

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# Young Friends' Review.

"Neglect Not the Gift that is in Thee."

VOL. XIII.

LONDON, ONT., CANADA, FIFTH MONTH, 1897.

No. 5

## IT IS WELL.

BY A. A. HOPKINS.

The air has borne some tender words,  
As sweet as melodies of birds,  
And benedictions soft and clear  
Have trembled on the waiting ear ;  
But never sweeter accents fell  
Than Faith has uttered—"It is well."

Hope sits through each to-day and waits  
The opening of to-morrow's gates,  
And Patience wearily abides  
The veil that each to-morrow hides ;  
But whether good or ill foretell,  
Faith sweetly whispers—"It is well."

Alas for him who never hears  
The words that quiet doubt and fears ;  
Who, bent with burdens, plods along  
With never any heart for song ;  
Who murmurs, come whatever will  
To bless or chasten—"It is ill !"

How dark the night when shine no stars !  
How dull and heavy being's bars  
When through them faith can never see  
Green fields beyond and liberty !  
How sad the day when wailing knell  
Is louder than the "It is well !"

As soothing as a soothing balm,  
A grand and yet a tender psalm  
Is floating ever on the air,  
Is blending with the mourner's prayer,  
And saddest plaints that ever fell  
Find answer in the "It is well !"

Written for YOUNG FRIENDS' REVIEW.

## ORTHODOXY.

BY JESSE H. HOLMES.

It is sometimes made a matter of reproach to Friends of our branch of the Society that we are not orthodox. This word and its congener heterodox are two which may at one time have been desirable and respectable words in the English language ; but at the

present time they have degenerated to the class of epithets which, in the opinion of the writer of this article, ought to be banished from the vocabulary of all who believe in plain language. They are words without clear meaning. They are never used except in controversy, and they never add anything to the clearness of controversy.

If we go back to origins we find that the word *orthodox* comes from two Greek words, meaning *right* or *correct thought*. The modern application of the word is to correctness of religious doctrine, especially with reference to the Trinity, the miracles and the resurrection. *Heterodox* is derived from Greek words, meaning *different thought*, and in common English usage means the opposite of orthodox. Those who use these words must, I think, fail to realize the arrogance of assuming absolute correctness for their own point of view in matters about which earnest men and women have differed widely in all ages. It is far removed from the humility which should characterize the Christian, to assume that we have the absolute right and true—that we have been selected from all the children of God in all ages for clear revelation. It is becoming to remember that others have been just as sure of the correctness of opinions quite the opposite of our own. It is wise to look back to the day when it was pronounced "un-orthodox" to believe that eastern lands could be reached by sailing westward, and to recall the fact that Columbus but narrowly escaped the censure of the Church for this opinion. If we fully realize that in proclaiming

ourselves orthodox we are proclaiming that we are right, we will, perhaps, be slower in using the word. It is said that Chinese soldiers have painted on their armor an inscription indicating that the wearer is a brave man. We feel that action would be a better test of his prowess, and that the inscription is an absurdity. So with a church that claims orthodoxy. We feel that instead of proclaiming that it has the true doctrine it would be better that it should show, by the purity and Christlikeness of its members, that its doctrine is of God. Children sometimes write "This is a dog" under an awkward combination of lines, and we are moved to a smile with a feeling that only a failure or a caricature needs to be so labelled. So with a church or a creed. Only a caricature of truth needs to be labelled, "This is the truth." Only an unworthy church will proclaim itself orthodox. Outsiders may properly so name it—or might if it were not for the abuse of the word which has well nigh placed it among the words properly called slang; but for a member of a church to call it orthodox, or for anyone to speak of himself as orthodox is as far out of place as to announce himself as "great" or "handsome," or to claim any other quality of which others should be the judges. But you may say, "Is not the word a convenient expression to mean the acceptance of a certain creed—the Trinity, the Miracles, the Resurrection?" It is not a proper word for such use, for it is never used except with an implied condemnation of other views, which are held with equal earnestness. Let me repeat that our opinions should be held with humility. It is a false idea of loyalty to the Spirit that teaches all, to magnify its teachings to ourselves as compared with its teaching to others. We all see through a glass darkly. It is not for us to think of ourselves more highly than of our neighbors. Our

actions must be guided absolutely by the light given us; but always with recollection of the thousands of mistaken judgments of the past, the imperfect vision of many as true as ourselves, the falls due to over-confidence.

It would be well for us to banish entirely from our use these that look back to days of theological strife when harsh words fought the battles of the creeds. Let us substitute purity of life and activity of service for the argument of epithets. Such words can only darken counsel. They never yet helped a good cause and the use of them has been a reproach of Christendom.

---

### THE BIRDS.

---

Back in the thick woods, dim and drear  
 The little birds chirp and twitter,  
 They feel the coming of the spring  
 After the stormy winter,  
 When robins, and the orioles,  
 Across the shining seas  
 Will wend their way to last year's haunts,  
 To sing in door yard trees,  
 Or nesting in the orchard near,  
 Will rapturous hail the morn,  
 With notes as jubilant and sweet  
 As at Creation's Dawn.

E. AVERILL.

---

### SOME THOUGHTS ON THE LESSON.

FOR FOURTH MONTH, 11TH, 1897.

---

*"Not that we are sufficient of ourselves, but our sufficiency is from God."*

The omission of the first of these clauses from the Golden Text, weakens the second, by removing the contrast. I prefer it without the contrast, because, in religion, people are more likely to err on the side of dependence than upon the side of independence. To be perfectly fair we must present both sides, but, personally, I should rather dwell upon the sufficiency of God than upon the insufficiency of ourselves. I think that amongst us those who emphasize the sufficiency of God

look upon divine guidance as a perfectly natural thing to be had for the taking, and to be more easily taken as it is more earnestly sought. They believe that while "spiritual ministers" are the best ministers, spiritual carpenters and spiritual traders, spiritual bankers and spiritual street-cleaners, are just as much superior to those in their several callings, who follow the letter that killeth.

Those, on the other hand, who insist more upon our own insufficiency, are more likely to think that guidance by the spirit is a peculiar and almost supernatural thing that strikes certain persons and makes them preach in meeting. To be sure, Paul was talking about preachers, but he might have said the same thing about cooks or farmers. These have taught us that "spiritual guidance" is all right in business, but that it must go along with training and experience, and a knowledge of the world; while in preaching, spiritual guidance counts for everything, and training and experience and careful preparation, count for less than nothing, being, it may be, an actual hinderance. I think generally we know better, but some of us are like men who carry horse-chestnuts in their pockets to keep off the rheumatism. Our reason says there's nothing in it, but we don't throw away the horse-chestnuts.

*"Having, therefore, such a hope, we use great boldness of speech."*

Boldness of speech, in the early Friends, is much admired by us all, at a safe distance. Boldness of speech by Friends of to-day is by many deprecated as likely "to unsettle the opinions of others, especially the young," to give offence to those who differ in opinion, and to do more harm than good. I submit that those who are afraid of the effects of "boldness of speech," either in themselves or in others, have not the "hope" referred to in the text. If we believe that

"where the spirit of the Lord is, there is liberty," and feel that we have that spirit, we cannot hesitate to use our liberty. If we believe that "where the spirit of the Lord is, there is liberty," and feel that our hearers have that spirit, we must know that they are willing to allow us liberty, and will not be shocked. If we doubt the presence of the spirit of the Lord in ourselves, we must be quiet. If we doubt its presence in our hearers, they are the ones to be stirred up, and we must stir them, or we need stirring ourselves.

EDWARD B. RAWSON.

### "WHAT OUGHT WE TO DO?"

From the British Friend.

In concluding the papers of this series, so far as they refer directly to our Society organization, it may be expected that the writer should state his conclusion, if he has one, on the question of the American correspondence of London Yearly Meeting. This is by many felt to be unsatisfactory at present. The drift of rapid change in America has caused us to find ourselves in official alliance with the Pastoral Yearly Meetings, as against—for I fear that is how it is naturally regarded—as against bodies of sound Friends, to whom we are doing an injustice in their lonely isolation, but whose hands of testimony we might well help to bear up. Nor have we any influence with our present correspondents, in leading them to think or to worship in our way; that they will not do; they mainly value the imprimatur of London Yearly Meeting as a sort of stamp with which to encourage themselves and discourage their neighbors from whom they have divided, and from whom we are withholding our approval. Of that they are very glad, but to dismiss a single pastor to please us is the last thing they would do. So that the present system is useless for effecting any good.

The body of Friends who were left out of our official communion by our Yearly Meeting in 1829, in consequence of the theological differences of seventy years ago, and in consequence of many failings in human nature apart from that, have only been known to us in the past from the reports of their former opponents, and have been found by those who have actually met them to be more like ourselves than used to be thought. Their case should be considered as they and as we now are. To read up the controversial literature of the period of 1827, with a view of discovering the rights of the case, is for the historian a necessary though painful task. It is the saddest of all the reading that a Friend, as such, can turn to. It makes one sorrow for our common human nature to find that zeal for the Quaker faith should have flamed so luridly. But their's is not the living issue now. Both Jonathan Evans and Elias Hicks, the protagonists of that conflict, would find themselves strangers to the world we live in. No progressive religious body would wisely bind itself to the positions its divines upheld two generations ago, nor permit itself to be worried by their differences. "From scheme and creed the light goes out." Of course there would be very little difficulty over these Friends but for the suspicion which exists that they are not on the same fundamental Christian basis as ourselves. The only way, and a very fair way, of examining into that is to study their published statements. In the Book of Discipline of Philadelphia Yearly Meeting (Race Street), revised so recently as 1894 we find these passages :

"If any one in membership with us shall blaspheme or speak profanely of Almighty God, Christ Jesus or the Holy Spirit, or shall deny the divinity of Christ, the immediate revelation of the Holy Spirit, or the inspiration of the Scriptures, he ought to be tenderly

treated with for his instruction, and the conviction of his understanding, that he may experience repentance and forgiveness (p. 50).

"We tenderly and earnestly advise and exhort all parents and heads of families that they endeavor to instruct their children and families in the doctrines and precepts of the Christian religion as contained in the Scriptures, and that they incite them to the diligent and reverent reading of those excellent writings, which set forth the miraculous conception, birth, holy life, wonderful works, blessed example, death, resurrection and ascension of our Lord and Saviour Jesus Christ (p. 53)

"The Introduction to the book speaks of 'the Eternal Word which was in the beginning and which was manifested without measure in the person of our Divine Master, Jesus Christ.'"

Further comment is not needed, particularly as the present position of these Friends occupied a former paper (xi. mo., 1896); here it may be briefly said that of the three principal Quaker bodies this one is now in my view as near to ourselves as any, on the whole. Nor would I for a moment propose to transfer our correspondence to them alone, any more than I would to the Wilbur bodies. There are Friends in England to whom such a course would cause grave uneasiness.\*

\*In the above paper on the "Friends called Hicksite," a reference was made to the unofficial singing of a few hymns at the Swarthmore Conference. I have been informed that that should not be taken as a typical act on the part of the body generally, as a rule they do not sing hymns at such times. The question of singing in First-day Schools was, in fact, mentioned in the Conference as a novelty, and not much supported. Moreover, the hymn quoted is not a typical one. Whittier's hymns are their ordinary, indeed their constantly used, verses. I blame myself for having had to be reminded of this, which I ought to have known. This opportunity may further be taken to correct or explain a few other matters in this series of papers. The statement of Whittier's as to the preacher from the West was not made to the man himself, but to a third party—making the story more characteristic but less striking. Also the number of Friends in the Select Meeting at Philadelphia who wear beards is now more than one—it is not easy to keep up with the tonsorial changes of one's friends even here). And the Friends at Lawrence explain that they preferred colored glass in the windows of the Meeting-house because it was both cheaper and kept out the excessive sunlight better. I am particularly glad to mention this.

We are, in my own view, shut up to the two courses of ceasing to write to any, or of writing to all. The former is the easier and the more cautious plan; but, if the latter can be agreed upon, it is clearly the pleasanter and more friendly. This involves an entire change of policy from that under which we have sent out deputations, and then decided for the "Fast" Friends. But what I would earnestly plead is that *there is no need for us to make every American difference our own.*

It is a tendency of American religious bodies to split up into independent organizations, and to prefer unrestricted freedom to the embarrassments and compromises of a partial unity. There are about thirty kinds of Presbyterians, and the same of Methodists, and even the Roman Church and the Salvation Army have split. What wonder that there are three main types of Friends?

Our race over there has lived through two centuries of hot summers; and as a result they are Englishmen who have in some respects acquired Southern characteristics to day. Philadelphia is in a more southern latitude than Naples or Madrid. The charming vivacity of American intercourse we all recognize. And, for love or for offence, their emotions are roused more quickly than ours. Their engaging enthusiasm, and warm-hearted friendship, so precious to those who are privileged to enjoy it, has its inevitable companion in like readiness of response, when the emotion is reversed. Things which English stolidity passes with a good humored shrug, and a trust in the healing effect of time, more easily become causes of quick resentment in America. Friends there told me they wondered at the plain spoken way we said things in London Yearly Meeting,—even in that so decorous an assembly,—and yet remained good friends. The Americans are a nervous people; their hot summer time, and lack of our long evening

twilight, have prevented the athletic life coming so easy and natural to them as it does to our boys and girls, whose nerves it assists to peace.

Everything has tended to make them strongly individual. The vast possibilities open to their enterprise, their eager forward look to conquests ever new over the earth and its products, their brave pioneer life, has developed self-reliance, and the unhesitating assertion of a man's own thoughts and ways.

All these matters may seem to be a far cry from Quaker separations; but they are thus elaborated in order to emphasize the fact that we shall do wisely to cease to feel bound to adopt one side as right and the other as wrong in any American dispute, past or present, but shall do well to continue, by recognizing both, to form yet one surviving link between them. A letter to all, clearly explaining our changed attitude, and accompanied by an offer to appoint correspondents, would be very generally responded to by those who bear the name of Friends. The reception of members by certificate, and of the credentials of ministers, might perhaps be left for each individual case to be decided on its merits. This is already done in the case of ministers from the Yearly Meetings we now write to, none of whom is necessarily endorsed by the Meeting for Sufferings. Removals from America, except of returning English Friends, are rare, and could easily be dealt with as they occurred. No course could, so clearly as this would, free us from any responsibility for decision on points of doctrine or practice on which differences have arisen. On the other hand partial treatment, by leaving out any, gives a stamp of approval to the others, which carries with it an onerous responsibility which we really cannot discharge. Our right position is to be responsible for nobody, but friendly to all.

In concluding this series of papers,

so far as they touch on any points of controversy, the writer is almost appalled at the frank way in which he has been led to describe what he has seen. I hope that it will be recognized that the effort has been to be plain and true rather than popular, and now that it is done, the overriding conviction covers all, of the deeper unity which exists behind these diversities, and of the belief that in the eyes of the Master His will is being done and His kingdom served by all and every kind of Friend. The last and the abiding feeling which is with me as I lay down the pen is one of unity and peace.

JOHN W. GRAHAM.

### THE TEMPERANCE QUESTION IN CANADA.

Temperance in the political programme has become a fixed fact in Canada, both in the Legislatures of the various Provinces, and in the Dominion Parliament. The Dominion Temperance Alliance has become an active and powerful force, and scarcely a year passes but that the temperance sentiment of the country is felt through the Alliance in our legislative halls. The very unrest in which the question is kept is of itself a splendid educator, and the growing sentiment for prohibition in the country is forcing our law-makers to keep pace with such growth. More than usual interest was centered in the Temperance Act passed at the recent session of the Ontario Legislature, founded largely in the fact that it was the first move in that line since the decided voice of the people of Ontario, in favor of prohibition at the Plebiscite taken three years ago. The power to prohibit by the Provinces was questioned, and the case was submitted to the Privy Council for decision. Their finding was that in the Dominion Parliament alone lay the power of total prohibition. Yet there was much room for

curtailment and regulation in the way of local option, improving the license laws, etc., left to the Province. How far the Legislature would be willing to go in curtailing the traffic was watched by the temperance element with deep interest, and the Act to improve the license law, as at first introduced by the Government met with hot disapproval by the Alliance, which was more or less sympathized with by the temperance people generally. However a number of changes were made, and as it now stands is certainly an advance over former legislation.

While by no means an advocate of license one cannot study the results of the License Acts of Ontario for the past twenty years without much interest and encouragement. The Hon. Mr. Harcourt, in introducing the new act, delivered one of the ablest addresses listened to by the House in many a day. His history of the progress of temperance legislation in the Province is interesting and instructive. No less than twelve statutes had been passed since 1876 dealing with the license law. The new law deals principally with the moderate curtailment of the number of licenses in the Province, the closing of saloons, and the prohibiting of the sale of liquor to all persons under 21 years of age. The municipalities had before the power to limit, and even to prohibit the granting of licenses, within their borders, and out of 816 municipalities 185 granted no licenses, and 228 only two licenses each.

In dealing with crime the speaker made the following interesting statement:

“Taking the Dominion Year Book for 1884 and 1894, a decade, we found that the number of convictions for drunkenness in 1883 was one in every 423 of the population. Ten years thereafter it was one for every 667 of the population, an advance of 50 per cent. in the direction we all hoped for and wished for.

"In Quebec in 1884 there was a conviction for every 862 of the population, whereas in 1894 there was one for every 359; 50 per cent. better in this Province and 100 per cent. worse in Quebec, according to these statistics. We heard a great deal of the advanced temperance sentiment in Nova Scotia, but in that Province in 1884 there was one conviction for every 751 of the population and in 1894 one for every 361, so that under this much-vaunted and much-boasted sentiment of Nova Scotia the convictions doubled in ten years and lessened by 50 per cent. in our Province. In New Brunswick there was an improvement, though not so great as in our Province. In British Columbia there was not an improvement but the reverse. In Prince Edward Island there was some improvement, but the result of the comparison for all the Provinces and including the Territories showed that Ontario presents noticeably a better showing than any other Province in the Dominion. As to the State of Maine, of which we always heard a great deal when the liquor question or the license question was under discussion. Taking the statistics for five years for Maine, from 1888 to 1892, and the statistics of this Province for the same five years, some instructive results were shown. Taking the four largest cities in Maine and the four largest cities in Ontario, the number of arrests for drunkenness in each per thousand was:—In Portland, the largest city in Maine, 39 out of every thousand; in Toronto, the largest city of Ontario, for that period there were eighteen arrests per thousand, less than half the number in Portland; in Lewiston there were eleven arrests per thousand against six in Hamilton, and taking the four largest cities in Maine—Portland, Lewiston, Bangor, and Biddeford—and the four largest in Ontario—Toronto, Hamilton, Ottawa and London—the average number of

arrests was 30 per 1,000 in the Maine cities and thirteen in our four largest cities. We have not the official figures from 1892 to the present for the State of Maine, but we had for Ontario, and it was gratifying to know that each year here there had been a marked improvement in this same arrangement, and unofficially we learned that there had been no improvement in this matter of arrests for drunkenness in Maine. The result was, so far as statistics can show, that this Province under license presented a better showing than Maine under a prohibition law. In this Province during these five years the number of persons committed for drunkenness per 1,000 was 1.92 and in Maine 2.53, nearly twice as many in Maine under prohibition as in this Province under license. There was an equally interesting result if one considered the reduction of licenses under the statutes to which he had referred. Taking four years which could not be affected by the Scott Act, which was in force in one-half of the municipalities of the Province for some years, the number of licenses granted in 1874, 1881, 1891 and 1896 was 6,185, 4,029, 3,523 and 3,132 respectively; so that since 1874 we have cut off through the statutes more than half of the licenses. There were only 3,000 in 1896, as against 6,000 in 1874; it is now one for every 700 people, and in 1874 it was one for every 262. A great stride had been made in the temperance sentiment of the people, and that marked improvement—he did not say completely, but in some degree—must be attributed to the legislation passed by this House. The commitments for drunkenness are equally noticeable. In 1875 there were 3,868 commitments; in 1881, 3,497, in 1891, 2,736, and in 1896, 1,907; so that since 1875, a period of twenty years, the number of commitments for drunkenness in this Province had been cut in two. Last year only one out o

every 1,148 was committed; twenty years ago one out of 444. It was more noticeable still, although he was not pretending exactly to account for it, if they took the Scott Act period. In 1886-7-8 the Scott Act was in force in 25 out of 41 counties—more than half of those in the Province. The commitments for drunkenness during that time were: In 1886, 3,555; in 1887, 4,180, and in 1888, 4,451; so that the number increased during each of the Scott Act years. In 1894-5-6 under the license law the number of commitments dropped from 4,400 to 2,274 in 1894, 2,237 in 1895, and 1,907 last year. In the three last years under license the total number of commitments was 6,818, in the three Scott Act years 12,186. He thought that he might fairly argue that there had been a moral revolution in the drinking habits of the people, partly due to the wise provisions of this Legislature and partly to the fact that the laws were well carried out."

This far I have dealt mainly with the Province of Ontario. We are now looking toward the Dominion Parliament, which alone has the power to totally prohibit the traffic. The present Government is pledged to submit a plebiscite on the subject of total prohibition, and, if it be the will of the people, to introduce legislation accordingly. The subject was introduced in the speech from the throne at the opening of the present session. The nature of the bill to be introduced is not known by the public, but some of its provisions may make it uphill work to gain the desired goal. However, temperance people should not expect to be able to at once root out this gigantic evil, with its roots spreading broad and deep, and affecting all grades of society. Frances Willard has said that Canada is the most temperate people in the world; having the best temperance legislation in the world. However this may be the liquor element is still a mighty power

in our land. It is wealthy, and because it is wealthy it is powerful. The end is not yet, but every effort towards that end is educative, and advances the temperance cause among our people.

S. P. Z.

Coldstream, 4th mo. 24th.

## rites and CEREMONIES.

[The following is an extract from "Quakerism, its Beliefs and Message," being an address delivered by William E. Turner, editor of "The British Friend," and now published in neat booklet form by Headley Bros., 14 Bishopsgate Street, E.C., London, England, at 2s. per doz., or 15s. per hundred. We consider it profitable reading for our Society.—EDS.]

As we look into the teaching of our Lord, we find him continually speaking of an inward kingdom, set up, not by rite or ceremony, but by the Holy Ghost: "The kingdom of God is within you." Christ tells us He "came that men might have life, and that they might have it more abundantly;" that the words he speaks are "spirit and life," whilst "the flesh profiteth nothing." This principle runs through the whole teaching of the Master both in sermon, parable, and allegory. The divine kingdom of the Man of Nazareth, built up by the work of his Spirit upon the heart, produces not mere profession, but participation;—and this is manifested in righteousness, peace, and joy; no imputative act under whatever name can be substituted for it. "The law was given by Moses, but Grace and Truth came by Jesus Christ."

We regard the establishment of rites as a development of the Jewish ordinances in the early churches, where the Mosaic and Judiac element was so strong. For we must not forget that the Christians of the first century were intellectually as fallible and human and as prone to bias by past training, as Christians of the nineteenth century often become. We think symbols are more dangerous than helpful, in the attempt to realize the grand spiritual ideals of Christ's Christianity. We feel that for us the presence of a rite

administered by human agency lowers the conception of *direct* union through one spirit with the one Lord, who is the ever-present and guiding Head over all service in his church. The human will has shown itself ever ready all along the ages, to satisfy the claims of conscience by the easy performance of external ceremony, rather than in submission to the heart-searching and life giving impulse of the "Inward Word and Teacher," so near to every soul. The central aim of Quakerism was to restore this ideal.

How truly in harmony with this belief are the lines of Whittier :

I pray for faith ; I long to trust,  
I listen with my heart and hear  
A Voice without a sound ; " Be just,  
Be true, be merciful," revere  
The word within thee : God is near.

O joy supreme ! I know the voice,  
Like none beside on earth or sea ;  
Yea, more ; O soul of mine rejoice,  
By all that He requires of me  
I know what God Himself must be.

### CANADIAN.

In many ways the Queen's Diamond Jubilee year is likely to be a more than usually important one to the Canadian people. Events of interest crowd each other closely, and claim general attention.

The great famine in India touched deeply the hearts of our people, and thousands of dollars have been forwarded to help alleviate the sufferings there, and the work is still going on.

The British Association meets in Toronto this summer, and the gathering of noted scientists is looked forward to with much interest. Toronto has become a noted center for important gatherings, and there is probably no place in America better suited for them. Its fine halls, its public buildings, its seats of learning, its interesting citizens, its quiet Sabbaths, unite to make it a favorite resort for moral, religious, and educational conferences.

The World's W. C. T. U. is to meet

in convention in Toronto in October. Preparations are already being made to entertain the large numbers of visitors who are expected to be in attendance at that time.

Lady Aberdeen, the very popular wife of our equally agreeable Governor-General, is earnestly promoting a "Victorian Order of Nurses" for the Dominion. She says : "The need that exists in country and remote districts throughout Canada for the services of trained, practical women as district nurses seems to be universally admitted, and there appears to be a very general consensus of opinion that no better national scheme could be devised for commemorating Her Majesty's Diamond Jubilee than the establishment, on a permanent footing, of such an Order of public servants, whose patriotic mission it would be to meet this want." The movement is meeting with considerable success.

The proceedings in the House of Commons at Ottawa have been followed with interest by our people since the House met, and the interest reached its height on 4th mo., 22nd, when the new tariff bill was presented. The new Liberal Government were elected, and one of the Party's main planks was a reduction of the Tariff, or "Tariff for Revenue only." The new bill is somewhat in this line, undoubtedly, but its advocacy of preferential duties in favor of countries allowing our products free entry is its most noticeable feature. The debate is, at this writing, being continued on the subject.

We welcomed with more than ordinary favor the announcement of the treaty on arbitration between England and the United States, and have noted with regret, but not surprise, the action of the U. S. Senate in its efforts to so modify the bill as to practically make it of no effect. The present position of the powers that be at Washington, both in this case and in that of the Seal Fisheries, offers poor encouragement for the principle of Arbitration. C.

# 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.

EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.  
EDGAR M. ZAVITZ, B. A., Coldstream, Ont.  
ISAAC WILSON, Bloomfield, Ont.  
SERENA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*  
S. P. ZAVITZ, *Treas. & Bus. Correspondent*

TERMS—Per Year, 75c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

We prefer that remittances be made by post-office order or express order, drawn payable at London, Ont. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change. Money sent by mail will be at risk of sender, unless registered.

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

---

What is it that makes one a Friend? On what authority do we receive members? What condition must one come to in order to be admitted into the Society of Friends? Have we anything tangible as a rule or measure by which to judge one who applies for admittance to our spiritual family? What have we in place of the "creeds" and articles of faith" in other churches, belief in and subscribing to which outsiders become members? These are questions that might profitably and desirably be considered in the REVIEW. There are in every Friends' neighbor-

hood many who would be very grateful to have these questions answered. There came several times to the door of a mansion, a little girl, desiring yet too timid to knock. "What will the master think of me?" she wondered. "What have I as an excuse except a vague longing to enter? I have no errand of business, and how will he look upon the intrusion? He has never invited me. I do not know as he wants me, or that I will be welcomed. I guess I won't knock, but go back." How many there are in every Friends' neighborhood in the state of this little girl. "I would join the Society if only I knew I was a Friend and would be welcomed." Could we assure these timid ones of these facts how many would realize their longing desire and join us; and what a great glory and power would result to our Society!

## DIED.

WEBSTER.—At the Buffalo, N. Y., hospital, 3rd mo. 29th, of appendicitis, Hugh D. Webster, aged 25 years, 5 mos. and 18 days.

He was a train despatcher at the Canadian end of the Cantilever bridge, M. C. R., Niagara, and leaves a widow and infant daughter. The deceased was the eldest son of John and Sarah Webster, and grandson of Hugh D. and Lydia Webster, for many years useful members of Norwich Monthly Meeting of Friends, and himself a birthright member.

FLITCRAFT.—At his residence, Oak Park, Ill., Isaiah Flitcraft, aged 45 years, member of Chicago Executive Meeting of Friends.

In the death of this Friend our Meeting loses a helper and true Friend, and a careful and deliberate clerk of our business meeting. In his business relations a trusted servant, and it may be said in truth, "a just and upright man has passed away"

T. W. W.

Chicago, 4th mo., 1897.

MILLS.—At her home at St. Thomas, Ontario, 3rd mo. 28th, 1897, Anna M. Mills, in the 92nd year of her age, a valued elder of Lobo Monthly Meeting, Ontario.

This dear Friend was born in 1806, in the State of New York, and when quite young removed with her parents to Canada. Her husband whom she survived 11 years, was Isaac Mills, of Sparta. Their married life extended over a period of 61 years, and their hospitable home was the scene of many friendly minglings. The sterling worth of her character, her beautiful Christian spirit, and her kindly sympathy endeared her to many hearts, and has left an imperishable influence. Through the greater part of her life she was a diligent attender of our religious meetings, where her solid, reverential deportment added much to their impressive dignity. Her judgment being excellent and ready, and freely exercised for the welfare of others—long she has dwelt among us, a wise counsellor and a friend in whom no confidence was misplaced. Her latter years have been spent mostly in a wheeled chair, the last two years confined to her couch, blind and helpless, suffering often—but always cheerful and patient, and considerate of those who were kindly ministering to her necessities. With mind clear and faith unshaken, she was ready and longing to be at rest in her Father's own good time. "She hath done what she could," and those who have witnessed her precious example will cherish her memory, renewing their confidence in the Divine power who is able to sustain through all the vicissitudes of life by the strength of "His everlasting arms," and at the last, "He giveth His beloved sleep."

Do to-day's duty, fight to day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.  
—Charles Kingsley.

## OATHS, AND THE OBJECTIONS THERETO.

COMPILED PRINCIPALLY FROM THE WRITINGS OF FRIENDS.

"An oath may be defined as an asseveration or promise made under non-human penalty or sanction." Writers among civilized nations have sometimes defined the oath as an appeal to a deity, and for a violation of it the Romans invoked the lightnings of their gods upon the perjurer. The form of oath varies with different nations. Stretching forth the hand toward the object or deity sworn by is a natural gesture. The lifting of the hand toward heaven was also an Israelitish form of oath. This has established itself in Christendom, and has continued to modern times. In France a juror takes oath by raising his hand, saying, "Jejure." The Scottish judicial oath is taken by the witness holding his right hand uncovered and repeating after the usher: "I swear by Almighty God, and as I shall answer to God at the great day of judgment, that I will." In many parts of the United States the oath is administered by holding the Bible in the right hand, and at the close of the formula kissing the book. In the western States the Scottish form by the uplifted hand is generally adopted. Under Christ's injunction, "Swear not at all," many early Christians seem at first to have shrank from taking oaths, the writings of the Fathers showing efforts to resist the practice; Chrysostom in particular inveighing against the "snare of Satan." At the time when the Society of Friends arose there were frequent and radical changes in the British government, to secure which oaths of allegiance and supremacy, often inconsistent with each other, were imposed upon the people. These oaths, and all others, George Fox felt bound to decline, being persuaded that swearing, in all cases and

in every form, is inconsistent with the precepts of Christ and the spirit of the Gospel, for proof of which we have only need to refer to the express language of Christ, who, after averting to the Mosaic prohibition of perjury, adds this emphatic declaration: "But I say unto you, swear not at all. Let your communication be yea, yea; nay, nay, for whatsoever is more than these cometh of evil." This prohibition is confirmed by the Apostle James, who says, "But above all things, my brethren, swear not by heaven, nor by the earth, neither by any other oath, but let your yea be yea, and your nay, nay, lest ye fall into condemnation." "The primitive Christians understood and observed this command in a literal sense, as is proved by the writings of many of the early fathers, and being so accepted by the Society of Friends, they felt bound to bear an uncompromising testimony against oaths of every kind."

Their position may be briefly stated as follows:

1st. They have a demoralizing tendency. By making too great a distinction between a falsehood when under oath, and a departure from veracity at other times, the abhorrence which ought to be felt for lying is diminished in public opinion.

2nd. They are unnecessary, for if the same penalties and the same abhorrence which are now attached to perjury were attached to falsehood in judicial cases, a solemn affirmation would answer all the purposes of swearing.

3rd. They lead to irreverence, for it is presumptuous to summon the Most High as a witness on trivial occasions, and a proper sense of His Omnipresence should deter us from invoking His holy name on any occasion except in acts of devotion.

4th. But if no other objection existed the prohibition of our Saviour is sufficient.

Wm. Penn, in a treatise on oaths,

gives the following as reasons why Friends cannot swear:

1st. As oaths were introduced on account of falsehood and distrust, it is reasonable that a religion which establishes truth and confidence should put an end to them.

2nd. They subject truth, and those that love it to the same tests, that have been invented against fraud, thereby effacing the distinction between integrity and perfidiousness.

3rd. By complying with the custom of taking oaths we fear we should be guilty of rebellion against the discoveries God has made to our souls of his ancient holy way of truth.

4th. Oaths have become so familiar among men that they have lost that awful influence which was the reason alleged for using them.

5th. A proper sense of the omnipotence of God renders oaths unnecessary.

6th. They do not afford to the hearer any certain evidence of truth, for the judgments of God are not usually seen to attend false swearing as they did in the ancient law of jealousy.

7th. We consider it presumptuous to summon God as a witness on trivial occasions.

8th. The form of the oath is itself objectionable, being made up of superstition and ceremony.

9th. (Has been previously referred to)

10th. Swearing is contrary to the very nature of Christianity, for this is intended to extirpate those dispositions in man which first led to oaths.

Robert Barclay, in an extended review of this subject, after quoting largely from the early Fathers of the Church to show that they believed oaths of all kinds to be contrary to the Christian profession, closes with these statements: "What need further to doubt, but that since Christ would have his disciples attain the highest pitch of perfection, he abrogated oaths

as a rudiment of infirmity, and in place thereof established the use of truth. Who can any more think that the holy martyrs and ancient fathers of the first three hundred years, and many others since that time have so opposed themselves to oaths that they might only rebuke vain and rash oaths by the creatures or heathen idols, which were also prohibited under the Mosaical law, and not also swearing by the true God,—and who, believing that they were against all oaths, can bring so great an indignity to the name of Christ as to seek to subject again his followers to so great an indignity. Is it not rather time that all good men should labor to remove this abuse and infamy from Christians. There are two things which oblige a man to speak the truth—either the fear of God in his heart and love of truth, for where this is there is no need of oaths to speak the truth, or secondly the fear of punishment from the judge. Therefore let there be the same, or rather greater punishment appointed to those who pretend to so great truth in words, and so great simplicity in heart that they cannot lie, and so great reverence towards the law of Christ, that for conscience sake they deny to swear in any wise *if they fail*; and so there shall be the same good order, yea, greater security against deceivers, than if oaths were continued; and, also, by that more severe punishment, to which these false dissemblers shall be liable. Hence wicked men shall be more terrified, and good men delivered from all oppression.”

The following from a prominent British statesman is corroborative of the same thing: “Probably there is nothing in the New Testament more especially condemned and forbidden than oaths. The practice of swearing to the truth of anything makes two kinds of truth and truthfulness. If oaths are of any avail by so much as they make truth more certain, by so much they lessen the value of any or-

dinary statement and diminish the probability of its truth. I think oaths and oath taking have done more than any other thing to impair and destroy a regard for the truth.”

After suffering from many years of persecution and bodily suffering for their refusal to comply with the requisition of law on this subject, on the accession of William and Mary in 1689, Parliament passed an Act allowing Protestant dissenters to hold public meetings unmolested, on condition of their taking the oath of allegiance, and to adapt this to the people called Quakers, who, for conscience sake, scrupled to take any oath, this Act enjoined that they should subscribe the following declaration:

“I do sincerely promise and solemnly declare before God and the world that I will be true and faithful to King William and Queen Mary, and I solemnly profess and declare that I do, from my heart, abhor, detest and renounce as impious and heretical, that damnable doctrine and position that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatever; and I declare that no foreign prince, person, prelate, state or potentate, hath or ought to have any power, jurisdiction, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm.”

Besides this they were obliged to subscribe the following in regard to their orthodoxy, etc.:

“I profess faith in God, the Father, and in Jesus Christ, his eternal Son, the true God, and in the Holy Spirit, one God, blessed for evermore, and do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration.” The question of oaths in general remained the same until 1696, when Parliament, in order to ease the heavy burden on the Quakers, in regard to swearing, passed an act, making the following

declaration in their case as legally binding as an ordinary judicial oath: "I do declare, in the presence of Almighty God, the witness of the truth, of what I say," which form is in substance the same as now used in most cases. But this tardy act of justice towards Friends was largely nullified by another provision of the same act, providing "that no Quaker or reputed Quaker shall, by virtue of this act, be qualified or permitted to give evidence in any criminal causes, or serve on any juries, or bear any office or place of profit in the Government, anything in this act contained to the contrary in any wise notwithstanding." These unjust prohibitions have now been generally abolished, and very many of others than Friends now take the affirmation in preference to the oath. In some of our Western States no form of affirmation is defined, but a witness is expressly allowed to use such form of oath or affirmation as he may hold binding on his conscience, but our court officers often show great ignorance in the administration of the affirmation requiring the party to raise their right hand, and finishing up the phraseology with the form of the oath, "So help you God." In the case of jurors, these laws provide that if affirmed they shall be to tell the truth under the pain and penalties of perjury. This idea of telling the truth, not for its own sake, but from the fear of punishment of the law, is but very little better than telling the truth under oath, for fear, not of the law only, but from the retributive justice of an offended deity, and is worthy of the careful consideration of Friends, whether we are faithful to that which has been confided to us individually to occupy until further light has been given us.

Genoa, Neb.

G. S. T.

Dispise not any man, and do not spurn anything; for there is no man who hath not his hour, nor is there anything that has not its place.

## PRAIRIE GROVE Y. P. A.

Prairie Grove Y. P. A. was held 3rd mo. 28th, 1897. The interest in the meeting is unabated. Although the day was cloudy and roads bad, a goodly number were in attendance. The leader, John F. Van Syoc, opened the meeting by reading a portion of Scripture. As is our custom, roll call was responded to with sentiment. It being the time to elect a new secretary, Alma S. Phillips was chosen for that office for a term of three months. The leader then read an interesting paper on topic, "How shall we be saved?" his first assistant being one of our younger members, and, not feeling competent to write upon the subject, read extracts from a sermon of John J. Cornell on this topic. The next assistant read a well-written paper, all of which gave food for much thought. The remainder of the time was spent in listening to declamations, selections and short talks, on the topic for discussion, and other topics brought up in the meeting. Hanna M. Russell was chosen leader for the next meeting; topic, "Social Purity." After a short season of silence, the meeting adjourned.

L. E. R., Cor. Sec.

Winfield, Ia., 3rd mo. 31st, 1897.

## NEW YORK AND BROOKLYN.

The Young Friends' Association met in New York, 3rd mo. 28th. Alex. H. McDowell reported that the Bible Section had continued the study of Ishmael and Isaac, supplementing the "Stories of the East" with the accounts in "the Genesis of Genesis." Mary Haviland, of the Literature Section, gave a review of several new publications. Among the current topics, Susan H. Haviland mentioned Gladstone's letter concerning the action of the Powers with regard to the difficulties in the East.

John Cox, Jr., read a paper on "Shall we Proselyte?" By proselyting, he thought we meant the promulgation of our principles so that others may be benefited by them. The founders of our Society realized the necessity of so doing, and why should we not follow their example, knowing as we do that no association can prosper without the accession of new members? Our principles could best be spread by means of *new* stirring pamphlets, not by reading the long accounts of the hardships endured by the founders of the Society. They have their purpose, but do not appeal to the masses as would newspaper or magazine articles, treating of burning questions from a friendly standpoint. We should first be sure that our own members feel the influence of our principles—our proselyting should begin at home, and then extend to the "great unchurched," but never to those who are already firm in their religious convictions. In the discussion it was felt that the reason that we did not proselyte is because of a lack of individual responsibility and of education.

Dean Bond, of Swarthmore, who was very acceptably with us, thought that our Young Friends' Associations were accomplishing the work for which they were organized—that of educating our young members so that they might be better able to promulgate our views. She alluded to the call in this city for a "Church of Silent Demand," and strongly urged that our meeting-house be opened throughout the week, so that the public might be at liberty to walk in and sit in the silence.

We were reminded that we should be on our guard lest our tolerance merge into indifference. Many are groping for the truth, and, instead of fearing to appear intolerant, we should aid them in finding the light.

Aaron M. Powell and Mary Travilla expressed their approval of proselyting as done by our Young Friends' Association.

E. G. H.

## LIVING.

- To toil and strive for worldly gain  
To live alone for selfish ends,  
To count wealth's increase grain by grain,  
Till affluence and you are friends.
- To revel in each gay delight,  
The gaudy toys that wealth can give,  
To seek for joy from morn till night,  
And shrink from grief, is not to live.
- To study knowledge year by year,  
The mind absorbed in that alone,  
Regardless of the wrong so near,  
The cause that you might make your own.
- This is not life—for life demands  
Devoted work of heart and brain;  
To sit with sleeping soul, and hands  
That work not, is to live in vain.
- Remember there are tears to dry,  
Remember there is pain and wrong;  
Up, man! the years are fleeting by,  
Your time for labor is not long.
- Work while 'tis day to soothe the distress,  
To lead the erring to the light;  
Thy mission is to save and bless,  
So earn thy rest e'er comes the night.
- Be mindful of thy brother's needs,  
To each and all thy succour giving;  
By noble thoughts, and words and deeds  
Make the world better for thy living'—  
—SELECTED.

## TEACHING OF THE SPIRIT.

Whatsoever is of love is of God. If he ruleth our actions, then indeed he is our Saviour. "There is but one highway of communication, and that is where God and man touches. The recognized presence of God is the remedy for sin." The Word, the intrinsic Book of Life, evangelizing the students in newness of life, has not its origin in the letter; for the inspiring sentiments, from each obedient child, is from the same source that the patriarchs and apostles received their's from, and is worth what it will bring in the Christian market, and ought to have just as much weight among the children of the "Light" as the writings of the devout worshippers in earlier

history; for in passing through earth the stream becomes more or less impregnated with self; while the rain from heaven, the immediate touch with the Divine is pure, clarifying and correcting the individual earth, and when drawn from the earth, partakes more or less of isms, doxies, iron, sulphur, copper, lime, etc., and has always been so without change. The Spirit is pure; while the letter is a mixed commodity. The rain, falling in the same orderly way in each succeeding year, makes all nature glad, and the Spirit is poured upon all mankind by the same eternal law forever. And when the earth is prepared, in a receptive state or condition (for the physical is earth pure and simple), it becomes impregnated by the Spirit, leavening the earth for his use. The inspiration of the Holy Spirit revealeth the things of the Spirit—showing our relation and duty to Our Father. Luther and Paul are among the leading lights of the Christian world, and their illumination was reflection from the Beacon. And this same illuminating principle, intrinsic word, makes plain to the obedient now, as then. For the human family has ever been under the same limitation without exception, and there are many among us who move at times in the light of God's countenance, feeling the unseen, positive touch of the divine Spirit, quickening the understandings; that the letter cannot unfold or define. We sometimes quote this one and that one as authority in divine life; when, if we would resort to the same channel of information that our early obedient ancestors received their's from, we, too, could and would teach the word in manifestation, and in turn be quoted as authority; when in truth we are but the reflection of the Beacon. Moses, Isaiah, Paul, together with the inspired leaders, were the great lights in their generation—leading the common people, just as to-day, a Brooks, an Abbott, serves God untrameled, step-

ping outside of ecclesiasticism, offering divine service in the light of God-given understanding, in liberty of thought and action offer the listeners the gospel as manifested to them in this our day, over which the ecclesiastical courts cannot preside or control. We have the choice to-day, the same as in any age of the world, of entertaining and being led by the Spirit. The fact is, many of us are too busy looking after the things of time. The only direct supreme authority is the Spiritual Court in man, deciding his acts. We must worship and follow God's prerogative in lines of his own ruling that man hath no hand in making, if we serve Him in spirit. "I have planted and Apollous watered, but God giveth the increase." The patriarchs and apostles wrote, but the "Spirit of Truth leads and guides into all truth;" and is the Physician healing the maladies and saving his own people in every period of the world's history. The fact that Jesus left no written law for posterity has its significance. He, knowing God is no respecter of persons, teaching all men by the one and only method; not having one man to learn of another, "but take no thought, or study, for it shall be given you in the same hour what ye shall speak, for it is the spirit of Our Father that speaketh in you." He has not left us without positive means of knowing the way home, "for I am with thee and will never leave or forsake thee." Give me thy confidence. Divine service may be profitably and successfully had by simply retiring within ourselves and receive conviction, that there is an undefinable something, if heeded, will bless every effort, and by continuing and growing in it we will soon learn to talk from it—proclaiming "thus saith the Lord," for it is His mode of teaching his pupils. This, then, supersedes all writing, and the Bible extols the Spirit as above itself. "The letter killeth, but the Spirit giveth life." If, then, we know the Spirit

giveth life, and that he is in touch with us, his children, and that we positively know his presence, and can at once tell whether we are in or out of harmony with him. I say if we are in possession of that which links the human with the Divine, why should we have controversy about the Bible records? Jesus prayed to Our Father receiving qualification therefrom. We pray to Him under the same ruling, and are blessed by our Father, according to our capacity of receiving. What matters it, then, to us, the conditions of our brother's birth. There was a time when the writer was concerned, but when our Father showeth us the way why not follow and study in the "Light," in the place of the letter that revealeth nothing, causing a variety of beliefs, because of the imperfection of the record on the human side. If it was necessary for our salvation to exactly know and define how Jesus was born, then, certainly, we will forever remain at zero. But not so, for God visiteth mankind everywhere to sweeten life, for we are recipients of his love, and he alone enlightens us in the needful, the gospel fertilizing and inspiring to good works. None can depart from him without knowing it. He is continually uplifting his children throughout the ages. As the editors of the *Intelligencer* and *Journal* have said, "Friends do not pretend to define non-essentials," while the Spirit they can and do partially define—satisfactory to those who are in the "Light," directing all to the fountain to partake immediately from the source. Jesus said, "Into thy hands I commend my spirit," and it ought to be comforting for us to know, "that where I am ye may be also, in our Father's mansion." We are to judge each for himself, of what possible value there is in birth, when all may inherit the kingdom of our Father, regardless of our ignorance of just how Jesus' birth was effected. When the "Light," the X-ray of the Spirit (so to

speak) locates that which detracts and distorts our understanding, and we allow it to remain on the offending obstacle long enough to successfully dislodge and remove the spurious growth, soon after, normal or healthy condition is apparent—becoming clothed and in our right mind—live in the realm of the real. The Physician, having successfully removed the foreign growth of superstition and tradition, and with mythology forever abandoned, run no more after the teachings of men, because the "Light" makes plain our relation and duty to our Father, and that our intrinsic selves are the legitimate heirs of eternity. I speak as an individual, allowing each one to be persuaded in his own mind, while we continue to worship side by side in harmony.

H. G. M.

Sing Sing, N. Y.

---

Among all the creeds of Christendom, the only one which has the authority of Christ Himself is the Sermon on the Mount. When one reads the creed which was given by Jesus, and the creeds which have been made by Christians, he cannot fail to detect an immense difference, and it does not matter whether he selects the Nicene Creed or the Westminster Confession. They all have a family likeness to each other, and a family unlikeness to the Sermon on the Mount. . . . When one asks, "What is a Christian?" the creeds and the Sermon not only do not give the same answer, but models so contradictory that from the successive specifications he could create new types without any apparent resemblance. We all must know many persons who would pass as good Christians by the Sermon, and be cast out by the creeds, and many to whom the creeds are a broad way and the Sermon is a very strait gate.—From the "Mind of the Master," Ian Maclaren.

The Anglican Communion has 39 articles, with one on oaths, one on the descent into hell, one on the marriage of priests, one on how to avoid people that are excommunicated, and not one on the Fatherhood. The Presbyterian Communion has a confession with 33 chapters, which deal in a trenchant manner with great mysteries, but there is not one expounding the Fatherhood of God. It was quite allowable that theology should formulate doctrines on subjects Jesus never mentioned, such as original sin, and elaborate theories on facts Jesus left in their simplicity, such as his sacrifice.—Ian. Maclaren.

#### INCIDENTS IN THE LIFE OF THEOPHILUS WALDMEIER.\*

"I was born a Roman Catholic in Canton Argau, Switzerland, and brought up under severe religious instruction by my dear mother and grandmother, who were very anxious for the salvation of my soul, and strict with me on matters of religion. My grandmother forced me to kneel down on the ground for three hours daily with rosaries and psalter. Once when I refused to do so she was very much displeased and punished me severely, and when I told her that God would not listen to prayers that were forced out by the stick, she beat me even more, but this cruel treatment only hardened my heart and made me feel sure that such prayers could not be acceptable to the Lord. I used to go to a quarry near our house where I could be alone and pray out of my heart, which gave me much comfort. But my troubles did not end here, for when the time of confession came it was impossible for me to believe that the priest could give me absolution for my sins, as I had often seen him indulge in intoxicating drinks and playing cards; so I said, 'The

priest himself is a greater sinner than other people,' and for this I was severely punished. I then became very miserable, not knowing what was really right to do; so at last in despair I ran away from home to my uncle at Lorrach, who received me very kindly, and adopted me as his son. Here I was sent to a Roman Catholic School, and began to feel much happier, for I was well treated.

"In Lorrach, near Bale, there was a young man named Deimler, who often came to my uncle and aunt, and spoke much about the Gospel, which made my uncles angry with him, so that he wished to send him out of the house; but the young man patiently endured all unkindness, and explained the way of salvation more fully. He did not speak in vain, for my aunt began to be enlightened, and not long after both she and my uncle were converted.

"J. G. Deimler entered as a missionary student into the Bale Mission College, where he studied for six years. During this time he often came to Lorrach, and had Gospel meetings, which were held in our house by the students from Bale and S. Chrischona in turn. J. G. Deimler was ultimately sent to India, where he has been working since 1855 among Mohammedans.

"I was so much influenced by the dear missionary brethren, and the blessed meetings, that I was convinced that the Evangelical Christians were on the right basis. Soon after my mind was enlightened; my heart also became changed, and I resigned all mere worldly joy and pleasure to join with the Lord's people wherever I went. Through them I became acquainted with the great need of the world for missionaries. This made me long to be a missionary also, and often in the night I went out into the fields and ask the Lord that He would take me into His service, after which I felt assured that He was indeed ready to take me up, if I, on my part,

\*Taken largely from his autobiography.

was willing to give myself entirely to Him. After this I resolved to write a letter to the committee of the St. Chrischona Mission, and asked to be admitted as a missionary student, but I was too young, and had to wait three years before I was accepted. During this time I went to Geneva to study French, where I met Dr. Malan, J. H. Merle D'Aubigne, Pastor Gossain, and others.

"I was very glad when I was at last accepted as a student of the St. Chrischona College, but it was no easy life that we students had there. We had to work hard for our living, and to study much, so that if there were any not in earnest they would hardly stay there long; but the belief that we were called of the Lord made it no hardship to bear all for His sake.

"Bishop Gobat came one day to St. Chrischona, and wanted a missionary for Abyssinia. I was selected, and was asked if I would like to go to that distant mission field, and, after making it a subject of earnest prayer, I agreed to go."

After working for eleven years in mission fields Theopholis Waldmeier became convinced of Friends principles in the following manner:

"In the year 1869 the British Syrian Schools were visited by Eli and Sybil Jones, Richard Allen, Charles Wakefield, and Captain Pim, who were greatly pleased with the work. I was told that they were Quakers, or Friends, were good people on the whole, though wrong in rejecting the outward ordinances. This interested me much, and as I had never become acquainted with such people before, I the more desired to see them, and learn their religious principles. Their addresses, especially those of Sybil Jones, were so powerful and edifying that our hearts were touched, and I began to think that their religious principles must be of a superior nature. I went to the hotel where they lodged, and made their acquaint-

ance, and from that time I have believed that the Quaker principles are the right basis for a true spiritual church. When these dear Friends left the country their blessed influence remained upon my heart, though they had not the slightest idea of it, nor had I any hope of seeing them again.

"In the spring of 1871 another Quaker, Stafford Allen, with his son, Francis Allen, visited Syria, and they also visited the British Syrian Schools, where I got acquainted with them through Captain Pim. It was so arranged that I had to accompany Stafford Allen, his son, and Captain Pim, to Baalbec. Having already a great leaning towards the principles of the Society of Friends, I inquired more deeply into them, and had very blessed intercourse with Stafford Allen all the way along. He also seemed to take great interest in me, and it was on that journey that we were bound together in an everlasting friendship. He said to me when he left the Syrian shores, 'If thee comes to London, please visit my house, and stay with me, and my dear wife Hannah will take care of thee.' I was then very far from guessing that Hannah Stafford Allen would become the mother of the Friends' Lebanon Mission.

"On the 17th of April, 1872, I visited my friend, S. Allen, whose acquaintance I made in Syria. He introduced me to his wife Hannah, and I was glad to see her heavenly countenance, with the lustre of peace and love upon it. From that time, during my stay in England, I was privileged to make her house my home.

"Here I got initiated by degrees into the principles of the Society of Friends, and the Friends' meeting at Stoke Newington became a great blessing to me. Robert and Christine Alsop, Rebecca Thursfield, and Hannah S. Allen, were used of God to lead me more and more into the spiritual principles of the Society of Friends. The more I began to know them the

more I began to love them, and often did I say to myself, 'Oh what a precious thing it is to come out from the bondage of ritualistic slavery into the liberty of the children of God.'—  
American Friend.

Now is a good time to subscribe for YOUNG FRIENDS' REVIEW. We give twenty pages each month of pure, clean reading.

TERMS FOR 1897.

Single subscription, one year. . . . \$0 75

" " two years. . . . 1 00

In clubs of five, one year. . . . . 2 50

" " ten, " . . . . . 5 00

with an extra copy free to the getter up of each club of ten names.

We always prefer having remittances made by Post Office Order or Express Order. They should be drawn payable at London, Ont. Please do not send bank drafts or checks for sums less than \$5.00.

Address, S. P. ZAVITZ,  
Coldstream, Ont., Can.

**The Pennhurst,** Electric Elevator.

ATLANTIC CITY, N. J.

Ocean End of Michigan Avenue.

Open all the year. Send for Illustrated Booklet.

JAMES HOOD.

**50 YEARS' EXPERIENCE.**

**PATENTS**

**TRADE MARKS, DESIGNS, COPYRIGHTS &c.**

Anyone sending a sketch and description may quickly ascertain, free, whether an invention is probably patentable. Communications strictly confidential. Oldest agency for securing patents in America. We have a Washington office. Patents taken through Munn & Co receive special notice in the

**SCIENTIFIC AMERICAN,**

beautifully illustrated, largest circulation of any scientific journal, weekly, terms \$3.00 a year; \$1.50 six months. Specimen copies and **LAND BOOK ON PATENTS** sent free. Address

**MUNN & CO.,**

361 Broadway, New York.

**SWARTHMORE COLLEGE,**  
SWARTHMORE, PA.

Under care of Friends. Full College Courses for young men and young women, leading to Classical, Engineering, Scientific and Literary degrees. Machine shops, laboratories and libraries. For Catalogue and particulars address

CHARLES DEGARMO, Ph. D., President.

**FRIENDS' ACADEMY.**  
LOCUST VALLEY, LONG ISLAND.

A boarding and day school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English Education. This school was opened Ninth month 8th, 1891. Terms for boarding scholars, \$150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars, address **FREDERICK E. WILLITS**, Secretary, Glen Cove, Long Island, N. Y.

**GEORGE SCHOOL**  
NEWTOWN, BUCKS CO., PA.

Under the care of Philadelphia Yearly Meeting of Friends. New buildings, with all modern conveniences, extensive grounds, ten teachers, all specialists, three courses of study, the Scientific, the Classical, and the Literary; chemical, physical and biological laboratories; manual training. Special care will be given to the moral and religious training of the pupils by teachers who are concerned Friends.

For circulars and other information, address

**GEORGE L. MARIS PRINCIPAL.**

**FRIENDS' ELEMENTARY** McCulloh and  
Preston Sts.,  
**and HIGH SCHOOL,** BALTIMORE,  
Md.

**ELI M. LAMB, Principal.**

For BOTH SEXES and EVERY GRADE of Students. Includes a Kindergarten, a Primary, a Grammar and a High School. Its students enter Johns Hopkins University and Woman's College on certificate. Thirty-third year will begin Ninth Month (September), 22d, 1896.

**CHAPPAQUA MOUNTAIN INSTITUTE.**

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for business or college. Healthfully and pleasantly located near the Harlem R. R. One hour from New York City. For catalogue address **SAMUEL C. COLLINS**, Principal, Chappaqua N. Y.

**NOW READY FOR GENERAL DISTRIBUTION—**

**THE PRINCIPLES OF THE RELIGIOUS SOCIETY OF FRIENDS, AND SOME OF ITS TESTIMONIES.**

BY JOHN J. CORNELL.

This book contains 45 pages, and is neatly bound in cloth, with portrait of Author.

Copies can be had of the Agents,

**ISAAC WALKER & CO,**

8 North St., Baltimore.

Single copies, 40c., post-paid; 25 and 50 book lots, 30c., express extra; 100 or over lots, 25c., express extra.