

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

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

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

Cover title missing/  
Le titre de couverture manque

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

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

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

Showthrough/  
Transparence

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

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

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

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

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

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

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

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

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. III

LONDON, ONT., THIRD MONTH, 1888.

NO. 3

## YOUR HOUSE.

Be true to yourself at the start, young man,  
Be true to yourself and God ;  
Ere you build your house mark well the spot,  
Test all the ground, and build you not  
On the sand or the shaking sod.

Dig, dig the foundation deep, young man,  
Plant firmly the outer wall ;  
Let the props be strong and the roof be high,  
With an open turret toward the sky,  
Through which heaven's dews may fall.

Let this be the room of the soul, young man,  
When shadows shall herald care ;  
A chamber with never a roof of thatch  
To hinder the light—or door or latch,  
To shut in the spirit's prayer !

Build slow and sure—'tis for life, young man,  
A life that outlives the breath ;  
For who shall gainsay the holy word ?  
"Their works do follow them," saith the Lord,  
"Therein there is no death."

Build deep, and high, and broad, young man,  
As the needful case demands ;  
Let your title deeds be clear and bright,  
'Til you enter your claim to the Lord of light,  
For the house not made with hands.

—[M. A. K.

## HOW SHALL WE BEST RETAIN OUR YOUNGER MEMBERS IN THE SOCIETY?

This seems a difficult question to answer in a concise manner, and yet one of vital importance if we wish to continue the existence of our religious organization.

In all seasons of growth in our own or any other religious denomination, there has been a general feeling of aggressiveness among the adult members, a sense of personal responsibility for the life of the body, and desire that

those outside its limits should be impressed with the truth or truths the denomination represents.

Assuming that whatever would attract and convince those outside our membership would be valuable in attracting and convincing the younger members who are within our fold by birthright instead of conviction, may we not say in partial answer to our query, that we lack a sufficiency of this spirit of aggressiveness and personal zeal? Our principles should mean more to us, who are supposed to be convinced and representative members. Until we really feel our hearts stirred by a continuing consciousness that our Society represents vital truths that accepted and acted upon will truly benefit us and all who live in their light, we will do little towards the spread of this light even among our children. We may ask them to attend Meetings and First day Schools, but if our advocacy is in the line of habit and our lives lack consistency and that zeal which attests our faith, it will be of but little force either with our children or with ourselves. As genuine conviction and consequent regeneration of heart and purposes, lies at the foundation of all successful religious labor, it appears to me the first and most important step for us to take in the effort to retain our younger members, is to endeavor to reach this foundation ourselves. We who are desirous that the children shall remain with us in religious faith must have dwelt so carefully and earnestly upon the principle or principles which constitute us a denomination, that we have become professors of the faith by sight and conviction of its truth and not as is so frequently the case, by inheritance of the traditions, habits and places of our predecessors. When the power

that makes for righteousness or rightness is more truly the object of our earnest thought than the impulses and cravings that spring from our selfish nature, we shall not lack for either power or opportunity to influence those around us and especially those associated with us by the bonds of family or society ties.

As the principles upon which right conduct and spiritual life are based, become increasingly clear and dear to us, our ability to draw our children within the reach of their convicting power will increase, as the children are generally impressed with whatever deeply impresses their parents or friends. Without this conviction, growth and earnest labor upon the part of a goodly proportion of our active members, all other expedients and efforts, will have but transient power for the purpose queried after, but having this foundation we can use outward helps as legitimate aids placed at our disposal and blessed freely with the desired fruitage when used under genuine spiritual concern for the spread of religious truth.

Among these helps the First-day School comes perhaps first in importance as it gives us direct entrance to the minds and hearts of the children with the message of divine love. If we touch lightly upon dogmas of faith that we at best dimly see the truth of, and dwell largely upon the fundamental truths of the existence of good and evil, a spiritual Father, with a witness or son in our hearts seeking to lead us into all good, and a fleshly and selfish nature that prompts us to evil. That the one leads to the greatest happiness of mankind, the other always and with greater or less speed, to unhappiness. That whatever our name may be for either of these powers each exists in every heart and strives for government over it until by yielding steadily to the influence of the one or the other, we have risen to a nobility of life and feeling that no longer leaves room for the evil desire, or have sunk to such degradation or blindness, that we can hardly feel or

see the raising or resurrecting power that would lead us back into the light and into peace. If these be our teachings emphasized with the child's experiences and brought to bear upon the daily lives of the children, so that they can realize the purposes of our profession and organization, will not many become acquainted with the "Christ within" that saves us from sinning and its consequences, and instead of resisting our appeals to stay with us, will they not only feel our organization as their religious home, but also their duty to strengthen its influence and spread its testimonies for the good of their fellowmen. In these teachings while touching briefly upon dogmas, let us also forbear the role of destroyer of these dogmas as held by others, lest we destroy wheat with the tares, let us build up the good by inviting into the light, rather than by going into the darkness to drive away the darkness with its own spirit.

Another source of power in our effort to retain our children and bring them on the plane, where they may be taught directly by the divine spirit, is found in social gatherings of members of their nearest associates for some literary or philanthropic object, wherein the desire for cheery life and genial companionship in sport or play, may be gratified in connection with some unselfish labor for the improvement of our own minds or for the comfort of others.

These occasions controlled only in their joy, by the limits of right conduct and the enjoyment tendered and deepened by the wiser ones, with a purpose of helpfulness added to the craving for pleasure will do much to create Society fellowship and keep the young within reach of still higher influences.

As the young reach years and ability for it their attachment to society and sense of personal duty in it, can be increased by appointment on committees suited to their capacity or with older members, where they can have the benefit of their experience. We do not make our business serious enough

Y  
I  
s  
a  
c  
e  
p  
n  
r  
A  
fo  
be  
B  
tu  
de  
uh  
pu  
rev  
wil  
lig  
ne:  
the  
nes  
ing  
for  
tion  
of l.  
C  
  
T  
of m  
nd  
owe  
od,  
isd  
in  
hall  
Wh  
sci  
S, t

nor use our younger members enough in our little home meetings. Still another and most valuable aid to religious growth, is to be found in a series of house meetings, when a sufficient number (the two or three) are impressed with the need of them, and can draw around them the body of the membership, to feel with them the promised presence, to yield to the occasional cravings of their highest nature and where expression will not be checked by the force of habit, which expects some to speak and as much expects others to keep silent. These meetings have been greatly blessed to many in our western neighborhoods. Added to these instrumentalities open for the use of the Society, there should be the home influence strengthened by Bible reading, together and at stated times, not so frequently as to become dead in the formality, yet often and regularly enough to impress all with the purpose in view. Silence, brief, but reverent before meals and the habit with parents of treating the honest religious convictions of all, with tenderness, will prove helps, and with all these used with a fair degree of faithfulness by even a few in each of our meetings, we may cease much of our enquiry for means of denominational preservation and seek instead for extended fields of labor.

J. W. P.

Chicago, Ill.

---

## THE POWER WITHIN.

*Detroit Advertiser.*

Thought takes me to the very interior of my being, the temple of the King, and there I contemp'tate this wonderful power upon the throne. Shall I call it God, whose attributes are Love, Will, Wisdom, and Power Infinite? Yes, but nevertheless it is simply my own hall self. But something says, "What! not me, the poor, frail, erring specimen of humanity that I am?" Is the same and with the assurance I

exclaim, "How self-sufficient! Indeed I am endowed with all power, the source of all strength, and where can I better go for help than to myself?"

Such beautiful thoughts, and

"I hear in their sweet weird music,  
These words, and I hold them true:  
'That Christ, who was born on Christmas  
morn,  
Did only what I can do.'"

But it requires time, a long time of best endeavor, sustained by a determination of good to overcome evil.

"Each soul that has breath and living,  
Is touched by Heaven's own fire."

and it is ever ready to serve as an all-sufficient strength in whatever we may endeavor to do for the good of ourselves and the advancement of others, a sacred duty we owe to ourselves and to all humanity, for

"Each living man is a part of the plan  
To lift the world up high;"

to bring out the grand, ultimate object of these wonderful forms or expressions, we see throughout all nature, and consummate the divine intention of God. Ah! the importance of man's mission!

"No matter how narrow your limits,  
Go forth and make them broad,"

for within is vested the power and the possibility, the same divine power and Christ principle so beautifully illustrated in the life of Jesus: the same that our Heavenly Father requires of "even me."

"For we are, every one, the daughter or son,  
Crown prince or princess of God."

Beautiful thought! and may the divine spark be kindled in every breast, whereby all may be enabled to see and understand the truth.

"Have you sinned? It is only an error—"

In learning to walk the strait and narrow way, how easy and apt one is to stumble and fall, even as a child in taking its first steps; but are we to understand that the act has defiled us and have we become unfitted and unworthy to aspire to the attainment of the highest eminence in the long road

of progression which was our aim? No, it was only an error, and out of such we gain our most valuable experiences, those which urge us on with stronger determination and higher hopes to conquer. Surely out of all evil comes a needed lesson, else it wouldn't have been so.

"It is truth's own ray and will find its way  
Back into the path of right."

But whether your spirit is pure and white, left uncontaminated by the act or not, depends much upon the nature of the error; for through willful or indifferent sinning, is cast a cloud or shadow of grossness or impurity over the spirit, which retards the outgrowth of the beautiful Christian principle, which is very sensitive to the condition of its physical instrument. But if the false step was unintentional, or committed through blindness or ignorance, with the earnest, holy desire for keeping uppermost the good, then the spirit must remain pure and white, although the inevitable consequences of the error committed must be endured; and this is wherein ignorance is the great curse and hindrance to the more rapid outgrowth in society of the good, natural to man.

"Have you failed? It is only in seeming—  
The triumph will come at length,"

for this vast exhibition of life, with its various changes and scenes, is but the established means of God to bring uppermost the best, gleaned from the lowest through to the highest; and what seeming obstacle could thwart the intentions of the Most High. Thus:

"You are born to succeed—you will have what you need—  
If you will but believe in your strength."

This inward monitor, which is ever ready to lead in paths of virtue and purity with its lamp of wisdom and "still, small voice."

"No matter how poor your record,—"

but don't let that mislead you into the idea that you are just as acceptable in the great movement and work of life as

though you had builded a noble record. No! for we cannot expect to achieve good results that we do not deserve, and have not earned; and if we would pillow our heads on beds of down in the great future, we must build them of good intentions which lead to good works; by making a good record in the Book of Life, filling each page with thoughts, deeds and words which carry out the demand, "do unto others as you would they should do unto you." Therefore, make a good record; nevertheless, if you should fail now and then,

"Christ lives in the heart of you,  
And the shadows will roll up and off from  
your soul,  
If you will let own this true."

For "Christ" means the "spirit of goodness," and truly each has a portion, though sometimes so choked down and smothered by surrounding conditions and circumstances as to appear long since extinguished by evil deeds. But

"All men are good at the core,  
Look searchingly in through the coating of  
sin,  
And lo! there is truth to adore.  
Believe in yourself and your motives,  
Believe in your strength and your worth,  
Believe you were sent from God's fair hma-  
ment  
To aid and enoble the earth.  
Believe in the Saviour within you—  
Know Christ and your spirit are one—"

and if, with all your knowledge, you get the understanding of this great truth, how truly we may exclaim, "How self-sufficient! for I am a part of this infinite power. 'God,' who dwells in my very being in his Kingdom of Heaven, which is within;" the immortal part that surviveth all change; the great sustaining help and Saviour. "Christ," which in vain we search for outside our own temple. Open the door and let him come forth to serve you, and enable you to

"Stand forth deified by your own noble pride,  
And whatever you ask shall be done,"

for hath he not promised to answer the prayer of his children? IONE.

Delta. Mich.

## A RAINY DAY.

Will it never be weary of raining,  
The whole of the live-long day?  
I heard a young voice complaining,  
As the hours passed slowly away.

For the patter, patter, patter,  
Was heard on the window pane,  
And fiercely the wind kept blowing,  
And heavily fell the rain.

My child as the world rolls onward,  
In darkness and sunshine and shade,  
The clouds will often o'er shadow  
The lives with which sun-hine has played.

EDWARD N. HARNED.

Chappaqua, N. Y., 1 mo., 1888.

### HOW SHALL WE BEST RETAIN OUR YOUNGER MEMBERS IN THE SOCIETY.

For me, who have attended Friends' Meetings from my earliest childhood it seems impossible to realize that anyone truly educated and ingrafted in the principles of Friends can ever be anything else, and the fact that so many young members are joining other denominations I think is largely due to the lack of right influence at home. The First-day Schools are doing a great work in the right direction, but few children are induced to attend if there is a lack of interest on the part of parents. Friends are also too negligent in looking after their absent members, there is where the churches have the advantage of us. While we sit quietly waiting for them to come to us, the salaried minister is going into the highways and byways and gathering them in. Are we doing all we can in a social way for our young members?

Look at the church fairs and church sociables. Young people must be kept busy. It was once my privilege to belong to a First-day School where once a month the adult class had a sociable, and the young people became naturally interested in the same things, and in attending meetings where they would see

each other, for I believe we often derive as much benefit from the social mingling together as from the sermon. A kindly shake of the hand, and an interest in each others' welfare often has more influence than we are aware.

What the world needs to day is practical Christianity, and the First-day Schools and the Society for Philanthropic labor are opening such wide fields of usefulness that all young and earnest workers can easily find as much employment as the churches offer in any of their good works.

I think Friends have been apt to lay too much stress on plainness of speech and apparel, and have lived too much wrapt up in the times of George Fox and William Penn. Now the whole civilized world is beginning to realize that it is the present we are living for.

For my part I am thankful that I am living just now, in the close of the nineteenth century, in this age of progression and reform, and I hope my life may be spared to see the opening of the twentieth, that I may see more of its good accomplished.

Perhaps I am one referred to in your article of second month, that the Society of Friends has done its work. I believe it has done a great and good work, that the Friends of olden times in their belief were far in advance of their age, and the reason it has done a great work is because its principles are so rational. But do not let me be understood that I do not appreciate the beauties of Friends' meeting, and right here I would like to urge our members to more regular attendance. On First days there are few but what have the opportunity to attend if they choose, and if they would attend in the middle of the week I think they would find it time well spent, on returning home the every-day cares and burdens of life would seem so much lighter.

"There is many a rest on the road of life  
If the weary heart would make it."

ANNA WASHBURN.

Chappaqua, N. Y.

The word of God is nigh us, in our hearts we read,  
 Printed there by wisdom to tell us what we need.  
 All along the way through life God speaks unto His own,  
 Furnishing enlightenment from seed that He has sown ;  
 Needs no Bible, book, or creed, to teach His way to man,  
 But in the closet of the heart is found His holy plan.  
 Breathed in man the breath of life to fertilize the soul,  
 That furnishes the oneness which makes His children whole,  
 Let earthquakes come and swallow all, God can rebuild the same ;  
 The people still will worship him and bless His holy name,  
 Although there be no vestige left of forms to worship known,  
 Yet God is equal to the task in caring for His own.  
 His plans are laid, and changeth not, while man in progress makes,  
 Learning little day by day, but God makes no mistakes.  
 Developement, and progress makes His children wiser be,  
 And those who follow after us inherit more than we,  
 While those who've gone before us, who labored in the field,  
 Had their own harvest, and the profits of the yield.  
 Talents that are given each to the owner will produce  
 And yield their equal portion when put to loyal use,  
 And all obedient messengers, describing to the people,  
 Journey with supplies from an overladen table.  
 Are like the blessed Jesus in the vineyard labor,  
 Finds the well of water and offers to his neighbor,  
 From stream that never faileth, receives a full supply,  
 The same that Jesus drank from, that never runneth dry,

In the cultivated garden, by prayer and works divine.

We learn that God is Saviour, providing bread and wine.

Siag Sing, N. Y.

H. G. M.

---

### THE COMPANY OF MY BOOKS.

When sitting in my library and communing with my *silent friends*, my books, as they stand in chronological order on my shelves, I feel a strange delight in a peculiar confidence. They never fail to give me a sweet prospect of other worlds of thought and feeling, and if, perchance, I should differ from those printed pages, they allow me the privilege of holding my own opinion without dispute.

Books are but monuments of great men's minds ; they lift the veil that shuts us from the past and gives us views of other minds, that long since have been gathered home.

In the meeting with my books Virgil and Homer seem first to greet me. These blind poets of Italy and Greece have left monuments of everlasting greatness. After parting with my friends of a former age, Schiller, the German poet, comes to tell me that he belongs on the same shelf.

Then of our fair England comes our Father Chaucer, the lover and teacher from the book of nature. He sings to us sweet songs of brooks and meadows, and tells how he would "gladly learn, and gladly teach." Of my English friends next comes the Stratford Bard, who, by the Avon's side, transmitted to the world his immortal sayings that have become household words to-day. I next hail the advent of Alexander Pope, who pens those philosophic truths into my ears, and soothes my troubled mind by saying: "Whatever is, is right." Pope retreats and gives place to those of minor importance such as Thompson, Hood, &c., until I come down to Wordsworth, who now issues forth with that quiet meekness, and

teaches me to love the meanest flower that blows, because it may have thoughts that do often lie too deep for tears. I shall not bid farewell to England until I have talked awhile with Elizabeth Barrett Browning and Alfred Tennyson. The former poet has reached the people's hearts by her own tremendous heart throbs. Although the author of "Aurora Leigh" tells so sad a story, she touches the finest natures of our being and makes them vibrate to her own. I feel a gladness in her company because she tells me: "There is a hope beyond the zenith, and the slope of yon gray bank of sky."

Tennyson comes forth and sings for me his immortal "Brook Song," and in his strongest poem, the "In Memoriam," he recites his anguish over the sudden death of Arthur Hallam. Yes, Tennyson, I often take thee from the shelf and read, in my sadder moments, those plaintive notes of thine.

Lo! I behold Scotland's pride and glory unfortunate Bobbie Burns, who sings in such transcendent sweetness his "Mountain Daisy." I bid a brief farewell to Robert Burns and place him in his accustomed elevation upon the shelf. The mighty minstrel of the North (Sir Walter Scott) makes his egress uninvited, and informs me of his pride in having once met Scotland's bonny poet,\* who blessed him with a smile. The great Wizzard of the North takes his stand rightly in advance of Burns.

*American* genius now claims my attention. Longfellow, in his polished verse sings such soothing melodies. It seems while in his company there comes a perceptible uplifting from all that is base into the purer atmosphere of light and love. Whittier, in his prominent place seems ever and anon to say: "Wilt thou not give me a more secluded nook, where I can be shut from the eyes of the world?" Oh! our noble poet, 'tis well thou art living to realize the multitudinous love this world doth bear toward thee.

\*Robert Burns.

Before I close this article on the poet's corner in my Library, I must not fail to speak a word with Irving, who, though not a poet as to verse, still carried in his breast the poet's heart. Come forth our gentle American, we greet thee with our fondest love. It is plainly shown that thou hast profited by thy childhood's blessing bestowed upon thee as a bairn by him for whom thou wast named, and to think that thou shouldst live to write the "Life of Washington" is something marvellous.

Books are the gentle companions of my life. They have power to soothe, to refresh and to instruct. They generally contain the purest and the best of our best minds. Books feed us from the cauldron of their finest thought and so I love them as my friends because they lead my mind to vaster issues.

ELLA WEEKS.

---

### SELECTED.

---

Strike with hand of fire, on, weird musician, thy harp, strung with apollo's golden hair; fill the vast cathedral aisles with symphonies sweet and dim, deft toucher of the organ's keys; blow, bugler, blow until thy silver notes do touch and kiss the moonlight waves, and charm the lover wandering 'mid the vine-clad hills. But know your sweetest strains are discords all compared with childhood's happy laugh—the laugh that fills the eyes with light and every heart with joy. O! rippling river of laughter, thou art the blessed boundary line between the beasts and men, and every wayward wave of thine doth drown some fretful friend of care. O Laughter, rose lipped daughter of joy, there are dimples enough in thy cheeks to catch and hold and glorify all the tears of grief.

---

Education is the evolution of all the possibilities that God has planted in our nature.—[McVicar.

# Young Friends' Review

A MONTHLY MAGAZINE,

Published in the interest of the Society of  
Friends at

LONDON AND COLDSTREAM,

ONTARIO, CANADA.

## EDITORIAL STAFF:

S. P. ZAVITZ, Coldstream.

LIZZIE STOVER, M. E. L., Norwich.

EDGAR M. ZAVITZ, B. A., Coldstream.

ISAAC WILSON, Bloomfield.

SERENA MINARD Sparta.

EDGAR M. ZAVITZ, *Managing Editor.*

S. P. ZAVITZ, *Treasurer and Business  
Correspondent.*

TERMS:—Per Year, 50c. Single Numbers 5c.

Matter for publication should be addressed to Edgar M. Zavitz, 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 do not hold ourselves responsible for the views expressed in communications over the name, initials or other characters representing the contributor.

Remittances should be made by Post Office Order, etc., or small amounts in Registered Letter. American money taken at par, also Postage Stamps (ones and twos), as fractional parts of a dollar only.

Again we call the attention of Friends to the importance of establishing an endowed professorship at Swarthmore College. Anyone who is at all familiar with college or university matters must see the benefit, we might almost say the *necessity*, of establishing such professorship, especially when the college like Swarthmore kindly and charitably "extends aid to so many of its students who are unable to pay full rates" for tuition. Through the untiring efforts of President Magill and his earnest appeals "the subscription is increasing at the rate of \$1,000 a week," and we fervently hope there will be no decrease in this rate until the required amount of \$40,000 is reached. Any amount will be gladly received from \$1,000

down to \$100, even to \$10 "Many subscribers—moderate amounts," is their motto.

Through the recent formation of the "Swarthmore Stock Trust Association," the college is secured in perpetuity under the control of members of the Religious Society of Friends. Should we not then all Friends, from a feeling of patriotism that ought to spring up within us, do whatever we can towards equipping Swarthmore with all the advantages that should be found in a representative college of such an enlightened, and for the most part, opulent people.

We are informed that Isaac Wilson is safely home again after his visit to a number of the meetings within New York Yearly Meeting. He had, in the four weeks' absence from home, travelled by rail 1,700 miles, had attended thirty-five meetings, and had a very pleasant and satisfactory time. He leaves home again soon for Central and Western Ontario and may reach Yarmouth by the 11th of the month.

A Friend from Nebraska writes, dated 2 mo., 19: "They hold their meeting in their new meeting house at Genoa to-day. There are a few Friends' families at and around Lincoln, and they are talking about building a house—have secured a lot for that purpose."

A number of our distant Friends have expressed regret that the General Conference is not going to be held at same time and place as Genesee Yearly Meeting in Sixth month, in order that they might attend both.

Hugh K. Zavitz has returned to his home at Barberrry, Manitoba, after visiting for over two months in Lobo among the friends of his youth and childhood scenes. He reports an abundant harvest there this last summer.

## ITEMS OF INTEREST

## CLEANED FROM PRIVATE LETTERS.

A young Friend from near Plainfield, N. J., writes: "Our quarterly meeting was held last Fifth-day and Sixth-day. Elizabeth Plummer and companions, from Newtown, Penn., Robert and Esther Barnes, from Purchase, N. Y., and a few others outside the limits of our quarterly meeting were with us, and their company and counsel was very acceptable. Our meeting house in Plainfield bears the date 1788, consequently has reached its centennial anniversary this year. Friends propose to celebrate it some time during the coming summer. There is a saying: 'The very walls have ears.' If those walls were possessed of a tongue as well, what wonderful stories they could tell? It was one of the first buildings here, and now Plainfield is a handsome, flourishing city of 10,000 to 12,000 inhabitants."

The "YOUNG FRIENDS' REVIEW" increases in interest every month! The subjects in this month's issue are particularly instructive, and furnish food for thought for "we younger members of our Society." M. C. C.

## BIRTHRIGHT MEMBERSHIP.

The very interesting subject of retaining our younger members in the Society has been discussed to some extent in the columns of the Review and has afforded me much pleasure in its perusal. The subject of Birthright Membership is so intimately connected therewith, that I am induced to offer these few remarks, more as amendment than as a separate topic.

Birthright Membership as called and understood by us, seems to me to be the great stumbling block in the progress of our Society to-day, both numerically and spiritually. I think it

is the direct cause of a decrease in our members. By it we take from our children that liberty in spiritual things which is essential to true religion and compel them to become members of the Society, and they deeming that to be of little importance which they have obtained without effort, stray away and are lost to us forever.

It is an indirect cause in that it keeps many who are kindly disposed toward our Society from joining with us. For it makes them feel that they have no right to be among us unless asked and we with our dislike of proselyting do not care voluntarily to invite them to unite with the meeting.

I believe that the many extinct meetings throughout the country owe their extinction to the influence of Birthright Membership thus explained.

Were Birthright Membership done away with, we might lose some of our children from the Society, but surely not more than we are now losing from other reasons. The chaff and the stubble would be blown away but the pure grains would remain. We would then know what our belief is, as our parents would take more care in instructing us religiously if they themselves believed in the principles of the Society.

The very means that our fathers took to keep the Society alive, will inevitably result in its destruction in the outward.

But though I say we may at some future time no longer exist as the Society of Friends, I can not conceive it possible that the principles we cherish or the truths we profess can ever be lost to man.

On account of Birthright Membership we have grown proud. We offer no inducement for others either rich or poor to accept of our principles. Is the bread of life upon which we feed too holy for distribution? George Fox sought out the servants of God from among the people, and do we, their descendants, hold ourselves aloof from the people now?

The poor man's church is the Church of God. Can we therefore forbid the poor and the outcast from entering our doors and call ourselves longer, the chosen people?

We should undoubtedly have an oversight over our children while they are young, and encourage them to attend meeting and to become acquainted with our principles, but when they have grown up to manhood and womanhood, they should then decide for themselves whether they will remain with us or not.

There is a field for us to work in yet, but we must awake from our lethargy. If Birthright Membership causes us to fall it should be discarded for something better. We can accomplish much more for the truth if filled with divine grace and power than if we rely on our wealth and a long genealogical record.

C. P.

---

### THE GOSPEL OF PROHIBITION.

---

Come, friends of temperance, let us reason well together,

To see how we can banish this dark demon rum,

And strive, with brotherly love for God in one another,

To win the answer to the prayer "Thy Kingdom Come."

What, have we none to stem the tide of liquor's power?

Men talk, and preach, and pray, and women's hearts are wrung,

And yet, before the fetich of a name we cower,  
And fear to execute the prayer upon our tongue.

How is this liquor power intrenched, that it is stronger

Than all the efforts that the good and true have made?

*It stands behind the Ballot Box,* but how much longer

Will we, by compromise with crime, this truth evade!

O let us have the courage of our right convictions,

And cease to sanction by our vote this giant wrong.

Maintain the right, and advocate all *clean* restrictions,

But first withdraw all help that keeps Rum's foot-hold strong.

Then onward to the goal that leads to total prohibition,

To be upheld by righteous votes as well as prayers,

That means a Party bound to do on earth God's mission,

Of lightening others' burdens, and easing others' cares.

JONATHAN C. PIERCE.

---

### \*MORAL COURAGE.

---

We are social beings, made to assist and encourage each other, as well as for mutual pleasure. If we each stand alone and apart from each other we are as "isolated icebergs," and seek only our own happiness in a selfish course of mind, how cheerless and forlorn our lives would be.

Little would we know of the joys of this life, or the life to come. I have met with a great many in my lifetime, who have for the lack of education, diffidence or even poverty, been kept from the fields they desire to occupy. Bravery like all other virtues is developed by the hand of culture. The greatest bravery in the world is Moral Bravery, which meets disappointments, and all varied ills of life, with a well trained self-reliance, and enables the possessor to pursue his own course in a manner that is laid out before him, and excludes all "fear of public rebuke or public praise." Some are given away to cowardice, when asked to indulge in that which they know to be wrong, such as gambling, drinking, dancing, and various

\*Essay read by Bertha A. Zavitz at the "Riverside Friends' Literary Society," Bertie, Ont.

other evils which arise from keeping dissipated company, for fear of offending our friends or for fear of being called a Christian indulge in the perceptive wrong. When we are left in this world to judge for ourselves and have partaken of the "forbidden fruit" do we often retrace our steps and pause in despondency for our misdeeds? Moral Courage is the first step to a higher life, we may still have morality, but unless we are guided by that "in-speaking voice" we derive no spiritual benefit.

We can commit sin with our minds as well as verbally. "The web of life is drawn in the loom but we weave the woof ourselves." the material is our own choice. Many times our words and actions may touch a chord in some heart so that its influence will vibrate all their lives, and it is the same be it good or evil.

Our actions are not always made visible to us at the time being, therefore it is needful for us to weigh each that we may know our own work.

---

## REPORTS OF MEETINGS.

---

It was my privilege to attend Shrewsbury and Rahway quarterly meetings, in company with my husband, held at Plainfield in the State of New Jersey. It is situated 24 miles from the City of New York, on the Bound Brook Railroad leading to Philadelphia. Its population numbers about 12,000, and it is estimated that 800 of them go daily to business in New York. It is pleasantly situated, having broad streets, and the buildings are neatly constructed and denote prosperity. The meeting house is located very near the depot, and bears upon its front the date of 1788. We were informed they thought to celebrate its centennial in 8th mo. next, at the time of their quarterly meeting.

We arrived at Plainfield on 4th day, the 15th, and at 11 o'clock attended monthly meeting, which was small,

especially with the men as several of their members were sick. There are eight belonging to this meeting over 80 years of age, several of them still very active in their homes and in the church. At 3 o'clock attended the meeting of ministers and elders. Elizabeth Plummer, a minister, in company with Isaac Eyre and wife from Buck's quarterly meeting, Pa., were in attendance. The former had service in the ministry.

Fifth day, the 16th, was quarterly meeting for worship and discipline. Testimonies were borne to the efficacy of the power and wisdom of God, which will direct us in the way which leads to life eternal when we are willing to be obedient to its requirements. The business of the meeting was conducted in the usual manner. No marked deviations in the answers to queries.

At 3 o'clock we attended a meeting of the Temperance Committee, and others. It was an entertaining occasion, convincing us of the advancement being made in this important branch of our work.

The hope is that an individual responsibility may be felt by us as a society, to keep the Temperance wheel rolling on, by strictly adhering ourselves to it. Then we will prove by our works where we stand.

On the 18th was public meeting. A good sized and favored one.

Thus ended the quarterly meeting, and as we parted with our friends we acknowledged in our hearts the kindness and hospitality we had received, and returned to our home feeling renewed zeal to do the will of our Heavenly Father.

E. H. BAINES.

Purchase, 2nd mo., 22, '88.

---

"No man or woman can really be strong, gentle, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness. —[Phillips Brooks.

## DUANESBURGH QUARTERLY MEETING.

Duanesburgh Quarterly Meeting was held at Albany, N. Y., 2nd mo., 20, '88.

The meeting of ministers and elders being held on Seventh-day afternoon, this meeting was well attended.

Isaac Wilson, of Canada, and several friends from Stratford quarterly meeting were in attendance. After a short season of quiet, Isaac Wilson spoke to us words of encouragement and cheer, and very impressively alluding to the close and tender relation of minister and elder, of watchful care necessary and kind encouragement given, to those small beginnings in the ministry, that are so often suppressed for want of these. At times, perhaps a look of sympathy, a tone, a pressure of the hand, may be God's instrument to open the flood-gate of feeling for some overburdened and exercised mind. Friends should have a care that these are not withheld.

On First-day morning the meeting house on Plain street was nearly filled with an unusually appreciative audience. Many not of our Society being present. Friends from Easton quarterly meeting also joined us at this time. The deep silence was broken by our friend I. W. with these words: "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." He dwelt at some length upon the spiritual application of these outward symbols, which Jesus used so freely in all his teaching, making plain and clear all that seems dark or mysterious or contradictory in this part of the sacred record, harmonizing all with the one thought, Christ in us, the only hope of present and eternal peace. At the close of the meeting there were many expressions of satisfaction from those not accustomed to the teachings of Friends. Another meeting was held by appointment on First-day evening, when our dear friend, Isaac Wilson, again spoke in clear and forcible language

from this declaration of Jesus. "I am the resurrection and the life, whoso loveth and believeth in me shall never die."

Enlarging upon the thought that living in Christ is essential to belief in Him, and gradually unfolding this wonderful resurrecting power in the soul of man. Its first gentle leadings or pointings to duty, its divine anointings and glorious revealings of truth. But in the attainment of all this man's consent and co-operation are required. We are not to make the "garden," but to "dress and keep it," and then with human passions and propensities all under divine control, the life at last becomes hid with Christ in God. But this truly spiritual condition is reached only by constant watchfulness and prayer. With an earnest appeal to the young to come again to the Father's House, to leave the dry husks which afford no nourishment for the soul, but partake of that bread that shall bless and strengthen and sweeten every enjoyment in life. Then under the Hallowed influence of prayer the meeting closed.

On Second-day morning George T. Powell, of Ghent, N. Y., spoke earnestly upon the subject of temperance and purity of life, as opposed to bodily defilement through all forms of degrading vice, very impressively quoting these words: "Know ye not that ye are the temple of the living God." At the close alluding briefly to the education of the young, and the over anxiety of educators to crowd the young minds with scientific truth at the expense of moral training, referring to the sad condition in business circles according to the reports of failures, embezzlements and fraud.

Isaac Wilson followed in a similar train of thought, bearing upon individual duty, urging us to allow nothing like depression or discouragement to cloud the mind, but by activity in good works look forward to the increasing prosperity and usefulness of our Society, and not of it alone, but in con-

nection with all others. At the close a few feeling remarks were made at the loss sustained by this quarterly meeting in the recent death of one of our valued members, well advanced in years. We feel that he was like a shock of corn fully ripe, now gathered to the heavenly garner.

The business of the quarterly meeting was then concluded in a spirit of unity and good feeling. M. J. H.

---

### PURCHASE QUARTERLY MEETING.

---

Purchase Quarterly Meeting was held at Purchase, on the 1st of 2nd mo. Meeting for ministers and elders the day previous at 2 o'clock, and public meeting the day after; all of which were pretty well attended. We missed the presence of several of our aged friends, who were unable to mingle with us on account of declining health. Isaac Wilson, from Westlake monthly meeting, held at Bloomfield, Canada, was in attendance, accompanied by J. William Hutchinson, from New York city, also a number of friends from neighboring quarters. All of whom were welcome visitors.

Words of counsel and exhortation flowed freely from the lips of our friend I. W., speaking of the experiences of his soul life for the encouragement of his hearers; not to let the light that has been lit in our hearts by our Heavenly Father be hid or go out, but enable it to shine brighter and brighter by being obedient to every requirement of the divine will, however small it may appear to our natural understanding.

Other corroborating testimonies were given, that happiness and true peace would shed their effulgent light over the pathway of a life so dedicated. The business part of the meeting was transacted in much solemnity. As the answers to the usual five queries were read, there were no marked de-

viations, yet it would be well for us to make the individual inquiry, am I showing by my daily life, that I am serving my Heavenly Father in the way He has designed me to glorify His name? The Temperance Committee reported there had been no course of united labor during the past year, but attention had been given to the great work before them. They were reappointed to use their efforts to lessen the evils of intemperance.

Previous to the shutters being closed for this meeting, R. S. Haviland announced on behalf of the Friends of this place, an invitation to attend a social religious meeting at this house at 7:30 o'clock p.m. A parlor meeting was first suggested, but owing to the inclemency of the season, the horses could be better cared for in this way. Quite a goodly number convened at the appointed time, comprising all ages, seated promiscuously together. The seats were arranged for the occasion, producing a social feeling. Words of religious inquiry and experience were heard, from those who had heretofore been called to testify to the tender mercies of the Father, and from those who had not before felt to take part in vocal religious exercise. On Fifth-day, I. W. was a testimony-bearer to the all-sufficiency of the grace of God, to render us fit receptacles for his Holy Spirit to dwell in, when a willingness is begotten in us to follow that unerring guide which led Israel out of Egypt into the promised land.

Thus ended the exercises of our quarterly meeting. We had been so fed from the green pastures and living waters of life, that the cementing influence of the Father's love bound our feelings so closely together that it seemed with one accord a company of near forty persons assembled at evening in the parlor of E. Willetts, where our Friends were visiting. Among these were the aged, middle aged, and the younger buds of promise. It is not in my power to describe with pen and paper the living evidences of the real

essence of life which flowed from vessel to vessel, which was uttered and unexpressed. Such opportunities furnishes the mind with fresh convictions of duty and when heeded and obeyed the conversion of soul is attained, just as long as we are willing to be upon the watch tower, and not be beguiled by the enemy.

Near the tenth hour we separated, bidding our friends farewell, feeling an assurance, although the quarterly meeting was a thing of the past, its memory will long be retained. E. H. B.

Purchase, 2nd mo., 4, '88.

---

### PELHAM HALF-YEARLY MEETING.

Friends composing Pelham H. Y. Meeting are widely separated. It is composed of the three Monthly Meetings of Pelham and Norwich in Canada and Battle Creek in Michigan. Some Friends belonging to the last named are living in Ohio. The meeting is held in the Township of Pelham, in the Niagara District (about 12 miles from the Falls), once in two years in the winter season. At other times it is held in Yarmouth and Lobo. This winter it was Pelham's turn, and on the morning of the 9th inst. we, of Lobo, were up betimes and preparing to reach Pelham that day, 150 miles away. The morning was severely cold, the thermometer indicating 12° below zero, and the day proved to be the coldest of the winter, scarcely rising four degrees all day. But one does not feel the cold much in the cars, and we were conveyed on excellent sleighing to and from the stations. What to us is now but a few hours ride was to our fathers days of travel, for it was formerly accomplished by private conveyance. Lobo's compliment on this occasion was 15, more than half of whom were young people. We were quite shut in by the frosted car windows, but could not refrain from melting peek-holes

through occasionally to get a view of some of the towns and cities through which we were passing, also the tempting scenery, especially about Dundas away down in the valley, and Hamilton and Burlington Bay—but the bay was frozen over, but to our left at many times between the cities of Hamilton and St. Catharines we could see the blue waters of Lake Ontario. At St. Catharines we were met by our friends with two large sleighs, and they were needed for our company was augmented by two cousins from Western New York. An hour's drive brought us to comfortable quarters and a hospitable home.

This section is noted for fruit raising. Peaches and grapes of excellent quality are grown in abundance, as well as the harder fruits.

Select Meeting was held on Sixth-day, and on Seventh-day the regular business meeting. But few outside of our H. Y. Meeting were in attendance. Elisha A. Griffiths and wife from Boston, Erie Co., N.Y., were there, and we also met our Friends John and Serena Minard from Yarmouth. Acceptable communications were offered by E. A. Griffiths and Serena Minard. The meeting was about its usual size, and the business transacted was the appointment of Clerks—S. P. Zavitz for Clerk and Amelia R. Fage for Assistant—the reading of the reports from the different monthly meetings, the reading of the queries and advices, and answers to the queries as received from monthly meetings, a summary of which was taken to forward to the coming yearly meeting, and the appointment of Representatives to attend said meeting.

In the evening an interesting and satisfactory parlor meeting was held at the home of Josiah Ward. It was participated in by both old and young. Next day was public meeting day. The house was well filled by a thoughtful and attentive audience. Testimonies were borne by Samuel P. Zavitz, E. A. Griffiths and Serena Minard, and prayer was offered by S. P. Zavitz. Although

the thought might have occurred as it did to the disciples of old, that the multitude would have to be sent away hungry, yet we came away feeling that a measure of that same divine power which with the few loaves and fishes had fed the multitudes, had been with us, and that all had departed filled and satisfied. The weather throughout had been most propitious. Sleighing was excellent. The days bright and sunshiny, and the cold had moderated. On Second-day we departed for our several homes. The meeting in Pelham is one of the oldest in Canada—is not large—but for a number of years has been about holding its own. There is a necessity, though, for the younger members to be willing to take up the work with earnestness and unfaltering fidelity—the work which one by one their parents are leaving to them as they are called from this stage of action. S. P. Z.

Coldstream, 2 mo., 20.

Since writing the above a private letter written by one of the young members in attendance, was handed to me, from which I extract the following inference to the meeting.

"I think that half-yearly meeting will be remembered by many for a long time. How nice that so many young people got there. On first reaching Pelham it seemed a little disappointing to me to not find Isaac Wilson, John J. or some others there, but on returning it seemed that a person could scarcely wish for more than there was. I sometimes wonder how it is we seem to think that each meeting is the best we ever attended and have come to the conclusion that the whole value, or nearly so, of such a meeting depends upon the state of one's self so far as each individual is concerned. I feel greatly repaid for going and did enjoy, too, the evening meeting at Josiah Ward's very much indeed." S. P. Z.

Few things are impossible to diligence and skill. —[Johnson.

## A PERSONAL APPEAL

TO EVERY FRIEND OF SWARTHMORE COLLEGE.

ESTEEMED FRIEND:—

It is well understood that Swarthmore College cannot long continue to furnish the excellent facilities now given to students, in her various departments, at the low rate at which they are at present offered, and extend aid to so many who are unable to pay full rates, unless some means are taken to secure the endowment of some of her professorships. Nor is the experience of Swarthmore peculiar in this respect. No college in the country pretends to maintain a liberal course of study, and a high standard of scholarship, without the aid of large endowments. Since the issue of the enclosed subscription paper, the sum of about \$4,000 has been conditionally subscribed. We desire to increase this to the required amount (\$40,000) before the Annual Commencement in Sixth month next. This appeal will be widely circulated among the friends of the College, and there are surely very many who would gladly give a moderate amount if they could be satisfied that by thus giving they would secure the first endowed professorship. One friend says, "I would gladly give \$1000 if thirty-nine others would do the same." Another says, "My means are too limited to do anything of importance on such a subscription, but I could give \$10.00, \$15.00, \$20.00, \$25.00, or possibly \$50.00, and if I were sure that the end would be thus secured I would gladly do so." Now, if all who thus feel would act promptly, and not wait for others, the end would surely be secured. What I earnestly urge upon thee is this: Return me the enclosed subscription paper with thy name upon it for such an amount, be it large or small, and as thou *can* give, and *would* give if sure of thereby securing to us the \$40,000. If the amount is not reached thou will see that it costs thee

nothing to make the subscription. If thou cannot subscribe thyself, are there not some of thy friends whom thou would ask to aid in this good work? If so, send me their subscriptions for such amounts as they may be willing to give: or send me a list of names and addresses of friends to whom I may send this appeal. If all to whom this circular letter is sent would put down the amount which I feel sure that they would gladly give to secure this endowment, I believe that the result would be the endowment of *two* professorships instead of *one* this present year. If the amount named (\$40,000) be not subscribed in time to announce it at the coming Annual Commencement, in Sixth month, I will promptly return the paper to all who may request it.

Whatever may be the result of this appeal, no part of any subscription will be payable before the 15th of Sixth month, 1888.

For the relief of some minds, I may say that the recent formation of the "Swarthmore Stock Trust Association" will secure the College, in perpetuity, under the control of members of the Religious Society of Friends.

In conclusion, I ask thee to bear in mind that even small subscriptions will be gladly received, and that the endowment proposed, together with those already established for the aid of students, will go far towards placing our college upon a permanent foundation.

I enclose an envelope in which to return the subscription paper, and ask that it be returned at an early date.

Very truly thy friend,  
EDWARD H. MAGILL.

Tender-hearted Young Lady—"Oh, you cruel, heartless little wretch! to rob those poor birds of their eggs."

Wicked Little Boy—"Ho! That's the old mother bird that you've got on yer bonnet. Guess she won't care."

"The praying we do by the wayside in cars and steamboats, in streets and in crowds, perhaps keeps us more near to Christ than long prayers in solitude could without the help of these little messengers, that hardly ever stop running to Him and coming back with the grace we every moment need."—[Mrs. Prentiss.

"Angels are not all outside this world. This world would fall to pieces but for some who remain in it—the five righteous man who saved Sodom—the little leaven that shall some day spread to the whole lump, the white hand as it were, of humanity stretched out to receive the gifts which other angels pass down from the Father."—[Garrett.

"Piety, which is true devotion to God, consists in doing all His will, precisely at the time, in the situation and under the circumstances in which He has placed us."—[Fenelon.

**"SCATTERED SEEDS"**—A SIXTEEN page monthly for the children published by a First-day School Association of Philadelphia, Pa. TERMS: Single copies, 50c; 40 and over to one address, 25c; 10 and over, separately addressed, and one in every ten to the person getting up club, 35c; mission clubs of 10 and over to one address, 25c. This little magazine is illustrated with well-chosen engravings, contains pure and instructive reading, and is designed to inculcate moral and religious truth. Sample copies sent on application. Address L. H. HALL, 210 East Biddle St., West Chester, Pa.

## SWARTHMORE COLLEGE.

Thirty minutes from Broad street station, Philadelphia. Under the care of Friends, but all others admitted. Full college course for both sexes; Classical, Scientific and Literary. Also a Manual Training and a Preparatory School. Healthful location, large grounds, new and extensive buildings and apparatus. For catalogue and full particulars, address EDWARD H. MAGILL, A. M., Pres., Swarthmore, Pa.

## 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, broad course of study. Prepares for college. Healthfully and pleasantly located, near the Harlem R. R. One hour from New York City. For catalogue and particulars, address SAMUEL C. COLLINS, A. M., Prin., Chappaqua, N. Y.