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Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XII.

LONDON, ONT., CANADA, SECOND MONTH, 1896.

No. 2

THE NEW YEAR.

In this new year
Let every heart God's higher comfort
share!
Climbing to all holier heights above—
Hiding dark hate beneath the wings of
love!
And in despite of storm and stress and
strife,
Living the larger and the lovelier life!
— Selected.

WHAT IS QUAKERISM?

Read by Lydia J. Moher in Friends' Meeting House, Granville, on the evening of 12th mo. 25th, 1895.

So ably has this question been answered by eminent ministers and others now living, it may seem superfluous, if not presumptuous, for me to attempt an answer to it. However, I believe there are many to whom this question suggests nothing but a small religious sect, holding peculiar views, which they do not care to explain to others.

There is much said in these days against doctrinal preaching and in favor of practical religion, and this is a step forward, for it meets the needs of humanity. Yet, underneath all practice lies belief, for that our actions are influenced by our belief no one will deny, and when we put our belief into words we call it doctrine. Friends have no creed, and their doctrines are few and simple, but deep and far-reaching. We believe in the Scriptures, and call them the words of our God to us, but we do not call them the "Word of God," because they themselves tell us that "in the beginning was the Word and the Word was with God, and the Word was God," and "the Word was made flesh and dwelt among us." This shows clearly that the Word is not the Bible, but

Christ, the power which caused the Scriptures to be written.

So highly do we reverence the Bible that we endeavor to obey it in all things, finding its commands always agree with God's will, as revealed to us in our hearts. Thus in obeying the command—"Swears not at all." Friends have suffered imprisonment and death; and from the teachings of Jesus Christ came forth our testimonies against war, slavery, and all intemperance, which, in the early days of our Society, caused such suffering to those who so nobly stood by them.

We do not practice outward baptism, because John said, "He that cometh after me is mightier than I. He shall baptise you with the Holy Ghost and with fire," and Paul testifies "there is but one baptism." We accept that of Christ, rejecting the outward. Thus also in regard to what is called the Lord's Supper.

We do not believe that when our Lord kept the Passover with His disciples that He meant to establish a permanent institution. Before this, when speaking of Himself as the bread from heaven, of which if any man partook he should live forever, His own disciples so misunderstood Him He had to tell them plainly "it is the spirit which quickeneth, the flesh profiteth nothing; the words which I speak unto you, they are spirit and they are life." But communion with Christ all Friends believe in, and most binding upon us do we feel the injunction, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him, and he with Me."

We believe that true worship is spiritual, as Jesus told the woman of amaria; therefore we hold our meet-

ings without music, singing, or any routine laid out beforehand, that in "the silence of all flesh" we may be able to hear the voice of God speaking to our souls, and enjoy sweet communion with Him. From this comes our free gospel ministry; believing that no one can be a minister of the gospel except he or she receive the anointing from God, no one preaches without feeling a direct command from God, and no one is under any restraint to keep silent if they believe a message is given them for the others with whom they are gathered. Thus do we hold our meetings, trusting in Jesus' promise, "Where two or three are gathered together in my name, there am I in the midst of them."

Perhaps in regard to the atonement more than any other doctrine we differ from the other religious bodies. As God manifested Himself through His Son Jesus Christ for the sake of the world, so Jesus not only lived for mankind, but died for humanity also, in that He bore witness to the truth "even unto death;" thus in His sacrifice, not only doing away with the outward forms and ceremonies of the Jews which He fulfilled, but also perfecting the example which was given for us to follow, and which would not have been complete had He not passed through death, which awaits us all. An eminent missionary has said, "Christ Jesus, the pattern man, the incarnate Word of God, who reveals to us at once what God is, and what man should be." We believe with the Bible writers that the blood typifies the life, and that while the outward blood shed by Jesus cannot remove our sins, his spiritual blood, life, or word in our souls, will remove all that is wrong and sinful; all that comes between us and God, thus making us at one with Him, if we, on our part will submit ourselves to this life, grace or spirit of Christ in our hearts. It is through this that we experience conversion or the new birth; and it is through continued obedience to this that we may be enabled to obey

the command of Jesus: "Be ye perfect." Jesus said, "I am with you even unto the end of the world." We all know this means His spiritual presence, and the operation of this in our hearts is what we believe to be the atonement — at-one-ment with God. This, also, is salvation by Christ. "Christ in you the hope of glory." And as "Jesus Christ" is "the same yesterday, to day and forever," we believe this is, and always has been, the way of salvation. So closely connected is this with the Friends' doctrine of the "Inward Light," or immediate revelation, we will speak of that now. We do not, as many think, confound this light with conscience. Janey says: "The Divine Light is the medium, and the conscience the organ of spiritual perception." This faculty of the soul may be clouded by prejudice, benumbed by disobedience, and even "seared as with a hot iron," by long-continued transgression; but the light itself, though obscured or lost to our vision, remains ever the same, for the "Divine nature is unchangeable." This inward light, which reproves us for sin, rewards us for well-doing, and does, indeed, "direct our paths" if we are but obedient to it, is nothing more nor less than Christ "In Him was life, and the life was the light of men." "That was the true light which lighteth every man that cometh into the world."

Immediate revelation is the fundamental doctrine of Friends, and upon this hang all the others. When George Fox said, "Mind the Light!" he only called the attention of his hearers to a truth as old as the creation of man; a truth which became so obscured even by God's chosen people, that it was necessary it should be proclaimed to the world with authority by His Son. Again, this truth was buried under the forms of superstition and error, but a vital truth can never die; and through the dark ages we see its light shining here and there. Reformers in different parts of the world did what they could to remove the mass of ignorance and

superstition which had accumulated around the religion of Jesus Christ; but not until George Fox's day was the doctrine clearly taught that God "hath never left Himself without witness," and is, as He always has been waiting to "teach His people Himself." But with the people rests the decision whether they receive or reject Him.

Our wills are free in this matter; we are asked to open the door of our hearts to Him, but the door will not be forced; we can wander in darkness if we choose, or we can turn from "darkness to light," and find for a truth that "His Word is a lamp unto our feet and a light unto our path."

CAN A SCIENTIFIC MAN BE A SINCERE FRIEND?

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

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

Please to note that the question on which I have been asked to write a short paper is not whether a Friend can be a scientific man, but whether a scientific man can be a sincere Friend. The former query is sufficiently answered by the mere mention of three names: John Dalton, Luke Howard, Daniel Hack Tuke, all Friends, all indisputably men of science. The other question before us can only be answered by inverting for the time being our point of view, and, starting from the position of the man of science, enquiring whether that position is compatible with the acceptance of the particular views of Christianity which distinguish the Friends from other bodies of Christians.

You know beforehand what my answer will be. Were it not an affirmative answer, I should not stand here today. Try to forget for awhile that foregone conclusion, and follow the line of thought which I have to put before you. It may not be that which pleases you; it does not entirely please

me. Had my task been the discussion of the other side of the question, it had been at once easier and more congenial.

What then is science? I reply that science is another name for a knowledge of facts and their co-ordination, of truths about man, and the world in which he lives, tested and established by experiment; and of the relations between them; and of the natural laws to which they conform, so far as those relations and laws are discoverable and verifiable by experimental proof, or, in cases where positive experiment is not available, by logical processes of inference from the ascertained facts.

And the scientific man is he who, admitting as facts only those things the existence of which is thus established, and accepting only those relations and laws which can be either demonstrated or logically inferred from the facts, has learned to apply the same methods and tests which have led him and others to the discovery of the true and the rejection of the false. The truly scientific attitude of mind may be very well expressed by borrowing the apostolic phrase: Prove all things; hold fast that which is good.

But between the good and the bad, between that which is accepted as demonstrably true, and that which is rejected as demonstrably false, there lies a vast ocean of ideas, opinions, doctrines, views, statements, to which in the present state of knowledge it is impossible to apply any satisfactory scientific test. So far as scientific methods are concerned, they are neither demonstrably true nor demonstrably false. The scientific man, as such, has nothing to do with these things, save so far as he treats them as subjects for research, endeavoring to discover new means of testing them. Till he is in a position to bring such tests to bear he has no reason either to accept them as true or to condemn them as false. His proper attitude is to doubt them. He has no right, as a

scientific man, either to believe them or to disbelieve them. The greater part of metaphysics, nine-tenths of that which goes by the name of politics, hopes, fears, prejudices, ambitions, nearly everything that may be set down as the aspirations of mankind, lie within this non-scientific region. So far as they are not amenable to proof or disproof, on a basis of fact, the scientific man has nothing to do with them.

Of course there are other methods of investigating facts and hypotheses besides those which are strictly denominated scientific tests. The historic method has a right to be considered as a method of discovering truth; but it is not the same as the scientific method, and though modern thought as often operates by the one as by the other method, it is beyond the narrow limits of the present paper. The fact that a thing has been believed to be true since the fourth century, A.D., or since the twentieth century, B.C., does not prove it to be true. For while there are truths as old as the hills, there are also errors older than the pyramids of Egypt.

Yet outside the ambit of things shown to be either probably true or certainly false by either the scientific or the historic method of discovery, lie many of those views, statements, doctrines to which allusion has been made. And toward these the only right and proper attitude of mind for the scientific man or for the trained critic, as such, is an attitude of honest, fearless, sacred doubt. If by neither process of investigation a thing can be proved to be true, and if at the same time it cannot be proved to be untrue, then it is wrong to believe it as if it were true; it is equally wrong to disbelieve it as if it were false. The only honest course left is to hold it in doubt. Suspense of judgment is not only wise, but essential. Alas, how few have the capacity to understand this simple point, or, understanding it, are candid enough to act upon it.

In time past, when at an earlier stage of human development it was customary to appeal to authority to establish the truth or falsity of any statement or view, instead of putting it to the touchstone of investigation to see whether it really was true, many things were believed and accepted as facts that were none, simply because of the goodness or the influence of the person who stated them. In the middle ages the authority of the Church ruled not only all questions of faith and practice, but presumed to dictate what should be received as to astronomy and geology. Outside the Church the appeal was to Aristotle and the Schoolmen. In medicine it was almost a crime to deny a single statement of Avicenna. The wildest notions were received as true if only supported by the authority of a revered name.

We find in the writings of Plutarch that if a magnet be rubbed with garlic or touched with a diamond, it loses its power of attracting iron until such time as it is restored by being dipped in the blood of a he-goat. We all know now that the statement, though repeated again and again in mediæval books on physics, is utterly false: the simple touchstone of experiment to see whether the facts are so, has dissipated the myth. But formerly the authority of Plutarch or of St. Thomas Aquinas was held quite sufficient to prove such stuff to be a fact. To dispute any statement of so holy a man was almost blasphemy. Yet nobody now would receive such a statement on the authority of Plutarch, nor yet on that of Philip Melancthon, in whose work on Physics it is to be found. The statement that a wise man's heart is at his right hand while a fool's heart is at his left, will not now obtain credence from a single rational being—yet it stands on the authority of Solomon. The statement is not open to doubt of the smallest kind; as a statement of fact it is demonstrably false.

In this middle ground between that

which the scientific method can prove to be true, and that which it can demonstrate to be false, amongst the views, opinions, doctrines, and statements which in the present state of knowledge are not within the pale of science, we must necessarily place many religious views and beliefs. Let this point be made quite clear. I do not for one moment say that religious views and beliefs cannot be either proved to be true or demonstrated to be false. I say that many of them cannot be proved to be true or demonstrated to be false by the scientific method. The scientific method fails to touch them either one way or the other; they are outside its jurisdiction.

How then, you will say, can there be any conflict between science and religion? I do not admit that there can be, and my reasons for saying so will, I trust, be apparent presently. The only conflicts that have ever arisen, or can ever arise, between science and religion, so-called, are when either has stepped out of its true province. When religion has stepped out of its province and meddled with science, as when it was made an article of creed that the earth was immovable, or when, in the name of religion, it was contended that there were no antipodes, or that the sun and moon stood still, it entered upon ground where demonstration from observed facts suffices to prove the proposition false. And when science, in the mouth of one of her ungentle followers, proclaimed that Christianity was a scourge which had destroyed three civilizations, the statement simply proved that a man trained in science may sometimes be very unscientific.

Even now there are sincere devout men who, without understanding even what it means, will dispute the truth of the Survival of the Fittest; yet these same men would not question the truth of the multiplication table. The survival of the fittest may be very disagreeable to the unfit. That ten times ten make 100 may be very unsatisfac-

tory to the man who cannot earn more than ten shillings a week; but both are true nevertheless,

It was in an age thus unscientific, uncritical, unaccustomed to testing truth, that the Christian Church arose. What wonder that around the simple gospel preached by Jesus and His disciples there grew up a vast accretion of human error. The people around Him looked for signs and wonders, and were rebuked by Him in unmistakable terms. Few years elapsed before we find the Apostle Paul contending with Judaising teachers, to whom he gave place, no not for an hour. And in spite of the astonishing energy of his efforts to bring back into spiritual lines the gross materializing tendencies of the time, error grew apace. Ecclesiastical systems arose; greed of power and pride of place crept in.

Men of great intellect, men of real devotion, too, sought to glorify God by wisdom of their own. They translated into formal propositions the Oriental metaphors of Paul, and buried the pure Gospel under a heap of tradition, half Jewish, half scholastic. Then arose the bitter controversies of the third and fourth centuries. Councils of bishops anathematised one another. They altered the Canon of Scripture to fit their preconceived purpose, accepting one epistle and rejecting another according as it suited their notions of what ought to be orthodox. Historic accuracy was of little or no account: the test of genuineness was whether the contents squared with their own narrow opinions. Casuistry and worldliness advanced hand in hand. Such a sickening exhibition of envy, malice, hatred, and all uncharitableness, as is presented by the rival Councils in the fourth century has rarely been equalled. And out of it all came the system of ecclesiastical domination; the formal adoption of the orthodox creeds; the supremacy of the clerical order. Already in the fourth century the simple teaching of Jesus was well nigh forgotten and out

of mind, overborne by the trappings of intellectual pride, hidden under the theological lumber of the Church.

Well might Luther in after time exclaim, "*Quum primum apparuit theologia scholastica evanuit theologia crucis.*" "When scholastic Theology first came upon the scene, the simple gospel of Christ vanished clean away."

From that mass of ecclesiastical overlaying of truth have descended the current religious views and beliefs of to-day. Many of them we now know to be founded on ignorance, and are demonstrably false. Such the scientific method can deal with and disprove. But, for the rest, they lie within that middle region where proof or disproof are looked for in vain.

Yet in that middle region of thought, where neither the scientific nor the critical method is available to discover truth, all is not darkness or confusion. In the darkest ages, in the remotest depths of antiquity, in the blackest night of mediævalism, the human spirit has never been left without witness. To every man there comes a consciousness, not to be analysed in the test-tube of the chemist, nor probed with the scalpel of the physiologist, not to be touched by the syllogism of the critic, nor disposed of by the reading of a codex, a consciousness of something quite other than those things which are to be apprehended by the physical senses. Not to the intellect but to the soul of man does the voice of God speak, teaching him of righteousness, convicting him of sin, making known to him the overshadowing of a great divine love, saying to him, This is the way—walk in it. And he who has given heed to that voice, and has obeyed, no matter how imperfect his development, how rudimentary his knowledge, has learned something which no science has ever taught or will ever teach. And, with the obedience, comes the renewal of guidance, so that, as the soul grows receptive, the divine spirit not merely visits purifying and regenerating, but dwell-

in the soul, making it a living temple, and illuminating the whole life. He that has awakened to the new life in Christ, who has experienced the new birth, is alive to the spiritual impulse, is a new creature in Christ. The illumination of the divine life within the soul, the Christ within, the witness of the Spirit, is a fact that science can neither explain nor investigate. It is a spiritual fact, only to be apprehended by the spiritual sense. And this is indeed what Christ conveyed in those memorable words:—The Kingdom of God cometh not by observation—the Kingdom of God is within you. To us, the Society of Friends, has been given, above all other bodies of professing Christians, a clear conviction of this most profound of all spiritual truths. Most profound of all, I say, because without it we are spiritually powerless. He who has not, or who fails to recognize, the guidance of the divine light in his soul must needs take his religion second-hand. He may still have the scientific and historical methods of investigation to help him to reject the false, but these alone will never demonstrate what is spiritually true. He may still be able to sift the claims of a Church to historic continuity; he may even be able to assign a date to a Hebrew text, or test the scientific accuracy of the statements set down therein; but to its inner spiritual significance he is blind, led, perhaps sorely misled, by others who may be as blind as himself. You cannot prove the inspiration of the Bible to a man who does not himself feel it to be inspired. Though the statement were made by a hundred Councils that is no proof. Neither, on the other hand, ought the circumstance that its inspiration is apprehended by the spiritual sense to debar the fullest enquiry into the history of the book or books, the dates when their authors lived, the surroundings that influenced their writings, and the sources of their information. We may admit in entire sincerity their divine

inspiration, though candour compels us to refuse the untenable modern dogma of their miraculous textual dictation. Such a caricature of the truth simply repels every earnest enquirer. To the spiritual sense, not to the intellect, does the inspiration of Holy Scripture appeal. He that hath ears to hear—let him hear.

(To be Continued.)

For YOUNG FRIENDS' REVIEW.

RIGHTEOUS INDIGNATION.

I have read with much interest the article in the REVIEW of 12th mo. 15th, 1895, on the subject heading this. And while not passing final judgment, and while it is likely I have not given the ideas there set forth due consideration or practice sufficient to establish them in my mind as correct, I do find myself writing some thoughts upon the subject, although the article was not to be answered until the ideas were fully tried. I certainly concur with some of the thoughts therein expressed, especially in regard to presenting examples of sin, crime and error, to the young that they may be come acquainted with such things, so that they may shun them. I am convinced that such a course is productive of more harm than good. But I believe that there may be such a thing as "Righteous Indignation." In looking up the meaning of the word "indignation" I find one important synonym left out of the list given in the article referred to, that is, displeasure. I find this a syn. of indignation and also of anger, and I find that displeasure is the opposite of pleasure. While I may not believe it can ever be right to give way to a feeling of anger, I believe we can be indignant without being angry, we can experience a feeling of displeasure without inflicting any injury to the mind or soul. God is love, yet I cannot think God can be pleased with sin. We are taught by Jesus to love all people, and this necessarily includes the sinner, but I

know of no place where Jesus teaches us to love sin. Jesus at one time implied that we might indulge in a feeling of anger, Matt. v., 22, "Whosoever is angry with his brother *without a cause* shall be in danger of the judgment." And again He says, Luke xiv., 26, "If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." I must separate the sin from the sinner, I can love the man even though he be a sinner, but I cannot love that which is within him, that nature he does not overcome, the yielding to which causes him to become a sinner. For example, I once had a friend who was gifted with a very bright intellect, which was given additional lustre by a thorough education. He was generous and kind. Indeed, he was possessed of most of those traits of character that go to make up a gentleman, and a friend in whom a person can trust. It is useless to say that I loved this person; he was, as I said, my friend, and I loved him as we do our friends. I believe that I had more love for this man than for a great many others whom I could call my friends, on account of his superior knowledge; but, alas! he had a besetting sin, he had inherited an appetite for strong drink, and which, within himself, he had no power to control. Did I love this appetite? Did I love this sin which my friend from time to time fell under the power of? No, no, a thousand times no.

"Tell me I hate the bowl—
Hate is a feeble word;
I loathe, abhor, my very soul
With strong disgust is stirred
When ere I see, or hear, or tell,
Of that dark beverage of hell"

I firmly believe that it is possible for us to arrive at that condition of mind when we can implicitly follow the injunction of Jesus "To love our enemies." And this is right. Surely it is a high profession that Friends

make, believing in a law of perfect love—love, as I understand it, for all mankind, but not for the sins of mankind. I love to think of God and liken Him to an earthly parent. Take for example a wise, kind and loving parent who has a wayward child, I believe it is possible for that parent to love this child even more than the one who is always good, but in loving the child thus the parent does not love the wrong that the child does. This must certainly displease him, give him much sorrow and anguish of heart; and so it seems to me it must be with our Heavenly Father. I believe He loves every creature that He has created, but He cannot love our sinful ways, it must be a great sorrow to Him. He must be displeased with the continued wrong-doing of His children. He certainly cannot be pleased, and to be displeased is to be indignant according to our meaning of the word

I may look within myself ever so closely, I find love for my fellowmen; nor is this love confined to those who love me. I have a broader love than this, but I can find no love within my soul for sin. I have a feeling towards sin. What is it? Surely if not love, it is the opposite of love, and that is hate. I believe that hate debases only according to the object of and nature of our hate. If we hate good, hate debases; if we hate evil and sin, I cannot see how it will debase. I know the best course to pursue is to love the pure and good, and not only to love these, but to live pure and good lives. What course are we to pursue toward the false and evil? The article I have referred to says not to hate the false and evil. We are surely not to love these things. It is impossible to come in contact with them and not have some feeling about them. Seek the pure and good, but make no compromise with the false and evil by seeming indifferent towards them. I would rather see a person exercise a good, live hate of sin than to appear indifferent to it. I believe, with Drummond,

that love is the greatest thing in the world. I also believe that to show a righteous indignation of sin is next thing to loving the good.

JAS. D. STEER.

Winfield, Iowa, 1st mo. 16th, 1896.

SOME OBJECT LESSONS.

A paper read by Edgar M. Zavitz, at the Farmers' Institute, at Coldstream, 1st mo. 16, 1896.

In listening to these three wise men this afternoon and evening, we would be almost led to think that growing corn and cattle, poultry and pigs, was the chief business and end of man. I have been reminded of the language of Jesus to the scribes of old, "Ye magnify the *outward*, and have omitted the *weightier* things of life." We have to deal with humanity, as well as with the *brute* creation, and proper treatment of our fellow-beings is of vastly more consequence than the management of cattle and poultry. We should not dwell too much on selfish and worldly gain, but be even more anxious to cultivate the liberal graces of the heart. What is the worth of all this *outward* knowledge if it does not tend to make us better and purer morally? Jesus puts it even as strongly as this, "What shall it profit a man if he shall gain the *whole* world and lose his own soul?"

Now, I do not desire we should undervalue the exceedingly useful information we have received from these scribes. These things we ought to know, but not to leave the other unknown. These outward visible things, if we do know and know wisely, will help us to know better the *weightier*—the *invisible* things. The laws governing growth of plants and animals apply as truly to the growth of mind and soul. Prof. Drummond has traced for us in part the natural law in the spiritual world. Jesus has likened the kingdom of God to the growing of grain: "First the blade, then the ear, after that the full corn in the ear."

We listened this afternoon to an able address on corn culture. To be suc-

cessful, we must pay particular attention to the proper preparation of the soil, to protect the young plant from all its enemies, to careful and thorough tillage, etc. Have we thought to apply these helpful hints to the growth of character? The mind is the soil wherein morality flourishes, and our duty is to prepare it for the heavenly seed that will be planted by the Father's own hand. We should ever watch this tender plant against the ravages of all its enemies such as hate, envy, avarice, and all the lusts of self, and then, by careful and thorough culture, our character must need grow until the nodding tassels and golden ears make grateful the heart of the great Husbandman, and in due time we shall be deemed worthy to be gathered into the heavenly garner.

We have just heard a paper on "Farm Implements, Uses and Abuses." The laws, hints and advices given by my friend might be profitably applied in this higher yet nearer realm. Our hands, our feet, our eyes, our tongue, our mind, all are implements with which God has furnished us to work, not against, but for the accomplishment of His divine purpose in us, and in the world. To properly use these God-given implements, we should dwell in that consecrated spirit that says with Francis Ridley Havergal, beginning—

"Take my life, and let it be
Consecrated, Lord, to Thee"

There is no better opportunity in the wide, wide world for cultivating these moral qualities and graces of the soul than when employed in the pursuit of agriculture.

Are we sad and heavy hearted? The free and merry bird on the near branch would burst its little throat to cheer us up and make us happy. Are we overworked and over anxious about what we shall eat, and wherewithal shall we be clothed? Behold at our feet is the lowly lily that looks up to us out of those innocent eyes, into which Christ looked and said, "Consider the lilies

of the field, how they grow; they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these." Do we give way to distrust and lose hope, lo the bursting buds and the springing grass give a reassurance of a resurrection in the life to come?

Do you complain that these lessons are old and worn out? I will read you one from the modern ox that we heard about to-day, that that wise man Solomon knew not, that Jesus probably did not dream of, and not many in the world to-day have thought of, although it is in the fulfillment of prophecy. The practice of cattle dehorning will be a landmark in the earth's upward progress to the millenium, when peace shall abound and love shall rule the world. Time was when the horns were necessary to the ox for self-protection from other ferocious animals, including man; but in this age of civilization he no longer needs his gory weapons. He rejoices in his new conditions, and says to England—disarm; to Germany, disarm; to Russia, disarm; to the United States, disarm, and dwell in peace. And may we help God to hasten the day when the twin black passion, jealousy and hate, shall hold sway no longer in men's hearts, but love will rule supreme, and its kingdom encompass the whole earth as the waters cover the sea.

A wise saying of Senator Gordon at the dedication of the Chickamauga and Chattanooga National Military Park is significant, and affords suggestions for reflection. It is this: "The preservation of war memories does not mean the perpetuation of war passions." One devoutly wishes that it were universally true, because the prospects for universal peace would be so much improved. Has it been true in the history of the European nations, or is it true now? If one should revive the memories of Sedan to German or Frenchman, would it stir no war passions?—*Christian Guardian*.

Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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making so momentous a change as that from the International Series, without first getting from our Associations, through their reports, a more general feeling in favor of the change. The report from New York Association, to the Conference in Virginia, was, we think, the only one advocating the change, while a number of the others expressed satisfaction with the lessons then in use.

BORN.

MARSH—To Elihu and Anna Marsh, of Coldstream, Canada, on the 24th of 1st mo., a daughter, who is named Gertrude Ogilvie.

DIED.

FRETZ—Suddenly, as an early rose plucked from the stem, at her home in Pelham, Ont., 12th mo. 28th, 1895, Edie E. Fretz; eldest daughter of Jacob and Sarah Fretz, and granddaughter of Prudence S. Fretz aged 14 years 28 days.

After a brief illness of six days with suffering which she realized, she was prepared for the call, and passed peacefully from works to reward. Her removal was keenly felt by her bereft parents and many friends from our midst, and cast a shadow over many hearts, and has left a vacancy in the home and gone to dwell with our dear Father, who says, in our hearts, "Be still; resist nothing."

MOORE.—At his residence, in West Liberty, Iowa, 11th mo. 27th, 1895, George Moore, aged 92 years 2 months and 17 days.

He was born in Lancaster Co., Pennsylvania, 10th mo. 10th, 1803. On 5th mo. 19th, 1831, he was married to Martha Webster, who preceded him to the spirit world less than a year ago. Eleven children were given them, eight of whom still survive. In 1851 they moved from their native State to Ohio, and a few years later came to Iowa. "Uncle George" was a consistent member of the Society of Friends, living up to his convictions of right. A tender, kind, loving husband, a true and loving father; ever

The subject of our Lesson Leaves has been revived by some recent articles in the *Intelligencer and Journal*, a number of which have advocated a return to the International Series. It is well to have a just idea of the feeling of our Society on the subject, no doubt, and that can be better ascertained in the mean time, than in the hurry and bustle of the General Conference. The schools throughout Genesee Yearly Meeting (eight or nine in number) were averse to the change from the International Series, and we believe remain so today. A suggestion was made by a correspondent to the *Intelligencer* of 1st mo. 18th., that each Monthly Meeting should in some way present its views on the subject to the General Conference. This information, we think, might be better sent from the schools to the various Associations, and thence to the General Conference. The feeling can be more truly ascertained of the First day School workers throughout our Society, through the reports of the several Associations, than through those in attendance at the Conference. Some of our Yearly Meetings are often not largely represented at the Conferences, and some of those are not the active workers in our schools. We have always questioned the wisdom of

ready with a word of counsel at the right time. The memory of the last years of his life will ever be a lesson to us of patient submission. And when the last change came he was as a sheaf fully ripe and ready for the reaper.

THE BOUNDARY DISPUTE

The unhappy differences which have existed between the United States and Great Britain of late, and which at one time seemed very likely to prove serious, is of too momentous a character to be ignored by us. A war between these two nations would be the greatest detriment to the cause of Christianity, Civilization, and Peace, in comparison with which the misunderstanding between Great Britain and Venezuela is infinitesimal. We are unwavering advocates of the spirit of Peace, and of diplomacy or arbitration in the settlement of all disputes between nations, but to endeavor to enforce arbitration by a war whose awfulness, and far reaching consequences for evil, would exceed that of any other war of the century, is a very different matter—an act which we cannot too strongly condemn. We fully believe the boundary in dispute between British Guiana and Venezuela would have been settled by diplomacy, and without an appeal to arms, without the interference of the United States, and especially of the very questionable action taken by the President and Congress in the matter. We think it would be wrong for England to wage a war with Venezuela over this boundary question, and we think it would be an incomparably greater crime for the United States to wage a war against Great Britain in this matter, *even if she refused altogether to arbitrate the dispute.*

It may be as well, perhaps, to dissect—to analyze somewhat this Munroe Doctrine, which has played such a prominent part in the dispute, and which has seemingly taken such a hold of the, at least, "jingo" element of American people. As Canadians, who

have the earnest desire to live peaceably with the Americans, and with all men, and though British subjects, for which we are truly thankful, we feel that we are a part of this American Continent, and are deeply interested in its progress and development, *along the lines of peace and in the Spirit of Christ.* We feel also that we are more than Canadians—more even than a part of *this* continent—*we are citizens of the world.* To ignore the great and important truths of the *brotherhood of all mankind.* is coming far short of the teachings of Christ. As a member of a Religious Society which has been pre-eminent in its advocacy of the principles of Peace and Love, we cannot do less than to call all to this high ideal. In the light of this broader view, as well as in the light of peace, we ask you to examine the *principle* of this Munroe Doctrine, as it is being now expounded. This principle was asserted in 1823, when Munroe was President, and states in substance that no European power shall be henceforth permitted by the United States to conquer any fresh portion of America.

In the light of truth and of peace, we take exception to such a doctrine, principally for two reasons. In the first place we believe it may be just as wrong for an American power as for a European power to "conquer any fresh portion of America." Secondly, we believe it wrong to enforce any such doctrine by *war.* If the United States should say to the world, "so far as it lies within our power, short of an appeal to arms, no nation shall be henceforth permitted to conquer any fresh portion of America," and would show her faith in the principle, by handing back to Mexico her Texas, we fully believe every power would then respect her disinterested advocacy of peace and of the principle of arbitration. When the light of Divine Truth and justice shall fill our hearts, then indeed will the Spirit of Peace prevail.

1st mo. 20th.

S. P. Z.

REPORT FROM TRENTON FRIENDS' ASSOCIATION.

To the Editors of YOUNG FRIENDS' REVIEW.

The third annual meeting of the Trenton Friends' Association was held 12th mo. 23, 1895, with the President, Daniel R. Willets, in the chair. Since the organization of the Association, 12th mo. 12th, 1892, neither President nor Secretary have been absent from any meeting, thus evincing their untiring interest in the work

After confirmation of officers for the ensuing year, the retiring President made a brief but excellent address, encouraging us by stating that the Association had greatly benefited him, and he could feel and express nothing but the strongest hope for its future success. Appreciation of the faithful labors of the retiring officers was feelingly expressed by Dr. L. H. Satterthwaite, with which a silent sympathy existed among the members, as is too often the case, but little expression was given upon the subject. By request (he not being a member of the Association) a paper was read by Linton Satterthwaite—subject, "What are the best means of regulating the liquor traffic?" It urged, "First, place as much restriction around the sale of liquor as may be thought advisable, or as will be sustained by local sentiment; then throw open the business within the limits of those restrictions to every citizen without any favoritism, thus abolishing license courts, excise boards and the entire license system."

* * * * *

"With a scheme so framed as to remove the saloon, as such, from politics, next place a tax analogous to the United States internal revenue liquor tax on the business of liquor selling so high that the number of saloons will be kept down to within reasonable limits."

* * * * *

"Let every man who shall intend opening a drinking place where none shall exist, be compelled publicly to

advertise such intention for a given time, or better still, to serve a written notice, say one month, in advance of his proposed opening, on every owner of real estate, or his agent in charge of same, or on the president or secretary of every corporate body or association owning real estate, within a certain distance upon the same street in which it is proposed to establish a drinking place."

A paper on "Thomas Elwood" was now read by George Hudson. Many present, not being familiar with his prominence in the support of and suffering for the principles so bravely defended by our early fathers, were interested in descriptions given of his abuses and imprisonments *borne rather than disobey* the feeling regarding "hat" and "bended knee" honor to those the world called his superiors. The fact of his wearing his hat at the table while eating was not generally sympathized with by the Meeting, as it seemed like stubbornness. It was suggested that perhaps if those early Friends had lain less stress upon the non essentials, and more upon the great underlying changeless truths upon which our Society is builded, they would have gained the respect, and not the anger of their parents. A youthful member asserted that we to-day, too, would suffer rather than give up our faith. A member of another religious denomination reminded us that, "although extreme, a principle underlies it."

The last paper of the evening, by William H. Tomlinson, entitled "To what extent, with propriety, can Young Friends join clubs and indulge in the popular amusements of the day?" was now read. As the hour was late justice could not be given it in way of discussion. It was one of those skillfully written and exceptional papers that both conservative and progressive sides could claim in support of their own views, and closed with the following: "I have touched on but a few of the popular amusements of the day, but it would seem that almost all might be of

benefit if indulged in moderately and with judgment. Yet I doubt not that all amusements may be carried to such excess, or wrongful use, as to become entirely inconsistent with the principles of the Society of Friends. I do not believe any cast-iron rule can be laid down as to what Young Friends may or may not do, and how far they shall or shall not go in this or that amusement, but I do think it should be the mission of all Friends to carefully study the tendencies of the times, and endeavor to use their influence against this or that popular fad which seem likely to sway the people toward paths of extravagance, corruption or immorality."

ESTHER POTTS, Sec.
Trenton, N. J., 12th mo. 31, 1895.

NEW YORK AND BROOKLYN.

A regular meeting of the Young Friends' Association of New York and Brooklyn, was held in New York, 12th mo. 22nd.

The History Section reported through Franklin Noble the conclusion of their review of the History of Delaware County. Reference was made to the excellence and number of Friends' schools over a century ago, and of the opening of Westtown school in Fifth month, 1799, as being the first Friend's boarding school in America.

Brief biographical sketches were given of John Bartram and Benjamin West, both as of special interest to Swarthmarians, and to correct misapprehensions concerning them—the eminent botanist, unfortunately as we now realize, having been disowned in 1758 for his Unitarian views; and the latter never being a Friend, although the rest of his family were members before or after his birth, was never restrained by the Society in his art education.

Cynthia Knowlton for the Literature Section gave a sketch of Emma Marshall's book entitled "Life's After-

math." She also referred to the newly published "Quaker Lyrics," and read one of the short poems.

Charles McCord, of the Discipline Section, quoted the mention concerning overseers in the Disciplines of the various Yearly Meetings.

Elizabeth A. Hallock gave the report for the Current Topics Section, and among other subjects spoke of the recall of the American Missionaries in Turkey, by our Government requiring their going aboard the war vessels provided for that purpose. And also spoke of the President's warlike message being the great topic of the day, and of its being of deep concern to Friends.

The paper of the evening, written by Frank J. Russell, and read by Edward B. Rawson, was on the topic of "Citizenship," and was replete with encouragement for our folks to take more interest in public affairs by doing something individually in voting and in using interest as far as possible otherwise, in the endeavor to obtain good government. The discussion following soon took up the consideration of the President's message in the differences with the British Government, and the dangerous warlike spirit aroused in consequence of it. A number of members spoke at length and earnestly of the threatening danger to Friends' principles of peace and arbitration, and of the earnest need for us all to use every influence to bridge over the crisis of the public fever for war, until the sober second thought should bring a realization of its horrors and prove a safeguard for Christian brotherhood.

A special committee was appointed to take definite action in behalf of the Association, to communicate with Congressmen and with the public through the press, as well as hold a public meeting, if deemed best, in order to further the cause of peace.

A regular meeting of the Young Friends' Association of New York and

Brooklyn, was held in Brooklyn, 1st mo. 12th.

The Secretary read an interesting letter from Dr. Magill, in answer to one sent him from the Association, asking for a fuller explanation of his idea of the Young Friends' Association for Christian Endeavor, and desiring his views on the advisability of the formation of a non-evangelical union.

A nominating committee was appointed to propose, at the next meeting, the names of persons to fill the offices for the next five months.

Charlotte Haviland read the report for the Current Topics Section, including a reference to threatening war troubles, with a hope for amicable settlement, and the encouragement evidenced, in that, rulers of nations could not plunge their subjects in war as readily as formerly. Mention was made of the precedent established by a recent court decision, whereby damages were awarded a colored woman, for forcible removal along with her children from a sleeping car to an objectional smoking car, as required by a state law, when passing through Tennessee; also to the going into effect of the law making it obligatory to teach thoroughly in public schools the hygienic effect of alcohol.

For the History Section John Cox, Jr., spoke of their reviewing parts of "Lamb's History of the City of New York" referring to Friends'. Notwithstanding the work is considered a good one, the author did injustice to Friends' and to William Penn in particular, by attacks on his character. Details were mentioned, as was necessary for us to comprehend the extent of tortures inflicted on early Friends by Governor Stuyvestant. Credit was also given to Friends for aid in abolishing slavery in New York, as was done in 1827 by Act of Legislature of 1817.

Charles McDowell gave the report of the Literature Section. It consisted of a brief review, with the reading of snatches of poems from John Russell

Hayes' book "The Old-fashioned Garden and other Verses."

A deeply interesting paper was read by Esther Haviland on "Poetry and Religion," which will be published in full in the YOUNG FRIENDS' REVIEW. Many interesting thoughts were expressed after the reading of the paper.

The next meeting of the Association to be held in New York on 1st. mo. 26th, will be a public meeting. All interested Friends' are invited to attend. The subject for the evening will be "Peace." M. H.

REPORT OF LINCOLN V. F. A.

Our, regular meeting was held on the 29th. We were few in number but still show, by the part taken by the ten present, that we are still alive.

Martha and Leonil Garlock gave us a Christmas song for opening, followed by the reading of the last part of the last chapter of Proverbs by Addie C. Garlock. The review of the lesson was given by Hamptonetta Burgess, then an account of the National W. C. T. U. Convention held at Baltimore. The still hour of prayer, preceding the opening, was mentioned, also that Frances E. Willard, our noble President, was re-elected for the seventeen h time, and that she proposes that the name of the temperance party be changed from Prohibition to the Home Protection Party. The success of the Temperance Hospital and Sanitarium, the great loss, in money alone, caused by alcoholic beverages, influence of trade unions, etc, were given, also the advancement of the W. C. T. U., since its start in 1873, given by Addie C. Garlock.

A letter of Elias Hicks' was read by C. A. Burgess.

"A Telephone Message" was recited by Martha Garlock.

The observance of a few moments silence closed our meeting.

H. B. Cox.

FOR YOUNG FRIENDS' REVIEW.

VISIT OF ABEL MILLS.

Having matured a concern that engaged my mind to attend Prairie Grove Quarterly Meeting, to be held near Marietta, Marshall Co., Iowa, on the 7th of 12th mo., 1895, I started on the afternoon of the 5th of 12th mo., going by way of Dixon, Ills. Arriving at Lamoyll, Iowa, near 11 a. m. on the 6th, where my kind friend, Nathan Edsall, was in waiting to convey me to his house, three and one-half miles away, where I met with a cordial welcome by all. In the evening John Cory and daughter Malissa, who reside near Tama City, joined us. I made a short but a pleasant call at the home of Jesse Hale. Seventh-day morning, at 9 30, Select Meeting opened its session. A message of love and encouragement was offered by two. The business was transacted in much harmony.

At 11 a. m., the time for the Quarterly Session, Friends and others assembled, until the house was pretty well filled, considering the season of the year. The silence was broken by our friend, Nathan Edsall, with a few well timed remarks. From another instrument words flowed freely, setting forth the necessity of consistent daily walking, without which we cannot claim to be joint heirs with Christ nor heirs of God. His kingdom must be established in the hearts of men. In all ages of the world's history the witness for God through man has been accorded to the seeking mind. The attention given was all that could have been desired, evidencing that the witness for truth had been reached. The business claiming attention was transacted in much unity of feeling.

Harry Hartley was the only representative of Wopsonock Monthly Meeting. Theodore Russell and Mary Vonseack, a daughter of the late Caleb Russell, of Prairie Grove Monthly Meeting, Iowa, were present. I think we all felt it was good to be there.

Dined with our kind friend, Eliza M. Pyle and family, where a few hours were spent pleasantly. Returning to the Meeting-house, for an evening session of the Philanthropic Committee. Moderate attendance, with considerable interest manifest in the several subjects introduced.

Lodged at John Packer's, with whose family the time was passed pleasantly.

First-day morning cool and crisp. My friend, John Packer, conveyed me to Lamoyll for the purpose of telegraphing to a friend at West Liberty of my prospect of visiting them. Attended meeting at 11 a. m. The house was nearly filled. At a suitable season our friend, Nathan Edsall, made some remarks, calling our attention to the one thing needful, the indwelling of the Holy Spirit, evidencing the true worshipper; after which the writer of these lines offered the mite that was given in testimony of the ever presence of that power that not only can save, but can also redeem us from our transgressions, which are many. We have evidence that the blessings granted us were appreciated by all. Several members of the other branch were present both days. An expression of satisfaction was given by several of them. We are glad to realize that Christianity, in its true sense, is becoming less superficial. The element for its foundation must be love for the brethren. He that declares, either by word or deed, that he loves God and disregards his fellow man, does *not* rest his peace in the bosom of the Father. My faith in the efficacy of silent worship has been renewed, and I am encouraged in the evidence that the Christian element will accept this philosophy. This brings me to conclude that the mission of the Society of Friends will be continuous. At the close of the meeting we partook of a lunch satisfying the physical man. At 2 p. m. a session of the First-day School Association was held. Truly encouraging were the exercises to an attentive audience.

Took supper at the home of William Woodward in company with Theodore Russell and niece, returning to the meeting-house, where a session of the Young People's Meeting was held. After a short programme we were left at liberty to address them. The love of the brethren was portrayed giving caution to the old as well as the young; concessions and careful step-pings forward must be governed by the cord of love unfeigned. With a few remarks from our friend, Nathan Edsall, which were as letters of gold in pictures of silver, we concluded. Lodged at H. Edsall's. A pleasant visit. About 8 o'clock Second-day morning, 9:h of the mo, N Edsall came and conveyed me to Albin, where we visited Hannah Marsh and her niece, Joel Griffith's daughter, also Rebecca Marsh and daughter, spending a pleasant hour. Called at Woodward's, near Meeting-house. The old gentleman treated us very kindly (not a member with us). Dining at Wm. Seaman's, whose wife is a daughter of Thomas E. Hogue. In the afternoon visited at a Friend's house by the name of Love, whose wife was a Raley, of Ohio. Also visited at Wm. Tomlinson's and Howard Shumway's. All were seasons of strength. Returned to N. Edsall's, where we were to have a parlor meeting, feeling the day had been well spent. At a seasonable time the parlor was comfortably filled, the Spirit moving us to address them in that love of the Gospel that takes away all fear of man, in which John Cory and N. Edsall took part. The opportunity was felt to be as a cementing of souls.

Third-day morning, 10th of the mo., bid my friends adieu, turning my face homeward by way of West Liberty, stopping at Cedar Rapids to visit a niece and family, a widow of Thomas K. Mills, leaving in the evening. Arrived at W. Liberty about 8 p.m. My friend, Mahlan Hollingsworth, was in waiting, taking me to his house where I was kindly entertained during

my stay at Liberty. Fourth-day morning called to see my dear friend, Lydia Elliott, an aged Friend, with a clear perception of the Kingdom of Heaven on earth, whose counsel has been for many years highly valued. My call was a strength to me. Attended an appointed meeting at 11 a.m.; was not large; felt to be a season of encouragement to all. After the close an arrangement was made to hold a parlor meeting at the house of Mahlan Hollingsworth. I went home with John Taylor and family, three and one-half miles north-east. A very pleasant visit. They returned with me to Meeting in the evening, where in due time several of their members and some others gathered to offer our thanks to the Heavenly Father for His countless blessings received. The opportunity was enjoyed. Closing the several sessions that I was permitted to hold with my friends in Iowa, Fifth-day morning being pleasant found Mahlan and I visiting the families socially within the village and vicinity, dining at the home of Esther L. Harrison, where we spent a very pleasant time with her and daughter. Continued our visiting. Among the visited were Geo. Moore and daughter. Being old and feeble we did not see him. Was cared for by his affectionate daughter. He passed from this opportunity on the 27th of 12th mo. last, a sheaf, perhaps, fully ripe. We took supper at Aaron W. Mede's, where Ann E. Mede makes her home, spending the evening very pleasantly. That day we visited twelve families. Early in the morning, 12th mo. 13, he accompanied me to the station. Took train homeward after mingling pleasantly with my many friends in Iowa. My heart rejoiced in the feeling that the Master of Assemblies had been my constant companion. Reached home in the afternoon, finding all well, which added to the peace of mind.

ABEL MILLS.

Mt. Palatine, Ill., 1st mo., 1896.

THE CONSIDERATION OF THE EIGHTH QUERY.

"When members violate any of our vital testimonies, or so act as to morally injure themselves, is due watchfulness observed to extend to them patient and Christian care, for their restoration to correct living and unity of fellowship in society?"

There seems to be first of all an analysis necessary, or perhaps that is what is intended by these papers. When do we as members violate our vital testimonies? I am aware that there are various thoughts on this subject, but there is another consideration that we must take some cognizance of before we proceed further. We may all agree that there is but one great principle, and on this all our religious testimonies are built. By this vital life-giving principle all our actions must be directed if we be members of Christ's church, which church is the only true one. Then, if we each fully realize the responsibility that devolves on us by our membership in a Religious Society, and by this we wield a power over our companions, associates, especially the youth, we surely would watch our every word, act, and thought—for thought is mother of action—before we do many things that we now do, and which detract from the high position of our Society membership. If we could disabuse our minds of the idea, held by some that we are distinct, separately acting human beings, not responsible in any way to each other, we would have made a great step toward the betterment of ourselves and our brother, and thus our joint relationship in religious fellowship. I believe that every word and action is of vital importance to us in every station of life, but vastly more when we voluntarily take upon us the responsibility of a Religious Society membership; though some will say they did not voluntarily become members. Granted this is true in one sense, then

I would ask, why do we continue to attend meeting after our majority, and allow our names to be used in the business interests of the organization? Why do we not voluntarily withdraw? Thus by remaining we become responsible to the Society, and to each other, and it is of vital importance that we do not violate any of the essential rules of the organization which comport with dignity, good order, and the holy solemnity, that should ever characterize the worshippers of God. Some may ask us, in what way can we morally injure ourselves? We will all agree that in the use of profane language, in the taking of that which does not belong to us, to speak falsely, to be drunken and licentious; any or all of them will morally injure us. But there are certain (that we may call) little inconsistencies of conduct, which we console ourselves do not come under the ban of this query. Thus, if we are unjust, dishonest in word or deed, go contrary to our conscience, inconsistent with rectitude, all these, according to the proper definition, bring us under condemnation of the law of truth and right. Hence we see the necessity of a better understanding of the law, and we will thus gain a higher plane; for the Christ life reaches down to every detail of our existence, and if by this criterion we are judged, and we labor to attain it; we are sure we will not morally injure ourselves. But if from any cause we fall away from the standard, then it is that a due watchfulness should be observed to reform the individual to unity and fellowship. A due watchfulness thus is brought about by the spirit which loves our neighbor as ourself, when we mourn with a godly sorrow the condition that makes it necessary to have to extend a care. But let us remember that this care is not conferred only by being an officer of the Meeting. Paul's exhortation to Timothy is good for us even now, for, "the end of the commandment is charity, and of a pure heart, and of a

good conscience, and of faith unfeigned, from which some have swerved, and have turned aside, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm. But we know the law is good if a man use it lawfully, knowing this, that the law is not made for the righteous, but for the lawless," and that it is contrary to sound doctrine, not in accord with the gospel of the blessed God, which he, Paul, had experienced, and he exhorted, "that men pray everywhere, lifting up holy hands, without wrath and doubting," and farther, he gave good advice concerning the qualification of officers of the church, that a bishop must be blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach, one that ruled well his own house, having his children in subjection, with all gravity, (for if a man know not how to rule his own house, how shall he take care of the Church of God). Likewise must the deacons be grave, holding the mysteries of faith in a pure conscience. Even so must wives be grave, not slanderous, sober, faithful in all things. These things command and teach. Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in faith, in purity, meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." Now this should be our earnest desire and labor, and if so, we would realize the spirit of this query to be a very high type of spiritual understanding, and the patient Christian love would reclaim those who violate our good order. We would find that the unity and fellowship required to build up the walls of our religious organization was cemented with gentle dignity and deportment, and all guarded with a reverential sanctity of obedience to this great principle out of which grow our testimonies in favor of all that is true and right.

Holden, Ill. MARY G. SMITH.

"The Light which lighteth every person who cometh into the world hath appeared unto all," and worketh by love to the pulling down of the strongholds of sin and wickedness, and, as abide in gives us that peace and happiness which we so much desire, and enable us to do what is agreeable to our Heavenly Father's will, and consequently fits us to receive His blessings, not only now but hereafter. But people love darkness or selfishness (which is contrary to the light which works by love) rather than the light which produces the evil or darkness with which we are surrounded. Turn ye, turn ye from your evil and darkness, to the light which works by love, and which, if followed, will lead up unto the perfect day, and cause us to help do our Heavenly Father's will on earth as it is done in Heaven, and thus walk in His ways, and be guided by Him in His paths of pleasantness and peace.

ANONYMOUS
Hankinson, N. D., 1st mo. 4, 1896.

An English professor speaking recently of a young minister said he "presented the two rare combinations of enlightened scholarship and evangelical fervor." Why should such a combination be rare? Why should enlightened scholarship be associated so often with spiritual coldness, and ignorance with spiritual warmth? The Church needs both the scholarship and the fervor, and should have both.—*Canada Presbyterian.*

The Methodist Church has taken a stand against "the buying, selling, or using intoxicating liquors as a beverage, dancing, playing at games of chance, encouraging lotteries, attending theaters, horse races, circus, dancing parties, patronizing dancing schools, taking such other amusements as are obviously of a misleading or questionable moral tendency." No other Church has taken so positive and strong a stand.—*Christian Guardian.*

FISHING CREEK HALF-YEARLY MEETING.

Fishing Creek Half-Yearly Meeting, with the other Meetings held near that time, has just closed. There were but few visitors with us, but the labors of those who were there were much appreciated.

At the Monthly Meeting of Friends held at Millville, Pa., on Fourth-day, the 18th of 12th mo., no visiting Friends were present, except those from Roaring Creek Monthly Meeting

At Fishing Creek Half Yearly Meeting, held on Fifth-day, the 19th, we were favored with the presence of Aaron M. Powell, of Plainfield, N. J., and Samuel Jones, of Philadelphia, who were both gospel messengers to us. At the Youth's Meeting, on Sixth-day, we were again favored with the presence and ministry of Samuel Jones. Aaron M. Powell remained with us only one day.

These meetings were felt to be seasons of spiritual refreshment. We were called to the Divine Light in our own souls, and the necessity of obedience thereto. Obey, and thy soul shall live, was emphasized. One message from God was, "Tell my people that I love them, and ask them to love me." Do we love Him with our whole hearts? The grace of God which bringeth salvation hath appeared unto all men, not just to those who have been taught a certain plan of salvation. The Scriptures are not the fountain, and preaching is not the fountain, they only point the way or lead to it. No true minister among us preaches of himself, but only as the Spirit giveth utterance. We should not look too much to them for aid and counsel, but to the source from which they receive their anointing, and to which they are striving to direct us. Immediate revelation exists to day as fully as it ever did. Instances were cited where it was strongly manifest to persons who afterwards united with the early Friends, and no doubt many

of the hearers said within themselves, "Yes, and we know it for ourselves."

Friends' views on prayer and their belief in the Scriptures and in Jesus Christ, were clearly set forth to the satisfaction of many minds.

On Fourth-day evening there was a committee meeting on Philanthropic Labor, and on Fifth-day evening Aaron M. Powell delivered a lecture on "Purity and the White Cross," by direction of the Y. W. C. T. U.

To Meetings remotely situated like our own, these seasons are looked forward to with longing and eagerness, and I hope we truly appreciate the labors of love of those who are sent among us. K.

RELIGION AND POLITICS.

I find in the REVIEW of 12th. mo. 15th., that the reporter of Lincoln Y. F. A., did not get my meaning exactly.

We often hear the statement that "we should take all the religion we have into our politics, but don't bring your politics into religion." I once thought this very pertinent, but I can see now wherein it is often used to evade a duty. Now, our Government is political, and the condition of the Government affects the happiness of every individual subject to that government, and since we best serve God by best serving our fellow men, I cannot see how we can make any distinction. Our political duty is a religious duty, just as sacred as any other religious duty.

In our own city of Lincoln we had organized, just previous to the municipal election, the Civic Federation, the purpose of which was ostensibly to elect good men. They talked for it, and they prayed for it, but did they vote for it? No, indeed. The men favoring a "wide open" administration were elected, and the usual result followed. And so it will ever be, until professed Christians vote as they pray, and thus cease giving aid and comfort to the enemy. A. C. G.

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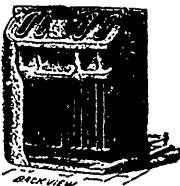
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