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Young - Friends' - Review.

“Neglect Not the Gift that is in Thee.”

VOL. XII.

LONDON, ONT., CANADA, THIRD MONTH, 1896.

No. 3

TRUST.

BY REV. DR. FREDERIC R. MARVIN.

I cannot know if good or ill
My future lot enfold ;
But, Lord, I rest in peace, because
Thou dost that future hold.

And though at times my spirit fails,
And weary seems the day,
I clasp Thy hand and follow on
Through all the lonely way.

I care not if the road be rough
Or filled with flowery ease ;
The hardest road with Thee is smooth ;
Without Thee none can please.

I would not, Lord, apart from Thee,
Bright wealth or pleasure choose ;
And what I have I pray Thee now,
For Thine own glory use.

Thus may I trust Thy holy Word,
And follow Thy sweet will ;
Assured that in the darkest night
Thou art beside me still.

POSSIBILITIES OF WORK FOR YOUNG FRIENDS' ASSO- CIATIONS.

BY MARIANNA S. RAWSON.

Whenever Young Friends' Associations have been started and have flourished, they have been a result of a conviction on the part of the younger members of the Meeting that an organization was needed in which they could become better acquainted with the principles of the Society into which they had been born, and could prepare themselves to carry on its work when their time should come.

The existence of the birthright membership makes it possible for a member of the Society of Friends to live a moderately long life without having a very clear idea of the fundamental truths for which the Society stands. If

he has, by some good fortune, become much interested in it he will, of his own accord, find out these things ; but there are a great many young people who, either from natural reserve or from some other cause, do not feel this interest, and the existing organizations are not the ones to meet their needs. Here, then, is the first work for the Young Friends' Association ; to see that all of the younger members of the Meeting have a chance to find out why there ever was started a Society as peculiar as ours, and what excuse it now has for being. If the Association does its work well, every member will soon feel a lively interest in the Society of Friends, and will do his utmost to promote its usefulness.

Having looked after the members of its own religious body, the next office of the Association is to extend an invitation to all other young people to join them, and a welcome to all who avail themselves of the opportunity. For we, as a Society, need fresh inspiration from the people who have had other traditions than ours and have worked in other fields. Believing, as I do, that the Society of Friends offers opportunities for a broader sphere of usefulness than any other religious organization, I feel sure that all who come to us and learn of our principles will be benefitted, but the Society needs the new thought that its members, by conviction, bring to it quite as much as they need the Society, and the second office of the Association is to bring in this new inspiration.

Now, having looked after its membership, the next work for the Association is to make sure that that membership is worth while. Its program must be such that the people who attend the meetings will not feel that they

are reading ancient Friends' epitaphs, but that the principles for which those ancient Friends stood are principles worth standing for to-day, and principles by which the issues of to-day must be tested. While Janney's "History of Friends," or "Barclay's Apology," are excellent for reference, I hardly think the Young Friends' Association is the place to peruse them. Can we afford to spend the time in our meetings simply reading history? when there are burning questions before our nation, or city, or neighborhood upon which we should be posted and ready to apply our principles at any moment of crisis? We are not true to the traditions so dear to the hearts of most Friends when we simply read about the brave and honest way in which our ancestors fought against the ills of their time; we are only true to them when in the same brave and honest way we fight against all things at variance with the principles we see to be right. I do not mean that we shall not study the former history of our Society, for I think a department of history is eminently proper in a Young Friends' Association, and to this department all subjects of an historical nature should be referred, and reports given in each meeting. But the greater part of the meeting should be employed in the discussion of live subjects from a friendly standpoint, and history should be studied only that it may throw light on the present aspect of things. For, as Lyman Beecher has said, "Every day is a day of crisis; every hour is the hour of destiny; and every moment is the nick of time," and our principles must be so strong that we can act in only one way—and that the right way. It is the discussion of live issues in our meetings that will show us which of our cherished theories are principles and which only prejudices.

The Young Friends' Association has not quite fulfilled its mission until it has made all of its members feel that it is for them, and that they must be

active, working members if they would derive their full share of the benefits. Somebody else's thoughts, be they ever so good, cannot do half as much for us as our own good thoughts will. The most they can do is to suggest new and helpful thoughts of our own, and we may in turn do the same thing for others.

The Society of Friends' differs from other religious denominations, in that it is entirely democratic. Each individual has a chance to be on an equality with every other individual. But in every meeting there are a number of members who never have anything to say, either in the business or religious meeting. They always tell us that they do not feel called upon to say anything, and even though they may have very decided thoughts upon some subjects we hear nothing of them until after the meeting is over. It is my belief that the reason most of these people are silent is simply because they did not commence to express themselves when they were young, and as they grow older the possibility of their ever doing it becomes smaller and smaller. There certainly is a loss on both sides in this case. The person who sits still and does not give the helpful thoughts that come to him misses the opportunity for good, both to himself and to the other members of the meeting. It is for the Young Friends' Association to correct this, but it will not do it unless all of the members feel that they must make the most of their opportunities, that they must have thoughts upon the questions discussed in the meetings, and that they must express them. "Have thy tools ready, God will give thee work." This is only one way of keeping our tools in a good condition for the work that may come for us to do, just as taking good care of our bodies is.

The practice we get in such discussions in our Young Friends' Association will give us confidence to speak in the other meetings of the Society

Whether philanthropy is a work for

Young Friends' Associations has been a good deal discussed. To that question I should answer "No" and "Yes." First—No. In our Yearly Meeting we have a Philanthropic Labor Committee, which is divided into sub-committees for work in each Monthly and Preparative Meeting. It is the duty of this Committee to see that the Society of Friends does its utmost in all needed reforms, and any member wishing to engage in any philanthropic work, can and should do it through this already existing organization. Since there is an organization in the Society which fills that need, the Young Friends should not multiply machinery by forming themselves into another organization for the same kind of work. But now for my affirmative answer. It should be the duty of the Young Friends' Association to know the interests of its members and ascertain whether such interests are recognized by the Philanthropic Labor Committee, and if not, to bring them before that Committee so that it may make it easier for the young people to work in their chosen lines by giving them sympathy and aid. I also see no objection to the Association, if it has money at its command, making donations for any work in which its members may be interested, or having reports of such work given in the meetings, for such reports form a part of the education we need in social matters to fit us to grapple with the questions of the day.

Another very important work for the Young Friends' Association is keeping posted in the business affairs of the Society, and using its influence to better the organization when opportunities afford. If, because of the time of holding the mid-week religious meeting, or the preparative or monthly meeting, the younger members are unable to attend, the Association should use its influence to have such times changed, for we all know how important it is that those who shall eventually have a large part of the work of any organization to per-

form should be fully acquainted with that work. If a boy intends to be a farmer he must live on a farm, and see how it is run, before he takes it into his own hands. If he intends to keep books he must be trained to keep books, and if we are to carry on the business of the Society we must be trained for it, otherwise we will do as the city boy who inherits a farm—sell it and go into some other business. We have no right to excuse ourselves from attending the meetings of our Society on the ground that they are not held at a time when we can be present, until we have used our utmost influence to have the time changed. And I think whenever such a request has been seriously and earnestly made it has been willingly granted.

The Young Friends' Association should, in every sense, be a school in which the younger members of the meeting can learn about the methods of conducting the business affairs connected with the Society, as well as gain confidence to carry on that business later. To bring this about the methods of the Association should be as much like the methods of the Society as possible. In some Associations the business is transacted according to Parliamentary rules, but the Association, to prove most useful, will conduct its business in the Friendly way of general consent. I know that there is a prejudice against this method; that the Society is somewhat criticised for it, but I believe it to be the better way in an organization where there is the kind of business we have, and in our New York and Brooklyn Association we have found that the sense of the meeting is easily and quickly gotten by the Friendly method.

The Association should also follow, as far as practicable, the method of the Society in collection money for needed expenses. Every year each family is assessed according to its income. As we are all young people, many of us without fixed incomes, we cannot follow this plan exactly, but a general as-

assessment can be made each year, or oftener if necessary, and each member be left at liberty to pay more or less as he sees fit. This is better than having annual dues of a fixed sum, as many may feel interested enough to pay more, and some whose interest is just as great may not feel that they can afford anything, and all should be equally welcome in the Association. Then, too, where annual dues are required, one ceases to be a member when he ceases to pay his dues, which we do not want to be the case in our Associations.

(Concluded next month)

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

XII.

The first eleven chapters of the First Book of Kings give the history of the reign of David's son and successor, Solomon. This sketch, as we learn from chap. xi., verse 41, was mainly derived from an earlier work called the "Acts of Solomon." The two books of Kings were originally incorporated with the two books of Samuel, but were separated in the Septuagint translation. Like the books of Samuel, they are compilations from various sources, and the writer, or more correctly speaking, the editor of the books was a captive at Babylon. The histories extend from the death of David, 1,018 B. C., to perhaps the middle of the captivity, a period of about 450 years. The writer, as all the early Hebrew historians seem to be, was exceedingly ingenuous, and whilst he early introduces in his history a reference to the Law of Moses, (I. Kings ii., 3), as though it were the law of the land at that time, he artlessly follows it by the introduction of items that show not alone the non-observance, but the non-existence at that time, of that which is now known as the Law of Moses. Thus (chap. iii., 4 ff), Solomon offers sacrifices upon an altar at Gibeon, and

this sacrifice is evidently represented as being acceptable to the Lord; whereas the Law of Moses, as stated in Deut. (xii., 13-14), limits the places of sacrifice to one only, and in Levit. (xvii., 3 ff), it makes it obligatory that the sacrifice shall be made by a priest of the family of Aaron. The fact is, the reference to the Law of Moses in the 2nd chapter of 1st Kings is an anachronism. The sacerdotal epoch had not yet come; the meridian period of the prophetic era was near. The Hebrew religion was still in embryo; the conflict between Jehovah and Baal had not yet been decided. Solomon was hospitable to the gods of the surrounding nations, and erected temples for the deities of the Moabites, Ammonites and Phœnicians (I. Kings, xi., 7). But above all these he exalted Jehovah, and upon the summit of Moriah he built the most magnificent temple the world had ever known, in the inner chamber of which he placed the ark of the Lord. There can be no doubt that this work did much to give stability to the national religion. On the other hand there were causes that tended to weaken the Hebrew faith in Jehovah. Solomon, unlike his father, was not a warrior, but he was eminently a diplomatist. As such he cultivated the friendship of the surrounding nations, and he took unto himself wives from several of these. His example was followed by his subjects, who married also with women of the Canaanitish tribes. Solomon also instituted commerce with all the surrounding countries, and built ships for trading with the maritime nations, trading thus with Egypt, Arabia and Phœnicia. This traffic sent the Hebrews into heathen nations, and brought the people of the outside world into Palestine, so that the Jews more and more lost their clanishness. To the Hebrew who had inherited from his ancestors the faith that Jehovah, as their national god, brought to them all the material blessings that they possessed, the knowledge gained by travel in foreign countries, where similar prosperity existed,

brought a spirit of toleration for, if not of sympathy with, heathen worship. Wealth increased, the arts and sciences were cultivated, the intellectual character of the people was wonderfully improved; but the Jews, instead of coming more and more under the allegiance to Jehovah, influenced by Solomon's policy, were really growing less and less loyal to their national god. Bible history gives but little information of the religious attitude of the Hebrews under Solomon's rule. Its silence on this point, however, speaks volumes. Either the prophets, so powerful in David's time, were not at all active under Solomon, or they were not at all influential with the King, for we hear nothing of them. The glory and magnificence of Solomon's reign retarded the evolution of the Hebrew conception of God. There can be no other intelligent conclusion concerning the effects of this king's rule over Israel. It is true that historians, who wrote centuries after his time, praise Solomon for his wisdom, but their praise is mingled with apologies for his weakness and frailties which they attribute to the influence of his foreign wives. (See I. Kings, xi., 1-8). Again, we have the truth illustrated that we must not look to kings nor mighty rulers as channels through which righteousness shall be exalted in the world. Happy are the nations whose rulers promote righteousness by at least not obstructing its progress.

Solomon, dying, left a discontented and inharmonious people, no longer bound together either by patriotism or religion. In the rebellion of the Northern tribes that followed soon thereafter, Israel was separated from Judah, and for three hundred years the Hebrew people were involved in almost constant warfare. Adversity was, however, far more propitious for the development of pure religion in the Hebrew character than was prosperity. It is easy to understand that a people whose faith in God was of such a character as led them to believe that when

Jehovah visited his people with prosperity, he was pleased with their actions, and when misfortune and distress came upon them, it was a sign of Jehovah's displeasure with their conduct of affairs, would naturally fall into spiritual lethargy under a reign like Solomon's, and would be quickened in their religious character when war and famine and pestilence prevailed.

When, therefore, under Jereboam's leadership on the one hand and Rehoboam's on the other, Israel warred against Judah, the prophets again came into prominence. The mission of these at first seemed principally to decry mage worship in the northern kingdom. The condemnation of the successive kings was, that they "did evil in the sight of the Lord," in that they committed "the sin of Jereboam, the son of Nebat."

The critical student of the Bible will recognize in this condemnation the sentiment of a post-exilic writer, who was an adherent of the house of Judah, and who thus cannot be entirely impartial, but he will also recognize the candor of the writer, in that he makes the Kings of Judah far from faithful to Jehovah (I. Kings, xiv., 22-24). Because of this unfaithfulness, it is represented (II. Chron., xii., 2), that the armies of Egypt laid waste the fortresses of Judah even up to the gates of Jerusalem, this city being saved only because "the princes of Israel and the king humbled themselves, and they said, 'the Lord is righteous.'"

In tracing up the evolution of the Hebrew conception of God, we must not overlook the significance of this growing faith of Israel in a God that is a rewarder of righteousness.

We know that it was not because of any direct intervention of God that the kingdoms of either Rehoboam or Jereboam tottered; God did not send Shishak of Egypt with his three-score thousand horsemen against Judah, nor did He decree that all of the sons of Jereboam should be eaten by dogs, or the fowls of the air. The kingdom of

Israel was divided, and came near being forever destroyed by the lack of harmony among the people of Israel. Sin is, indeed, a reproach to any nation, and does cause the downfall of nations, but the result is not brought about by the direct intervention of God, or His inspiration of some great military leader. But righteousness is in accordance with the law of development, which underlies the order of the universe and rules in it by the will of the Creator. Thus when a people aspire to attain righteousness the nation is exalted, because such aspirations effect a fellowship and common interest, and consequent unity of opinion that must underlie all substantial government. When we reach an intelligent judgment of the character of the true worship of God, we shall know that it consists in our being faithful to our noblest impulses, and our highest conceptions of duty. It was not the sins of Israel that they worshipped a god not named Jehovah, nor at some other place than Jerusalem. It is not the name of our God, nor the place of our worship, nor the time nor frequency of our religious meetings, but it is the sincerity and nobility of our purpose, the purity of our life, the steadfastness of our effort in maintaining the law of righteousness implanted by God in the human soul that exalts.

The prophets with keen spiritual perception recognized this divine law as reigning in the affairs of men, but not yet had the minds of even the most righteous men been expanded to the recognition of the deeper truth revealed to the world by the latest and greatest of all prophets that God is a God of love and peace, and never an inspirer of hatred and war.

WM. M. JACKSON.

New York, 1st mo. 16th, 1896.

It is often those things which appear most excessively plain and self-evident to ourselves, that are for that very reason, the most difficult to explain to others.

FOR YOUNG FRIENDS' REVIEW.

THE EARLY SETTLEMENT OF FRIENDS.

To Clear Creek Monthly Meeting of Friends, to be held 12th mo. 7th, 1895.

Dear Friends, —The Committee appointed to prepare a history of the early settlement of Friends, at Clear Creek, Putnam Co., Illinois, and the establishment of the Meeting for Worship and Discipline at that place, submit the following as the result of their labor:

"It is due to those who have endured the hardships and privations of pioneer life, as well in relation to members of the Society of Friends, as to others, that a record of their labors and trials be kept, and the circumstances attending them for the benefit of posterity; and the labors of the following named Friends, we believe, merit this recognition: In 1834, Joseph and Ruth Hoyle and their children, Sabina, Mary Ann and Hannah S.; also, William and Edith Hoyle and their children, Elma, Lindley and Edward, emigrated from Smithfield Monthly Meeting, Jefferson County, Ohio, and settled near Clear Creek, Putnam Co., Ills. In 1835, Jehu Lewis and wife, Rachel, and their children, Samuel R., Joseph, Elizabeth and Matilda (the latter a daughter of a former wife), from Westland Monthly Meeting, Washington Co., Penn., settled within the limits of Clear Creek, Ills. In 1836, William and Lydia Lewis and their daughter, Mary Ann, with Esther and Benjamin Lundy, jr., a niece and nephew of theirs, children of Benjamin Lundy, the philanthropist, who departed this life in the fall of 1839, at Lowel, Lasalle Co., Ills., his remains being interred in Friends' cemetery, at Clear Creek. The same year, viz., 1836, George Griffith and wife, Sarah, and their children, namely, Isaac, Martha Jane, George, John, Sarah and Ruth Anna, settled in the vicinity of the location before mentioned, from West Grove Monthly Meeting, Harrison County, Ohio. In 1837, Sarah Wierman and

her three daughters, Amy, Sarah and Eliza; also, William C. Wierman and Susan, his wife, and their children, Esther Mira, and Sarah Catharine; Eliza S. and Charles T. Lundy coming with them. The two last named, and Susan Wierman, children of Benjamin Lundy, all settled near Clear Creek, from Adams Co., Penn. Edward G. and Abbey Potts and their children, Alfred, Oliver G. Franklin, Mary, Lindley, Edith Ann and Jesse N., were among the early settlers. These Friends held a meeting for Divine Worship, at the home of Sarah Wierman, in the year 1839, in a small log house, standing east of the bridge, on land now owned by John Swaney. It was subsequently held alternately at the dwellings of Jehu Lewis and Geo. Griffith. The dwelling of the former was located about one-half mile east of the Hennepin and Magnolia road, on property now owned by the heirs of Herman Price. The residence of the last named was a few rods north of the present brick dwelling of Lydia Griffith. James Bellanger, of Fulton Co., Ills., met with them at intervals, which strengthened and encouraged them in their efforts, he being a minister.

"In the fall of 1839, Henry Mills and Esther, his wife, came from Washington Co., Penn., he being a member of Westland Monthly Meeting, and she a member in Ohio. They had been married but a short time; the journey was made overland in a covered wagon. They settled on a farm previously purchased by his father Joseph Mills. The following spring Joseph and Sarah Mills, his wife, moved to the settlement of Friends, near Clear Creek, with their five minor children, viz., Mary Ann, Pusey, Abel, Sarah Elizabeth and Martha; Eli Raley and his daughter, Elizabeth, came at the same time, joining the little band, all from Washington Co., Penn., members of Westland Monthly Meeting. Joseph Mills was a minister, though not recommended. Their right of membership had been transferred to Honey Creek, Ind.

"Isaac Griffith and Eliza S. Lundy were the first of the little colony to be united in marriage. The marriage was solemnized at the house of Stephen D. Mills, a Justice of the Peace, near Florid, in Putnam Co., in 1838. The first death in the colony was that of Sarah, wife of George Griffith, in 1838. The second was Edith, wife of Wm. Hoyle, in 1840.

"In 1841 Jehu Lewis and Joseph Mills were appointed to attend Honey Creek Monthly Meeting, Vigo Co., Ind., near Prairieeton, seven miles south-west of Terre Haute, in 2nd mo. of that year, for the purpose of making a request for the establishment of a Meeting for Divine Worship, also a Preparative and Monthly Meeting. As the membership of some Friends of Clear Creek was there, the request for the Monthly Meeting must pass through the Monthly to the Quarterly Meeting. When the time came to start on the journey of more than two hundred miles, and to be travelled on horse back, Jehu Lewis declined to go. Joseph Mills started alone. At that inclement season, to start on such a journey alone, through a strange country, indicated full confidence in the wisdom of the undertaking. On the journey much open country was travelled over, and after falling in with a person, who, like himself, was on horseback, they came to an eight mile prairie without a residence. The severity of the weather compelled them to ride briskly, travelling that distance in forty-five minutes, his companion freezing his ears. The next matter claiming our attention is the record of Clear Creek Monthly Meeting, viz.: "At a meeting of Friends held at Clear Creek school-house, in Putnam Co., Ills., the 4th of 11th mo., 1841, the following minute was presented by a committee from Blue River Quarterly Meeting, viz.: In the report from Honey Creek Monthly Meeting, Ind., dated 2nd mo. 13th, 1841, we find the following request: Friends of Putnam Co, Ills., request the privil-

age of holding a Meeting for Worship, together with a Preparative and Monthly Meeting with which this and Women's Meeting unite, so far as to appoint Joseph J. Russel, Elisha Hobbs and David Reynolds to unite with a like committee of women Friends in visiting the Friends of Ills., in regard to their request, and report when complied with.—[Taken from the minutes of the Meeting aforesaid, held the 27th of 2nd mo., 1841, by Levi Knight, Clerk.] At the Monthly Meeting held 10th mo. 9th, 1841, Robert Hoggett and John Copeland were added to the committee. The record continues as follows: The Friends appointed in 2nd mo. last to visit Friends at Clear Creek Ills., in regard to their request, made the following report: We, the undersigned a part of the Committee to visit Friends in Putnam Co., Ill., in regard to their having a Meeting, have complied therewith, and are united in believing that it will be right for them to have their Meeting established, as requested by them, which is as follows: That it be known by the name of Clear Creek Meeting, the one for worship to be held on First and Fifth days of the week, the Monthly Meeting to be held on the first Fifth-day in each month, and the Preparative Meeting on the Fifth-day preceding; and we propose that the Monthly Meeting be held in 11th mo. next. Signed by Elisha Hobbs and David Reynolds. All of which this Meeting unites with, for them to hold their meetings; and Abram Bunily, Samuel Coffin, Aaron Morris, James Trueblood, Lydia Hobbs, Phebe Winslow and Anna Knight are appointed to attend the opening of the Monthly Meeting, according to their request, and report to next Meeting.—[Taken from the minutes of Blue River Quarterly Meeting, held the 28th of 4th mo., 1841. Levi Knight, Susanna Morris, Clerks.]

“The Monthly Meeting was accordingly opened, and Wm Lewis was appointed Clerk for the day”; (but the record does not show who of the com-

mittee attended.) Wm. C. Wierman, Wm. Lewis, and Joseph Hoyle are appointed to propose to next meeting the name of a suitable Friend to serve this meeting as Clerk, and one for assistant the ensuing year. Joseph Mills, Edward G. Potts, Joseph Lewis, and Wm. C. Wierman are appointed to propose to next meeting the names of two suitable Friends to stand in the station of Overseers. John Lewis and Wm. Hoyle are appointed to procure a suitable book in which to record the minutes of this Meeting; also to record births and deaths and certificates; likewise to propose the name of a suitable Friend for Recorder. At Honey Creek Monthly Meeting, held 9th mo. 11th, 1841, agreeable to a request from last Quarterly Meeting, this Meeting appoints Moses Reynolds and John Cox, with a like committee of women Friends (Rachel Reynolds and Rachel Hoggett were appointed) to attend the opening of the Meeting for Worship, together with the Preparative Meeting, by the name of Clear Creek, in Putnam Co., Illinois, on the first Fifth-day in 11th mo. next, and report when complied with. “At their Monthly Meeting, held 11th mo. 14th, 1841, the Committee reported that none of them attended the opening of Clear Creek Preparative Meeting, but were informed that one of the Committee, appointed by Women's Meeting, attended, and that the meeting was opened. The name of the Friend not given.

“The first appointment of representatives by Clear Creek was made 2nd mo. 14th, 1842, and were Joseph Lewis and Joseph Mills. At this time George Mowry requested to become a member. We also find that Edward G. Potts and wife request a certificate for themselves and minor children, transferring their right of membership to Springborough Monthly Meeting, Ohio. Near this time Joshua L. Mills, son of Joseph Mills, and a number of other Friends from Westland Monthly Meeting, Washington Co., Penn., arrived and shared the interest with Friends of

the settlement, at Clear Creek. A certificate was presented to the Monthly Meeting held 4th mo. 7th, 1842, for Joseph M. Wilson and Frances P., his wife, and their five minor children, viz., Catharine Price, Mary S., Nathan P., Elizabeth and John Henry, from White Water Monthly Meeting, Ind., their residence at the time being near Sterling, Whiteside Co., Ills.

At the Monthly Meeting, held 6th mo., 1842, certificates were presented for Rebecca Fell, an approved minister, and her minor son, Phineas, from White Water, Ind.; also for Joshua Fell and his wife, Sarah, and their two minor children, Charles Edwin and Mary Elizabeth; and for Jesse W. Fell and Esther, his wife, and their minor son, Henry; also for Kersey and Vickers Fell, from the same place.

Certificates were also presented for Samuel Comly and Susanna, his wife, and minor son, Isaac, from Westland Monthly Meeting, Penn; from same place one for Rachael Smith, and for Phebe and Lydia Comly. Certificates were presented, also, for Sabina Merritt, daughter of Joseph Hoyle, and for Elma C. Wilson, daughter of William Hoyle, from Smithfield, Ohio.

As results of the earnest labors of Friends, early settlers, at Clear Creek, with the assistance of those joining them later, Blue River Quarterly Meeting was held at Clear Creek, 11th mo. 26th, 1870, and continues to be held there in 11th mo. of each year, followed by the establishment of Illinois Yearly Meeting in 9th mo., 1875, at the same place. Respectfully submitted.—Abel Mills (Chairman), Susan Wierman, Carver Tomlinson, Sarah G. Swaney, David Wilson, Committee.

READING.*

(Written for School by Ethel Zavitz.)

Whatever we read, we read in the hope of gaining knowledge, or else we read for pleasure. It does not matter what the piece is if it always contains some good moral.

I think we should not read so many

novel-styled stories. If we wish to get good story books we should never get ten-cent novels, as they are the worst kind of books to be had. If we wish to read books on fiction we should read only those written by some author who we know writes good books.

We should not read so fast as to fail to get the true meaning; for, by doing this we get our minds in a very excited state. In getting our minds into such an excited state, we get so that we cannot leave the book or story we are reading, alone, and in this way we often pass over reading that would be best for us to read.

After we have read a chapter or two in a book or a piece in a newspaper, we should not fail to talk with some one about it. In this way we would get the full meaning of the piece and we could see clearer the facts which are right and those which are wrong. If the piece is one which we think would benefit us, we should, after reading, tell the story in the best way we could, as this would help us in our compositions, essays; etc.

In the *Farmer's Advocate* is an address to farmer's sons by President Mills. He says: "Observe, read, and think. In every community the educated classes are the ruling classes.

"For just experience tells in every soil,
That those who think must govern those
who toil."

Your education is very defective and you are doing nothing to improve it. Begin to read. Nearly all great men are 'great readers. It is not necessary to go to a high school or a college to get an education. Some of the best educated men in the country are self-educated—self made men—and you can acquire a good education if you will only observe, read, and think. Read papers, magazines and good books. Read closely, read thoughtfully and think over what you have read. It is wonderful what a man with even one talent can do when he makes a good use of his time.

Poplar Hill Public School.

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.

We, too, feel it right to express our appreciation of the recently published book referred to in our present report of New York and Brooklyn Y. F. A., entitled, "The Power of Silence," by H. W. Dresser. The perusal of it has brought out more clearly the philosophy of life than we had already felt, but with our dim conception, to be the true life. It cannot but help any one who reads it, understands it, and strives to practice the philosophy it teaches. We feel that it is true because it answers to our test of truth in that it is in the line of our personal experience, and on that ground recommend it to all who desire to live better and happier.

MARRIED.

SITTER-BISSEL.—At the residence of James Bissel, near Arkona, Ont., 1st mo. 29th, Minnie Louisa, adopted daughter of James Bissel, to John Henry Sitter, of Warwick, Ont.

DIED.

FOX—At her home, in Short Creek, Harrison County, Ohio, 2nd mo. 1st. 1896, of bronchial pneumonia. Esther Cooper Fox, widow of the late Charles James Fox, a member of Short Creek Monthly Meeting of Friends, aged 85 years and ten months.

Having been born near Baltimore, in Harford County, Md., in 1810, she came with her parents, Nicholas and Sarah (Balderston) Cooper, to Ohio, 1829, where she married in 1837. Three children survive her, Anna M. Branson, William S., and Sarah C. She realized that her work was done, and expressed that "All is well, all is well."

FOR YOUNG FRIENDS' REVIEW.

Granville, N. Y., 2nd mo. 10th. 1896.

The members of our little Meeting were made glad last First day (the 9th,) by a visit from Isaac Wilson. In the morning meeting he preached from the text, "Blessed are the pure in heart, for they shall see God." He showed in what purity of heart consisted, and enlarging upon the text he brought to view many deep and beautiful truths, and at last showed how, when this purity is attained to, we can spiritually see God. In the evening a meeting was held, Isaac Wilson preaching from the text, "I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture." He showed how Christ—the spirit of God in our hearts—is the way or door through which we enter by obedience into "the Kingdom of Heaven." As we knew some days in advance that Isaac Wilson was coming, notice was widely given and the meetings were attended by some to whom Friend's doctrines were new, but they afterwards expressed

their approbation of and pleasure in the sermons. Second-day evening a parlor meeting was held at the house of Marcus Allen. It was well attended and much enjoyed. We feel that we have been greatly favored in receiving this visit from a ministering Friend, and like his previous visits it will be remembered not only as a season of pleasure but of encouragement.

L. J. M.

For YOUNG FRIENDS' REVIEW.

"For as a man thinketh in his heart, so is he." This proverb has as much force, as much significance, now, as when 3,000 years ago, the wise King Solomon uttered it. Do we not see its exemplification in every-day life? Do our thoughts run on impure subjects, our talk will betray us, even before our actions become such as will manifest these unchaste imaginings; do we give our thoughts mainly to money getting, our words will involuntarily lead to the subject so dear to our hearts; do we love to meditate on religious topics, we can not withhold our tongue from speaking on it; and our lives will be in consonance therewith; are our minds given to intellectual thoughts, we can not refrain from conversing on such subjects, and our pursuits will be of the same nature. The politician shows the trend of his thoughts by his talk; the farmer by his; the merchant by his; and so on, all through life. Can we not then see the importance of guarding our thoughts and directing them in the proper course. The same authority first quoted further says, "Keep thy heart with all diligence, for out of it are the issues of life," and again, "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve, understanding shall keep thee." Oh, how much is contained in some of these little sayings; how clear, how concise, how adapted to our various conditions; as much so now to us, as to those for whom they were first

written. They are a profitable study. And now, at the beginning of a new year, shall we not, each and all, resolve that we will so govern our thoughts, so direct them in profitable channels, that our daily lives will show their influence over us, by an increase of earnest purpose, greater consecration to manifested duty, more charitable feeling towards our fellow-beings, more sympathy for the suffering wherever found, and from whatever cause, in short, a better, a purer, a holier life, and a realization of the thought expressed in this line of the hymn so often sung in congregations, "Oh, for a closer walk with God."

ELIZABETH H. COALE.

Holden, Ill., 12 mo. 31, 1895.

NEW YORK AND BROOKLYN.

1st mo., 31st, 1896

The Young Friends' Association of New York and Brooklyn, held its regular meeting in New York, 1st mo., 26th.

Owing to the large attendance, the meeting was held in the Men's Meeting-house.

The following officers were elected upon the suggestion of the Nominating Committee: For President, Esther Haviland; for Vice-President, Mary Chapman; for Secretary, Franklin Noble; for Correspondent, Cora Seaman.

The report of the History Section, read by Leah H. Miller, was a sketch of William Penn, as a peace advocate. Penn's views in this respect, were the more remarkable, as his father was a soldier, and had trained his son for a military career.

In behalf of the Literature Section, John Cox made brief mention of a recent publication, "The Power of Silence," the author of which, Horatio W. Dresser, while not a Friend, has expressed many Friendly thoughts in this book. It was recommended as a very able work.

Eugence P. Billin, stated that the Discipline Section had been reviewing the discipline of the London Yearly Meeting. The "silence" is to be considered but a means to an end. Friends are advised to be punctual in their attendance at meeting, as well as regular, and, as far as possible to keep to their own meeting. Family worship and a close watch over the spiritual welfare of their children are recommended to parents.

Among Current Topics, in the report given by John H. Andrews, were mentioned the general brightening of European affairs, the friendly tone of the English press in regard to the international dispute, the recall of General Campos, and the probable complications arising thereby, the serious illness of Maximo Gomez, the recent celebration in Germany, the departure of Miss Barton of the Red Cross Order for Turkey, the grounding of the American Liner, St. Paul, off Long Branch, and the action of the Brooklyn churches in relation to the enforcement of the excise laws.

The very interesting paper of the evening, was read by Edward D. Hutchinson. Its title "Patriotism," was defined by the writer, as not simply a love for one's country, but a love which will lead one to work for the best interests of that country. He said a patriot is not a warrior. Military drill in the public schools is deplored by Friends because it fosters a false patriotism.

The discussion which followed showed the sentiment of the meeting to be in favor of a patriotism evinced by good citizenship, and a broad feeling of charity towards all other nations.

C. S.

The customary Semi-Monthly Meeting of the Young Friends' Association was held in the Brooklyn Meeting-house on the evening of 2nd mo. 9th, with an attendance of about eighty five.

For the History Section, Leah H. Miller spoke of their review of a chap-

ter of "Bryant's History," giving an account of William Penn in his founding the colony of Pennsylvania, stating that in addition to his cancelling the indebtedness due his father, he was to give the Crown one-fifth of all the gold found, and pay annually two beaver skins, and that Penn's name was bestowed on the colony, despite his opposition and preference for the name of New Wales.

Ella B. McDowell, of the Literature Section, read the poem entitled, "Deborah, the Quaker Preacher," and also read a long and very interesting letter from an English Friend, to John J. Cornell, speaking of the great satisfaction derived from their recent Conference at Manchester, and expressing kindly words for those favoring liberal views and of adapting ourselves to some of the modern ideas in conducting affairs of the Society.

The report of the Discipline Section was given by Amy J Miller. In the continuation of their review of the London Discipline, reference was made to the sympathy expressed for the young, particularly those obliged to encounter the trials of the commercial traveller's life. There was also advice to obey the laws, when consistent to do so, and for care to be exercised in accepting the duties of public office.

In behalf of the Current Topics Section, Alex. H. McDowell said that there was some satisfaction in knowing that the British Government would allow Anglo-Saxon civilization in South Africa to proceed under the great English Chartered Company, only that it's officers were admonished as to justice in their management. Allusion was made to this being Chinese New Year's Day, commencing their calendar year 7249, and also to the success of Clara Barton in obtaining the Sultan's permission to personally distribute Armenian relief funds.

The paper of the evening, read by Marianna S. Rawson, had for its subject, "Christianity and Buddhism, and gave much interesting information for

so brief a reference to such a comprehensive subject. We learned that Buddhism had been termed the Protestantism of the East, that as a religion there were some things to be gained from it by Christianity, particularly as to its high moral standard in some respects, its tolerance for other beliefs, and in the ideal practice of the brotherhood of mankind. The evening was well occupied by a number of participants in the discussion that followed, with frequent reference to Sir Edwin Arnold's "Light of Asia." F. N.

CAN A SCIENTIFIC MAN BE A SINCERE FRIEND?

BY PROF. SILVANUS P. THOMPSON,
D SC, F.R.S.

Read at the Manchester Conference of Friends,
England, Eleventh mo. 13th, 1895.

(Concluded from last month.)

The emphasis thus laid upon the clear and determinate difference between the operation of the intellect working by the scientific method in the establishment of physical truths, and the process by which the soul is brought to the apprehension of spiritual truths, must equally be extended to the truths themselves. Each process has its own sphere, each discovers only its own kind of truth. The one establishes proofs: the other instills convictions. That which is spiritually discerned is not to be measured by physical process; nor is that which is proved to be physically true to be controverted by motions of the soul. It were equally fallacious to attempt to weigh pains and pleasures with a pair of scales, or measure them with a foot rule. I do not take my geology from Moses or my anatomy from Solomon: but neither do I take the writings of Faraday or of Owen as guides to the things that are unseen and eternal.

Is science then necessarily irreligious or religion unscientific? Not for one moment let the thought be entertained. Never will I, for one, admit their incompatibility. Human nature is not

built in such compartments that a man's religious convictions can be kept from influencing his whole nature, from directing the whole tenor of his life and thought.

We cannot forbid the man of spiritual convictions from rejoicing in the works of the Creator; his is the privilege to feel and understand how wonderfully the wisdom of the Almighty has shewn itself in this Creation. The great astronomer, Kepler, said that two things filled him with wonder: the starry heavens above, and the moral law within the soul. If the undevout astronomer is mad, so is the undevout follower of any other science. All this we may admit, yet protest against such arbitrary conceptions as that of Paley, whose likening of God to an Almighty Clockmaker is deplorably unspiritual. Why should any incompatibility be even suggested between science and revelation? We, who reverently accept Christ as our Master, who acknowledge the Fatherhood of God, and worship Him as the Ruler and Maker of all, the Creator of the Universe, do not find the humble following of Christ to be incompatible with the effort to learn more and more of the things of Creation around us, and of the laws by which that creation is governed. To us it is a principle needing no demonstration that our Father who created the Universe will not deliberately deceive His children, or put them to confusion by creating contradictions or by making part of His revelation incompatible with some other part. That were to think Him less than All-good or All-mighty. His we are, and Him we serve. His we are, no less than the tiniest atom. He has created us as we are, and endowed us with whatever faculties we possess. We dare not stultify our conception of His Fatherhood by adopting unworthy views of Him. Either we must acknowledge that He is the Creator of the Universe, in which case the facts are but what He has made them, and the physical laws that govern them are

but the expression of His will ; or else, if we deny those laws to be the expression of His will, we must be prepared to assign to the facts some other origin. Either He has given us our intellectual faculties whereby we can ascertain the facts and investigate the laws, in which case our use of those faculties is a sacred duty ; or else, if the use of our intellectual faculties will lead us into error, then those intellectual faculties were not given us by Him or were given us on purpose to lead us astray. No, we dare not suggest such an imputation.

The Creator has in His wisdom endowed us not only with souls, and with bodies, but also with intellects ; and has assigned to each part of our three-fold nature its own particular functions. We have no right to neglect our intellects any more than we have to neglect our bodies. We have no right to starve the one or the other, or to cripple any faculty or limb by persistently refusing to use it. We do not persistently refuse to use our eyes, for fear they should show us something that we had forgotten, or that our forefathers had incorrectly observed. Neither are we justified in refusing to think, for fear that thought, logically followed out, might change opinions that we or our fathers have cherished. The faculty of reason, the noblest possession of a man's physical being, that which distinguishes him from the brute, is a faculty not only to be prized, trained, and used, but to be trusted and followed. He who neglects his intellectual powers, or refuses to be guided by them in the discovery of truth, is not only an intellectual coward,—he is defying the purposes of the Almighty just as truly as if he were deliberately to starve himself or to put out his own eyes. The heart cannot say to the head I have no need of thee: else that would dishonor Him who created both.

There are, alas, misguided persons who preach against the use of the intellect, and invite us to leave all reason-

ing as useless. Do they ever consider how wrong it is to despise gifts that God has granted? By what authority do they set themselves up as wiser than the Almighty? Be not babes in understanding, said the Apostle Paul. God would have us indeed to be as receptive as little children for the things of His kingdom ; but He would have us babes in heart, not babes in brain. To distrust the intellect is a species of spiritual pride. The true humility consists in accepting devoutly, sincerely, lovingly, the God given faculties ; in using them confidently and honestly ; using them as stewards who must account for their stewardship. Let us, then, be whole men in Christ, not dwarfs or cripples. Let us, then, who accept in all its fulness the oneness of the Creation as being all His ; who know all life, all our lives, to be of His bestowing ; who, while conscious of the littleness of ourselves in the great immensities of time and space, know that we are not left to ourselves to wander aimlessly in a universe of nothingness,—let us, I say, rise to the responsibilities thus laid upon us. In the darkest hour let us be very sure that He still watches and guides. Let us not act as though the Universe were a mere machine, working in obedience to the laws of gravitation and thermodynamics ; as though we were but pawns pushed across the board by the hand of fate. Far nobler is the conception that He is everywhere controlling and directing ; that He who made, guides ; that His tender mercies are ever over all his children : that it is He who, while we yet walked in darkness, hath shined in our hearts, bringing the light of the knowledge of His glory in the face of Jesus Christ.

He who is thus a whole man in Christ, who can thankfully rejoice in an abiding consciousness of light within his soul, may fearlessly investigate the problems of thought and life that crowd upon him. Having received the Kingdom of Heaven as a little child, he may, as a little child, fear-

lessly ask questions about even the most sacred things. He may have unexpected lessons to learn. He may have to learn that not all of that which was for centuries received as truth will pass the test; but he will not learn in vain if, amid all, he preserves unshaken the heart of the little child. That was the spirit which animated Fox and Penn, Barclay and Woolman—men denounced in their lives as heretics and subverters of the truth—men who, filled with the spirit of Christ, followed out their convictions and took their part in the movements of their age, fighting against ecclesiastical domination and idle forms of ritual, against dogmatic orthodoxy, against worldliness and time-honored social wrongs; and were, by the grace of God, what they were—lights lighting the world. To their own Master they stood or fell; before no lesser tribunal would they hold themselves bound to give account.

Here, then, in the stress of modern problems, the true Friend may go forward, finding scope for his faculties; not fearing, amid evil report and good report, to use them. Man of science he may be, if such be his bent of mind and his training; and man of science none the less sincerely because he is a true Friend. For what is a Friend but one who, illuminated by the quickening spirit, has learned to cast off the incrustations which ignorance and intellectual pride or intellectual folly have during the centuries built up around the simple core of Christ's teaching? Back to Christ's teaching—was the essence of the Quaker reformation of the seventeenth century. Back to Christ's teaching, and away with the traditions of men—is still the call to us to-day. When mediæval Christianity perverted the doctrine of the immortality of the soul into the grotesque notion of a physical resurrection of the body, materializing and degrading sublime truth, it needed the sharp acid of scientific fact to dissolve the caricature. Friends have happily never made that

caricature an article of creed. Think, once for all, how much a Friend rejects of that which the vast majority of Christians consider essential to orthodoxy. "This is the catholic faith," says the creed, which is recited every Christmas Day, and on certain feast days, in every parish church in England; "which faith, except every one do keep whole and undenied, without doubt he shall perish everlastingly." And what a creed! An incomprehensible, self-contradictory, metaphysical muddle, wherein words are used in unnatural senses, a creed which even few honest churchmen now pretend to understand, much less to believe. Read the baptismal service for infants, and note the hideous inuendo by which it is set forth that every child dying unbaptised is certainly damned. From the amazing assumption underlying it all, that every child is born a little imp of darkness needing to be exorcised by the sprinkling of water by a priest, we Friends have no need to clear ourselves. We *have* cleared ourselves once and for all by rejecting the ordinance of water baptism. Other ordinances, other items of dogmatic creed which modern thought has shown to be untenable, we as Friends have either rejected from the first, or have never held to be essentials, foremost, the entire rejection as unscriptural of the idea of a priestly caste, with its figment of a physically communicated apostolical succession. True priesthood of all believers, the true succession to apostolic gifts, we acknowledge, but how differently. One is our Master—even Christ—and all we are brethren. To our own Master we stand or fall. No man shall step in between our souls and our God.

Note again the wisdom of our fore-elders in declining to use terms not warranted in Scripture. The Eucharist is unknown to us; the empty disputes between consubstantialists and transubstantialists, touch us not. The unscriptural term Trinity we have never used, and have been thereby saved

from controversies like that which in the fourth century arising between the rival Councils over the words HOMO-
 OUSION and HOMOIOUSION rent the
 primitive church in sunder. The very
 word Incarnation is unknown amongst
 us; we are not tormented with futile
 attempts to explain in quasi-scientific
 terms that which science is powerless
 to investigate, and which must for ever
 remain amongst the things which, by
 the scientific method, can neither be
 demonstrated to be true nor proven to
 be false. We, in fact, as Friends,
 have been trained for two centuries to
 exercise that very suspension of judg-
 ment, that sacred doubt in things that
 are neither provable nor matters of
 direct personal individual revelation,
 which claimed attention at the outset.
 My point, then, is that modern thought
 will clear away only the human error
 that has grown up around divine truth;
 and that, of the accretions which it
 will clear away, the greater part have
 already been renounced by Friends.
 But that which is divine truth, modern
 thought will leave wholly untouched,
 or will touch but to confirm. The
 Kingdom of God cometh not by observa-
 tion; *neither will it depart by observa-
 tion; the Kingdom of God is within
 you.*

Here then I close. Being Friends,
 we are, to the unspeakable gain of our
 souls, preserved alike from those
 diseased word-battlings that afflict so
 many honest and sincere but less en-
 lightened Christians, and from the tor-
 turing fear that science may one day
 undermine our faith. We have learned
 a new and more blessed meaning to
 the words "Trust" and "Love." We
 have reached a stronger anchorage of
 hope and felt a higher incentive to
 prayer. We have found a stronger
 because a purer faith. We have
 learned that sin, being a spiritual dis-
 ease, requires a spiritual remedy. We
 have advanced beyond the materialistic
 notion that sacrifice is better than obe-
 dience. We have learned that there is
 no infallible man, no infallible church,

no infallible book. We have learned
 that creed is not separable from con-
 duct; that a man's religion is not that
 which he professes, but that which he
 lives. That our dealings with our fellow-
 men must be judged from no lower
 standpoint than that of the springs
 which govern our inmost thoughts and
 actions. The habit of accurate thought
 and speech, of letting yea mean yea
 and no more, which is characteristic of
 Friends, is one that the scientific
 method tends ever to strengthen.
 From modern thought truth has noth-
 ing to fear; it can but sweep away the
 incrustations of error. Before it may
 go down mere mediæval survivals, Jew-
 ish modes of thought, and customs hal-
 lowed only by the tradition of men.
 Repulsing and degrading notions like
 those of fountains filled with blood,
 entirely unscriptural as they are, must
 go, as being not only unscriptural but
 unscientific. But all that is true, all
 that is real, all that is vital will remain,
 will prosper, will grow; and our growth
 in the truth will be all the more sure
 because modern thought shall have
 cleared away so much that choked and
 hindered the clear in-shining of the
 Divine light of Christ in the soul.

Thanks to Him, He never is dishonored
 in the spark

He gave us from His fire of fires, and
 bade

Remember whence it came, nor be afraid
 While that burns on, though all the rest be
 dark.

HOME TRAINING, AND ITS RE- LATION TO SABBATH SCHOOL WORK.

A paper read by Samuel P. Zavitz, before the Lobo
 Sabbath School Association of all denominations, in the
 Presbyterian Church, at Vanneck, 1st mo. 29th, 1896.

"I consider the proper training and
 education of the children second to no
 other human interest," once said a de-
 vout minister, and when we fully under-
 stand the far reaching influences of
 early training and environment, we
 shall, undoubtedly, arrive at the same
 conclusion. If a carpenter is to build
 a house, there are two important

things for him to know—the nature of the material out of which the house is to be built, and the plans which the architect has made of the finished house. It is still more important that the parent in the home, and the teacher in the Sabbath School, should know the nature of the material in their charge, and what the proper product should be when it is finished, and ready to leave our hands. The lack of a right knowledge of these things I believe to be the cause of failure in innumerable cases, in our efforts to build up in the home, and in the Sabbath School, Christ-like characters in our young men and women.

What, then, is the nature of the child, the material with which we have to deal, and out of which we are to rear our structure? For the answer, I shall go directly to the Master—the Great Teacher, to whom we would do well to appeal far more often than we do, when we are to study the nature of man, and the character of the work we have to do.

“Then were brought unto Him little children, that He should put His hands on them and pray; and the disciples rebuked them. But Jesus said, ‘Suffer little children, and forbid them not, to come unto me, for of such is the Kingdom of Heaven.’”

Again, in rebuking His disciples for their selfishness, He said, “Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.” And further, “Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.”

I quote from the highest authority I know of, and they satisfy me of the purity, innocence, and Christ-like nature of the child.

What should be the *finished* structure? I shall again find the answer in the words of Jesus, “Be ye therefore perfect, even as your Father, which art

in heaven, is perfect.” Here, then, we have a human being whose beginning is purity, and whose end should be perfect man; but this being comes to us helpless, and dependent upon us for proper growth, physically, mentally and spiritually, in its earlier stages of development. Hence our great responsibility. I conceive that, along this line, the work of the home and of the Sabbath School is the same—to draw out, to inspire, to aid the soul in its development along the lines of purity, until conduct is determined and the character is established, and that character is Christ-like. It is now generally considered, I think, that environment has more to do with character making than heredity has. That is, if we take a child from the city slums, and place it in a Christian home with Christ-like environment, we are more likely to establish a good character, than we would be if we took a child from a Christian home, and placed it in the slum home with its degrading surroundings. Hence, again, the responsibility devolving upon us to exert a proper influence in our homes and in the Sabbath School. In order to do this, and to have our lives forever pointing upwards, we must be baptized, and that daily, by the Holy Ghost, into the very spirit of Christ. Jesus said, “And I, if I be lifted up, will draw all men unto me.” How can we, as teachers or as parents, expect to lift up these little ones, and place their feet upon the Rock, unless we are established upon that Rock ourselves.

I am a lover of a beautiful orchard, and I know that to grow such an orchard it is necessary to pay unremitting attention to the trees year after year, from the tiny sprout to the full grown tree. If I should allow this orchard to be scarred by the plow in tilling it, or bent over by the wind, or broken and browsed off by the cattle, or left untrimmed and ragged, what think you would be its condition when it should bear fruit? A neighbor would probably say to me, “Your orchard is

looking rather badly. What do you suppose will become of it?" "Oh," I would say, "the trees are all right. It is their nature to grow that way when young. In a few years when they get their growth I intend to make a mighty effort and straighten up that orchard, and make those trees beautiful. I will heal over all those scars. I will straighten out all the crooked trunks and branches. I shall trim out the tangled branches and leave no scars. I will cultivate that orchard carefully then, and do it not the slightest injury"

Men would call me mad, and yet, how long has it been since this way was our method of training our children in matters of religion and morals—matters of the greatest importance to them.

"As the twig is bent the tree is inclined." The lasting results of early training is remarkable. Our teaching in home and Sabbath School should be elevating, sincere and broad. Religious bigotry is passing away. We are recognizing more and more that One is our Father and all we are brethren. Sectarian walls are being razed to the ground, and we recognize the truth of these words of Tennyson:

"Our little systems have their day,

They have their day and cease to be,

They are but broken lights of Thee,
And Thou, O Lord, art more than they.

That life which best fits us for the future world is the very best life also for this world. Such lives forever bear a sweet incense.

"Like the vase in which roses have once been distilled,
You may break, you may shatter the vase if you will,
But the scent of the roses will hang around it still."

No man with the spirit of evil may dwell with the angels; that is impossible. To dwell with angels one must have the spirit of Christ. To enjoy heaven, either here or hereafter, we must be possessors of the heavenly virtues. To walk with God we must be like Him.

The Sabbath School, as an insti-

tion, for moulding the character of our children, should be secondary to the home. It should not relieve the home of its responsibilities in the proper training of its children. It should, I think, impress upon parents the necessity of doing better in the home, that which it is the object of the Sabbath School to aid in doing. The proper study of the Bible in the work of the Sabbath School is undoubtedly a powerful means to the desired end. "Every Scripture, inspired of God, is also profitable for teaching for reproof, for correction, for instruction which is in righteousness."

Especially is the wonderful life of Jesus forever inspiring us with a love of the truth, a love to God, and a love for our fellow-men. If, then, this be the work of the home, and if the Sabbath School, and they go hand in hand with the church, in thus advancing the kingdom of righteousness, the time shall surely come when the kingdoms of this world shall become the kingdoms of Our Lord and of His Christ

GEN. HARRISON SPEAKS SOME PLAIN WORDS

ANENT OUR DIPLOMATIC AND CONSULAR SERVICE.

General Harrison writes of "The Presidential Office" in the *March Ladies' Home Journal*, and his comprehensive article is outspoken and plain. He takes occasion to commend President Cleveland's movement toward establishing a more permanent consular service. The ex-President says:

"The need of a better consular service has been getting a strong hold upon the public mind. The practice has been to make frequent changes in these offices—indeed an almost complete change upon the coming in of an administration of a different party. The duties of a consul relate almost wholly to our commerce with the country where he serves. * * *

The recent movement by Mr. Cleveland and in Congress for a better qualified and permanent consular force is to be commended.

"It is remarked that changes in the home administration in other countries, such as England and France, do not involve changes in the ministers or ambassadors or consuls, as they do with us. The English Ambassador at Washington holds right on whether the Liberals or the Tories are in power. He represents his country, not a party, and carries out the instructions from the home Government loyally. He is never heard to make speeches attacking the policy of the opposing party—or criticising his own people. Perhaps one of the chief difficulties in our getting a permanent diplomatic and consular service grows out of the fact that the tariff question is one that is always acute in our politics, and the reports of our consuls naturally take on the views held by them upon this question. We cannot have a permanent diplomatic and consular service until we can find diplomats and consuls who will leave their party politics at home. If they are to be aired or exercised abroad, then it follows that they must be in harmony with the party in power at home."

THE NEED FOR QUAKERISM.

There never was a greater need for Quakerism than there is to-day. Quakerism stands for what is right; not what his expedient. For courage of conviction; not a weak submission to incipient evil. For love and forbearance; not hatred and strife. For cheerful obedience to those in authority; not rebellion against wholesome rule. For good taste and simplicity; not dead conformity or display. For neat, tasteful homes; not ostentatious mansions. For wholesome recreations; not corrupting diversions. For cordial hospitality; not elaborate entertainments. For honesty and fair dealing; not injustice and avarice. For modera-

tion in all things; not extravagance in many things. For pure every day living; not spasmodic goodness. For broad, cultured minds and warm hearts; not selfish intellectualism and coldness. For self-respecting aid to the needy; not demoralizing charity. For simplicity in worship; not formality and grandeur. For sincerity and freedom in belief; not cant and narrowness. For toleration; not assuming judgment. For the inward revelation of truth; not dependence upon dogmatic theology. For faith in God and the divine Christ in men; not faith alone, or works alone, but both combined.

On the table side by side at the Wadsworth House, Cambridge, Mass., the home of the clergy of Harvard, lie peaceably two of the great rival dictionaries, the Webster International and the Funk & Wagnalls Standard. In the former is this inscription:

"To the Harvard University, for the use of the staff of University preachers—'for the correction of their English.'" PHILIP S. MOXON,
of the Staff of 1894-5."

"Feb. 28th, 1895.

This caught the eye of Bishop Vincent, who presented a copy of the Standard with the following inscription:

"To the Harvard University, for the use of the staff of University preachers, thinking that *the very best* is not too good for them.

"JOHN H. VINCENT,
of the Staff of 1893-5."
"April 8th, 1895."

BOOKS WORTH HAVING.

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"The Life of Samuel J. Levis," Edited by Hugh Foulke.

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