

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., TENTH MONTH 1st, 1895.

NO. 19

BY THEIR WORKS.

Call him not heretic whose works attest
His faith in goodness by no creed con-
fessed,

Whatever in love's name is truly done
To free the bound and lift the fallen one
Is done to Christ. Whoso in deed and
word

Is not against Him labors for our Lord.
When He who, sad and weary, longing,
sore

For love's sweet service, sought the sister's
door,

One saw the heavenly, one the human
guest,

But who shall say which loved the Master
best?

1881.

—Whittier.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

VIII.

In 1st Sam., xix., 19, we are told that David fled to Ramah, the home of Samuel, to seek his protection against the vengeance of Saul, and that Samuel took him and dwelt in Naioth. Naioth is one of the untranslatable words of the Bible, the meaning being somewhat that of a *school* or *study*. It appears to have been a place near Samuel's home, to which he was wont to retire for meditation, for access to the mind of Jehovah. He seems to have established there a school for prophets. We must conclude from the record that Samuel's age was a time of great religious fervor in Israel. In 1st Sam., xix., 18 to 24, we have a brief description of a meeting place for those who, under strong religious enthusiasm, sought to gain admission to the counsels of Jehovah. Samuel was at the head (v. 20.) There was, doubtless, an employment of agencies that tended to produce great excitement, amount-

ing even to frenzy among the neophytes, such as we find in the religious meetings of certain sects of the present day, especially among the negroes of the Southern States. Music was employed (x., 5) and, doubtless, dancing, until a condition of ecstasy ensued, under which the subject acted like an insane person (xix., 24.) Persons unusually susceptible became so wrought up in feeling that they would at times become violent, so that they were described as being possessed of an evil spirit (xviii., 10.) The record is exceedingly interesting as descriptive of an early history of religion in its elementary stages of development. As in all the various provinces of evolution original types are preserved, so in the religious systems of the present age we find the survival of the earliest forms—ancestral relics—that preserve the continuity of all religions. The religion of Samuel's time was not of a very exalted type. We must not look for that. Nevertheless, stripped of all its details of minor significance, we find in the Book of Samuel the important information that, in his day, "men of God" endeavored to put themselves in communication with, and under the control of, a power outside themselves, which the whole people recognized as superior to any human authority. Samuel as "a man of God," as a spiritual and not a political or military leader; "Samuel the Seer," and not Samuel the Judge, ruled over Israel. As such leader in Israel he was superior to all other authority, no matter who led the armies or who sat on Israel's throne. He made and unmade kings. The casual reader of the book may be confused by the duplicated accounts, but he who separates the different narratives will have

a clear perception of the source of Samuel's power. According to the oldest narrative Samuel never put himself in opposition to the selection of Saul as King. It was not by the demand of the people, as told in chap. viii, but at the command of Jehovah, that he anointed Saul to be prince over Israel (ix., 16); not because the people lacked confidence in Samuel's sons (viii., 5), but because the Lord would save his people from the tyranny of the Philistines (ix., 16.) Samuel does not demur doing this, as the priestly writer tells us (viii., 6, 9), but he joyfully greets Saul, invites him to a feast, and calls to it distinguished guests that may aid in exalting the name of the future king (ix., 22-24.) All the processes of Saul's elevation are by Samuel's willing consent, because as a "seer" he has read the mind of Jehovah, and desires faithfully to carry out Jehovah's will. This is the oldest history of Samuel, and this is the Samuel whose career we shall follow, the man who feared no human authority and deferred to no clamor of the people.

We must not, however, take Samuel out of his environment nor divest him of his natural character. Bible history gains no sacredness by projecting it into the present age. It must be in its own ancient setting to be understood and to be essentially valuable. Samuel, "the man of God" in his own time, would be an inhuman monster in the present age. The ascent from Samuel to Jesus is paralleled only by the ascent from his Jehovah to our Father in Heaven. Bearing this in mind, we shall not be shocked at Samuel's ferocity as narrated in xv., 33, where he "hewed Agag in pieces before the Lord in Gilgal." The custom of laying a whole people "under the ban," that is, of sacrificing everything that belonged to a conquered nation—men, women, children, flocks, and all earthly possessions, had been inherited by Samuel

from bloodthirsty ancestors, and in making up our estimate of Samuel's character we must take this into the account.

OBEEDIENCE is the cardinal principle in Samuel's character; it was the cardinal virtue of the age. In a military age, among a people struggling for independence, we may expect this to be so. Not to question the reason for a command, not to exercise a particle of one's own discretion, but to give prompt, implicit obedience to the word of the leader is a prime necessity in times of war. And we must remember that in these times Jehovah was the supposed leader of Israel's army, Samuel was the mouth-piece of Jehovah, and Saul was the appointee of Samuel. However imperious and autocratic Saul might be in the military government of his people, not one step could the army move, not a plan of campaign be made, not even the pursuit of a conquered enemy undertaken, till Jehovah had been consulted and his favorable reply received. But Saul was rash, and did not always give that implicit obedience to the advice of Samuel which he himself demanded from those under his authority. The sparing of Agag, King of the Amalekites, and the chosen cattle from the universal slaughter, as narrated in 1st Sam., xv., was an instance of Saul's temerity. But in chap. xiii. we have a greater illustration of the character of Samuel's demand for obedience. This is from the pen of the oldest writer. In substance it is as follows: Saul, according to Samuel's directions, had chosen an army of three thousand men, and had encamped according to his instructions at Gilgal, a fortress not far distant from Jerusalem. Here by Samuel's directions (see x., 8), he was to wait seven days, until Samuel would come and offer sacrifices, and show him what to do. Saul kept the agreement, and waited seven days, though meanwhile the Philistines had assembled in such immense numbers and with such a formidable show of

strength that Saul's soldiers became terrified and hid themselves "in caves, and in thickets, and in rocks, and in holds, and in pits." At length the appointed time of waiting was ended, but Samuel had not kept his word. He was not there to conduct the necessary sacrifices for the inauguration of the battle. The last remnants of Saul's army, terrified beyond control, were deserting the royal standard. There was but one thing to be done. "Bring hither the burnt offering to me, and the peace offering," said Saul, and in the presence of the few remaining members of his army, Saul began the sacrificial offering to Jehovah. In the midst of it Samuel appeared. But not with apologies for delay came he, not with encouraging words for Saul, but with the denunciatory question, "What hast thou done?" In vain, Saul's explanations: "Because I saw that the people were scattered from me, and that *thou camest not within the days appointed*, and the Philistines assembled themselves together at Michmash; therefore, said I, now will the Philistines come down upon me to Gilgal, and I have not entreated the favor of the Lord. *I forced myself, therefore*, and offered the burnt offering." And Samuel answered, "Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which He commandeth thee." And then he tells Saul that because of this transgression the royal sceptre will pass from him, that the Lord will choose another, "a man after his own heart, to be prince over the people."

The battle followed, and was entirely successful against the Philistines, although Jonathan's disregard of his father's commands almost cost him his life (see chap. xiv.); but Saul had forever lost the favor of Jehovah because of his first disobedience. Chapter xiv. finishes this historian's narrative of Saul by briefly summing up his military deeds, naming his sons and daughters and the captain of his army.

We find an entirely different narrative, both in style and representation, beginning with the next chapter (xv.) The older narrative had nothing to tell to show the glory of Saul's power, nor the effect of his work upon the fortunes of Israel, but sums up his career in a few lines. Saul's was the sin of disobedience; nothing could excuse him for that. No excuse could be taken for failure to do precisely as Jehovah directed. According to the moral law of the age it mattered not what a man's intentions were, his guilt for disobedience was just as great if he meant well as if he did not. He could not excuse himself on the plea of an error of judgment; he had no right to a judgment at all, except such as came by the direct command of Jehovah. If even by chance a law of the Lord were transgressed, that in no measure excused the offender. If one man killed another, either intentionally or accidentally, it mattered not, he was put to death. When Jonathan disregarded his father's commands, although in doing so he did not *wilfully* disobey, for "he had not heard his father charge the people" (xiv., 27), there was only one thing to do. Although Saul would far rather die himself than slay the child of his love, yet sternly he commanded: "Cast lots between me and Jonathan, my son." And Jonathan was taken. Then Saul said to Jonathan, "Tell me what thou has done." And Jonathan told him and said, "I did certainly taste a little honey with the end of the rod that was in my hand, and lo! I must die." And Saul said, "God do so, and more also; *for thou shalt surely die*, Jonathan."

It was not that Jonathan had disregarded his father's command merely—a father's love might condone this,—but there was the evidence that his disobedience had brought the displeasure of Jehovah (xiv., 34-38), and His counsel being withdrawn, there was no other course than to make such atonement as the Lord required. No ordi-

nary sacrifice would restore His favor. All that the heart held most dear must be given up.

W. M. M. JACKSON, New York.

CORRECTION

In article vii., page 268, near the middle of the second column, a most unfortunate typographical error appears. I can blame no one besides myself for the error, as I looked over the proof, but I trust the readers of that number realized that the word there used, "Jehovah," was a mistake. The sentence should be: "We cannot believe the last statement to be correct if by the term 'judged' we understand Samuel to have been to the people during his life what Gideon, Jephtha or Joshua was, viz, their political leader."

THE PILGRIMAGE.

v.

The journey to Paris, France, was accomplished in a day—through tunnels and mountain scenery for awhile, then more level country. Farm houses and other buildings are often under one roof, sometimes built so as to enclose a court, the neat condition of the premises giving rise to a feeling of respect. We also pass beds of peat being prepared for fuel by cutting it out of the black bog and piling it up to dry.

Paris is a handsome city, with solid looking stone buildings, beautiful parks, and extensive squares. Place Vendome is the most stately, the most perfect in symmetry and unspoiled by modern buildings. The Column Vendome which stands in the centre has a figure of Napoleon on its apex. The Place de l'Opera is the centre of boulevard life, and is truly a gay scene, every nationality being represented in the moving crowd. The public buildings are fine, and the Tuilleries Gardens are full of trees, statuary, flower beds, and two rows of orange trees in boxes each side of a broad walk.

The tomb of Napoleon I. is situated beneath a gilded dome, in an open circular crypt, thirty feet in depth and thirty-six in diameter, the walls of polished slabs of granite, adorned with ten marble reliefs and sixty flags, which long lay concealed in the Luxembourg. On the Mosaic pavement which represents a wreath of laurels, rises the Sarcophagus, thirteen feet long, six and a-half wide, and four and a half feet high, consisting of a single huge block of reddish brown granite brought from Finland, weighing upwards of sixty-seven tons, and costing £140,000. There is much in memory of departed military greatness, but in a gallery somewhere we have seen a statue representing the great conqueror when he was conquered and in exile, awaiting the summons which called him hence to be seen of men no more, the marble figure in disarray, with a countenance depicting desolation. His parting request was respected:—"I desire my ashes may be buried on the banks of the Seine, in the middle of my country."

We wander among the treasures of art in the grand Palace of the Louvre, which was begun in 1541 and finished by Napoleon the III. Here we find much of the work of the old masters, both in painting and sculpture, gaze until both mind and eye are weary and come away feeling that a description is far beyond our ability and space.

Several old churches were interesting—Notre Dame, St. Roch's and St. Sulpice. Also attended some of the meetings of the Prison Reform Association in the Sorbonne. The expression was mostly in French, so we understood but little. It was interesting, however, to watch the demonstrative Frenchmen as they endeavored to emphasize their ideas. English was allowed one afternoon, and we were impressed by this resolution: "That the judge before whom a criminal is brought, shall, at his discretion, forbear to sentence him to prison for his first offence, but placing him under the guardianship of a respon-

sible person, leave him at liberty to follow a blameless life."

By steamer on the Seine, a narrow river whose banks are protected by stone masonry, and spanned by handsome stone bridges, we reach Sevees, visiting the showrooms of the manufactory, where china of incomparable delicacy is made. There are a great assortment of designs, in rich coloring and of fabulous price. On the way hither we pass the famous Eiffel Tower, which attains the height of nine hundred and eighty four feet.

On top of a mail coach, drawn by four horses, we make an excursion to Versailles, fourteen miles from Paris, driving through the beautiful Bois de Boulogne, which covers an area of 2,250 acres, and the park of St. Cloud 965 acres in area, where stood the palace in which the first Napoleon proclaimed himself "first consul." It was destroyed, and the site is now converted into a terrace with gardens. Arrived at Versailles, the first object of interest is a handsome villa of one story in the form of a horseshoe, and erected by Louis XIV. It is called the Grand Trianon, and contains many apartments; its ceilings are richly painted, many works of art adorn the walls, and several handsome gifts from Napoleon to Josephine are displayed, as well as quaint and richly upholstered furniture.

The Petit Trianon was erected by Louis XVI., and was a favorite resort for his Queen Marie Antoinette. Passing through the large park attached we find a hamlet, consisting of nine or ten Swiss cottages, where the court ladies played at peasant life. In another building is a collection of handsome state carriages, with gilt trappings, dating from the time of the first Empire to the baptism of the Prince Imperial in 1856.

Next we come to the Palace of Versailles, begun by Louis XIII., and finished by Louis XV., which seen from the gardens, is a "huge monotonous facade, 456 yards in length, with 375 windows. There are two

flights of marble steps, 103 in number, and 22 yards in width. One thousand and two hundred orange trees are dispersed about the gardens in summer, one of which is said to date from 1,421." There are said to be 300 pieces of statuary and 72 fountains, one of them having 100 jets, and capable of throwing water 74 feet. They play for an hour once a month, at a cost of 8,000 or 10,000 francs—an imposing spectacle — attracting vast crowds.

The Musee Historique occupies an almost interminable suite of apartments, and is an unrivalled collection of its kind. There are many historical paintings, beside works of the most eminent artists. The ceilings are arched and finely painted, and the number of rooms so great that a single visit suffices for an inspection of the most important works only.

The Gallerie des Glaces is a superbly decorated hall, 240 feet long, 35 feet wide, and 42 feet high, commanding a beautiful view of the garden and its ornamental sheets of water, from the seventeen large arched windows, opposite which are as many mirrors in gilded niches. The bed-chamber of Louis XIV. has gorgeous mural decorations, and contains the richly adorned bed of the King. The furniture is in tortoise shell and gilded bronze, and no person was allowed within the heavy silver railing in front of the bed without his express permission.

In the centre of the court, on one side of the palace, stands an equestrian statue of Louis XIV. in bronze. The unfortunate Louis XVI. saw this building sacked by a Parisian mob, and he and Marie Antoinette also were guillotined in 1793. SERENA A. MINARD.

For the YOUNG FRIENDS' REVIEW.

PRAIRIE GROVE QUARTERLY MEETING.

I have no doubt but that some of the readers of the REVIEW will be interested in an account of Prairie Grove Quarterly Meeting and First-day School

Conference that were held at West Liberty, Iowa, on the 10th and 11th of 9th mo. Together with a brief account of our trip to Liberty I send some few notes of the meetings.

We left our house, at Prairie Grove, about eight o'clock Second-day morning, 9th mo. 9th, 1895, for a drive of forty miles, to West Liberty, there to attend our Quarterly Meeting and Conference. The day was very warm, so we drove leisurely; rain the night before had settled the dust, and the roads were good, so that we enjoyed the drive, even though it was warm. We reached Columbus Junction about eleven o'clock, where we watered our horses, then continued our journey until we should come to a pleasant place where to partake of lunch; this we found soon after crossing the Cedar river, in the edge of the timber not far from the river bank. I neglected to say there were four of us in the party—Jas. Phillips and wife, my cousin, Lizzie E. Russell, and myself. While Jas. and I took care of the horses, the girls unpacked the lunch, of which we partook with right good will, as all confessed to being hungry; after a stop of an hour here, we again resumed our journey. Arriving at West Liberty shortly after four o'clock, we hid ourselves to the hospitable home of Elijah and Esther Hogue. These Friends were not looking for "Quarterly Meeting folks" until the next day, but the welcome we received was none the less cordial for that. We remained with these Friends over night, having a delightful visit. Third-day morning, at ten o'clock, the select meeting convened. Not being "select" members, we concluded to make some calls, but our good intention of making calls was broken, for upon going to Lizzie Childs we were persuaded it was right for us to remain with her for dinner, which we did, and our call was very pleasant. We were soon made aware that it was time for us to be on the move, as the Conference met in the meeting-house at 2.30 o'clock, thence we proceeded, where

we found a goodly number already gathered. After a short time spent in exchanging greetings, the meeting assembled. Both the clerk and assistant were absent, and Phœbe E. Russell and Harry P. Hartley were named to act as clerks for the day.

The Conference was opened by Isaiah Lightner appearing in supplication, after which the clerk read the 8th chap. of Romans. Very interesting and encouraging reports were then listened to from the several schools belonging to this Conference; from these reports and the remarks following, I gathered the idea that there was a growing interest in the First-day school work in this part of the field; the schools do not report a very large membership; but, as was reported, if the numbers were as great as the interest manifested, the schools would be large indeed. The topic decided upon, to be presented at this Conference was, "Is the influence of the fundamental principles of the Society of Friends increasing or decreasing?" There were three papers prepared upon the topic and read before the Conference—one from Marietta school, by Ruth Packer. She thought the influence of Friends in regard to a "Living faith that God would teach His people Himself," in regard to "Prayer." "Peace and Arbitration," and philanthropic work in general, had been productive of much good and were still increasing; that we should do our duty by living up to these principles we profess, and by our example teach others their beauty. The paper from Wapsieonoc school, prepared by Walter Ponnall and read by his wife, advanced the idea that all the new religion, called liberal, was tinged with the doctrines of Friends, and to the Friends responsible for its liberality. Prairie Grove school was represented with a paper by Jas. D. Steer. The writer of this paper thinks that the influence of the principles of Friends is increasing along nearly every line. From our knowledge of present conditions, compared with those of the time at the rise

of the Society, we cannot help but see the good that has come from them. For example, note the sentiment of the whole civilized world in regard to religious liberty, a free gospel ministry, a pure spiritual worship, war and oppression, the taking of oaths in court, etc.

Then, because the principles set forth by Friends were not new, but a return to the original simplicity of the early Christians, they were not man made, but founded upon the teaching of Jesus, as recorded in the New Testament, and by the direct revelation of the author of all good, upon the minds of devout men and women, who were striving at all times to carry out the will of their Heavenly Father; principles thus grounded are surely true, and therefore must increase. The papers were listened to with much interest, and the discussion of them which followed must surely be productive of good. Lydia H. Price remarked: "That surely as we see the spread of these principles of Friends, the thought is made plain: that the seed sown has grown, and much good has been accomplished; but we have not been as faithful as we should have been; we have let little wrongs creep in to mar the harmony; allowed too many worldly things to draw our attention away from the true source of pleasure; we must keep the light shining; we must exemplify it by our lives; persevere in the work that others may catch the rays as reflected from us, and pass it on until it is again and again caught up, and made to shine more and more unto perfect day; sow the good seed and the harvest will surely come in time." There was much other encouraging counsel given, but I have not space for all. There was an essay read by Lizzie E. Russell upon the "Small Duties of Life"; there were also selected readings and recitations, all very interesting and we hope instructive. After appointing delegates to the yearly Conference, the meeting adjourned in the belief that the allwise Father had been very near to us throughout the meeting, and by His love and counsel

made the meeting of great interest. Our little party now separated, two of us going with Harry Hartley and sister to their home, the others going elsewhere. We had a pleasant visit with the Hartley's, returning with them on Fourth-day morning in time to attend the sitting of the Quarterly Meeting. The meeting for worship convened at 10 o'clock. After a short period of silence, William Lamborn spoke briefly "of our great need of relying on the teaching of the still small voice, which would guide and direct aright." Lydia H. Price then spoke at some length upon the query that had arisen in her mind, "What has brought us together; what the underlying principle for which we are gathered?" Her words were full of clear and loving counsel, which we would all do well to heed more closely. After a prayer by Isaiah Lightner, the business of the Quarterly Meeting was taken up and gone through with harmoniously, as is Friends' manner. Fourth-day afternoon there was a meeting of the Philanthropic Committee held, which time was devoted wholly to temperance. From this meeting we went with Eli and Anna Elliott to tea, where we met several Friends, and had a very pleasant visit. Our time being limited for visiting, we had to make our stay at each place short, so we had to tear ourselves away from the very pleasant gathering that was assembled on the porch at Eli Elliott's, and go to the home of John and Susan Webb, where we had promised to spend the night. After a pleasant visit with these Friends, and a good night's rest, we were ready to commence our homeward journey. The day was warm and the road dusty, but we got along nicely, arriving home about 5 o'clock p. m., when we could truly say that our trip had been one of pleasure, and we trust of great blessing. JAS D. STEER.

Winfield, Iowa, 9th mo. 18, 1895.

Count your resources; learn what you are not fit for, and give up wishing for it.

Young Friends' Review

A SEMI-MONTHLY.

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. Single Numbers, 4c.

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.

The picture taken, at Komoka Station, of the Friends attending the conferences at Coldstream in 8th mo., is very good, and any who wish to obtain a copy may do so by remitting 35 cents and their name and address to J. A. Copp, Woodstock, Ontario.

DIED.

FOX.—Francis C. Fox, younger son of the late Charles J. Fox, died 9th mo. 7th, 1895, in the 40th year of his age. He was a consistent and valued member of Short Creek Monthly Meeting, Ohio. He led a most exemplary Christian life. He was always kind, attentive and courteous to his parents and brother and sisters, and careful not to wrong or wound the feelings

of anyone. A void is left in the home no one can fill.

HAIGHT.—At her home, at Union, Ontario, Canada, on the 2nd inst., Mary Ann Haight, widow of the late Wm Haight, in her 66th year. She was a birthright member belonging to Lobo Monthly Meeting of Friends

MCCORD.—At her late residence, 48 West 133rd street, New York, on ninth month 12th, 1895, Grace Caroline, widow of Willet McCord, in the 64th year of her age. Funeral was held at Friends' Meeting House, 15th street and Rutherford Place, New York on First-day afternoon, ninth month 15th. Interment in Friends' grounds, Prospect Park, Brooklyn. Deceased was a member of New York Monthly Meeting.

REPORT

OF YOUNG FRIENDS' ASSOCIATION OF
LINCOLN, NEB. HELD 8TH MO.
25, 1895.

The opening exercises were followed by the review of the lesson by Nellie E. Lownes. Two of the main points which were brought out in it were: That we should live up to our own convictions, if we know them to be right, and not try to do as Pilate did, and that it is often easy for us to try to throw the blame upon others.

It was our annual election of officers, and the following were elected:—President, Joseph Lownes; Vice-President, Catharine Anna Burgess; Secretary-Treasurer, Addie C. Garlock; Correspondent, Hamtonetta Burgess; as additional member of the Executive Committee, Edward Y. Porter. The Finance Committee is to be appointed by the President, and the report of which to be at next meeting.

An explanation of 34-38 verses of 10th chapter of Matthew was given by Fanny C. Lownes, and further comments added by others.

A very good paper upon the 3rd query was read by C. A. Burgess.

Texts were given containing the word "Temple."

Word for the text next time, "Spirit."

HAMTONETTA BURGESS, Cor.

OCTOBER.

There's a flush on the cheek of the pippin
and peach,
And the first glint of gold on the bough of
the beech ;
The bloom from the stem of the buckwheat
is cut,
And there'll soon be a gap in the burr of
the nut.

The grape has a gleam like the breast of
a dove,
And the haw is as red as the lips of my
love ;
While the hue of her eyes the blue gentian
doth wear,
And the goldenrod glows like the gloss of
her hair.

Like bubbles of amber the hours float
away
As I search in my heart for regrets for the
May ;
Alas ! for the spring and the glamour
thereof ;
The autumn has won me, the autumn and
love.

- *Clinton Scollard, in Ladies' Home
Journal.*

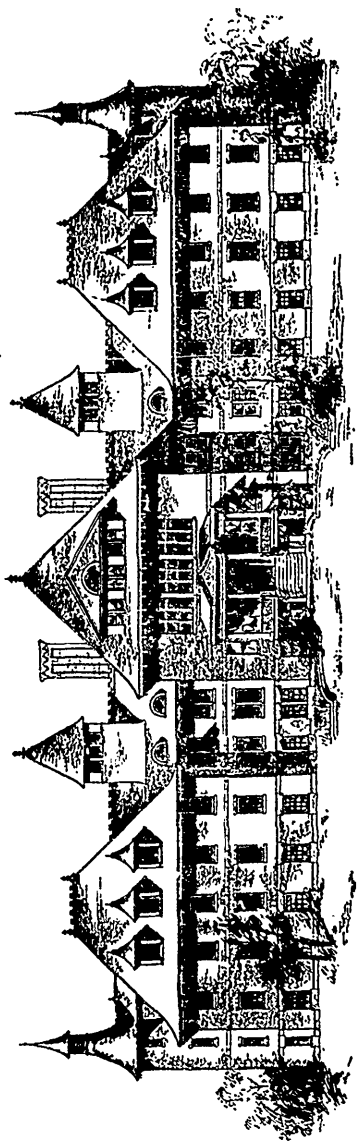
FRIENDS' ACADEMY.

Editor of the YOUNG FRIENDS' REVIEW.

Deeply interested in the education
of the children of Friends, I am
desirous that the advantages by
Friends' Academy, founded and en-
dorsed by our late friend Gideon
Frost, situated at Locust Valley, Long
Island (as stated in the advertise-
ment in your valuable journal), should
become generally known by our mem-
bers. Our late friend, the founder, was
greatly concerned, that the means of
attaining a thorough education to fit
students for the business of life, and if
need be, to prepare them for college,
should be enjoyed by the children of
Friends (not, however, excluding
others), at a minimum cost, under the
care of members of our Society. The
founder named the Board of Trustees,
all members of Westbury Monthly
Meeting, and provided that thereafter
no person not a member of our Society
could be eligible as a Trustee.

The original building erected was
not well fitted for its work, although it

has been used for nearly twenty years.
In the judgment of the Trustees, the
time had come when it was advisable



to replace the old building by a new
one, thoroughly equipped for doing the
the best work. This new building has

been erected, and is now occupied by the school for the school work, and dormitories for the boys (the school having commenced this week). The east wing—the girls' dormitories—is now under construction, to be finished within a month, the old building being used in the meantime, and then to be removed. The west wing, for the boys additional dormitories will be added hereafter.

The new buildings are substantial brick structures, the plans combining safety with convenience, have been made with special regard to the best systems of steam heating and thorough ventilation, complete with sanitary arrangements of the most approved character. Special attention has been given to secure very ample light in all school and class-rooms.

The dormitories buildings include parlors for the students' use out of school hours, and these rooms are arranged for two single beds in each, and are heated by steam. Two large tanks are located in the building, which afford an ample supply of excellent water, and from which two fire plugs open on each story, with hose attached ready for instant use. There are ample stairways in order to secure two ways of egress from all parts of the buildings, which are lighted with gas throughout.

The cut herewith shows the buildings when made complete, with the west wing added, for additional dormitories for the boys when needed. The capacity of the academy is very much larger than the old building afforded.

Gideon Frost managed the school for a few years before his death, and from the beginning fixed the price of board and tuition at one hundred and fifty dollars (\$150) for the school year, with a *small sum* in addition, for the use of books, laundry, etc. On assuming the management, the trustees were anxious to maintain the same low charge, and at the same time inaugurate the liberal policy now needed to meet the demands of the times. This they have been, and are now able to do,

only by reason of the founder's liberal endowment.

The parting injunction of the founder was that the testimonies of the Society of Friends should be maintained and held up, especially regarding simplicity, the use of intoxicants, and tobacco, in any form, and that the subjects of peace and arbitration be impressed upon the minds of the pupils.

In endeavoring to meet the wishes of our late Friend in the management of the school, as far as possible, the Trustees feel that Friends' Academy is justly entitled to be considered as much a school, under the care of Friends, as if it was directly under the care of any of our own Meetings. I would add—The course of study has been arranged for years, to be in harmony with Swarthmore College, where the graduates are received upon the certificate of the principal, without examination.

That the advantages Friends' Academy offers, through the concern and generosity of its founder for the welfare of our beloved Society, may be enjoyed by our members to its full capacity, is my desire, and the reason for giving these particulars concerning it.

JOSEPH WILLETS.

Roslyn, Long Island, 9th mo 19, 1895.

FOR YOUNG FRIENDS' REVIEW.

LINCOLN, NEBRASKA.

NOTES FROM SERMON BY LYDIA H. PRICE.

Our Friend, Lydia H. Price, was in attendance at our meeting in Lincoln, Nebraska, on First day, the 8th inst. Her visit gave us much encouragement.

It is not with any feeling to help that I am here, she said, but to be helped, by coming in contact with living members.

Having been ministering to an invalid daughter, and been isolated for the past three months, I am exceedingly glad to meet you. I am refreshed and encouraged.

I am reminded of the injunction of

the Apostle, "Little children, love one another." How much it embraces. If we live it in our daily lives, should we not have a foretaste of heaven here below?

"A new commandment give I unto you, that ye love one another."

Jesus knew there had been a history of love, but He desired us to come up higher; an unselfish love which expects nothing in return. Oh! Friends, if we could rise above the little selfish thoughts and think God's thoughts after Him. We are in the midst of eternity. We look at the past and the future; it avails little; but the golden present, the filling up of the moments as they pass, that lays the foundation for future happiness.

We are in a busy and competitive world, and we say when we have enough of this world's goods, then we will seek those things that tend to build up the higher life. "Seek first the kingdom of heaven, etc." How often we go backward instead of forward; we do not reach the time when we are clear of material wants, that which would be enough in former years will not meet the demands of the present.

We must seek for the true heavenly thoughts. Not that we will not have to minister to our material wants, but we will know that these will never satisfy the immortal soul.

Man must eat bread by the sweat of his brow; and figuratively speaking, spiritually also.

How many mistakes we make in life! The little child in learning to walk stumbles and falls many times. We may count all these mistakes as stepping-stones.

Oh! Friends, let us not sit down in a spirit of discouragement. It hinders even if it be in humility.

Let us open the windows of the soul to let in that Light which lighteth every man that cometh into the world.

The Word is nigh thee, even in thy heart. We should not look upon the past as more favored. "God is the same, yesterday, to-day, and forever."

But the generation of men change.

We look back to the time when God was thought to be a God of force and war. Then came the time of wisdom. Then Jesus came on earth and lived nearer our Father. In Him we move and have our being. Only as Jesus listened and obeyed was His work blessed. His desire was that others might know the light and truth.

We read of him going into the wilderness and the mountains. There were outward mountains there, but I love to think of Him getting above into the upper chambers of the mind; if I be lifted up I will draw all men unto me. I love to arise in the mind.

The light does not shine through our windows; we allow the fogs to gather. I want to feel one with you in the need of the Spirit. God is waiting for the spirit of obedience. It will not profit us if we gain the whole world and lose our spiritual life.

I came among you feeling weak, and I hope this opportunity will be blessed to me.

In the evening a parlor meeting was held at Ira P. Bedell's. It was, indeed, a blessed opportunity, a fitting sequel to the morning meeting, wherein the states of some present were addressed. Lydia left Second-day morning to attend Prairie Grove Quarterly Meeting, and had a prospect of attending Illinois Yearly Meeting.

CATHARINE ANNA BURGESS.

College View, Nebraska, 9th mo. 15

NEW YORK AND BROOKLYN.

A regular meeting of the Young Friends' Association of New York and Brooklyn was held First-day evening, 9th mo 22nd, in the library room of the New York Meeting-house.

After the usual opening exercises, one member of the Association then brought before the meeting the proposition of the First-day School Committee of New York, to put the responsibility of the First-day School work in the hands of the Young Friends' Association. They desired

the Association to recommend to them the names of persons to fill the offices and teach in the school. The proposition was considered, and decided that it would be a good practical work for the Association, and that it would tend to bring about a closer union of the Young Friends' Association and the First-day School. Whereupon a Committee of three was appointed to send names to the First-day School Committee of New York.

The following Chairmen were appointed for the sections: History, Frank J. Russell; Literature, Willis J. Stringham; Discipline, Amy J. Miller; Current Topics, L. Elizabeth Stover.

A very interesting and thoughtful paper was then read by Franklin Noble on Foreign Missions vs Home Missions. The idea conveyed was that there was a great deal to contend with in the line of Foreign Missions, and that perhaps it would be as well, as we were not yet perfect at home, to give more attention to Home Missions, where we could the better judge of the work to be done. A very interesting discussion followed the reading of the paper, after which, the usual silence being observed, the meeting adjourned.

M. H.

THE RELIGIOUS PROSPECT

If we heed what wise and earnest men tell us, we must be on the eve of a great revolution in the religious field of thought. The able and honored Rector of Grace Church, in New York City, says in a printed article: "That this is, if not a faithless, then certainly a faith-questioning generation who can deny? Everything without distinction goes into the crucible to be tried by fire. The world of thinking men seems to have resolved itself for the time being into a great debating society, and from the roll of possible subjects of discussion nothing is excluded. Review vies with review, essayist with essayist, symposiast with symposiast in setting forth new read-

ings of old creeds." And what is the result of this discussion? The *Churchman*, the Episcopal organ, tells us in plain words that "an absolutely enormous defection from Christianity is under way, including *vast numbers of cultivated people*" Professor Hyde, President of Bowdoin College, in the *Forum*, warns New England that paganism is impending. Professor Howe, writing from Minnesota, in the same magazine, says that in his country men take no interest in religion, never even talk of it. They leave all that to the women. But even professing Christians and churchmen are uneasy. Archdeacon Farrar says his conscience revolts with indignation from much that is taught as part of the gospel of salvation. George Mivart, a Roman Catholic and an eminent scientist, in a magazine article not long since, declared that he would rather believe in no God at all than in one who would damn men for not believing in Jesus of whom they had never heard. And this drew down on him the rebuke of his Bishop, who declared that such was the doctrine of his Church, and even babies born dead must be damned. Sir Thomas More, three hundred years ago, said that Augustine had taught this, but no one believed it then. [A. D. 1530]. The Church, however, reaffirmed it in censuring Mivart.

But such doctrines as these have raised rebellion in the Christian community, and if they are all thrown into the crucible, there is no telling what will come out. The mission of Jesus, as held by the Churches, involves some shocking notions: That God gave Adam a command which He knew Adam would break, and when he did break it, condemned not only him, but his posterity to the latest generation to eternal torment; that wishing to provide a way of escape for them he sent Jesus to die on the cross, that He might thereby be propitiated so far as to pardon those few who should hear of Jesus and believe in Him; that Jesus dreaded to die, and in agony again and

again prayed to be spared, but was not ; and on the cross he cried that God had deserted him ; and finally, that still the vast majority of the human race at death descend into eternal torment. All this is so horrible a picture that the enlightened conscience of mankind rejects it with horror. With George Mivart, they would rather believe in no God at all, than in one who has woven such a system of widespread misery, and proposed such a feeble and inefficient scheme of relief - after deferring, too, any relief whatever for four thousand years. It is no wonder that eminent English churchmen, like Canon Fairbairn say, "We must revise our creeds."

JNO. D MCPHERSON.

Washington, D. C

WHAT DOES GROWING IN GRACE MEAN?

The kingdom of heaven is like unto the leaven which, hidden in the meal works, develops, propagates itself and at last leavens the whole; it is like unto a grain of mustard seed, which from one of the smallest seeds becomes a mighty tree, all by the process we call growth. This is true of the kingdom of heaven, whether considered as a living power in the individual life or in society. "The kingdom of God is within you." At first Christ is simply an objective fact. Then he enters the heart that opens to him; he becomes, so to speak, domesticated and becomes "Christ in us, the hope of glory."

Jesus was himself complete, "full of grace and truth." It pleased the Father that in him all fullness should dwell. He is the Son of God, in whom the Father is well pleased. When he has "begun a good work in us" he has simply planted the germ of the new life which manifests itself in faith, hope and love. To grow in grace is simply to let his germ steadily develop, 'first the blade, then the ear, after that the full corn in the ear' The Christian is God's farming or plantation, he is a

branch of the true vine whose root is in the eternal Father, and the function of each branch is to bear fruit. The Christian is vital in his relation to God, not mechanical or conventional. There is nothing else for him to do*then but to grow. The Bible abounds in these vital similes—the seed, the growing wheat, the branch, the members of the human body—all expressing one great fact that a Christian is a growing personality, undergoing various processes, all of which—sunshine, storm, light and shade, food and fasting—are working to ether for our good, that is, our growth in Christ likeness of soul.

One or two practical thoughts may well be emphasized. We do not grow in grace, or in Christ-likeness, which is the same thing, by theorizing or merely studying about the Christian life any more than we grow roses or strawberries by reading agricultural reports and papers and seed catalogues. We must plant and water and till the soil. To hear sermons and read the religious press is good; but there is more real knowledge and more growth in grace in one day's hard battling with our own passions than in a whole volume of sermons. The effort, extending over months and years, to practice the precepts of Jesus will reveal to one the perfect wisdom of Christ and show his own weakness, and so will open up the greatness of our topic—growing in grace.

To grow in grace is to rest in the Lord; to stand still and see the salvation of the Lord ; to lie down in peace and sleep ; to cease rebelling at His ways. It is also to press towards the mark, to keep the body under, to wrestle with spiritual foes, to wear the panoply of God, to go about doing good. In the end it is to 'be like Him,' to attain unto the perfect man, unto the fullness of the measure of the stature of Christ.—*From the Methodist Herald.*

Learn what you can do, and do it with all the energy at your command.

WAR AND PEACE.

It was a gallant war ship
That in the harbor lay,
And all the bristling bayonets
Were ranged in bright array.

Upon the deck, there trod that day
The King of all the land,
And bade them call the soldiers up,
And there before him stand.

"This is Memorial Day," he said,
"Of many years now fled,
When here in this, your fatherland,
Lay many Frenchmen dead.

Thousands here were slain that day—
(They were a valiant band)
And, we made them pay as well,
And give us, of their land.

And if another chance should come
To rob our neighbors so,
We bid you thus your valor show,
Or our displeasure know."

Then rang the air with cheers that day,
For 'twas a King who spoke,
And they were early taught to bend
And bow beneath the yoke.

Yet Christian, too, he claimed to be,
And Christians also they,
Followers of the Lowly One
Who taught in Judea.

All ye are brethren, once He said,
And he your neighbor who
Hath greatest need; and may we heed,
For 'tis a doctrine true.

Love and forgive, the lesson gave,
The doctrine that He taught,
And peace the anthem that was sung,
The tidings angels brought.

—E. Averill.

FAITH AND PATIENCE.

Faith is that element of confidence or trust in God which inevitably shows itself in obedience to His will. St. James, St. Paul, and the author of the Epistle to the Hebrews are absolutely at one in their teaching about Faith. The faith that St. James appears to disparage is only that intellectual assent to certain propositions which is unworthy the name of Faith, and is immeasurably removed from the Faith working by Love which is the object

of St. Paul's eulogy. While the true faith which both alike extol, which is absolute trust and confidence in God, will ever grow, in proportion as we act upon it, till it becomes the very "substance of things hoped for," and the "proof of things not seen"; in a word, the master-motive which the author of the Epistle to the Hebrews regards as the mainspring of the Christian's life.

The available help which Faith has power to bring in the formation and growth of a manly Christian character is twofold. Here we see the Faith which "endures" as seeing Him who is invisible"; there the faith which subdues kingdoms and works righteousness. The *patience* and the *power* of the saints alike spring from this one root. Evermore there must be done the work, and there must be borne the trials of the faithful; and in proportion as this Faith fulfills its true description of absolute confidence in God, it will be found sufficient. It will be bold to dare and it will be brave to bear.

* * * The passive strength of Faith is often worthier evidence of its reality than any monument of its activity. At least of this we may be sure, that growth in grace will depend for each of us quite as much on the power of our Faith to "rest in the Lord and wait patiently for Him," as in its power to enable us to "work out our own salvation." In these days in which we live, when so few souls can dispossess themselves of the ubiquitous demon of unrest, there is surely cause to stop and think whether we have learned enough of the Rest of Faith. It seems, indeed, as though this toil-worn age had never heard that voice still sounding down the centuries: "Come unto Me all ye that labor and are heavy laden and I will give you rest." But now, as of old, it is Faith alone which listens to that call, which grasps that prominence, which finds that rest * * * We cannot too often remind ourselves that in this matter of Faith, whether it shows itself in doing or in suffering,

Jesus Christ is, as in all else besides, our pattern and example. Perfect trust in God was the fundamental principle of His character. To this we can trace everything back. This, and this only, explains His life. It is the explanation of his patience and tolerance, of His forbearance and long-suffering, of His submission and resignation, of His courage and fortitude, of His labors in life, of His hope in death. Trust in God, unhesitating, unwavering, without the faintest shadow of a doubt, was the foundation upon which, as upon a rock, His perfection rested. Upon this base His character was formed. In that "good ground" was rooted that stately tree of the Ideal Life which bore indeed "all manner of fruit," and where "leaves are evermore for the healing of the nations."

QUOTATIONS FROM REV. A. C.
A. HALL.

"The body through which man acts is necessary to the integrity and completeness of his being, but not to its essence. Man's real life is spiritual and immaterial, and so *thought is real action*, the action of our inner being, our true self. Action, as we speak of it, is only the carrying out still further into outward circumstances of the already completed act within. Thought is the life-blood of the soul; it is extensive in all men with the soul's true life."

"Many sins require no external expression, scarcely, perhaps, allow any outward manifestation. Words of blasphemy, unbelief, a civiousness or slander, of boastfulness or complaining, may be restrained by laws of good taste, by the conventionalities of society, while the evil may be rampant within."

"Christ Jesus, the pattern man, the incarnate Word of God, who reveals to us at once what God is, and what man should be." "God Himself respects the freedom of our will. He will plead

with man and woo him, but He will not force his will. This limit He sets to the operation of His grace, and therefore to the effect of prayers which call forth that grace. Were He to act otherwise, He would destroy our manhood. We might then serve with the undeviating regularity of a machine, the obedience of children of moral beings. We should be incapable of rendering."

LOVING TOO LATE.

A COMMON ENOUGH STORY PORTRAYS
A PATHETIC MORAL.

Not long ago I met a young lady in poverty whom I had previously known in wealth, and this was, in substance, the story she told me: "Father died suddenly in Washington, and the professional skill through which he had coined money for us died with him. I am not weeping because we are poor. I am broken hearted because none of us saw that he was dying. Was it not pitiful that he should think it best not to tell any of us that he was sick? And I, his petted daughter, though I knew he was taking opium to soothe his great pain, was so absorbed by my lovers, my games and my dresses, that I just hoped it would all come right. If I could only remember that even once I had pitied his suffering or felt anxious about his life, I might bear his loss better!" * * *

The story is common enough. Many a father, year after year, goes in and out of his home carrying the burden and doing the labor of life, while those whom he tenderly loves hold with but careless hands all of honor and gold he wins by toil and pain. Then some day his head and hands can work no more! And the hearts that have not learned the great lesson of unselfish love while love was their teacher must now begin their sad duty when love has left them alone for ever.—*Amelia E. Barr in Ladies' Home Journal.*

LITERARY NOTES.

THE LADIES' HOME JOURNAL INVETS.

What is generally conceded in Philadelphia to be one of the most desirable building sites in the city has just been purchased by *The Ladies' Home Journal*. The property is located at Sixth and Walnut streets, which means that it fronts on two of the most beautiful squares in Philadelphia, the famous Independence Square on the east and Washington Square on the south. The land acquired includes five properties. On May 1st next, the houses thereon will be torn down to make room for a building costing \$250,000, to be solely owned and exclusively occupied by the *Journal*. The building will require two years in its construction.

It is one of the most promising traits of human nature that heroic unselfishness always kindles the enthusiasm of mankind.

PATENTS

CAVEATS, TRADE MARKS
COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to **MUNN & CO.**, who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.

Patents taken through Munn & Co. receive special notice in the *Scientific American*, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free.

Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address **MUNN & CO., NEW YORK, 361 BROADWAY.**

SWARTHMORE COLLEGE, SWARTHMORE, Pa. Under care of Friends. Opens 9th month 17th, 1895. 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 and HIGH SCHOOL

McCulloh and Preston Sts., Baltimore, Md.

This School admits students of both sexes and of every grade, and trains them for business, for a profession or for college or university. It has a thoroughly equipped gymnasium, and affords excellent physical training under well qualified directors. The 31st year began 9th mo. 19, 1894. **ELIM LAMB, Principal.**

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.**

"UP THE FLUE" — That is where most of the heat of the open fireplace goes. The **JACKSON VENTILATING GRATES** save this heat so that rooms on the floor above can be warmed as well as the ones in which the grate is placed. Send for Catalogue "Y."

EDWIN A. JACKSON & BRO., 50 Beekman St., New York.