle of light and truth, the Christ of God in the soul of each. That night Edward Coale had an appointed meeting in one of the churches and a very attentive audience. Truth was

presented from a practical standpoint, and under a feeling sense of the solemnizing presence of God's Spirit, our souls were made to rejoice in the love that had been so near to support and bless. Next morning we took our leave of these dear Friends, and went to Charles Cook's, near Lincoln, and had a public meeting at the little town of Raymond, which was very kindly received. Then on to Lincoln. First-day attended the meeting there, and a very impressive one. An appointed meeting at night was well attended. I was kindly taken to Russel Lowne's. On Second-day evening drove to Bennett to the homes of some of our old friends of Benjamineville. An appointed meeting at night to the peace and in the consciousness of the indwelling love that flows out to all. The next morning, our friend, Edward Coale, left for other points south, one in Kansas, and then on home. I remained there and had a mother's meeting in the afternoon, where a large attendance was found, and it was a season long to be remembered. Previous to Edward Coale's departure, we visited several of the elderly members and old friends of ours during the day and had many pleasant memories revived. On Fourth-day evening, with Nellie Lownes, who had been my constant companion for the day, we went back to her father's, she driving across the country, which is much preferable to us than travelling on cars, when it can be done in short distances. Remained one night in their home and went next morning to Lincoln, and attended their executive meeting, an interesting occasion. Five persons were taken into membership that day. On Sixth-day another mothers' meeting in the city of Lincoln, not many out, but an impressive conference. The main consideration to join in the enlightenment of not only ourselves, but that the force of consecrated Christian mothers would reach out and lift up and that while we did not feel that all the burden rested on the motherhood, yet we must train

our sons that the next generation would feel the force of our teachings and thus on and on. That night a public address on social purity. Attended meeting again in Lincoln on First-day, having the assurance of the power of the spiritual over the natural so as to be able to worship in the true way, "In spirit and in truth." The First-day School was a very interesting one, and we felt that there are seeds being sown that will yield a rich harvest at no distant day. We vis'ed many friends and relatives, and while they were short they are bright spots in memory's store, and is a great factor in the mutual stirring up to a deeper spiritual attainment, not forgetting that even in the smallest deed done there can be no such thing as an effort that is made to cast it under the right spirit returning void. The next day I bade farewell to brothers, sisters, friends, and all, started to Manchester City, Iowa, arriving next morning at six o'clock.

Will close this article and leave the other visit for another time.

MARY G. SMITH.

THE QUAKER MIND.

The real question at issue in the Society of Friends at the present time is, How the Quaker mind is to be retained? It is not a question as to the maintenance of the practice and discipline of the early Friends; these, although characteristic, are not of the essence of Quakerism—neither are they of permanent obligation. It is not a question of Home Missions, although the proceedings of the Home Mission Committee have been the occasion of the recent discussions. Those who have supported the Committee, and those who have opposed it, are equally in favor of Home Missions; they differ only as to the mode of their prosecution. The real question is, as to the maintenance of the Quaker mind. What is its characteristic, and how is it affected by the movements of the present day?

The Quaker mind is constituted on the simple basis of the spirituality of religion. The Quaker view of individual spiritual life and communion is its fundamental characteristic. Now, this is the essential thing. In the world at large this is what is needed. This is simpler, and broader, and more powerful than the mind of any church or sect. It is, however, liable to lose its clearness. In the history of the Society, this was first of all dimmed by the belief of succeeding generations of Friends, that the Truth the Quakers were raised to bear witness to was permanently embodied by them in a super structure of doctrine, practice, and discipline. Almost to the present time, and even now in certain minds, it is assumed that the presence of true Quakerism is only guaranteed by a testimony of this sort. The very thing that the Friends protested against became their own stumbling-block, and to the world at large the Quaker mind, which should have been fructifying throughout the religious world, was more or less hidden by the things that had become identified with it, which had, in the main, taken the place of it—peculiarities of speech and apparel, and certain views and practices deduced from the Quaker interpretation of passages of scripture.

At the present day another influence which is tending to obscure the Quaker mind is "creaturely activity," and this is associated with many doctrines which are not Quakerism at all. The aggressive Friends are anxious to work; their temperament is active and can brook no quietism. To them, old Quakerism is pretty much exploded, fresh circumstances require new "adaptations," and they virtually believe that there is nothing vital left in the old form. Work, they say, is the desideratum, and must not be hampered by antiquated notions. This getting to work is, unfortunately, too often associated with a certain definite creed and certain dogmas which do not belong to Quakerism, and, so far

from being an adaptation to the needs of the present day, directly tend to aggravate them.

Here is evidence that the members of the Society themselves do not understand the Quaker mind. They proceed on a certain narrow basis of dogmatic belief, and adapt means, as they say, to the end in view. But the Quaker mind distrusts dogma and opportunist methods. It is the religious unit, so to speak, the irreducible minimum, but a minimum which, by virtue of being stripped of human fallibilities, is more powerful for truth than anything that has taken the place of it. It is not so much an active exponent of certain views or conventions, as a receptive condition or attitude towards the sources of divine truth. This is what must be maintained as the guarantee of religion, as the condition of spiritual life and progress. The Quaker mind is open, and not under bondage. It is open to "the Light that lighteth every man," to "the Word of God, who was made flesh and dwelt among us." It is open also to the revelations of Science in the material universe. This is the condition of mind which is essential to the discovery of Truth. It is not hampered by old notions, dogmas or observances, however time-hallowed. It is not in servitude to any view of the Creator, of the fall of man, or of the origin of evil. The Bible it reverences no less because it regards its inspiration as spiritual rather than literal, holding that the Bible "contains the record of a revelation, but is not the revelation itself."

So far from the mission of Quakerism being at an end, as some outside writers have assumed, there never was greater scope for it. It is now as much as, or more than ever, that the Quaker mind is needful. It is the condition of progress, of enlightenment, of discovery in both the visible and the invisible. Freed from academic tradition, from dependence on human authority, from bondage to

theologies and superstitions, from sacerdotalism and rationalism, the Quaker mind realizes that the worlds of matter and spirit are not inharmonious. Discord between them, under such conditions, is at an end. Freed from fallibilities, religion would offer no scope to the hostile criticism of science; and, deprived of its power of injury, science would no longer be feared by religion. The Quaker mind is thus the only safeguard which can stem the tide of agnosticism on one hand and of sacerdotalism on the other. Let no Friend, therefore, under-rate the responsibility of his position, and let him not identify himself with movements which, however they may appeal to his appetite for superficial results, are, by putting an end to the Quaker mind, inimical to the best interests of mankind.—*Fredk. Burgess.*

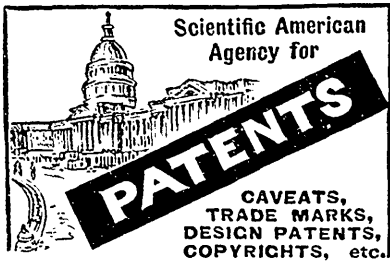
Sterling, Ill., is a city of nearly 8,000 inhabitants. But few of our Society here, and we belong to East Jordan Executive Meeting, seven miles north of this place, which Meeting was established about twenty years ago, and instead of growing as its founders anticipated, it was born full grown and ever since has dwindled, but the house still stands sacred to the few faithful ones near by living, and those silent ones there sleeping. But now within its walls worship a denomination of another name, Friends voluntarily vacating for a time not specified, and for the present hold their meetings at the residence of Martha A. John, of Penrose.

A few days ago I called on a sick man of this town who had sent word out to the settlement that he was a Friend and desired a visit. Has been here nearly a year in bed and almost unknown. His name is Samuel Dillon, of Emporia, Kansas, and Elder among Progressive Friends; his daughter has quit her school and came on last fall to nurse him; they are intelligent and friendly, and I willingly promised to visit them again.

I had the pleasure, lately, of listening

to a fine lecture from Suami Vivekananda (Hindoo Monk, of India), a two hours' talk in one of our churches in this city: and if he is a fair sample of the much talked-of heathen, we had better call home our missionaries and put them to work here. Much of his argument is good Friends' doctrine.

(GEO. D. JOHN.



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