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Young - Friends' - Review.

"Regard Not the Gift that is in Thee."

VOL. XIII.

LONDON, ONT., CANADA, SIXTH MONTH, 1897.

No. 6

STAND FIRM.

"Build on resolve, and not upon regret,
The structure of thy future. Do not
grope

Among the shadow of old sins, but let
Thine own soul's light shine on the path
of hope,

And dissipate the darkness. Waste no
tears

Upon the blotted record of lost years,
But turn the leaf and smile, oh, smile to see
The fair white pages that remain to
thee."

—SELECTED.

A LETTER FROM ELIAS HICKS TO WILLIAM POOL, OF WIL- MINGTON, DELAWARE.

JERICHO, 12th mo. 7th, 1823.

My Dear Friend,—Thy letters of
9th mo. 18th, 10th mo. 24th, and 11th
mo. 26th, that remain unanswered,
are now before me. And although
I could give several reasons for not
answering them, yet I will mention
but one, and that is, way has not
opened for it until now, and notwith-
standing a near sympathy for thee in
thy tribulation has been witnessed, yet
it may be that infinite wisdom, in the
riches of his love, is leading thee off
from all outward dependencies, so that
thy hope and trust may be more fully
and firmly fixed on Him, who is the
everlasting and inexhaustible source of
strength and consolation. And al-
though the severing of those who
have been bound together in the
strong bands of conjugal love, is like
the parting of bone from bone, yet as
all our rich blessings are but the gifts
of our kind and generous benefactor,
and are only loaned to us during his
good pleasure, so when he calls for

them, as they are his just right, we
ought cheerfully to surrender them,
with due acknowledgements and
gratitude for the unmerited favor, in
suffering us to enjoy them so long as
we have. To which I may add, for
thy increased comfort, that I have not
the least doubt that, although the
absence of thy dear companion may
seem to thee, at the first view, a great
loss, it is to her an eternal gain, and
may eventually also, as thou acquiesces
in the divine will, bring thee to realize,
in contemplation, a portion of that
celestial joy that encircles her mansion.

As relates to a memoir of my life,
etc., it appears that my reasons for
objecting to such a publication are
not satisfactory to thee. What those
reasons were I do not remember, as I
have no copy of that letter, and I
seldom keep a copy of my letters un-
less they are of a controversial kind.
But I may now further observe, that I
agree with thee that the abuse of a
blessing is no argument against its
being dispensed; but it must first be
proved that the thing is a blessing, and
was intentionally dispensed as such by
the great dispenser of all real good.
I have no doubt when the apostle,
under the influence of divine love,
addressed an epistle to the Corinthians,
that he was rightly directed therein,
and as he knew and was led into the
right knowledge of their states, so he
could administer to their needs and to
their instruction. But I do not
apprehend that he had the most
distant idea that he was writing to
nations yet unborn, and of whose
state and condition he could have no
knowledge. Nor do I believe that
divine wisdom, when he influenced the

mind of the apostle to write his several epistles to the Corinthians, etc., intended them for a rule to after ages; for had that been the case, he would have made them as plain and clear as he did the law to Israel, so that every one should understand them alike. And although the law to Israel does not concern us in the present day, yet everyone that sees it reads it alike—it admits of no controversy. But not so with the writings of the apostles; for the best and wisest of men disagree respecting them. And the scriptures of the primitive Christians, from the early ages of Christianity, have been made a principal cause of the division, the controversy, the war, and the persecution and cruelty, that have convulsed and drenched Christendom in blood ever since it has been called Christendom.

And does it not impeach the wisdom and goodness of our great benefactor, to suppose he ever intended those writings as a rule, when the best of men cannot understand them alike?

But the reason is obvious. The gospel law is inward and spiritual, and cannot be comprehended in outward characters, but must be written in every heart distinctly, as our states and conditions are all different and distinct; and it is always suited to the state and condition of every heart, and of course must act diversely in each mind, according to the diversity of their several dispositions, propensities and passions. Therefore no literal law, or creed, can take place under the gospel, except in moral or outward things; for no outward law can bind the soul, as the government of the soul is exclusively the prerogative of God, and not of man.

Thou sayest, the same argument would operate against preaching the gospel; but I say nay, not in the least degree; for if the minister is under the right influence, he would be led more or less into the very state and condition of the hearers, and his

words will carry their own evidence, being clothed with power. But it cannot be so with epistles written to certain states a thousand years ago. And I make no doubt but thou seest clearly, that should we now go to make up a rule, or creed, from the writings of primitive Friends, what breach of harmony, nay, what confusion it would make in society. And, although preaching the gospel, with the Holy Ghost sent down from Heaven, is the best and most excellent of all outward means, and it was all Jesus directed his disciples to practice, yet I will also admit that epistles may be written suited to the time in which they are written. Nevertheless, if the right improvement was made by every generation, truths would be so opened in every age as to supersede the use of what had gone before. Thus an advancement in reformation would be experienced, old things would be left behind, and new things in the wisdom of truth would be opened on the minds of honest travelers Zionward.

But, alas! instead of pressing toward the mark, for the prize of the high calling of God in Christ Jesus, how many are looking back to the weak and beggarly elements, to which they seem willing to be in bondage.

Had the successors of the apostles attended, as they ought to have done, to the command given by Jesus to his disciples, to wait for the promise of the Holy Spirit, as no doubt they were directed to do by the disciples, that being the only necessary and sufficient qualification to preach the gospel, as the disciples had done, with the Holy Ghost sent down from Heaven accompanying their words, and so in succession from generation to generation, the apostasy could never have entered. But instead thereof they turned their attention to the letter, one crying I am of Paul, another I am of Apollos, etc., and neglected the spirit; hence divisions and contentions originated in the

church, and destroyed the peace and unity thereof, and, in process of time, plunged it into a state of darkness. The same fate, from the same cause, has befallen in a great degree, our poor Society. But had Friends kept to the light and spirit of truth, as recommended in the preaching of George Fox and our primitive worthies, and waited for its clear manifestation, and moved under the operation of its power, no apostasy could have entered; but the Society, ere now, would have made great advancement on the labors and experience of those early worthies. Many things would have been opened in succession on the minds of the faithful, by the same light of truth, that George Fox and the people of that day could not have borne. But instead thereof, Friends turned their attention back to the letter of the Scriptures, and the writings of the primitive Friends, which were particularly useful in the day and time in which they were written; but in after time, when the light was leading, or could have led to all who were faithful to its manifestations, to an advancement to greater and brighter experience in divine things, they have blocked up their own way by an undue attention to the letter.

But when the light is calling away from these weak and beggarly elements, those writings are no more or less than the letter that killeth, and if rested in, will have the same effect as the reading of the law of Moses upon the primitive disciples, it will and does bring a veil upon the heart, and turns backward to a former dispensation, instead of leading forward in the new and living, which only can add fresh life and vigor to the soul, and enable it to go forward on its heavenly journey, without fainting by the way.

Could I pen down something that might be useful to the present and succeeding generation, and then be obliterated, it might not be amiss; but as I am looking forward in the faith

that greater and brighter things will be opened to a succeeding generation than I and the people of this generation can bear, this makes me unwilling to leave anything of my experience that might tend to hinder the reception of those new, advanced revelations, for thou seest clearly, I trust, that the writings called the Scriptures, and those of our primitive Friends, are the strongest bulkwark made use of by the carnally minded to put to silence new openings of truth on the mind of the faithful in the present day. I might add, but must draw to a close for want of room; and in renewed feelings of brotherly love to thee and thine, bid farewell.

ELIAS HICKS.

NEED OF FAITHFUL TESTIMONY AGAINST IMPURITY.

BY JOSIAH W. LEEDS.

During the latter part of last year the mind of the writer was a good deal exercised on account of the morally objectionable pictorial illustrations which had appeared in some of the popular metropolitan magazines. In three reading rooms, almost at the same time, my attention was drawn to this matter. One was the reading-room of a Y. M. C. A. Writing to the secretary, he confessed, in response, that he felt an inability to know where to begin the work of expurgation, the evil had become so general. The second was a library reading room in a town not far from my home, in which are quite a number of educational institutions, including a large Normal School. The library is much frequented by the scholars. The managers upon receiving a written representation about the matter, considered it at their monthly meeting, and decided to thenceforth exercise a better oversight of their periodicals, and to remove any objectionable numbers as they might appear, though not at this time to discontinue the subscriptions of any

that were being taken. In the third instance, an Institute reading-room under the care of Friends, and entirely sympathizing with the concern of the writer, notified the book and news agency through which the magazine objected to was obtained, that the subscription for the ensuing year would not be renewed. He also wrote to the publishers of the periodical his views of their moral accountability in sending into our homes the immodest, even indecent pictures, in which they seemed to delight.

The course taken in this third instance is undoubtedly the proper one to pursue if any diminution of the evil is to be looked for. With publications whose monthly issue may be tens of thousands or hundreds of thousands, it needs something more than the silent dropping out of a copy here and there because of dissatisfaction with the character of its contents, in order to make a convincing and salutary impression upon its editors, publishers and proprietors that their time and energies, in a degree, are being given to an unworthy business. There will certainly be no turn in the corrupting trend until parents, educators, religious bodies, and the religious press awaken to a realizing sense of their responsibility in permitting the debasement. If one will visit a public library, and taking down the bound volumes of the popular magazines of a generation, or even a decade ago, examine the line of their illustrations, and compare it with those so common at the present day, he will readily perceive that there has been a change in the particular indicated which calls for a severe condemnation and a striving for prompt amendment. As pointed out in the writer's recent paper on "The Relation of the Press and the Stage to Purity," welcome accorded the stage, and everything pertaining to it by the daily press at large, and by society in general, has very much to do with the

spread of this vicious pictorial reproduction. To quote :

"Obviously the stage is well entrenched behind and well protected by the daily papers—the popular magazines, likewise, being in a large degree its valuable supporters. In the latter connection I recall that one day last summer, while waiting at the house of a clergyman for the latter to appear, I looked through three of the magazines of the day that were on the parlor center-table, and they each contained an article about favorite actresses copiously illustrated, and in many cases seriously so. It must be acknowledged that in many clergymen's congregations a large proportion of the members or communicants patronize the play-house. Applicable just here is the query of the prophet of old to unfaithful Israel: 'And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?'"

The religious press, I am obliged to say, has hitherto been too often either carelessly or mischievously indiscriminating in calling favorable attention to the contents of some of the magazines, where words of truth and faithfulness in another strain were called for. It is possible for a great many individuals to be beneficially mindful, in this matter, of the apostle's counsel, "Be ye helpers one of another." The proprietor of one of the safest and most instructive of the illustrated monthlies—there may be no harm in saying that it was *The Chautauquan*—twice expressed thanks for a friendly remonstrance against an illustration such as it was, then promised should not again appear, pertinently adding, "Advertisers are ambitious to attract public attention, even if it is by doubtful and wicked methods. There are some very wicked people in this world who

would deceive the 'very elect' if the elect did not 'watch' as well as pray."*

Concluding this part of my subject, I remark, that the parent who, having invited to the intimacy of his family a widely traveled and very entertaining person, yet finds that his fireside visitor has the habit of breaking out at intervals into indelicate remarks, would, without any doubt, show him to the door, and dismiss him shortly with a word of much-needed advice. It is hence amazing that many of these same parents will admit to their homes publications which, however instructively informing in the main they may be, are nevertheless frequently found offending against modesty and innocency, extolling the play-house and the players thereat, and other the concerns of Vanity Fair. Would it not be consistent to keep these dangerous visitors out of our homes, at the same time helping the cause of purity in the community by telling those who send them forth the wherefore? Coming again to a safe standard, they might be properly welcomed back. The words of the annual query to those of our own "household of faith," express this concern with precision in asking, "Are Friends careful . . . to restrain [those under their direction] from reading pernicious books, and from the corrupt conversation of the world?"

The root of the trouble I believe to be the exaltation of art and beauty for art and beauty's sake. Satan is resourceful beyond conception in the ways and means of attaining his end.

* Not long after the above incident, a merchant wrote me in regard to a picture show of bad repute that had been set up in the east-central part of the city. Some weeks elapsed, when it appeared to be my duty to give the matter attention. The City Hall was visited, and the police lieutenant of the district being there at the time, agreed to go at once with me to the place. The proprietor was told to bring half-a-dozen specimens of his "art" exhibits of engravings and photographs to the office of the Superintendent of Police, with the result that the resort was ordered closed that day. And one of the disgraceful pictorial subjects was the same as that which had been banished from the magazine as above stated. I felt rightly led in both cases.

Much he makes of beauty, and the graces and attainments of the person. Blindly pursued through the channels of art, literature, and music, we reach a renaissance of idolatry, affected indeed to be refined, but as real, as degrading, and as effectual in separating from God as the gross idolatry of paganism.

"The downfall of Oscar Wilde," said the Iowa State Register, a few months ago, "is the downfall of the pernicious modern idea that art and literature have nothing to do with morals, that æsthetics are higher than ethics, which have long been favorite phrases with the literary school to which Oscar Wilde belongs."

"I have no right, perhaps, to judge men of whose motives and whose necessities I am practically ignorant," said a writer in the Contemporary Review last year, "but, as a critic of twenty years' standing, I have not only the right but the obligation to judge their work when I believe that work to be vitally affecting the public welfare. It is my sincere conviction that during the past ten years most of the new departures which have been made in the arts have been mistaken from the æsthetic point of view, and have been injurious from the moral."

John Bascom, late President of the University of Wisconsin, now of Williams College, Mass., in his "Science of Beauty," says: "There is one direction in which art has indulged itself in a most marked violation of propriety, and that too on the side of vice. I refer to the frequent nudity of its figures. This is a point upon which artists have been pretty unanimous, and disposed to treat the opinions of others with hauteur and disdain, as arising at best from a virtue more itching and sensitive than wise, from instincts more physical than æsthetic. . . . Despite alleged necessities, despite the high toned claims and undisguised contempt of artists, our convictions are strongly against the

practice, as alike injurious to taste and morals. Indeed, if injurious to morals, it cannot be otherwise than injurious to taste, since art has no more dangerous enemy than a lascivious, perverted fancy." In his recent notable discourse, President Patton, of Princeton University, well said upon this matter: "There is a type of culture that leads to an admiration of the flesh, where the sensuous love of beauty slides easily into a disregard of morals."

Much I could add of incident and of comment in connection with this theme, but will only append the following judicious concluding remark from an address by Arthur T. Pierson at a meeting for the promotion of social purity, held in New York some months ago. He said:

"I believe the only war that will ever be successfully waged against this evil is to be found not in fighting the evil simply, but in displacing the evil by good. You have got to overcome the evil by that which is positively beneficial. I have found (and have not you?) that the struggle against evil by simply setting up evil before us is only to make ourselves by the snare more liable to temptation. We have got to keep occupied with holy things; displace the degraded by the elevated; the human by the divine; that is the secret of all might and power in sanctifying the body and hallowing the soul."—From the American Friend.

"BY MY SPIRIT."

In Gospel Study, we recognize Our Father's prerogative, that Conclave revealeth not, nor the coin of a nation compensate.

Alone, and in secret dealings with his own family, everywhere regardless of ecclesiastical methods. "I" am the beginning and ending of the intrinsic-unwritten law in Christianity.

In love continually and enduringly equipping my ambassadors with indestructible armor; "drawing all men unto me, who was with God and was God;" solvent in my own family forever. For "all souls are mine," which sectionalism does not sufficiently portray. In submission to the will of "My Father who dwelleth in me," said Jesus, I am led to proclaim it, as he must be every man's authority in the higher translation to receive his benediction, and know the truth in manifestation as it is in Jesus Christ, worshipping God in the same and only unchangeable way forever; and, in obedience to this unwritten language, find the gospel unto salvation; adorning and tempering his subjects in love, mercy and justice; attracting the attention of comrades and associates; building their edifice (so to speak) in his kingdom, vested in his name. For we are one with him, having accepted his constructing terms, he occupying the temple with us, while the pure spirit leads and controls the will of the creature, becoming the children of God from regime the earth does not produce. Yes, yes, don't deceive thyself, my son, for thou knowest me in secret; even those who are foul in trespass and sin, recognize my coming in the flesh. Many turn and repent, and are made alive in serving me, for my church is universal, and the sons and daughters of men are my temples, and I always have and ever will preside over my own city, where my children praise me "from whom all blessings flow." The demand and supply, carried on in the secret chambers of our understanding, disclosing truth that heretofore has been hidden in symbols and letters, is the life of Christianity.

Brother Jesus said, according to the record, "I must be about my father's business." All his life devoted to God in the cause of righteousness, proclaiming Our Father as fuller, refining and texture of his own garment, cloth

ing his people under the same unchangeable law forever.

The visitation of Our Father, pleading with his own, has never been ignored by the followers of the "Light." My son, thou art accountable to none but me, and thou wilt find salvation in me alone, for all creation is mine, and my rights none may dispute. "Every knee shall bow to me and every tongue confess to God." Jesus taught his followers to enjoy communion with God, which communion is not vested in factional courts, with clericals of each organization presiding. Be thou my apostle, procrastinate no longer, but covenant with me, and I will make a new heaven and a new earth for thee. God is ever pleading with us for our love and attention, promptly rewarding or withholding according to merit, and his policy of insurance given to each dutiful child is not negotiable, yet priceless to the holder, and will always remain in force unless the holder deliberately defaces or forfeits it by his own volition. Filial duty, closely adhered to, strengthens our alliance with each other and Our Father, and, in mutual interest, leavening the combination into common love, as a whole, wherein the interest of one is the gratification of all. The human family can't plead ignorance. They have always had the means of knowing me, and know whether they are in or out of my kingdom at all times, for I so ordained it, that they may be with me and know me to the end; for "where I am, ye may be also," is practically true, universally applied to every child of mine in this life. The coming of the index, opening our record to view, as has been registered from time to time in our individual library, is unimpeachable, standing for or against all we ever did, showing that there is something more than the physical that is allied to the Creator, and accountable to him for our acts, who is ever ready to help his repentant children out of

the slough of despond by his own attraction, continually drawing us closer and closer to himself.

If thou wilt serve me, I will feed thee, my son. The lo heres, and lo theres, may claim thy attention, but thou wilt find little else but old manna in them, for the bread of life cometh from me alone.

Thou wilt "often be taken up into high places," "gifts be presented," but if thou wilt continue to serve me, thy reward shall outweigh them all. I will be with thee in thy going and coming, establishing thee on a Rock, where, in loyalty, nothing can disturb thee while dwelling with me. "For I am thy witness," saith the Lord, "that what thou sayest of me is true." There is no way of escaping order and accountability to our Maker, and the simple duty required of us makes legislation easier between man and man, because of his loving way of dealing with us, harmonizing our acts as becomes his children, never failing to be eyes for all who trust in him. For value received, the promise of inheritance is realized for simple obedience, which we believe will remain in force after the physical shall have been dissolved. Whether there is a future existence or not, we know our accountability to God in this life, no matter what awaits us (if anything) in the hereafter. While we have reason to believe that there is continuous life beyond, and that God is preparing us to meet it in an unmistakable way, causing us to believe we are immortal. Dost thou not know that to obey my requirements is the whole law, for beyond this thou canst not know. Obey and be content with that which lies within the lines of thy comprehension; conscientiously performing same is thy whole duty whereon thy happiness depends. Art thou not justly dealt with by receiving compensation in ceasing to do evil and learning to do well, wherein fulfillment of the law is reached? This I require, and nothing

more. The writer believes that Christianity, God in manifestation, cannot be too strongly cherished and emphasized, for it is the antidote for isms and all sorts of systematic schemes that build barriers between us.

H. G. M.

(Published by request of the writer's daughter.—Eds.)

Loudoun Co., Va.,

8th mo. 29, 1863.

My dearly beloved grandchildren—

Though we are widely separated as regards distance, yet my feelings of affection flow towards you as ardently as if we were together. Many are the aspirations that flow towards you for your present and eternal welfare. I do not write this under an apprehension that you yourselves are unmindful of these things, but to aid your best endeavors and encourage you in that that is right. We all need incentives to goodness, and to be put in remembrance of our duty. We are too apt to be drawn off in our attention to things of this world, to the neglect of things of more importance. We, who have passed the meridian of life, feel this to have been an impediment to us, and, from experience, are authorized to counsel the young.

No greater joy can parents receive who have their children's best interest at heart, than to see them living up to principles of rectitude and righteousness, giving evidence that they live in the fear of the Lord, and are concerned to do his will in all things.

Think not that such a course is calculated to debar you from the pleasures of this life. It will only guard you against the deceptive, pleasures (so called), that must, from their very nature, leave a sting behind.

The pleasures of the glutton and drunkard, though they pander to the sensual appetites—appetites, too, that were given us for a use and good pur-

pose, and without which we could not fulfill our allotted place in this life—are certain to lead to misery and distress of body and mind.

How many are the pains and penalties of those that indulge unbridled liberty to their appetites.

So, too, of all the propensities and passions of our natures; they are implanted in us for a noble purpose, and, when kept under the restraining influence of the Spirit of Truth, they invariably bless mankind. In Christ's Sermon on the Mount, he pronounced the blessing on the meek, the pure in heart, the poor in spirit, they that mourn, they that hunger and thirst after righteousness; and the experience of all that have followed these principles have confirmed this declaration and found them to be true. While all experience shows that the practices of the opposite propensities always result in misery to the soul that gives way to them.

These blessed principles are the leaves of the tree of life that grow on the bank of that river, that flows out from under the throne of God and the Lamb, whose leaves are for the healing of the nations. The leaf of love will heal all hatred; the leaf of meekness, all haughtiness; the leaf of mercy, all unmercifulness; the leaf of justice, all injustice; and so on, we may enumerate all the graces that adorn the Christian character; and they will, if submitted to, cast out and overcome all that is wrong, and bring the soul into the kingdom of peace and happiness, and in union with God and one another.

I feel satisfied that, although young, you are beginning to feel that there are desires and propensities in your minds that are not always proper to be gratified.

Now is the time to keep them under restraint, before they grow strong by indulgence. An effort now, to take up this error, may be comparatively easy, and the blessing will attend it. Am.

early dedication will save much anguish and trouble.

Do not conceive that happiness can be obtained without exertion, or that exertion is burdensome. The sluggard may think so, but then it is said that the sluggard shall beg in harvest and have nothing. Why beg in a time of plenty and have nothing? Because he has not labored for it, and, as reward sweetens labor, he that will not labor shall not have reward. We must all labor for ourselves, we cannot labor for one another. But then the reward is certain. Christ said, "They that seek shall find; they that knock, to them it shall be open"; and they that follow him, know that his promises are "yea and amen forever."

There is one thing I would earnestly desire you to attend to, and that is give up a portion of your time to retirement of thought, consider the condition in which you are placed in this world, and the interest in a world to come.

I once read of a person who, in his will, required his son, on condition of inheriting his estate, to retire for fifteen minutes each day, and give himself to earnest thought on some subject, and he might chose the subject himself. After the funeral solemnities were over, he applied himself to fulfill the requirements of the will. One day he thought of his past pleasures, and another of his future prospects, until at length he queried with himself, what could have induced his father to make so singular a request? He knew his father was a religious man, and he must have had some good aim in making it. This train of thought led him to consider of his spiritual condition, and eventually led him to become a devout Christian.

While we are busied with the things of time and sense, we are too apt to forget our duty to our Maker and Preserver, to whom we are indebted for all the blessing we enjoy.

I have thus given vent to some of

the feelings that have at times occupied my mind on your behalf, and they but feebly portray my desire for your welfare.

I had once hoped to see you in your Western home, but that prospect now looks dim. The wretched condition of our country, brought about by the action of the past few years, darkens that prospect, but does not diminish my love for you; but remember, they that love God and do his will, are united in spirit, and will, in eternity, be permitted to enjoy His presence where separation cannot come.

That this may be the happy experience of myself, as well as you, is the prayer of your affectionate grandfather,

YARDLEY TAYLOR.

I believe we will be judged of our merits by our actions whilst in this state of being, consequently, in order to receive the welcome message of "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over more," it becomes necessary that we be influenced by a power within us that will cause us to do that which will justify the valuable decision in our favor; a power within us, not any power without or separate from us. It is the power of Divine love ruling in our minds (it is our unseen minds that causes us to act) which causes us to do justly, love mercy and walk humbly, and to do unto others that we would have them do unto us, and so act in accordance with Divine wisdom, that we will be approved and be made worthy to receive the welcome approval so much desired.

7 mo. 5th.

ANONYMOUS.

Edward Cuale and Abel Mills attended the late Blue River Quarterly Meeting, Indiana.

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

As no one has responded to the queries asked in the editorial column last month, perhaps a few comments on the subject might bring forth some expressions or articles by way of criticism. We had hoped to have the opinions of those of experience in the service of visiting requesters. Not having had that experience, we may advance theories that are untenable. If we do we hope to be set aright. We might expect to find in our "Discipline" a satisfactory solution to our query, an explicit rule of faith to go by in receiving members. It says, "The Monthly or Executive Meeting

should appoint some suitable Friends to enquire into the life and conversation of the requester, and to take the necessary opportunity with him in order to ascertain whether the motives for the request be sincere, and on the ground of convictionment." No, this, "on the ground of convictionment," leaves it almost as vague and undefined as ever. On convictionment to what? To the 39 or 24 articles? or to some other creed? No! We have no catalogue of articles or creed. What have we then? My answer to the query is this: Requesters, regardless of doctrinal opinions, should be received on the ground of sincere longing to be admitted into our religious home, attracted by the light of Christ and the love of God, that they reasonably expect thus to experience more fully.

Then let the Society treasure above
All mere opinions, this Light and this love,
Forgetting the letter, but keeping in sight
The Spirit that lives in this Love and this
Light.

Preliminary arrangements, as published elsewhere in this issue, are being made for the meetings of the Executive Committees of Friends' Unions to be held at Clear Creek, Illinois, in ninth month. Having enjoyed a similar treat when entertaining and attending the one at Coldstream two years ago, we trust everything will tend to increase the profit and pleasure of such a gathering, especially to Friends in the vicinity of Clear Creek, to whom it will be an opportunity of rare occurrence—rare in regard both to time and quality. We can heartily bespeak you a glorious spiritual as well as intellectual banquet.

Genesee Yearly Meeting is held this year at Bloomfield, Ontario, beginning on the 12th inst. We trust it will prove a rich spiritual feast. While some seats will miss their accustomed occupants in the older walks of life, and some familiar faces

will be absent, our prayer is that the life and power will be undiminished; the greater earnestness and zeal on the part of the younger members making amends for the unavoidable vacancies in the advanced ranks.

We are sad to hear of the death of William C. Starr, at Richmond, Indiana, on the 17th ult., in his 76th year.

Isaac Wilson attended Canada H. Y. M. on the 30th and 31st ult.

For the YOUNG FRIENDS' REVIEW.

IN MEMORIAM.

To the memory of Mary Brooks Trueblood (nearly a copy of one lost in the mail last 11th mo.), wife of Thos. H. Trueblood, and daughter of the late Charles and Elizabeth S. Brooks, a member of Blue River Mo. Meeting of Friends, Washington County, Ind., who died 7th of 8th mo., 1896.

The rose retains its flavor,
Plucked from its native tree,
Like it thy Christian savor
Speaks evermore of thee.

The ground seems almost holy
Whereon thy feet have trod,
Thou tender branch, and lowly,
Thou precious child of God.

Thy faith and thy devotion,
Sheet anchors to the soul,
O'er time's tempestuous ocean,
As the needle to the pole.

These were a shining mark,
That makes thy memory bright,
And points us to the ark
Of everlasting light.

Though humble was thy station,
Thou hast helped to raise
The walls of salvation
And the gates of praise.

Though the souls thou hast uplifted
Be hid from mortal view,
And the clouds that thou hast rifted
To let the light break through.

But when that day shall dawn,
Which in the Christ we find
That ever blissful morn
Where mind communes with mind.

Where every hidden spring
That helps to lift the world,
In the presence of our king,
Be as a scroll unfurled.

Where the widow's mite
Outweighs a world of gold,
And only deeds of light
Are keys into the fold.

Then shall be made known,
O, hope inspiring thought,
Those before the throne,
Whom the world esteemed as naught.
T. H. T.

DIED.

ARMITAGE.—At Toronto, 4th mo. 26th, 1897, Pamela K. Armitage, beloved wife of Wm. Armitage, and youngest daughter of the late Sylvanus Brown, aged 50 years 4 months and 3 days. The funeral took place at 26 Wilton Avenue, 28th inst., and proceeded to Newmarket Cemetery for interment.

Deceased was a life long member of the Society of Friends, belonging to marriage to Wm. Armitage, then of Newmarket, Ontario, but late of Toronto, after which she received a certificate of removal to Yonge Street Monthly Meeting, of which she was a member at the time of her death. For years she fought against that most dreaded disease, consumption, with surprising success; but about a year ago it seemed to gain a firm hold upon her already frail constitution, since which time she has been slowly but surely going down, until early last Second day morning the "Dear Lord called her home."

"A loved one has gone from our circle,
On earth we shall meet her no more,
She has gone to her home in Heaven,
And all her afflictions are o'er."

Much sympathy is felt for her sorrowing husband and relatives in their bereavement.

CLEAR CREEK CONFERENCES

The Executive Committees of the First-day School; Philanthropic; Educational, and Religious Conferences, to be held at Clear Creek, Putnam County, Illinois, commencing on Fifth-day morning, Ninth mo. 9th, to continue two days or longer; will

be followed by the several sessions of Illinois Yearly Meeting, (which usually lasts until Fifth-day afternoon). As the attendance is expected to be unusually large, it will be necessary to have as full and complete a registration as possible of all who may be with us at that time.

We therefore urgently request that all who expect to attend either the Conferences or our Yearly Meeting, or both, that they shall notify the Secretary as soon as possible, advising us of the full names and addresses—(if husband and wife, please so state; or if any person who by reason of age or other cause shall need special accommodation,) it will greatly lighten the labor of the Committee by conveying full information.

It must not be presumed that because you have friends here, with whom you expect to stay, that these suggestions will not apply. The necessity of the case requires that all shall comply with them. Upon receipt of information as above indicated, the committee will forward a card to each person, assigning a home, and giving other necessary information. In order to secure a home and conveyance, (as we are eight and nine miles from railroad station, Lostant, Lasalle County, Illinois, on the Illinois Central Railroad,) applications should reach the Secretary of this Committee not later than Eighth mo. 15th, and all persons should arrive at Lostant, Illinois, Fourth-day, Ninth mo. 8th.

Any person desiring to attend the Yearly Meeting, and not the Conferences, will be met at the same station, on Sixth-day the 10th, if such request be made in the communication.

Regarding best routes of travel, schedule of trains, railroad fare, and all other matters pertaining to transportation, please address Allen J. Filtcraft, Chairman of Committee on

Transportation and Information, No. 609 Maple Avenue, Oak Park, Illinois.

The foregoing recommendations are as applicable to the members of Illinois Yearly Meeting, as to visiting Friends from other Yearly Meetings.

ALICE E TOMLINSON,

Secretary, Mt. Palatine, Illinois.

JOSHUA L. MILLS,

Chairman, Mt. Palatine, Illinois.

NEW YORK AND BROOKLYN.

The Young Friends Association met in New York, Fourth mo. 25th. Elizabeth Roberts, of the Literature Section, read an article on the literary beauties of the Bible. Among the current topics, mention was made of the fact that the President of the Swiss republic has been appointed arbitrator in the boundary dispute between Brazil and French Guiana.

John Cox, jr., reported that the Bible Section was studying the stories of Jacob and Esau, comparing the accounts given in the Genesis of Genesis, and those given by Toy and Chadwick.

Isaac H. Clohier then read his paper on "The Life and Character of St. Paul." In the discussion the feeling was expressed that, although all must recognize the powerful influence of such a life as Paul's, yet we, as Friends, cannot subscribe to all his teachings as they are today interpreted. We must remember the condition of affairs when his epistles were written, and we cannot believe that he would hold the same views were he living today. However, a great deal of spiritual fuel is being burnt in trying to cast the sayings of St. Paul into Quaker moulds. Many of his advices are excellent and we must select those parts of his teachings that appeal to us. Such a sublime life, nobly lived, must always be an inspiration.

After expressions of gratitude to the writer for his kindness in presenting his paper to us, the meeting closed with the usual silence.

The Young Friend's Association met in Brooklyn, Fifth mo 9th. Marianna Hallock, of the Literature Section, recommended a recent publication called "The World Beautiful." It is written by Lillian Whiting, in memory of Phillips Brooks.

Charlotte M. Way read the Current Topics report. E. G. Holmes reported that the Bible Section, in their study of the stories of Jacob, found that this period marked the transition from Holy Theism to Monotheism, the belief of the former being shown by the reverence for the household gods.

Mary S. Haviland read an extract from "Hiram Garth's Religion," by George H. Hepworth. It consisted of a discussion between an old shoemaker and his minister, growing out of the minister's idea that it was his duty to extol his denomination above the others. The old man argued that as all denominations are striving towards the same end, instead of fostering a spirit of rivalry, they should unite for the common good. The closer the relationship among them, the nearer they are to God. Their object should be to lead to God, no matter whether through their own denomination or some other. In the discussion it was felt that this spirit of brotherhood, where all are striving for what is best and highest, should not be limited to denominations of the Christian religion, but extended to all religions, whether Jewish, Mohammedan, or Buddhist. The object of all is the same, no matter by what name they may be known. However, there are, among many, pernicious doctrines, and these it is our duty to fight for the benefit of the ignorant.

E. G. H.

PLAINFIELD, NEW JERSEY,
Y. F. A.

A regular meeting of the Young Friend's Association, of Plainfield, New Jersey, was held 5th mo. 5. The opening silence was followed by the reading of a portion of the 103rd Psalm.

The History Section presented for consideration the special testimony of Friends on the subject of war, and the reading was followed by much interesting discussion. The thought was emphasized that this testimony did not imply condemnation of those who felt it their duty to give their lives to their country, but was an individual question, to be settled by the dictates of one's own conscience.

The fact should ever be borne in mind, however, that nations are called to rise above the level of fighting pagans, not to fall below it, and that one of the most effective means by which the national standard of duty can be raised, or, in other words, the nation thoroughly Christianized, is through individuals who are faithful at all costs and at all risks, to a higher view of duty than that held by the nation at large.

A selection from the life of George Fox on the subject of war, the consideration of current events, and a poetical selection from the London Herald of Peace, entitled "Boys' Brigades," completed the programme for the evening

CORNELIA A. GAVETT,
Correspondent.

ARKONA, ONT.

The Young Friends' Association, of Arkona, held a meeting on the afternoon of 4th mo. 18th, in the meeting house.

The opening reading was third chapter of first Timothy. One Friend thought the chapter was a temporal

letter St. Paul had written to his followers, and we should consider and study it as such, but in the meantime learn all the spiritual lessons from it that we can. Samuel P. Brown said he has noticed where people, lacking of things mentioned in the 6th and 7th verses, often hinder advancement in the church. An explanation was asked on the 9th verse, "Holding the mystery of the faith in a pure conscience." Discussion led on to salvation made on the cross. The thought was given that Christianity was a spiritual growth, and that perfection is attainable for all. The discipline lesson, "Meetings for Ministers and Elders," was then read by Ethel M. Cutler. It was thought that the instructions given were similar to those given by Paul in the Scripture Reading. Nellie Caselman then read the paper she had prepared on "Ministry." Roll call and responses, all present but four. Minutes of last meeting read and approved. After the usual silence, the meeting adjourned to 5th mo. 2nd.

M. W. B.

NEBRASKA HALF YEARLY MEETING.

The Nebraska Half Yearly Meeting was held at Lincoln from the 24th to 26th of Fourth mo., 1897.

The meeting of ministers and elders met on Seventh day. The queries were read and answered. The third called forth the question, "How far is this Christian fellowship to go?" What humiliation have we to go through with that we may answer these queries correctly? There are so many little cross roads in our dispositions. If a sister or brother does not come out and do thus and so as we think they should, how do we feel towards them? Are we willing to make sacrifices for our brothers? How many sacrifices have we to make to

come up to our ideal? Jesus sacrificed his life for the truth. How far are we able and willing to go in order to obtain this Christian love and fellowship? this cementing love that will make us as one person, as near as it is possible for us to be. The meeting closed with the following supplication: "In closing we feel we should thank Thee for this little meeting. Be with us at our homes, and may we each come here with the desire to do our individual duty, no matter what the talents may be. Be with the infirm and weak. May the living waters that flow from Thy throne be drank by the souls and Thy blessed Spirit ever rest and abide with us, and may the time come when we may dwell with the redeemed ones."

First day morning a fair sized company gathered. The silence was broken with earnest prayer, asking the Father to be with us individually, that we may be brought into close communion one with another, and where-so'er His children are the Father will hover around them.

Another spoke, seeking not applause, neither desiring a crown, but heed! oh, heed! what the Father hath for you. Whether I say it or not my work to-day is with the young and not with the old. Now, my young friends, do you know where you are sailing to? Have you the rudder, pilot and captain? You need them. Now mark, be careful, the right road is an easy road, and when you have the true captain you do not fear the storm. The Master's burdens are light. When Jesus said "Take up the cross and follow me," he did not mean to take up a wooden cross or silver, but to put down our own selfish nature. We have to come into unity with the Holy Spirit in order to bear these burdens. We were reminded that the young may die, but the old must. We are all passing into the future state, but we all have a work to do. As the water that spreadseth on the ground cannot be gathered up

by human agencies, so it is with the spirits. The water scattered out in little drops is collected into springs, rivers and the mighty ocean, then gathered up into clouds and again distributed. So we in the exercise of our talents have a continual work to perform, which, like the little drops of water, gather strength as they proceed. We find on looking back over this meeting some have been gathered home, some have moved away, and some have not been faithful, and the desire was expressed that we should look to a higher power; for so long as we adhere to our own selfish wills we cannot be the obedient children of God.

As you walk along and see a pin you may think "I do not need it now," but if you do not pick it up you may need it sometime when you have not got it. So let us gather up the crumbs while we can for future use.

There is nothing that a person would exchange for the feeling of peace, when they realize that they have washed their robes and made them white in the blood of the Lamb, by living the Christ life, for the blood is the symbol of life. To the young man who queried with Him, "What shall I do to inherit eternal life, Jesus said: "Thou knowest the commandments." "These have I kept from my youth up, what lack I yet?" If he had lived right how did he know that he lacked anything? What did he lack? "Go, sell that thou hast and give to the poor," (not lands or cattle, but his own selfish will) "then come and follow me." We should rid ourselves of everything that interferes with the Spirit of Christ in the soul.

First-day School Conference met in the afternoon. The clerk opened the meeting by reading an extract from an appeal to professing Christians on the subject of war. The representatives from the schools were all present, reports were received from four, one being a union school, held near Bennet, and using Friends Lesson

Leaves. A summary was made to be sent to our Yearly Meeting, to be held in 9th mo. next, and representatives appointed. It was thought the present Intermediate Lesson Leaves, and the lessons in "Scattered Seeds" are meeting a long felt want. A few generations of such teaching would dispel scepticism. What is that higher education so frequently spoken of? If it is merely an intellectual education, then we can have too much, but if it is an education of the spirit by which we learn what it is that we should do, then we can never have too much. A letter from Nellie Lownes, of Los Lunas, New Mexico, to the children, was read. In it she spoke of their holding a little First-day School. The children's exercises were interesting, and the little ones often sow seeds that in the great future will yield an abundant harvest. Second-day morning about the usual number were in attendance. Our hearts were touched with feelings of the deepest gratitude for the blessed privilege of thus mingling together. Our dear aged friends, Joshua L. Mills, of Illinois, a member of the Yearly Meeting Visiting Committee, and Isaac Vale, of Kansas, were present with us, and it does seem that we should do all in our power to keep alive our meetings in this far western country, and show our appreciation of the fostering care of Illinois Yearly Meeting. Surely it is worth an effort when we see Friends come together from such distant parts as they have to attend this Half Yearly Meeting. The duty of the Meeting respecting the certificates of Friends removing from one neighborhood to another, was brought before us.

The queries were all read and answered. The fourth drew forth the remark of the desirability of having laws enabling us to care for habitual drunkards in institutions as we do other diseased persons. But why not begin by refusing to license those

institutions that make them thus diseased. Concerning the help and encouragement of the poor, so far as duty required and way opened, the thought was expressed that from lack of ability in one way or another our duty may not always be the same, but if we have not the inclination the way will not seem to open, if we do not walk in the light we will not see the way when open. An acceptable epistle from Prairie Grove Quarterly Meeting was read. By request our advices were also read at this time.

We met in a feeling of weakness, but as we remained together we seemed to feel new strength, conscious of our deficiencies and short comings, yet having the assurance that strength can alone come from the Divine Power, the meeting concluded

On behalf of the Committee,

H. K. T.

BLUE RIVER QUARTERLY MEETING

FOR THE YOUNG FRIENDS' REVIEW.

The Blue River Quarterly Meeting for Ministers and Elders convened at Highland Creek, Washington County, Ind., at 2 p.m. on Sixth day, the 21st of 5th mo., 1897.—Though small as to numbers, it was favored in a good degree with the overshadowing of the Father's love, and the ministry was felt to be touched as with a live coal from off the holy altar, and testimony was borne to the *essential need* of the elder-hip coming to the same fountain of light and life, to enable them to be as nursing fathers and mothers, by which alone they can aid the ministry, or know how to give bread instead of a stone to those who are hungering for the milk of Christian kindness—to babes in Christ. At 7.30 p.m. on the same day the First-day School Quarterly Conference was held at the same place. The evening was fine and the attendance good. The literary performance was satisfactory, the orations

grand. but the discussion on the subject of teaching the Bible "in the light of a higher criticism" brought on a cloud of discouragement, as all controversies, or arguing in man's wisdom, do, which led to the thought that we will soon require lawyers, as Israel of old, to expound the law, or Greek scholars to tell us whether the proper word or sentence was used in the translation—instead of coming to Him "that hath the key of David," Who alone can unlock for our spiritual needs. And if He would that portions remain sealed for a season, "what is that to thee, follow thou Me." Seventh-day the 22nd, the Quarter proper convened near 10 a.m. The meeting for worship was a favored one; the ministry was with life and power, and all seemed to hinge on the text, "What shall I do to be saved?" We were favored with the company of Wm. M. Way, of Little Britton, Pa. The life of the meeting for business was somewhat marred by the seeming need of laying down Blue River Executive Meeting. It was cause of deep regret, as it was felt to be due in great measure to the want of a little encouragement at the right time, which often increases or decreases in double ratio, in line with the giving or withholding. At 7.30 p.m. an evening meeting. First day a.m. was threatening storm and by meeting time was raining, for which some rather rejoiced, as it kept away the throng of people who were expecting, and generally do come on First day of Quarterly Meeting in such numbers that we cannot accommodate them. The meeting was large notwithstanding the rain, composed mostly of young people. A morning and afternoon session was held, with lunch between, both of which were felt to be refreshing seasons, rendered more so by the good cheer which the innocent young life brought into the Meeting, being more pliable under a living ministry, "like clay in the hands of the potter." We had with us, both yester-

day and to day, a Friend from Kansas, a member of the other branch of society, of the conservative order, who expressed great satisfaction in being with us. He thought we had left the position we held at the time of the division, or he had been misinformed. His communications were in line with those of our own ministers.

OUR LADY OF THE SNOWS.

As proof of the cordial manner in which the news of Canada's action is received there, the accompanying fine poem by Mr. Rudyard Kipling, published in the London Times, will be convincing :

OUR LADY OF THE SNOWS.

By Rudyard Kipling, in the Times, London, England, April 27, 1897.

A nation spoke to a nation,
A queen sent word to a throne,
Daughter am I in my mother's house,
But mistress in my own.
The gates are mine to open,
As the gates are mine to close,
And I set my house in order,
Said Our Lady of the Snows.

Neither with laughter nor weeping
Fear or the child's amaze,
Soberly under the white man's law
My white men go their ways.
Not for the Gentile's clamor,
Insult or threat of blows,
Bow we the knee to Baal,
Said Our Lady of the Snows.

My speech is clear and single,
I talk of common things,
Words of the wharf and market place,
And the ware the merchant brings,
Favor to those I favor,
But a stumbling block for my foes,
Many there be that hate us,
Said Our Lady of the Snows.

I called my chiefs to council,
In the din of a troubled year,
For the sake of a sign ye would not see,
And a word ye would not hear,
This is our message and answer,
This is the path we chose,
For we be also a people,
Said our Lady of the Snows.

Carry the word to my sisters,
To the queens of the east and the south,

I have proved faith in the heritage
By more than the word of the mouth.
They that are wise may follow,
Ere the world's war-trumpet blows,
But I, I am first in the battle,
Said our Lady of the Snows.

A nation spoke to a nation,
A queen sent word to a throne,
Daughter am I in my mother's house,
But mistress in my own.
The gates are mine to open,
As the gates are mine to close,
And I abide by my mother's house,
Said our Lady of the Snows.

CANADA TO KIPLING.

Hail to thee, Poet Kipling,
My love to you over the sea,
With thanks for the gallant verses
You've lately inscribed to me.
At your praise in fervid English
The flame to my cheeks arose,
And my bosom heaved—tho' you call me
"Our Lady of the Snows."

The title is pretty, I grant you,
And I know you meant to be kind,
But I wish you could hit on another
Less risky, if you don't mind.
Of course, as implying my "whiteness,"
I modestly murmur, "It goes,"
But I fear few will give that meaning
To "Our Lady of the Snows."

You see, there's a prevalent notion—
Which does me a grievous wrong—
That my climate is almost Arctic,
And my winters ten months long.
Perhaps that is your idea,
For it's widespread, goodness knows !
And this phrase will make it more so—
"Our Lady of the Snows."

Now the fact, dear Mr. Kipling,
As I'm sure you'll be glad to hear,
Is that my climate is peerless
Throughout the circling year.
I've snow, of course, in season,
And a blizzard sometimes blows,
But you might as well call England
"Our Lady of the Snows."

Come over and see, good Rudyard,
My spring, my summer, my fall.
And you'll own that for perfect weather
My specimen "dowus 'em all."
I will treat you to air that's nectar,
And a sky that no other land shows ;
Then, after seven months of sunshine,
Call me "Lady of the Snows."

No ; I've just enough of winter
To give a glow to my cheek ;

Call me "Queen of the Northern Maples,"
 If a fancy title you seek.
 But give me a name less chilly,
 For one in whose bosom glows
 A warm, deep love for the empire,
 Than "Our Lady of the Snows."

—*J. W. Bengough, in Toronto Globe.*

PAPER BEARING ON THE DUTY OF MINISTERS AND ELDERS.

The word "ministry" means "service"—a service rendered to God by conveying His messages, a service performed for man by delivering the messages.

A minister, in the true sense of the word, should be simply a Gospel-bearer. A true preacher must be ordained by God, not humanely ordained.

The ministry of Friends is spontaneous. Robert Barclay, when asked the question, "How can a man become a minister?" replied, "By the inward power and virtue of the Spirit of God." Such a minister is not man-made. He speaks upon an impulse which is not conceived by himself but comes to him from Jehovah, and he presents the truths which he firmly believes have been committed to him for delivery, and he would be shirking his responsibility who refuses to deliver or withholds this message.

Conveying the glad tidings of the Pickering Executive Meeting until the Gospel of Salvation should not be regarded as we would look upon saleable property—to be bought or sold—but it should be our duty, as well as privilege, to convey God's messages one to another, looking to God who will reward our works of charity and love.

A good education is not all that is essential to qualify men to be ministers of Christ. Indeed, education, although very helpful, avails little unless those persons possessing it are endowed with the Holy Spirit.

It seems to me we should be more earnest and energetic. How many of

us of to-day have the Christian faith of Martin Luther; the courage of George Fox; or the devotedness of Daniel Wheeler, who, in those early days, sailed amid so many dangers to the far islands of the South Seas, there that he might convey to those poor heathens the word of God? It seems to me our faith would pale amid such trials and privations as they endured, and yet it should not be so. I am reminded here of the beautiful hymn—"More Love, Oh Christ, to Thee; More Love to Thee."

We now turn to Eldership, the companion of the ministry.

Elders should be faithful, discerning, and energetic. They should assist the minister by their sympathy and counsel.

In conclusion, let me quote, "Life saved for self is lost, while they who lose it in His service hold the lease of God's eternal day."

NELLIE M. CASSELMAN.

Arkona.

LIFE AND DEATH.

A cry, a struggle,
 Endless toil and strife;
 A little pain and pleasure;
 This is Life.

Rest, peaceful sleep and rest;
 No more of struggling breath;
 No more of toil and care,
 And this is Death.

—Written by E. N. Harned Plainfield, N.J.

The faith that would seek its guidance from the Patriarchs rather than from the Apostles, and quotes from its history to qualify the Gospels, is elementary and undeveloped. The massacre of the Canaanites may have been a little better in its purpose than the morals of the day; but it is an impossible action for any Christian, and the idea of Messiah as the head of a righteous Jewish state was a noble dream eight hundred years before Christ, but something less than the Kingdom of God.—Ian Maclaren.

THROUGH THE MIST.

Written after Climbing Over the Welsh Mountains.

All along the mountain pathway,
Deep in shade the vales we passed lay
Where the lakes and streams lay hidden
from the glory of the sun ;
But a gentle breath of heaven,
And the clouds of mist were riven,
And we saw the lakes like mirrors, and
the crystal streamlets run,
When the sunbeams broke their prison,
Where their golden shafts were thrown.

Shone the vale like dream of brightness,
Filled with beauty, sweet and lightness,
Where the green of far off meadows star-
red with blossoms met the sight,
And the ripened grain was shaking,
As if waves of gold were breaking
On the land in richest plenty, from the sea
of love and light ;
When the happy morn was waking,
After shadows of the night.

Then the heart of nature waking,
Into thankful song was breaking,
And the valleys all were vocal with the
melody of song ;
And the birds in rapture winging
Thro' the fading mists were singing ;
And the wind-harp deep and wondrous,
with its joyous music rung,
As if each sweet note were springing
Love's sweet music to prolong.

Higher up the mists were drifting,
Where the mountain peaks were lifting
Their rock towers and domes to heaven,
like some vast cathedral dim ;
But upon their summits hoary,
Flooded heaven's golden glory,
While there faintly rose to heaven nature's
sweet and solemn hymn,
As the clouds broke that sailed o'er me,
Round the mountains distant rim.

Then I thought the hour was nearing,
When the misty valley fearing,
I should have to walk in shadow and the
darkness of the night ;
Would the Saviour then be near me ?
Would His rod and staff then cheer me ?
And the mists all flee before Him, and the
future glow with light ?
And His loving heart endear me
And put every doubt to flight ?

Would the gloom clouds break before
me,
And love's heights glow rich in glory ?

Would the depths of love's deep valleys
glow in radiance divine ?

And the vales and heights be ringing,
With the angel hosts in singing,
Where the glory and the power of our
God shall ever shine ?
And my spirit upward winging
Call such heavenly rapture mine ?

Ah ! I only wait and wonder,
Till God part the clouds asunder ;
For I have His promised guidance
through the valley's dismal shade ;
So by faith with cheerful bearing,
His rich love and comfort sharing.
Tho' the gloom and shade surround me, I
shall never feel afraid,
For He's ever for me caring,
Helping when I need His aid.

Yes ! I know the clouds shall brighten,
Then the valleys all shall lighten,
And the angel bands shall greet me in the
land of light and love ;
And the towers of heaven glowing,
Where life's crystal stream is flowing,
In the city of God's glory, in the golden
realms above ;
And my heart in rapture glowing,
Shall His love and goodness prove.

ARCHER.

—From the ECHO.

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