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Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. III.

LONDON, ONT., ELEVENTH MONTH, 1888.

NO. 11

HIS CARE.

God holds the key of all unknown,
And I am glad ;
If other hands should hold the key,
Or if He trusted it to me
I might be sad.

What if to-morrow's care were here
Without its rest ?
I had rather He unlock the day,
And as the hours swing open say,
" My will is best."

The very dimness of my sigh.
Makes me secure.
For, groping in my misty way,
I feel His hand—I hear Him say.
" My help is sure."

I cannot read His future plan,
But this I know,
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough ; this covers all my want,
And so I rest ;
For what I cannot He can see.
And in His care I sure shall be
Forever blest.

—Selected

INDIANA YEARLY MEETING.

Notes of Indiana Yearly Meeting held at Waynesville, Ohio, 9th mo. 30th, to 10th mo. 4th, 1888.

On First-day morning the house was nearly filled by an attentive audience, to which the gospel was preached with life. We were reminded that "The religion of Jesus Christ is notable for its lack of scientific logic ; it is based on a few great self-evident truths. Of these the most important are : The existence of one Supreme, Divine Be-

ing, and, that He reveals His law in the soul of man. His religion is the only true religion, and it does not consist of the doctrines and dogmas of men."

" It is not alone in going to places of worship that we are blessed, but in gathering inward into the quiet, and listening to God, who is the teacher of His people Himself. Yet we should not neglect assembling ourselves together ; and if we come earnestly seeking for *Him*, we will not go away empty.

Do not look to the outward for the spoken word, but turn inward, striving to be faithful to what He requires of us."

" It matters not to what sect we belong, if our feet are not planted on this Rock (Christ), we cannot stand ; outside this there is no other security for there is no other safe foundation. Christ said, 'I am the door.' What is Christ ? The Word, which was in the beginning. Having passed through the door, and experienced the new birth, we are not yet perfect, but must grow daily and hourly if we would reach the stature of the full-grown man or woman in Christ. That we may grow, we must be active ; God is a mighty worker and He has work for all His children to do."

In the afternoon the meeting was smaller, but quite as interesting as the morning session. We were called to "Uphold the truth before the world ; that truth which can cleanse us from sin. As we learn our own weaknesses we need to know of the law of God in our souls to support and strengthen us. We are in a poor state when depending on our self-righteousness to save us, instead of relying on that Power that can purify, and make us clean."

"I am the voice of one crying in the wilderness: 'Prepare ye the way of the Lord, make His paths straight.' " John was arranging the minds and hearts of men for the reception of greater truths. They had lost faith in sacrifices and rituals, and were longing for something better. They had been taught that God was afar off, but when Jesus Christ came he preached: 'Now is the Kingdom of God come near to you.' He came to open to us a higher life, to deliver us from the bondage in which the world has so long groaned. He has come to-day to set us free and guide us on the way to the promised land.

When first accepted and born again we are indeed as babes in Christ, and it is only as we trust in Him and believe in Him that we will realize a growth in the knowledge of the truth. Salvation comes to us when the voice in our souls pleads: 'My son, my daughter, give Me thy heart.' Why does God ask this? That, if we will yield, He may bless us with His love.

The world of sin is a world of darkness, of degradation, of sorrow; He invites us to '*come up higher!*'

When this world seems dark, when friends prove false, when sorrow and affliction come upon us, then the Christian religion comes to lift us up, to cheer and comfort us."

On Second-day the feeling was expressed that, though few in numbers, the Head of all rightly gathered assemblies was in our midst. Those in attendance with minutes were: Sidney Averill of Ill. and Uriah and Hannah Blackburn from Penn. Others were present without minutes, among whom was our aged friend Samuel Tomlinson of Ohio Yearly Meeting. All were welcomed, and their presence was felt to be a strength to the meeting. The reading of the excellent epistles from other Yearly Meetings, baptized us with the feeling of brotherly love for those in distant fields of labor. A concerned Friend, in exhorting to increased faithfulness in our religious duties,

reminded us that, though far advanced in the nineteenth century, the Society of Friends has not yet reached the high standard set up by the Blessed Master.

On third-day the state of the Society as shown by the answers to the queries gave cause for thankfulness.

We were reminded that plainness of speech is not alone the use of *thee* and *thou*, but we should let our yea be yea, and our nay, nay, endeavoring to say what we mean in such a plain, simple style, without exaggeration, that we may not be misunderstood. That plainness of dress was not in the peculiar cut of coat, but in wearing comfortable clothing, avoiding what was not needed for comfort.

Fourth-day morning: "A man's foes shall be those of his own household." These foes are the wrong thoughts, feelings and desires within ourselves; we need Divine wisdom and love to enable us to conquer them.

First in importance in life is purity, second is gentleness. These are *essentials* in the true home.

We should be careful in all the relations of life, that we neither give nor take offence. The elders were cautioned that they speak tenderly to those who are young in the ministry, lest they crush the tender plant.

If we are in favor of temperance we should show it by doing all in our power to advance the cause; not in our own wisdom but in the wisdom of God. If we are faithful to the voice of Christ in the soul we will be strengthened to bear our testimonies before the world; then we will prosper as a Society.

The earnest plea was uttered that we be faithful morally, religiously and politically in the battle against the rum power, if we would destroy it. "This is the true fast, that ye break every yoke and let the oppressed go free." The yokes of party prejudice and of bondage to alcohol. Oh! that we may be willing to be guided by the Spirit, that we may be sure we are voting *right*. Be careful that we lay no

obstacle in the way of the workers in the cause of temperance.

There is no step in life more important than marriage. In selecting a life companion do we ask God to choose for us? If we do not, we will bring sorrow and misery upon ourselves.

"Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." The wisdom of this world cannot comprehend how these things can be; but the Spirit of truth can, and will make them plain to us, if we will listen to its teachings. It was necessary that Jesus Christ should come into the world, that through Him a new and higher revelation might be given forth to men.

Afternoon in joint session the report of the Indian Committee was heard and considered. The proposition to employ a matron to instruct the Indian women on the Santee reservation, in household duties, was united with; the meeting agreed to pay its share of the expense if the seven Yearly Meetings unite in the matter.

The Committee on Philanthropic Labor produced a lengthly and interesting report. In view of the misery and crime caused by alcoholic liquors, as set forth in the report, we were urged to be alive and active in our endeavors to stop the manufacture and sale of intoxicating beverages; we know that if the cause is removed the effect must cease. May we, under God's guidance see the right and do the right in this work.

On fifth-day we were reminded that, as without fuel the fire will go out, so the fire of God's love kindled in our hearts by thus mingling together will die away if we are not watchful that nothing prevents the supply of fuel direct from Him.

When placed in a responsible position by some great corporation, how willingly we would do the work assigned us, for the pay we were to receive. Ought we not more willingly, yes, gladly, do what God gives for us to do? For His reward is greater than any human power can give.

One young in years quoted with much tenderness, the text: "Judge not that ye be not judged," and added, "Oh let us be careful not to judge our neighbors."

We were advised to take up our cross, deny ourselves, and follow Christ. His yoke is so easy and so light that it lifts us up, rather than bear us down.

The earnest desire was expressed that we may go home with the blessings we have received here. We may seem to be overwhelmed by darkness, but if we cling close to the Guide we will be preserved. Turn away from self and self-righteousness and seek the righteousness of God.

The First-day School Association held interesting sessions on Second and Fourth-day evenings. The reports show that the schools are in good condition. Greater interest in the work seems manifest since the First-day Schools were recognized by the meeting.

Third-day evening a meeting was held in which W. C. Starr read an essay on "The Discipline."

Sidney Averill delivered an address on the "Principles and Testimonies of the Society of Friends." Samuel Tomlinson recited an original poem on "Temperance." Each was good, and all called out words of hearty approval from those present.

GEORGE R. THORPE.

A TEMPERANCE TALK.

(Concluded.)

The wisdom of the W. C. T. U. in endeavoring to insure an early instillation of temperance principles is universally and deservedly commended. Their plan of procedure is admirable; but once more we must be reminded that only individual faithfulness can insure its success. Here the weight of responsibility rests principally with the Band of Hope and public school teachers. The truly successful teacher feels a personal interest in every one of her, or his, charges, and exerts an influence

which must fill the developing man or woman. Alas, that unfaithful teachers exert an equally powerful influence! A schoolmate of my own once declared that two teachers had influenced his life more than any one else in the world, not excepting his own parents. To one he owed the best that was in him and whatever good thing he had accomplished; to the other he charged the evil of an almost ruined life. O, would that every teacher might feel the sacredness of their calling! To me it seems sacred as that of the ministry and of even greater responsibility. What a terrible risk to lightly undertake the making or marring of mind and character. I wish parents and teachers were both more alive to the fact that as much of character forming as of mind training goes on at our public schools. Who is responsible for the carelessness so often displayed in the selection of teachers? Why do parents shirk the responsibility of school trusteeship? Is it a matter of so little moment who shall mould your child for time and possibly for eternity? Even if the home influence is as some assert sufficient to counteract that of the school I am afraid something is injured by the friction. I knew of one school left to the care of intemperate trustees who engaged an intemperate teacher and to this day the influence of that teacher is felt in the section. Boys who then learned to think it manly to smoke and drink because their teacher did it are smoking and drinking away their chances of success in life and their possibilities of usefulness to the community. All because men of intelligence and morality did not want to be bothered with school affairs! Only last week I heard of the postponement of a school-meeting in a section adjacent to a thriving city, the necessity of postponement arising from the fact that there was not a sufficient number in attendance to form a quorum. O, the pity of it! Yes, and the shame of it in the face of the fact that nationally we are proud—and justly so

—of our educational system. Whether or not it may be advisable to elect women to the position of school trustees we are not here to discuss, but there is just one point in connection with that proposition which struck me forcibly. Such a step has been advocated on the ground that the moral training of the children belongs to the especial province of women. Now I want to know what authority we have for this shifting of responsibility? Is this relegating of the training of the children to the mothers exempting the fathers from moral responsibility? It seems to me that there is everywhere a general tendency to this sort of shifting over. Now, in this self same temperance question with which we are dealing, our girls are, as a matter of course, to be total abstainers, while, at the same time, we cannot too strongly urge upon them the responsibility of their influence. But what of their brother's responsibility and influence? On what ground are they permitted comparative laxity of morals? Is a drunken woman so much worse than a drunken man in God's sight? Does the Father of us all exact just a little more from the daughters than from the sons? What right has any young man to believe that it is not required of him to be quite as good as his sister must be? The customs of society have given him more liberty of action, but nowhere in God's laws do I find that intemperance, with its attendant evils, is one whit more excusable in him than in his sisters. Neither do I find him one degree less responsible for the influence he exerts at home or in society. As I understand it, every man is his brother's keeper so far as personal influence can effect that brother's moral interests or spiritual well being; and every man is just as certainly bound to help his brother-man as he is to walk uprightly in the sight of God. For whose interests is the temperance movement being prosecuted? To relieve the suffering of the women perhaps, but certainly to remove serious

obstruction to men's highest interests. What attitude, then, ought every man to take in this matter? Let me quote again, and at some length, from the address of Senator Platt. His arguments for total abstinence are so pertinent and forcible as to bear much quoting: "Do not all the men and women who sell or drink intoxicating liquors constitute the drink power, and do not the men and women who purposely abstain from drinking constitute the temperance power? Is there any neutral ground for the occasional drinker? Of what force is he a component part? Can it be possible that he constitutes no part of either force? Suppose that when the occasional drinker takes a glass of champagne at a social dinner the eyes of all men and all women of the nation were focussed upon him, with what force would he be counted, with what force is he counted? Let the occasional drinker, when next he takes a glass of whiskey with a business companion ask himself the question to which force he really belongs to, the drink force or the temperance force? He will try to answer that he belongs to the temperance force because he does not drink to excess. But will he satisfy his own sense of truth by that answer? On which side does the man who sells the whiskey count him, tho' he drinks but a single glass?—Ah my drinking friends do you not see that the primal condition of further temperance progress in the country is an assured majority of total abstainers? And what prevents such a majority except that men who drink only occasionally refuse to give up drinking? If there were but two classes, if there were only the intemperate and hard drinkers in one class and all others were total abstainers, the temperance problem would be settled at once. The liquor sellers, the men of ungovernable appetites, the habitual drinkers alone could not hold up the liquor traffic for six months. It is only because they are reinforced by those who say they do not drink to satisfy appetite and only drink in moderation

that the liquor traffic thrives boldly and defiantly. The sale goes on simply because the occasional drinker must have the opportunity to buy what he wants for occasional consumption. The temperance movement is dying in the house of its worshippers because the occasional drinker will drink. I entreat then the men who drink sparingly, occasionally, moderately, to listen to my appeal. It is made in kindness and in love but I emphasize it with all the earnestness of my nature *do not drink at all.*"

What a simple thing after all is the solution of this great question—of all great questions of moral reform! Simply individual faithfulness—sweeping clean every man before his own door. May God help us to demonstrate it

L. S.

WAITING.

Watching, and waiting and watching,
Waiting and watching in vain ;
As I sit alone in my chamber,
And list to the falling rain.

Watching, waiting and watching,
For that which may never come,
A joy that forever is sleeping
A voice that forever is dumb.

Watching, waiting and watching,
While ever and anon,
Through the black and murky blackness
The storm comes raging on.

Watching, waiting and watching
As a dear life fades away,
Watching the dying embers,
Watching the breathless clay.

Watching, waiting and watching,
I am sitting sadly alone,
The light forever faded,
The joy forever gone.

Watching, waiting and watching,
Old and feeble and lone,
No one to watch beside me,
No one to hear my moan.

Watching, waiting and watching
For the good Death Angel's call,
Which God in His wise mercy
Hath decreed for me and all.

Watching, waiting and watching,
To pass to that beautiful shore,
Where the dear ones are awaiting
Who have gone o'er before.

C. N. HARNED.

Newtown Square, Penn.

EXTRACT FROM "OLD FASHIONED QUAKERISM."

BY WILLIAM POLLARD, ENGLAND.

And so we find this great fundamental truth of a living and present Saviour, underlying all that the early Friends taught. It was this that gave the unique character to their meetings for worship. It shaped and guided their ministry. It was at the root of all their testimonies and their service for the truth. It was to them the power and reality of the gospel. It was "God's gift for man's salvation." And the reason is not far to seek. It meant for them the one foundation, on which prophets and apostles and primitive Christians had built.

In view of this mighty fact, they might well ask:—"What need is there of a human priest, or a professional pastor at the head of the congregation, when the Great High Priest, the Minister of ministers, is Himself really present? What need is there of a symbolic washing by outward water, when the real cleansing is applied direct to the soul by the Divine Baptizer Himself? What need is there of a formal ceremonial, with outward bread and wine, when the soul is invited to the real table of the Lord to partake of the veritable Bread of Life?"

It was well said of George Fox, that he did for religion what Lord Bacon had done for philosophy:—he rescued it out of the hands of the schoolmen, (in this case the theologians) and showed it to be practical. Those who have looked much into works of sys-

tematic theology, Calvinistic or other, must have been struck by the contrast there presented, with the practical and unsophisticated character of the old Quaker teaching. It may be said of the early Friends, as Erasmus said of the primitive Christians, that they were afraid to pronounce anything about God, but what was plainly revealed in Scripture. The bible was their creed, interpreted by the spirit of Christ, and they owned no other.

But the teaching of Fox and his coadjutors, was not only practical, it was pre-eminently simple and it was broad, and this simplicity and breadth reached to the very beginnings of religion. The Protestant theology of the sixteenth and seventeenth centuries, in which many of the early Friends had been trained, had been accustomed to say: "When you are converted, you will find God propitiated and He will accept you for Christ's sake." But the Quaker theology took a totally different stand. It said:—"God is on your side before you start, and he is, by persuasion, by the work of His Spirit, seeking to start you Himself, and *Christ is the manifestation of His love and not the cause of it.*"

A recent writer in speaking of the Quaker Reformation, has formulated what he calls the "Ten Talents of Quakerism," somewhat thus:—

1. The light that lighteth every man.
 2. The indwelling of the Spirit with the disciple.
 3. The Headship of Christ in His church.
 4. The priesthood of all believers.
 5. The freedom of the gospel ministry.
 6. The spiritual equality of the sexes.
 7. The one baptism, and the one communion.
 8. The unlawfulness of war to the Christian.
 9. The unlawfulness of oaths.
 10. The duty of brotherly love; and of simplicity of life.
- The list even in its bareness, indicates the striking resemblance that

existed between the primitive Church and that of the early Friends, on the great leading points to which we specially referred ;—as to their creed—the character of their religious meetings—the bases of their ministry, and their views on church government. They both accepted in all its fullness, the truth of the real presence and headship of Christ. They were both free from the burden of ritualism and ceremonialism, and from the bondage and hinderance, in any form, of an order of clergy. They were both remarkable for their brotherly love, and for their care of the poor, the suffering and the unfortunate.

CURTAINS.

THOUGHTS ON AWAKING.

"But their minds were blinded ; for until this day remaineth 'the same veil untaken away in the reading of the old testament,' which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart.

Nevertheless when it shall turn to the Lord, the veil shall be taken away."—2 Cor. iii., 14, 15, 16.

Draw back the curtains, sisters ! let the light Spad full o'er me, gladdening both soul and sight,

I love God's sunshine gleaming on my face,
I love His presence, and His perfect grace.
We are too prone to gloom in our sad world,
We make it gloomy by our shades unfurled,
Placing our screens and blinds lest air and light

Should be too much for our weak sense and sight.

This is an error, since a darksome room Will gather elements within its gloom Engendering disease, and, stagnant air Is rife with poisonous vapors everywhere.

Let us not shun God's presence shining in, Hiding ourselves behind our griefs or sin ; Nor shiver coldly, whilst the grace Divine Beams all around and waits on us to shine.

What are these curtains that we draw between Ourselves and God with too indifferent mien ? Whilst our starved hearts are craving for His grace, And linger, longing to behold His face.

Perhaps the darkest is our guilt and sin—
A thick and cloud-hued curtain, and within
No single ray from God can penetrate
The dismal horro that it doth create.

Our life's transgressions and our sins of youth.
Vail from our sight God's loveliest ray of truth.
His pardoning mercy ; this and this alone
Withdraws the gloom that o'er the soul is thrown.

There is the world, with tinsel bravery wrought
We hide within it all our time and thought,
But little light comes thro', and heaven's pure
airs
Fail here to lift its weight of joys and cares.

Then self, self love, and selfishness and pride,
In various forms, the Light Divine will hide,
And He the enemy of all our peace
Blinds our sad eyes that hope and joy may cease.

And doubts, and fears, and unbelief, will roll
Their folds of misery round and round the soul,
Poor soul ! yet struggling for a gleam of bliss,
One hope, one remedy remains for this.

When He who bore for us life's griefs and woe
Died on the Cross because He loved us so
The temple vail twixt holy God and man
Was rent for ever, and our life began.

Draw back the curtains ! own His perfect love
Let in His Light descended from above,
Bask in His sunshine, freely hourly given,
And wait the opening of the gate of Heaven.

M. FELLOWS.

THOUGHTS.

It is not the position or the place we occupy that will make us happy—but the qualification for that place.

Religion is not a department of life; if it accompanies us in business, culture and recreation, it is life itself. L. T.

It is not so much *what* we believe providing we believe that that will induce us to *act* the most unselfishly and truly. Z.

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THE AWAKENING.

(Continued.)

If we cannot, or if a Society cannot, in ordinary times, estimate its true bearing and influence on the world, it should not become impatient, and blindly judge that it is of no more use. We cannot see the tree grow, but we know by comparison that it has grown, that it grows. If we plant a seed we must not be over anxious and dig it up daily to see if it has s.-t.-d. Nature must have its course, its time. If we would have the seed to sprout, and the plant to grow, we must not disturb the laws of birth and growth. The seed

needs earth, moistened by the rain and dews, and warmed by the vivifying sun light. The plant needs more sunlight and rain and air. Not more necessary is it for a plant to obey the laws of growth, than for a Society, if it would fulfil its mission.

We hear from our foremost members the encouraging report of a reawakening within our borders. A new life is being infused from some source, and for some purpose. To what extent we do not know, we may not prophesy. Enough for us to find out our own part in the work, and finding out to act; for Society depends upon individuals, and its success upon individual faithfulness. Might we not, profitably, learn a lesson from the plant life? We must check our impatience, and keep our over-anxiety from disturbing the laws of growth. "Consider the lilies of the field, how they grow; they toil not, neither do they spin." They do not fret and worry and get over anxious about their growth. They just simply drink in God's sunlight and air and grow unconsciously until they open out their white lips in thankfulness for all Position is everything to them. So is it with Society. But as Society depends upon its members for position, it is our duty to place it where it will drink in the sunlight of God's love and the free air of His favor. Then will this reawakening into new life continue and result in outward works that will diffuse an odor of sweetness over the earth like what comes to us from the glorious deeds of our brave and faithful ancestors.

But Society, we said, depends upon individuals. Therefore we, the members, must get ourselves into the position and condition where we will be surrounded by God's love and favor. This is the duty of every Christian. It is the law of spiritual growth. To live in the favor and love of God we must carry out His commands and do His will. Nothing but implicit obedience will bring us into the sunshine of His countenance. He has a work for each

individual, and for each Society. What that work is He will make known sufficiently clear. I apprehend that no one can have a reasonable excuse for not knowing. With a fervent desire to know and with as fervent patience to limit the source of knowing to God's own revealing—the only true source—the simplest need not err. And by obedience they will move in His sunlight all the way; and be found unconsciously obeying the various laws of the highest spiritual growth. And since Society is not only dependent upon individuals but as it is expressly for the help and mutual benefit of individuals we are serving it best when we are serving best our own souls. It results in this—individual faithfulness—and if this were maintained throughout our Society, it need not point to the glorious deeds of our ancestors for an excuse to exist, but would be continually developing outward living evidences that it is an important factor in the course of the earth onward and upward to the higher, purer and more perfect life.

THE GENERAL CONFERENCE

The 16th meeting of the F. D. School General Conference is past, and has been pretty thoroughly reported. The universal opinion seems to be that it was a very pleasant and profitable occasion. Our friend Lydia H. Hall acknowledges this in the Intelligencer and Journal in the following forcible language:—"I want, however, to say of this gathering, that having been in attendance at most of the fifteen previous meetings of the Conference not one of them equalled this in the earnestness exhibited, the order and directness of the remarks to the subject under consideration, or, better than all, the harmony and religious feeling that characterized each session." That a growth in this direction may continue is no doubt the wish of every concerned Friend both young and old.

The long space of two years intervening between each meeting places the members of the Executive Committee and also of the Sub-Committee on literature in positions of no slight responsibility. It is highly important, in order that these Committees may perform their work satisfactorily, that they keep in harmony with the progress of the work throughout our several Associations. On account of distance it is impossible for all the members of these Committees to attend each of their meetings, but very much of the difficulty this causes may be overcome through correspondence.

In order too to insure harmony and true progress, perfect independence and freedom of action must be conceded by the General Conference to each Association in their own rightful work. We might mention instances during the last meeting in which the line of true courtesy in this respect we think was overstepped. With care, condescension and honesty of action, these conferences will increase in usefulness, not only to our First-day Schools, but to our Society at large. Especially to us young people they may become wonderfully beneficial, calling as they do to our nobler natures and talents for co-operation in life's great work.

It is rumored from Madrid that Great Britain is attempting to induce the commercial nations both of Europe and America to agree to suppress the trade in arms, ammunition, explosives, and liquor in the South Pacific. The condition of affairs among the South Sea islanders who are rapidly being exterminated by gin and rifles is surely a sufficient disgrace to civilization to justify strong action in stopping it.

Ag. Brown, daughter of Stephen K. Brown of Toronto, *nr.*, *make it more familiar to the readers of the REVIEW,* sister of W. G. Brown, the former Editor, was married on the 25th ult. The REVIEW's very best respects are tendered.

AUTUMN.

The greatest majesty of all the year
 Seems bursting out of life's declining day,
 When, as a parting tribute to the world,
 The trees put on their gorgeous hues of
 Paradise, and proudly shower their
 Multitudinous colors to the earth.

The chestnut burr that opens out its treasure
 To the sun ; the sumach with its deepest
 Dye of crimson and the clematis that
 Takes a feathery softness ere the autumn
 Steals upon it, reminds mankind that the
 Supreme good is oft revealed upon
 The brink of the departing year.

The germs of life, are with a hand of
 Cunning sealed from our mortal ken ;
 The air no longer teems with notes of birds,
 The grass has lost its green and velvet hue,
 And all things bid us note a shadowy Beyond.
 Farewell ! Old life. Thy majesty has marked
 An era, wherein we trust mankind has
 Left a stamp of progress.

ELLA WEEKS, Chappaqua.

The following was recently received from our aged friend Sarah Hunt, and was sent us for publication.—ED.
 To my dear friends, Samuel and Phœbe Haight.

I am reminded of your kindness and the week I enjoyed in the neighborhood, when there many years ago. Love never dies but often grows stronger as time rolls away. I am in receipt of a letter from my dear friend Sarah Thompson enclosing flowers from your garden which I value highly. I can never see the Queen's Territory again. The Society of Friends were chosen to bear witness to the truth in all its sweet simplicity may they ever be true to the high and holy trust given them, but maintain the simplicity which is the Christian's true adorning rising above the world laying hold on eternal life, laying up treasure where no rust can corrupt nor thief steal it away. I am now ninety-one, my work is done.

My love I send
 To every friend,
 And may every one be true
 To follow Christ
 Our light and life,
 Keeping the end in view.

May young and old
 Within Christ's fold
 United be as one,
 That each may stand
 At God's right hand
 And know their work is done.

NOTES FROM SWARTHMORE.

The College opened this fall with all assurances of a prosperous year.

Dr. Cunningham has her elegant new residence in course of construction. The site is immediately adjoining the observatory, on the east campus.

Very interesting foot ball games have been played during the past few weeks between the College team and teams from Lehigh University, Lafayette, and the University of Pennsylvania.

Robt. E. Evans spoke at the College on First-day, 10 mo. 21st.

The fall sports will be held on Fourth-day, 10 mo. 24th. They promise to be the best ever held on Whittierfield, at this time of the year.

Elizabeth L. Peck, M. D. will be the lecturer on hygiene for the young ladies during the year and J. K. Shell, M. D. has been chosen as physical instructor for the young men.

A course of lectures are arranged as follows : 11th mo. 23, John De Witt Miller; 12 mo. 14, Russell H. Conwell; 1st mo. 14, 1889, Mary A. Livermore on "Queen Elizabeth;" 4 mo. 28, Samuel Phelps Leland; also Ex-President, Andrew G. White, who has been in Europe all summer, will deliver four continued lectures in 1 mo. on : "The causes of the French Revolution;" and Thomas Wentworth Higginson will deliver two historical lectures in 3rd mo.

O'ivia Rodham, who last year was assistant librarian at the College, is now studying Botany in a University in Germany.

On the 13th the Sophomore Class gave the Freshman Class a reception in the reception parlors. It was a great success and it is to be noted that the Freshmen and Sophomore classes of

this year are on much ~~better~~ terms than for some time before.

A political parade will be held by the College students on a night or two following the election. Each class has chosen its captain and the parade will take place even if the election is lost to the Republican majority.

E. C. W.

NEWS OF FRIENDS.

For YOUNG FRIEND'S REVIEW.

As a band of fellow-laborers in upholding and sustaining the principles of our Society we are interested in hearing from the different parts of the heritage. The First-day School work has largely claimed our attention, not as the meeting but as a help to draw the young minds to become more interested in the truths we promulgate. We think our school at Purchase has been conducive of good, not only to the young but to the older who have mingled with us. The adult class has been entertained in the absence of the classes with the valuable reading of articles calculated to inspire a train of thought towards that which elevates humanity. To-day we met for the last time this year as a First-day School. Feelings of regret were expressed to part with it, but the cold weather renders it unfit for the children to occupy their class rooms. The closing exercises were deeply impressive. Depth of thought was shown by the selections made, committed to memory and recited, awakening, within us new inspirations for greater diligence in good works. The 23rd Psalm was recited in concert after which appropriate remarks were made by the Superintendant, C. C. Haviland and others. The following closing minute was read by the Secretary, H. B. Field, and then each scholar was presented with a book, which we hope will serve in after years as an outward reminder of the time spent in Purchase First-day School, 1888.

Another year has passed and we are again ready to pause a moment and look backward ere we disband for the season. For more than twenty years past, the members of this meeting have been more or less interested in this work, and have found it both pleasant and profitable to meet in this way. There is a tendency with the younger ones to be more interested in religious subjects, and young and old are brought more in sympathy with each other. The little ones soon learn to love the First-day School and are pleased that they, too, can take part in the exercises. The Lesson Leaves prepared by Friends have been of great use to us during the past few months. We feel that we owe much gratitude to these Friends who are giving so much time and attention to the study of the Bible and are placing the best thought of our Society in the hands of our young people and before the public in general; thus bringing the principles of our Society beside those of other religious denominations. Our school has been in session only about five months and our numbers have been somewhat smaller than they were last season, still we feel that a little work has been well done. Some of our members have manifested much interest and been faithful laborers. May we not be discouraged by looking too much for present results but endeavor to do all that we can and good results will follow where we least expect them. He who can find a little work to do in a small corner of the Master's Vineyard and is satisfied to make every effort to do that little work well, will learn to love it, and to know that it is not a waste of talent to do anything however small that is the Master's work.

E. H. BARNES
Purchase, 10th Mo. 14th, 1888.

Sample copies of the "Young Friend's Review" sent free to any address, on application.

EN ROUTE FOR THE NORTH-WEST.

—

July 1st, Dominion Day, on board the steamer Alberta. She is a magnificently appointed boat and a swift sailer, making fourteen miles an hour without apparent effort. After the thumping and jolting of the railway to Owen Sound the steady motion of the Alberta is particularly pleasant. Arrived at the Sault about 11 a. m. The scenery here is grand. Sault St. Marie is certainly not less fortunate in picturesqueness of environment than in the commercial advantage of location. The iron bridge connecting the C. P. R. with American lines is nearly completed. On west through several miles of magnificent scenery until on the broad waters of Lake Superior we gradually lose sight of land. At 7 p. m., mirage of an island to the right or starboard side. It appears to be partially surrounded by a dark blue perfectly calm sheet of water quite distinct from the lake itself, and in the dark blue water indications of ice bergs and floes. The mirage changes wonderfully as we go on; at times appearing to gradually fade away, then for a time increasing in size and altering in form as we draw away from it. Sunset brings out the most wonderful rainbow shades of color in the water, beautiful beyond description.

Monday 2nd.—We are passing several islands, and mountains on the north shore are just looming up. Think they must be of considerable height, as there are clouds apparently resting on the sides and lying in the valleys between the higher points. We are told by a passenger that this is Thunder Cape, 1,360 feet high, and derives its name from an Indian tradition of a thunder bird. At the summit is quite a large lake. The sides of the mountain are very rocky and almost perpendicular. A first cabin lady passenger just remarked to a friend: "That's the most beautiful mountain I ever did see."

Just before coming to Thunder Cape we passed the famous Silver Island, and Pie Island to the left of it, said to be over 900 feet high. At 9 a. m. arrive at Port Arthur, a peasant little place about the size of our own Norwich. Here Dominion Day celebrations—fire company parade, boat races, etc.—are at their height. As our train does not leave until 4:15 we have plenty of time to "do the town" and to take in most of the celebration at the same time. But rather better than either are the beautiful wild flowers growing in brilliant profusion in the waste places here, as well as over the prairie everywhere, as we set our faces again westward. Buttercups everywhere, and on the prairie hundreds of varieties most vivid in color, but their names unknown to me. Every moment as we rush on the scenery seems to me more beautiful: and as picture after picture unrolls I exclaim at the end of the first hour from Port Arthur: "This is the climax for a time at least!" A real Indian camp on a lovely island in the river, and in a measure one boyhood dream is realized. Along the Kananisque river the scenery is magnificent, nearly all wild land, but so picturesque that I regret the nightfall. Nevertheless there are people who prefer novels to all this! Some of them near me read placidly on while one of natures most magnificent panoramas unfolds every moment at their window something new and beautiful.

Tuesday, 3rd.—This morning just before sunrise we go through some deep cuttings, passing very steep and rocky cliffs, and enter Rat Portage. Here I have the pleasure of meeting an old college chum, and have a few minutes chat while looking about me. Rat Portage is an important point on the C. P. R., the company having built here several switches and covered sheds. The town is certainly not large, but to me it seems wonderful that it is at all, for the surrounding country is almost totally unfit for cultivation.

West of Rat Portage the scenery is grand, and soon we are at the beautiful Lake of the Woods, most appropriately named. What a charming place for camping, or for a C. L. S. C. boating party! Keewatin is very picturesquely situated and evidently does a large lumber business, as the lake is full of logs, and several large saw mills are in operation. There are also two large elevators here, one of stone the other a new one, not yet finished, of wood. A little further west and we have sunrise on the lake. After reaching White Cliff the country is less picturesque but better fitted for agriculture. We are now about thirty miles east of Winnipeg, and on both sides of the track there are thousands of acres of good prairie land which has not been settled or taken up by settlers, and only a few miles away there is plenty of timber. As we near Winnipeg claim shanties and comparatively comfortable houses are increasingly numerous. And now Winnipeg—Canada's mushroom city—and twenty minutes during which we hasten to stretch cramped muscles and to test the famous Winnipeg mud.

F. E. S.

FRIENDS' YEARLY MEETING IN NEW YORK.

At the New York Yearly Meetings of the Society of Friends, held at the corner Rutherford Place and Sixteenth street. The visiting Friends from out of town are entertained in the buildings belonging to the meeting, not as formerly, exclusively at the homes of residents in the city, owing to the amount of travel such a system entailed upon those going to and from the meeting-house several times daily. For nearly a week during the latter part of May free entertainment is offered to any Friends who may wish to attend: enough to do so to put the residents on their mettle, as many as five hundred being present at some of the meals.

This call upon their energies is nobly responded to, by the young ladies and gentlemen of the meeting, who, under the management of some of the older heads attend to all the wants of the visitors. The tables are set in the long whitewashed basement that runs the whole length of the meeting-house, and is connected with the kitchen department by a row of arches through which flit to and fro the merry crowd of young city Friends in their capacity of waiters. There is but little at first sight in this well-drilled corps of young people in modern dress to suggest the Quaker, but watching how reverently they wait upon the old-fashioned bonnets and broad brims and listening to questions and answers in that plain language which carries so much family feeling in its utterances, one begins to feel some of the young people's respect for the old-time garb and manners, and learns that, after all, the difference between the younger and elder members is only that which must be between old ways and new.

The monthly, quarterly and yearly meetings which unite the Friends scattered over the country into one social body present to-day points of special interest. The old fashioned dress and customs which have characterized the Society since its foundation are still adhered to by the elder members; but even a constitution reared in Quaker simplicity cannot last much beyond fourscore, and each succeeding generation presents fewer of the old-time features in proportion to its youth. It is well worth while to consider these usages ere they pass entirely out of sight. They could hardly have existed so long unless possessed of some deep significance, and could hardly now be dropping out of sight unless the need of them has passed. If one would study carefully the meaning of these forms of dress and manner as they appear, as it were, for the last time before him, let him not fall into the error of supposing that with his garb and ancient customs the Friend is

passing from the earth, but as a sympathetic observer let him visit one of these meetings and he may see an epitomized history of a religious body which, more than any other, has identified itself with American history, from the time when the donning of their plain uniform of universal peace meant deadly peril to the wearer, to the present day whose liberal influence is sweeping away the characteristic features stamped upon the Society by persecution; from the time when he was noted for being most unlike the rest of Society to the time when he is losing individuality largely by Societies having adopted many of his original peculiarities. Take the matter of dress for instance; compare that of to-day with that worn when the disciples of Fox first protested against the ostentatious display of the period. We are all Quakers to-day contrasted with our ancestors of Charles II's time. In exchanging the fantastic gewgaws of to-day, we may have lost in pomp and glitter, but it seems to have been the mission of the Friends to show the world the difference between truth, worth and tinsel. Who thinks to-day of the magnificence of war compared with the misery and stagnation left behind it! Arbitration seems the first thought of nations and it is to Friends we owe the idea of arbitration; other contemporary reformers, however they might on other points, all agreed on the necessity of plunging the sword into any and all different views.

See that elderly Friend who wears his hat through meeting and at table: he lived nearer to the time when William Penn risked expulsion from his father's roof rather than remove his hat before his sovereign or sire, so great in that day was felt the necessity of protesting against the slavish spirit of the time, that would make a divinity of a king; that old-fashioned Friend lived nearer the time also when both puritan and churchman slavishly bowed to the tenets of their respective religions, the one voluptuous the other ascetic, but

both denying individual independence. Then, thank God! the Quaker put his hat on and kept it on, that we to-day might stand erect before church and state. The divinity of kings is a long dead superstition and the church no longer interferes with individual independence. The Friends' silent but sturdy protest has done its work and but few Friends nowadays wear their hats in meeting.

As the Friend's dress was a rebuke to vain display, and his custom of wearing his hat before all, howsoever high above him in the social scale, was a protest against servility, so his speech was aimed at the arrogance of the rich and powerful, who used a different form of speech in addressing inferiors. The Quaker's thee and thou, courageously used, however high the estate of the person addressed produced its effects. There is now no such distinction as existed when Penn, addressing a justice in court as thou was met by the enraged magistrate with, "Thou me! Thou my dog! I'll thou thy teeth down thy throat!"

The Friends' plain language of to-day is mainly a form of family familiarity.

To all those—and who is not of them?—who believe in equal rights for man and woman, the two rooms for business meetings found at all Friend's meeting houses speak of a time when woman had nothing to say on her own behalf and when it was left to a despised and obscure sect to place her on a level with the men of the society. It may not seem necessary to-day that the women should have a separate room in which to transact their share of the business of the society lest they should be overawed by the men, but this is another of the Friendly customs which stand as milestones marking the progress of society beyond a time when such measures were necessary. That the Friends' faith in women was fully justified by results need hardly be declared when we think of their illustrious women preachers, or go to-day

to their religious meetings, and find the woman no whit behind the man in fervor and eloquence.

Let any one who has looked upon the Friends merely as a peculiar people, cherishing strange and unmeaning forms, attend one of their large yearly meetings, and as he received their hearty hand grasps, and cordial salutations he feels that he has entered a large family, whose ties of kindred convictions have been riveted by long continued pressure from without, which yet has raised no barrier against any who approach in a true brotherly spirit.

GEORGE E. ERRINGTON.

From Harper's Bazaar, of 3rd mo.
19th 1888.

THROUGH DEATH TO LIFE.

Have you heard the tale of the aloe plant.
Away in the sunny clime ?
By humble growth of a hundred years
It reaches its blooming time.
And then a wondrous bud at its crown
Breaks into a thousand flowers ;
This floral queen, in its blooming scene,
Is the pride of the tropical bower,
But the plant to the flower is a sacrifice,
For it blooms but once, and in blooming dies

Have you further heard of the aloe plant
That grows in the sunny clime ?
How every one of its thousand flowers,
As they droop in the blooming time.
Is an infant plant that fastens its roots
In the place where it falls on the ground ;
And as they drop from the dying stem,
Grow lively and lovely around ?
By dying it liveth a thousand fold
In the younger that springs from the death of the old.

Have you heard, the tale of the pelican,
The Arab's Gimel el Bahr.
That lives in the African solitudes,
Where the birds that live lonely are ?
Have you heard how it loves its tender young,
And cares and toils for their good ?
It brings them water from fountains afar,
And fishes the sea for their food.
In famine it feeds them—what love can devise !
The blood of its bosom—and feeding them, dies.

Have you heard the tale they tell of the swan,
The sw-ow-white bird of the lake ?
It noiselessly floats on the silvery wave,
It silently sits in the brake,
For it saves its song till the end of life ;
And then, in the soft, still even,
'Mid the golden light of the setting sun,
It sings as it soars into Heaven :
And the blessed water fall back from the skies—
Tis its only song, for in singing it dies.

You have heard these tales : Shall I tell you
one—
A greater and better than all ?
Have you heard of Him whom the Heavens
adore ?
Before whom the hosts of them fall ?

How He left the choirs and anthems above,
For earth, in its wailings and woes,
To suffer the pain and shame of the cross,
And die for the life of His foes ?
O Prince of the noble ! O sufferer Divine !
What sorrow and sacrifice equal to thine ?

Have you heard this tale—the best of them all—
The tale of the Holy and True ?
He dies but His life, in untold souls,
Lives on in the world anew.
His seed prevails, and is filling the earth
As the stars fill the sky above.
He taught us to yield up the love of life
For the sake of the life of love.
His death is our life ; His loss is our gain ;
The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and wan.
Who for others do give up your all ;
Our Savior hath told you, the seed that would
grow
Into earth's dark bosom must fall :
Must pass from the view and die away ;
And then will the fruit appear.
The grain that seems lost in the earth below
Will return many fold in the ear.
By death comes life, by loss comes gain .
The joy for the tear, the peace for the pain.

RULES OF CONDUCT.

1. Rise early.
2. Keep the person in cleanliness.
3. Spend every moment of time in doing something useful, either in study, exercise, conversation, &c.
4. Eat moderate, plain, nutritious food and that only.
5. Drink no stimulants.
6. Labor earnestly by all proper means for mental improvement.
7. Be systematic.
8. Pursue fearlessly and steadily the course of action which reason and judgment approve ; fear the face of no man.
9. Be firm and immovable in right principles.
10. Have a sacred regard for truth and justice.
11. Be careful and frugal, yet not parsimonious.
12. Never be angry, or revenge an injury ; be always good-natured under all circumstances.
13. Do everything in the best possible manner.
14. Never be haughty, proud or overbearing.
15. Be affable and social towards all, and especially at home.
16. Remember the Sabbath day to keep it holy.

17. Let the general course of conduct be the result of thought and deliberation.

18. Always acknowledge an overruling Providence; trust in Him; and seek ever and earnestly for that knowledge of Him without which there can be no true happiness here or hereafter.

St. Thomas 10th mo., 24th, 1888.

I have just been handed a late copy of *The Christian World*, a prominent English paper that represents the active work going on in *all* religious denominations, and in which are some very interesting extracts from a sermon by John Colville of London, and in which he claims that theirs has been unhappily miscalled the "New Theology." But my object is to throw additional light on the recent Andover Controversy, and to also show how closely they come to the doctrine always held by the Society of Friends.

"Its dominant note is that God is *within* His creation not *outside*—indwelling in all nature and in man—the Eternal Son, the Word always with man; the same that has always spoken within the heart of humanity throughout the ages, and is the Light that lighteth every man coming into the world, and who in Jesus was most fully unveiled; revealing the glory of the indwelling of God." H. H. WAY.

We ask our friends to help us in a vigorous effort to *double our circulation* before the New Year. With the hearty co-operation of our present subscribers we believe we can do it. The additions to our list each month are truly encouraging. The scope and standing of the REVIEW is well known. It will continue to be the wide-awake organ for the encouragement and advancement of the young people of our Religious Society and an independent advocate for the principles of justice and truth. That we, in a measure at least, are fulfilling with success our object is attested to by old and young throughout our Society in America

With our circulation much enlarged our influence would be widened and our paper improved. Remember we wish to double our list of readers in this canvass, and we ask our friends to help us. It should not be difficult to get one or more clubs of ten in each neighborhood of Friends. We give an extra copy for every club of ten names at 50 cents each. We will also give the 12th mo. number of 1888 to all new subscribers for 1889. Send all subscriptions to S. P. Zavitz, Coldstream, Ont., Canada.

SPECIAL OFFER TO ISOLATED FRIENDS—We will send a copy of the YOUNG FRIEND'S REVIEW during 1889, for 25 cents, to any Friend in Canada west of Ontario; or west of the Mississippi river in the United States. This offer should send the REVIEW to every isolated Friend's family in those regions. Our Friends of the Seven Yearly Meetings should note this offer. For only *one dollar* the REVIEW will be sent into four of these distant homes for 12 months. The REVIEW will go half way towards providing these homes with a Friend's paper containing news of Friends, sermons, and a pure literature, and reminding them of the dear old Society and its principles.

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