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Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIII.

LONDON, ONT., CANADA, FOURTH MONTH, 1897.

No. 4

"THY WILL, NOT MINE"

BY MARY L. DICKINSON.

Into Thine outstretched hand
We lay it all ;
Only at Thy command
Can ill befall ;
And secret good must hide
In seeming ill,
Welcomed and loved, because
It is Thy will.

Thy will, that takes the sting
From every care ;
Thy will, that joy can bring
From our despair ;
Thy will, that turns to gain
Our shame and loss,
That lets the crown remain.
And takes our cross.

Dear Lord, Thy gracious will,
Once understood,
We in thy hands lie still ;
Make Thou us good.
No fear, no care have we,
No way, no choice ;
Whate'er Thy teaching be,
We must rejoice.

Even the rod is sweet
In Thy employ ;
There can be at Thy feet
Nothing but joy ;
And nought but sweetest peace
In any smart,
For souls whose life is hid
In God's great heart.

THE LIFE AND TEACHINGS OF JESUS.

Prepared for and read in Young People's Association, held at Prairie Grove, Iowa, 1st mo. 31st, 1897, by Hanna M. Russell.

How is it possible for us, in our small way and with our limited opportunities, to give an interesting account of the life of that most wonderful of beings, the meek and lowly Jesus, when many noted and talent'ed writers

have crossed the ocean, visited the cities where he preached to the Jew and Gentile alike ; walked by the sea of Galilee, where he performed such wonderful miracles ; climbed the rugged mountain, which history tells us was the pulpit from which he preached his most wonderful sermons ; in fact, spent months and years in seeking and becoming familiar with places made memorable by the presence of Jesus, that they might be better able to write the life of this Holy Man, only in the end to acknowledge their inability to do the subject justice ? Then let us turn to the history of his life, handed down to us in the pages of the new testament, as being the truest account we can obtain. Why ? Because the life of anyone written during his life, or soon after his death, is bound to be more correct than any account that can be written thousands of years after. There we read the narrative of his holy, patient, persecuted, yet blameless life, and our imagination supplies the pictures. Can we not fancy we see the babe with its mother, in its humble birth-place ; or, when a little older, fleeing with his parents into Egypt to escape the cruel mandate of Herod ; and as a bright and beautiful boy of twelve years, propounding deep questions to the learned men in the temple ? After this history does not give us much record of his boyhood, though one account tells us that after the death of Herod, his parents returned with him to Nazareth, where he grew both in knowledge and stature, always obedient, and a perfect example of filial duty to earthly parents ; and by his extraordinary qualities of mind at-

tracted the regard and admiration of all who knew him. The people of that day thought that Jesus was to be a great king, and that he would repair to Jerusalem the seat of power, to make a display of his wonderful gift; but this was not the plan of the heavenly minded Saviour of men. His mission was to go quietly about his Father's business, which was to bear testimony to the truth; for did he not say: "For this end was I born, and for this cause came I into the world, that I might bear witness to the truth?" And what an untold significance the word truth must have had for Jesus; for in all his teachings it is a very important factor; as, for instance, he told the Jews who believed on him: "If you continue in my word, then are ye my disciples indeed, and you shall know the truth, and the truth shall make you free." And unto doubting Thomas: "I am the way, the truth and the life; no man cometh unto the Father but by me." And again, He prays to his Father to preserve his Apostles in unity, and says: "Sanctify them through thy truth; thy word is the truth." But it was not by precept alone that he bore testimony to the truth. Was he not filling this mission by his loyal obedience to his parents, when only a child; or by the example of industry while working with his father at the carpenter trade, just as acceptably as when, in after years, He went about healing the sick, restoring sight to the blind, causing the lame to walk, ministering to the sorrow-stricken, and by miracles or parables, precept and example, striving to draw the people away from forms and ceremonies and turn their attention to the "Light Within," "which lighteth even man that cometh into the world." Although the chosen Son of God, Jesus found it many times necessary to prepare his mind to receive the commissions of his Father. Did he do this by public prayer, listening to harmonious sounds or by loud

shouts of, Amen? No, he sought the deep seclusion of the wilderness, or the lonely retirement of the mountain, where creation holds uninterrupted communion with God; and there, in the silence of all flesh, by fasting, by prayer and humility, he brought his whole being into such a receptive, obedient state, that he could not err or fail to know the Father's will concerning him. So he went forth from these seasons of communion with God, to preach a new dispensation, a new religion; in which rites, ceremonies and sacrifices had little weight. His call, therefore, was to repentance and right living. He came asking: Are you just? Are you pure? Are you God-fearing? Are you God-serving? Do you love one another? He told them they might partake of all the holy feasts, keep all the fast days, offer burnt sacrifice, observe the rigorous law regarding the Sabbath day, yet it profited not if they knew not the *Christ spirit*, which was his meat and his drink. Many of the ordinances he himself performed, in order to better reach the masses; as was the case in regard to water baptism, when he said to John: "Suffer it to be so now." Did he not realize that by becoming one with them, he could more readily turn their minds towards the baptism of repentance, even the baptism of the Holy Spirit? But time will not permit us to follow Jesus further in his travels, for we must take some of his teachings and sayings, and try to gather the lessons for our present needs. Nor need we seek further than that portion of his teachings known as the "Sermon on the Mount." Here we find a rule of conduct laid down just as applicable to our conditions as to the conditions of his followers in that day. Is it not just as necessary for Christians of the present day to "Deal justly, love mercy, and walk humbly;" "Love thy neighbor as thyself;" "Swear not at all;" "Seek first the kingdom of heaven;" "Cast

the beam from thy own eye, then thou may see clearly to pluck the mote from thy brother's eye;" "By your fruits ye shall know them;" "Thou shalt not bear false witness;" "Thou shalt not kill, etc." These lessons are not clothed in mystery, but are set forth in plain, convincing language, easily to be understood; and, we think, not hard to practice by one who takes Jesus the Christ for his guide, and becomes, in a goodly measure, filled with the same unerring spirit.

Yet the plainest, most easily understood, and perhaps the most abused of all his teachings, is the "Golden Rule." "Whatsoever ye would that men should do unto you do you even so unto them." What a glorious state of affairs we could have if professing Christians followed this rule. Then we, like Jesus, would not only give these precepts, but live them; thereby showing to the world that it is possible to do and dare all things for Christ's sake.

In his dealings with the sick, the poor, and the afflicted, he gives us a beautiful example of love, mercy and self-sacrifice.

In healing the sick and doing other deeds of mercy on the Sabbath-day he rebukes our self-righteousness and superstitious belief that one day is more *holy* than another. Yet we read that he was a constant attendant at the Synagogue on the Sabbath-day, thereby teaching us that it is good to set apart one common day for public worship. Ah! what a home thrust and wholesome lesson in purity he gave to professing Christians—yea, even to many in high positions—when he said of the accused woman: "Let him who is without sin cast the first stone"

As an example of purity, justice, truthfulness, meekness, kindness, untiring zeal and devotion to his Father's will, Jesus Christ says to all the world: "I am the Way, the truth and the light." Then let us look upon the man Jesus as our perfect pattern, while

we worship the *Christ*, which was the God-given power that enabled him to withstand all temptations. Every good deed done, every pure thought, every kind act, every temptation overcome, brings us nearer to the kingdom. O, could we but let Christ come into the temples of our lives and purge them from all unholiness, and make them a fit dwelling place for this spirit; then we would realize that the life of a Christian is the best picture we can have of Jesus Christ.

"THE IMMANENT GOD."

Review read by Edgar M. Zavitz, at the Young Friends' Association, Coldstream, 3rd mo. 12th.

In his book entitled "The Power of Silence," Horatio W. Dresser postulates his theory of life and belief in God on the law of cause and effect. It is a self evident truth, admitted by all who observe and think, that there can be no effect without a cause, hence no chain of effects and causes can find a beginning sufficient until it leads back to the One Reality, which is the beginning of all the chains of causes and effects or of all phenomenal of the universe, and this One Reality is God. All phenomenæ of the universe are but the manifestations of God, who, in part, dwells in each. As man is a part of the universe, a link in the chain of cause and effect, a portion of the One Reality, or of God, abides within him. 'The life which sleeps in the rock, dreams in the plant, awakens to consciousness in man.'

Likewise in regard to motion and force. They are as self-evidently ruled by the law of cause and effect as is matter. There can be no motion without an antecedent power or motion. This chain leads us again back to God as the only sufficient cause for all force and all motion. The energy in man is akin to the unerring power that swings the circling planets

and the shining suns upon their stated orbs. No other than Omnipotent God is equal to the task.

To say that God is omnipresent and deny that He dwells in man is absurdly illogical. To say that He is omnipotent and omniscient and deny that He dwells in our activities and thoughts is just as illogical.

If God is omnipresent, He must needs dwell in man, else there would be a space where God was not, which we know is not so. If God is omnipotent He must dwell in all man's energy, else there would be some energy outside of God, which cannot be. If God is omniscient, He must dwell in all thought, else there would be knowledge of which He was not the source. But we believe Him to be the source of all; and not only the source, but *the All*—all thought, all knowledge, all energy, and filling all space. "Thus, then, there is no escape from the conclusion that we are part of the great Reality, or God, that we reveal Him when we truly love and serve and are really wise, that He knows us as a part of Himself, that we have no power wholly our own, or that we do not exist apart from, but a part of this great Over-Soul."

He had an object in creating us, and is ever striving to make us conscious of that object, and imparting to us a desire to achieve it. And are we not conscious at times of this nearness of the Father? In our exalted moments Divine love seems to enswath us, lifting us above the imperfections, the worry and strife of life, into the eternal calm where we seem to possess all things. Who that has experienced this ecstasy can forget it, or not recognize it as the Father's very presence? The author here admits that his object in the book is simply an attempt to lend system to these rare moments of uplifting, that we may become more conscious of the Divine inflow. O, what a loss we sustain to be unaware of His presence, for it seems to me that life, in its deepest

sense, is to bring us to a consciousness of Him "in whom we live, and move, and have our being." All desire eternal life, and "eternal life is to know God," and to know God is to be conscious of this Divine energy within, striving to make itself known by the impulses of good and love, and to make itself manifest by deeds of goodness and kindness. Man may be considered a centre of application of Divine power. O, that we would but awaken to a knowledge of our possibilities as co workers with God—finding our best enjoyment in accomplishing with Him the wise purpose of our existence.

This calls for more than a formal belief, more than a mere religious faith in God. It makes Him a reality that we can realize in every thought and act of our lives, making them lives lived in unison with His Divine all-embracing purpose.

But our condition must be one of trust, of waiting in expectancy. The Spirit never intrudes. If we worry, if we doubt, if we are envious, if we tear and fret, it will retire, and when all is peaceful and silent, and calm thought holds sway, it will steal in upon us, making us ashamed of our relapses, strengthening us to greater faithfulness, inciting us to further contest, and aiding to victory.

We never saw force, but we know it is there. Results manifest it beyond dispute. Just so do results manifest God in man. God is the author of all goodness, virtue, truth and love. If we, then, see man bearing these fruits, we know that the secret source whence they flow must be the Father's presence.

And now, I add, as we as Friends are the most favored in our central religious doctrine of the Inner Light, or God's indwelling, do we utilize our advantage and fully appreciate our inheritance? I fear we do not. Our acts are the manifestations of the spirit that rules within. If we trusted fully the Divine indwelling it would put out

of our hearts all jealousy, ill feeling, unjust criticism, all lustful desires, in short, all unrighteousness, and in its stead would fill them full of love.

THE WEST.

From the British Friend.

There is but little that the present writer has any special right to say about the Quakerism of the West. In what is said, I shall try to write as though my time and means had permitted me to enter into the Western spirit by attending their large enthusiastic gatherings. Be it far from my pen to write with the cold aloofness of mere disapproval about a religious movement, which, though it can hardly be recognized as Quakerism, is yet the means of uplift to many.

Most of the faults which strike us so forcibly are characteristic of the localities, rather than of our particular Church. The whole mid-west country is unfinished, only partially subdued, untidy, rough and ready, to an extent difficult to realize. These qualities may perhaps be noted by English eyes in the East, but what the Old Country is to the Eastern States, that the East is to the West. What strikes us as lack of refinement and of reverence, is explicable, indeed inevitable, in the place where it exists.

Take from an English country side its ancient church, its rectory, and its manor-house; substitute for its conservative old well established hedges, a wire fence surrounded by a broad row of waste weedy ground; let the roads go out of repair; put up wooden houses instead of our whitewashed or ivy-mantled farms; let the homes of the people be desolated at far intervals on the level prairie, tilled only in patches; and let hard work and a struggle with poverty be visible on the furrowed faces of the farmers and their wives, — and then be not surprised that an itinerant Quaker evangelist

with his Bible and hymn book, and his outfit of sturdy doctrine, finds just such a welcome as his English kinsman, the local preacher at the chapel, does here

For Friends' meetings in the West are largely in country places. In the great towns meetings are small or are absent altogether; it is in Quaker country districts, settled perhaps by migration from North Carolina or Maryland in the war time, that the largest meetings in the world are to be found. American Quakerism is in lumps here and there. It is not generally, if faintly, diffused, as it is here. Within thirty or forty miles of Philadelphia there are as many Friends as in Great Britain, (of whom three-fourths are of the Liberal or Race Street body) and in the country round the little city of Richmond, Indiana, is a like colony. Spiceland, in that neighborhood, is believed to be the largest meeting in the world. On the other hand there are, in all parts of the United States areas as large as European kingdoms where Quakerism is absolutely unknown.

One cannot frame an indictment against a whole people, said an Irish patriot in the House of Commons; and it is idle to attempt so useless and unamiable a task concerning the pastoral Yearly Meetings. But we must sorrowfully admit that no closed meeting house stands for a more definite failure of Quakerism than these large "Yearly Meetings." The leaders of the movement speak always of the pastoral system as an avowed new departure, consequent, they say, upon the lethargy of the very conservative Quakerism from which it has revolted. Benjamin F. Trueblood, who is proud of having framed, as Clerk of Iowa Yearly Meeting, the minute which first opened the way for the pastorate in the West, described to me the monotonous character of the always silent meeting in which he was brought up, and said that was

what they reacted from. I am unable to judge of the general accuracy of this plea.

One is not surprised that more lively methods took with the people. America is the land of the camp meeting; and a ready enthusiasm, equipped with no lack of the faculty of expression, responded to active Christian work, work moreover in new territories which offered a comparatively unoccupied field. The Friends' meeting was by far the cheapest and easiest place of worship to establish, and so became often the only one within reach. So the meetings gathered, flocks and pastors, with no "convincement" test of admission; and the ground painfully gained by George Fox in purifying and simplifying religious worship, was lost over a wide area of territory, with vast future possibilities.

The people have been too much occupied with subduing the earth to enter much upon questions of thought, or to conquer the steep slopes of learning. They have reverted to an earlier type of thought, as of worship. Iowa is considered a little better educated than the other Yearly Meetings. At present the great theoretical question which is disturbing Friends there is that between those who believe that the Day of Judgment will come as a catastrophe, to be followed by the Millennium for saints only — this is Ante-Millennarianism, — and those who believe that the gradual progress of the world in goodness will lead us gently into the Millennium, as evil fades, and that after that comes the Judgment. These are Post-Millennarians. Any preacher of optimistic temperament, who speaks hopefully of progress, is claimed by them; whilst the fearful and doleful portenders of an increasingly sinful earth, are recognized as Ante-Millennarian. Thus, as usual, under temporary and even foolish party names and symbols, march the eternal

diversities of human temperament. But will my readers pause and consider what kind of a God, what laws of a universe, what a code of Scriptural interpretation, lies behind this, to us extraordinary theological discussion. Put it beside the story of the prayer meeting held to pray for the "conversion" of John Greenleaf Whittier and we may see light upon the minds of the people we are trying to understand.

Education will doubtless become more visible in the next generation; meantime they have all the dogmatism of the uninstructed. It is a typical circumstance that the minute which deposed Joel Bean from the ministry, and which I have seen in fac simile, was wrongly spelt throughout in the commonest monosyllabic words. Yet that meeting, by its very act, pretended to theological learning, and theology comes after spelling. In the colleges lies the hope for the future; as a rule they are really (as William L. Pearson used to tell somewhat incredulous Friends over here,) centres of enlightenment, and they do what can immediately be done to maintain Quaker characteristics, and to extend a real knowledge of the Bible.

Doctrine is watched with quite seventeenth century care. The fall of Adam and Eve is regarded as the determining cause of everything that has happened since, and the theory of Evolution in which all our thoughts are moulded, is dangerous heresy yet. Our hearty sympathies go with those Friends of broad human sympathies, and cultivated minds, who, in the colleges and in the pages of the *American Friend* are trying hard to save the West for an intelligent Quakerism. In this work some reputations for orthodoxy, as understood by the clerically minded Yearly Meetings, may have to be offered on the altar of duty. One would wish that a stream of strong convinced Quakerism might go from East to

West, and by its own inherent attractiveness lead the new membership into a closer dependence upon the inner workings of Divine power. The converts have not left Quakerism. They have never even heard of it, in any effectual way. They think they are as thorough Friends as anyone, and they need instruction chiefly. Of course, the leaders understand the situation, some of whom we know, who have obtained certificates to travel in Europe in the ministry. But there is enough concentrated extract of Quakerism in Philadelphia to leaven the whole West.

The system of paid pastors is just now on the decrease. But unfortunately a simpler cause may be found for that than any change of mind. The reason is that in these hard times the people cannot so well afford to pay the pastors their tiny stipends. These are, indeed, incredibly small, and must represent the very minimum of subsistence wages. No reflection upon the perfect single mindedness of these Friends is possible.

JOHN W. GRAHAM.

IS OUR RELIGION PRACTICAL?

As we go through life we see and hear many phases of religion. We learn that the word religion means a system of faith, and faith we understand is sincere belief. Then we conclude that religion is our sincere belief in God. And what is God? As a rule we believe that God is that all-creative all-ruling power, that quickening spirit which prompts the heart to good words and actions. But we hear some few people say they do not believe in a God at all.

But have we not reason to doubt whether the Great Creator has created a single being, and given him the power of reasoning, who can look around him, even in a small space, and truly believe there is not an all-

wise, all-powerful, and all-loving hand ruling over us.

Hence we talk about practical religion, the religion which we can use all the way from the cradle to the grave. Notice the child as soon as he can toddle around and prattle how he watches the smiles or frowns of the parents. How he loves the smiles and endeavors to do little acts of kindness in return for them, such as picking up mother's spool, or bringing grandfather's slippers or grandmother's spectacles, and looking up in their faces with that sweet confiding smile which we love so well. We can but feel that that child is prompted through love to do these little acts which go so far toward making a parent happy. Then as they grow older and their minds expand we find them looking outside as well as in their immediate homes to make others happy, visiting the sick and carrying with them sunshine and gladness, giving a toy to a less fortunate playmate, reading to the aged, and many other things along that line we may notice if we will.

We often hear the old maxim, "You had better practice what you preach," which is all very well if we preach the right thing. But I sometimes feel like reversing it and making it "Preach what you practice," for do we not see many going about doing good on every hand but never taking any credit to themselves and talking little or nothing about religion. While I would not in the least discourage anyone from attending religious meetings and having membership in some of the many branches of the great Church of which Christ is the Head, I must acknowledge that I think there are some who do not attend any denominational church, who are quite as religious in their everyday lives as many who attend church regularly.

For instance we may notice some temperance workers who are always on the watch, never losing an

opportunity of helping some fallen brother, staying the hand that would lift the poisonous cup to the lip, or even one who entertains the child at home, thereby keeping him off the street and out of the way of temptation, and numerous other things which are in reach of all each day, but which we are apt to call the little things. But to me they are the great things and are a large part of our religion.

In Matthew, 6th chapter 1st verse, Jesus tells us to take heed that we do not our alms before men to be seen of them.

And in the 3rd verse he says, "But when thou doest alms let not thy left hand know what thy right hand doeth," and a little farther he says, "And thy Father which seeth in secret will reward thee openly."

Then can we not understand that we are not to go about making a great noise about the good we are doing, or to have any certain days or places for doing good, but be always ready to do anything that we can feel will give us that peace which our Heavenly Father gives to them who really desire to serve him.

MARTHA E. DAVIS

Bennet, Nebraska

If faith had been alert and strong, then miracles had been an incumbrance. Since faith was weak and inert, miracles served a purpose. For a moment the spiritual order projected itself into the natural and arrested attention. No one could deny another state, and he might be aroused to possess it. A miracle was a sign—a lightning flash that proves the electricity in the air; otherwise a useless and alarming phenomenon to men. Jesus did not think highly of physical miracles; He was annoyed when they were asked; He wrought them with great reserve; He deprecated their spiritual value on all occasions. If blind men could not see the light, let them have the lightning, but it was a poor makeshift — Ian Maclaren.

FAITH.

Faith can only impart faith, as life gives life. The ministration of the man of faith is the vital need of mankind; but the religious world idolizes scholarship and oratory, and not knowing faith seems not to need it. In itself, and unattended by the culture and harmony of the other power, faith or the religious faculty, though it may sometimes produce great insight and genius, does often, one is free to confess, associate itself with errors and misconceptions of all kinds. If attended by the culture and harmony of man's whole nature, faith will revolutionize the world again and again. There may be very wide and very real activities of mind and heart within faith, and there may be strong and wonderful faith without collateral culture; but the tendencies of the age demand the concurrent perfection of both, and this alone is calculated to give that stimulus to the progress of the pursuit of religion, so necessary to disprove the charge of unprogressiveness often laid against it. All the powers of man, touched by faith, become spiritual powers. The intellect, sanctified, becomes prophetic wisdom; the feelings set aglow by divine perception, are turned into profound devotions and the love of man; morality becomes holiness; imagination becomes second sight; faith unveils a world within the world. Everything is discussed in a new light, all nature unseals within its laws new meanings and significances; the universe is spiritualized. When the insight of faith perceives the personality of God, all the faculties, all the senses, all the experiences, all the worlds bring their confirmation. God becomes real, immortality becomes real, and all doubt is at an end.

The ants and bees organize shrewd commonwealths, whose precision and economy are unerring, showing what the spirit of intelligence can do with

the meanest, smallest automata, showing also how much more could be done by man if he but yielded, and did not grieve away God's spirit that speaks to him.

HIGHER EDUCATION.

The teacher of a primary form in one of the up-town Public Schools on Friday evening gave a discretionary home exercise to her pupils. No particular task was assigned them, but they were permitted to follow the bent of their own inclination. The teacher, upon looking over the exercise books Monday morning, was pleased to find that the girls under her charge had given examples of their best and neatest work in the subjects of study that have engaged the attention of the form during the term, but she was almost paralyzed with astonishment when she discovered that all but two of the boys had as an exercise in drawing illustrated the decisive feature of the Fitzsimmons-Corbett fight.—Toronto Globe.

PRACTICAL READING OF THE BIBLE.

If you are impatient, sit down quietly and have a talk with Job.

If you are strong headed, view Moses.

If you are getting weak-kneed, look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend awhile with Isaiah.

If chilly, get the beloved Disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation, and get a glimpse of the promised land.

THE REAL SPIRIT OF CHRISTIANITY.

A paper read by Emma Cole, at Sparta Young Friends' Association, 2nd mo. 25.

The rigid we so often draw between Sunday and the week-day, has really been a source of infinite mischief to our general conduct, as well as to our religious ideas. Some of us have actually gone so far in isolating Sunday from the week-day, that we have grown to think that it matters little how completely we forget religion during the week if we only remember it on Sunday. If we continue to worship God in this manner, it is easily to be seen that we do miss the real spirit of Christianity. What is that spirit? It is not that *one* day should be dedicated to the Lord our God, but every day, that there is no real distinction between worldly and sacred. Can a man's life be divided into sections and diversely labelled as worldly and spiritual? What does religion mean? If it means anything at all, it will mean that life in its most secret actions is lived as in the eye of God. There is no absolute difference in days, but that all pleasures and employments are either right or wrong in themselves, and must be judged accordingly. Have we satisfied the claim of God upon us when we put away the novel and newspaper on Sunday, and open our Bible and hymn book? In doing this we have in truth avowed our belief in an occasional religion, which is as useless as an occasional God. Now I hope that the listeners will not think I am forgetting that Sunday is the Lord's Day, still we should bear in mind that God is watching over us with as keen an eye during the week as on Sunday. Some might ask, "How are we to attain this spirit of Christianity?" By worshipping Him, who is a Spirit, in spirit and in truth; and to fail of it is to make our religion merely a mockery and a pretence.

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To one who knows not the man-made calendar of our almanacs, this period of new life, of birth in the vegetable world, is the real beginning of the year. And in proportion, as we are in sympathy with nature, O how it quickens the life within us. If sometimes we stand in the mellow sunshine of an autumn day and feel the very presence of Divinity settling over all the landscape inviting us to sweet repose; as surely do we on "some rare day" in the vernal season feel its influence emanating from all plant and vegetable life, calling us to

as sweet activity. And how fortunate if we are in a mood to respond to this wooing Divinity, which is no less divine though it comes through nature. And here is a work suggested which we leave with each individual reader. Let us seek to possess this felicitous mood, and possessing to prolong it. Lowell has said, "It is good to lengthen to the last a sunny mood."

BORN.

SLAUGHTER.—At Grandview, Ia., to Wm. and Susan Slaughter, of De La Mar, Idaho, a son, named Charles Joseph.

DIED.

ATKIN.—Martha, wife of Joseph Atkin, and daughter of John and Mary Cutler, (both deceased), a member of Lobo Monthly Meeting, on the 15th of Third mo., in her 39th year.

Loved by all her friends, respected by all who knew her, in the prime period of life, but the frail tenement of clay could no longer hold its heavenly treasure, and her spirit passed on to the higher life.

SCOTT.—At the home of his daughter, Deborah Ogilvie, in Aylmer, Ontario, Third month 1st, John Scott, aged 100 years, 1 month and 2 days. A member of Lobo Monthly Meeting of Friends. Interment took place at Coldstream, Ont., 3rd mo. 3rd.

He was born 29th of 1st mo., 1797, in a village called St. Davids, three miles from Queenston. In a short time they moved to Queenston, and from there to Chippewa at the time of the rebellion in 1812. In 1814 they moved to Pelham where his lot was cast among Friends, and where, at the age of 21, he joined that body. In 1820 they moved to Norwich, Oxford Co., and in 1821 he was united in marriage to Sarah Palmer, also a Friend. They were married in Friends' Order in a little log meeting house at

Pine Street, South Norwich—a place of interest to me, being the first place of worship I ever attended, and where I first heard my beloved Father (Freeman Clark) preach, and where stood the meeting-house in which he preached his last sermon. Of this union 13 children were born, 5 of whom survive him, the others having passed away from the age of 6 weeks to 6, 7, 11 and 17 years. His Christian life was by no means a smooth one. He had a high temper to do battle with, and he did not always come off conqueror, which brought him into great sorrow, sometimes expressed, but at no time did it need an expression to show how keenly he felt his defeat, and yet the thought never seemed to enter his mind of giving up conquered, and as time went on that besetting sin was fairly subdued. He was strictly truthful, honest and upright in all his dealings. He was a rolling-stone, consequently never gathered much moss. He was no fault-finder, never heard to comment on his food, but seemed to partake of it in the same spirit as did Paul. The last few years of his life he was blind, and his hearing very dull, yet he retained his mental faculties surprisingly bright to the last, and, although it was hard to talk with him, yet we could talk enough from time to time to gather the state of his mind. When first his sight left him that he could not distinguish people, he said to a grand-child, "My sight has left me. I cannot see who people are any more." "Oh," said she, "that is too bad." He said, "Don't say that my child. The good Father let me have my sight a great many years, and it is all right." He was never heard to complain of his blindness. At another time a grand daughter said to him, "Well, thee sits and thinks, and thinks, and I wonder what thee is thinking about." He smilingly replied, "I think of a great many things, but my chief thoughts are of the goodness of my gracious loving Father." About two

years before he died I went to see him. I took him by the hand. He knew my voice. Said he, "I have a *long time* sitting alone, waiting for the message." I said, "Alone, father?" "No," said he, "I am always conscious of divine presence." I said, "The promise is, I will never leave thee nor forsake thee." He said, "How true." At another time a great-grandchild of seven years asked him to tell her a story. He said, "I will tell thee a story that old grandfather thinks is a nice one. Old grandfather has eight children in heaven, and their mother has joined them there, and in a short time the Good Father will send for me, and I too shall go where they are." As long as he could see he was a great student of the Bible, and so he had a store house of truths in memory and of precious promises which he would most accurately repeat, and, being full of faith, justly claimed each as his own. His memory remained surprisingly good to the last. The last twenty years of his life was spent mostly with his daughter, Deborah Ogilvie, in the town of Aylmer, who, with her kind husband, did all they could to soothe and comfort him in his long weary waiting for release, which came on the first day of March, 1897, he being 100 years 1 mo. and 2 days old. His children can all testify that he was a good father, a good husband, a kind neighbor, faithfully performing the daily duties of life, a sympathizer with the afflicted, generous to the poor. "He hath dispersed abroad, he hath given to the poor, his righteousness remaineth forever."—2 Cor. ix, 9. He was a quiet man, his words being few, yet his life shed an unmistakable light, that, like Enoch of old, "he walked with God," and during the last 20 or 25 years of his life the Christian graces seemed almost perfected in him. He would look over the past with composure, and forward with glorious triumph to the future. In him we saw the fulfillment, "The path of the just shineth

brighter and brighter unto the perfect day," and, as the venerable patriarch sank to rest, it reminded one of the setting sun casting golden rays on all around.

"Calmly he gave his being up and went To share the holy rest that waits a life well spent."

D. B. S.

NEW YORK AND BROOKLYN.

The Young Friends' Association met in New York, 2nd mo. 28th. John Cox, Jr., of the Discipline Section, reported that the similarity between our queries and those of the New England discipline indicated that the Discipline of our Yearly Meeting had been copied from that of New England.

Leah H. Miller, of the History Section, reported that they had been interested in an account of early Friends in Europe, mentioning especially the imprisonment of two women Friends on the Island of Malta.

Mariana Hallock, of the Literature Section, read a very interesting account of the life of Mary Pryor.

Among other Current Topics, Dr. McDowell mentioned President Cleveland's action in regard to the forest reservation. In connection with affairs in Crete, Gladstone's attitude was shown by his statement that the action of the Powers shows the full measure of dishonor.

Henry Haviland then read a paper on 'Our Ministry,' a most earnest and thoughtful treatment of this important subject. In giving a history of the beginning of the ministry, the writer emphasized the fact that then as now, the value of the ministry depended upon the attitude of the heart. If Friends have a mission, it is to present their views to the world, and this can best be done by the proper use of all the facilities. In order that these may be used to the very best advantage, education is necessary; however, behind the trained mind must be the

proper spirit, prompting and guiding all. Spirituality, the writer said, means the right use of our God-given facilities. To believe in so-called special inspiration and special providence is irreverent, as the spirit of God is everywhere and at all times manifest. All felt the importance of dealing justly with this vital subject, and thought as the writer of the paper expressed it, that in considering this question, care must be exercised lest we criticise the ministers, instead of the ministry. It was realized that nothing can be done to improve the ministry of to-day, unless it be done by the younger members. They have the advantage of education, and know that rambling, illogical discourses can be prevented by carefully arranging ones thoughts before giving them to others. Many felt that by abolishing the system of recommending ministers a great gain would result. When this custom was established, it was necessary in order to secure safety in travelling, to be recognized ministers of the Gospel; but now that the necessity is removed, the custom seems useless and even harmful. The ministry of some may be acceptable to those in one community at one time, but very unacceptable to others, or at another time. In principle the system seems identical with that followed by other churches in selecting their ministers. Because recommended, they feel the responsibility, and speak from a sense of duty often, while others, not thus authorized, will hesitate to give expression to their thoughts, which might often prove most helpful and inspiring. Here, as elsewhere, all our actions should be guided by conviction and not the authority of men. Only by removing this useless barrier will true equality be restored and our ministry strengthened. E. G. H.

The Young Friends' Association was held in Brooklyn, 3rd mo. 14th. Leah Miller reported that the History Section continued reading "Friends of

the 17th Century," which gives an account of their persecutions in New England at that time.

Eliza G. Holmes, of the Literature Section, read an extract from Farrar's "Study of Browning." Amy J. Miller reported that the Discipline Section had completed the New English Discipline.

Among Current Topics, Franklin T. Noble commended the stand that many of the leading libraries had taken in excluding sensational newspapers.

Estner H. Cornell read a paper written by Cora Haviland on "What We May Learn from the Churches." The writer said that we need our simplicity, our free ministry, our dependence upon the inner light, upon ourselves, rather than upon the minister, or faith in the Bible. Yet from the churches we can learn devotion and piety. No organization can prosper without an effort to increase the membership, and from the example of the churches we can learn that if we wish our society to grow, we must be more liberal in the expenditure of our time, money and labor. In the discussion it was felt that it was time some definite action be taken by the young people, as with them rests the future of our society.

E. G. H.

SPARTA, ONTARIO.

Sparta Young Friends' Association met at the meeting-house, Second, mo 4th, 1897.

The president opened the meeting by reading a Psalm. The minutes of last meeting were read and approved. Twenty-three members answered to roll call, many giving sentiments.

Edgar Haight introduced the subject of appointing a committee of four to confer with like committees from the Royal Templars, Epworth Leagues and Christian Endeavor, of Sparta, concerning the holding of joint temperance meetings, the Association

uniting therewith. The president and secretary were authorized to select persons to serve on this committee.

This concluded the business and the program was then given. "Meetings for Discipline," was read by Bessie Haight. Rebecca Schooley read a paper on "The Life of Elizabeth Newport," showing that from childhood she was impressed with the love of her Heavenly Father, and that she possessed in a wonderful degree the spirit of prophecy.

Allen Oile read an excellent paper which he had prepared on the subject of an "Ideal Man." He says that the real falls so short of the ideal that it is difficult to imagine one who comes up to our idea of perfection in everything. He showed that in order to be an ideal man one must be morally as well as physically strong. He ended by saying, "that a man who always follows the directing of his conscience can never do anything very wrong, as everyone has naturally a clear enough power of discriminating between right and wrong, and if one follows his better nature happiness will result; likewise unselfishness and thoughtfulness will be followed by gentlemanliness and courtesy. Such a person's influence would be almost without bounds, for good qualities as well as bad qualities are readily imitated." A discussion followed in which many expressed their pleasure in listening to the paper, and their unity with the writer's views. Florence Pound read a paper entitled the "Bright Side." She says there are always two sides to everything, the dark and the bright; for was there ever a sorrow so deep but that some comfort could be derived from it, ever a cloud behind which the sun was not shining. So if we would let fear give place to hope, light would come out of darkness, joy out of sorrow, tears would give place to smiles, and our lives would be a blessing to those around us. Marie Haight gave Current Topics. She

spoke of the good work done by the Friends' Charity Association, of Philadelphia, for the poor of that city. Another important item of interest to us is the good work done by the Temperance Delegates who waited upon the Council and succeeded in obtaining the promise that there should be but five hotel licenses granted in our township instead of six as at present.

After a short silence the Association adjourned to meet here Second mo. 25th

EMMA GREYBIEL SCHOOLEY,
Secretary.

BLUE RIVER QUARTERLY MEETING.

FOR YOUNG FRIENDS' REVIEW.

Blue River Quarterly Meeting commenced its sessions by the holding of the meeting for ministers and elders on the afternoon of 2nd mo. 26th, '97, with a rather small attendance, but two of the five Meetings composing it being represented in person; but the loving messages accompanying the excuses for the absentees partly compensated for their absence. We were encouraged to faithfulness in the performance of duties, which, by so doing, become pleasures. Earnest, heartfelt prayer was offered in thankfulness for our many privileges and blessings.

The Quarterly Conference of the First day School Association convened in the evening, and although several persons on the programme were absent, those who were present contributed their efforts to make it an interesting occasion.

Seventh-day was the general Quarterly Meeting, in which the first, second, fourth and eighth queries were read and answered, these being considered the most important. Our friend, Edward Coale, a valued minister, was liberated by minute, to make

a religious visit to Whitewater Quarterly Meeting, Indiana, and to appoint meetings as way might open.

In the First-day meeting, the Gospel message flowed freely from several qualified instruments, until many of us felt it to be an almost Pentecostal occasion.

In the afternoon, as is customary at our Quarter, the members of the Committee on Philanthropic Labor held a session to report work done in the different departments adopted by Illinois Yearly Meeting, and to discuss or suggest plans for the future.

Taken as a whole, we feel that we had a favored time for our Meeting, both outwardly and spiritually. The weather, though quite cold, was not stormy, and the roads were not muddy, though quite rough.

ELIZABETH H. COALE.
Holder, Ill, 3rd mo. 2nd, 1897.

THE RELIGION THAT IS WANTED.

We want a religion that softens the step, and tones the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and the harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends.

We want a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late; keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross; amuses the children as well as instructs them—wins as well as governs, cares for the servants as well as pays them promptly.

We want a religion that looks after the apprentice in the shop, and the

clerk behind the counter, and the student in the office, with a fatherly care and a motherly love, setting the solitary in families and introducing them to pleasant and wholesome society, that their lonely feet may not be led into temptation.

We want a religion that bears heavily, not only on the executive of life, but exceeding rascality of lying and stealing; a religion that banishes short measure from the counter, small baskets from the stalls, pebbles from the cotton rags, clay from paper, sand from sugar, beet juice from vinegar, alum from bread, water from milk cans, and buttons from the contribution box

The religion that is to save the world will not put all the big strawberries at the top and all the bad ones at the bottom. It will sell raisins on stems, instead of stems without raisins. It will not make one half of a pair of shoes of good leather and the other of poor, so that the first shall redound to the maker's credit and the second to his cash; nor, if the shoes be promised on Thursday morning, will it let Thursday morning spin out till Saturday night.

It does not send the little boy who has come for the daily quart of milk into the barnyard to see the calf, and seize the opportunity to skim off the cream; nor does it surround stale butter with fresh, and sell the whole for good; nor sell off the slack baked bread upon the stable boy, nor dust the pepper, nor "deacon" the apples.

The religion that is to sanctify the world must pay its debts. It does not borrow money with little or no purpose of repayment, but concealing or glossing over the fact. It looks upon a man who has failed in trade and continues to live in luxury as a thief. It looks upon a man who promises to pay fifty dollars on demand with interest, and who neglects to pay it on demand, with or without interest, as a liar.—*Selected.*

TRANQUILITY OF SOUL.

One of the most beautiful figures in the whole Bible is used in the Apocalypse to picture the tranquility of soul, which arises from the consciousness of God's presence, which it is the function of faith to realize. Before the throne there appeared to the Apostle's vision "a glassy sea like crystal," a sea whose surface is ruffled by not even a passing breeze, whose crystal depths are luminous with sunshine. It has been justly remarked that "the beauty of the emblem is, that it combines the idea of the most restless unstable thing in nature with the idea of perfect repose and peace." The sea in its restlessness is a true likeness of the human heart. Every breath of wind disturbs the one; every breath of adversity troubles the other. But this sublime image reminds us that the secret of tranquility is to dwell in the presence of God. And this is no mere future possibility; but faith can make it an every day experience. . . . Are we not far too prone to forget this truth of which the Bible is continually reminding us? The heaven, for example, revealed in the passage from the Apocalypse just cited, is a heaven upon earth. The scene of it is laid, not in any far off sphere beyond the stars, but here on earth. The sea, which is before the throne, is smooth and clear as crystal, not because it is remote from earthly storms, but because the spirit of God moves upon the face of its waters.

For God is never so far off
As even to be near,
He is within; our spirit is
The home He holds most dear.

To think of Him as by our side,
Is almost as untrue
As to remove His throne beyond
Those skies of starry blue.

So all the while I thought myself
Homeless, forlorn and weary,
Missing my joy, I walked the earth
Myself God's sanctuary.

"GEORGE FOX, THE RED-HOT QUAKER."

BY GEO. S. TRUMAN.

Our author then goes on to review the various exercises which George believed to be laid upon him, and then notes that "It was certainly a big contract, and George had his time fully occupied. Never in the whole course of his life could he see anything sinful or oppressive, or a sham, without a burning desire to remedy it, and so he always went at it full tilt, heedless of what might be involved to himself in pain and suffering and persecution. Anyone who understands the times he lived in will not be surprised to learn that in a short time his pursuance of this course of action led him into jail." Here, in company with his companions, his sufferings were great, not only for the want of the necessaries but of the comforts of life, which it was understood might have been relieved if well paid for. "But this the Quakers refused to do, having scruples on the score of bribery, and consequently their sufferings were intense." Our author then briefly passes in review the characters of many of those who stood as pioneers in the advancement of truth, and associates with George Fox, bringing it down to the time of Cromwell, whom George did not hesitate to interview in behalf of his friends when occasion required it, and "that Cromwell possessed a certain admiration for Quakers and their ways is not to be doubted"; and on one occasion he expressed "that here was a people whom he could not win by either gifts or honors, but all other sects and people I can." Once, when George had lain in prison for a long time, a Quaker went to Cromwell and begged to be allowed to take his place and finish his sentence for him. This evidence of true affection which the law would not allow to be put to the test, so impressed Cromwell, that, turning to his

great men and Council he said, "Which of you would do as much for me if I were in the same condition"; and here remarks our author: "It is an open question as to whether if the general body of Quakers had remained true to their first principles and evangelical mode of work, there would ever have been any need for a Salvation Army." . . . "Never man had a more curious commission than George Fox. He lived a day at a time, and every day the inner Light in his soul shone upon the path that he was to tread that day. Sometimes he knew months beforehand what the Lord would require of him next. If his mission was blessed with much fruit, he gave thanks and passed on. If it ended in what we call failure or disaster, his heart was in perfect peace; God had sent him, and it was a part of the Quaker creed that God's errands never fail."

"Carlyle says: 'No grander thing was ever done than when George Fox, stitching himself in a suit of leathern, went forth determined to find truth for himself and to do battle for it against all superstition and bigotry.'" Once having found that truth, his whole life was one continual battle for liberty to follow it. There is no doubt about it, if George Fox and his followers had failed in their mission or shirked their responsibilities, the world would be a much worse place to live in than it is to-day. Liberty of conscience would soon have been a thing of the past, and religion would have been hopelessly and inextricably mixed up with politics. But George boldly defended the inner sanctuary of the soul. With its secrets no stranger might interfere. The Voice that only he could hear speaking to him there, he would and did obey. "That this was uncompromisingly done, the religious world of to-day owes a debt of gratitude to the Quakers. They were a curious people, simple and steadfast, and true to their inward leadings. George does not seem to have been in any sense a

leader of men. He taught and led more by his example than by anything else. Only God could have made an organization out of a scattered people held together by no outward bonds of rule and regulation." Our author then passes in review the persecutions of Friends in New England and other places, from which we quote: "The casual reader might imagine that New England and her Puritans would have extended a hearty welcome to the Quakers, but alas for the reality. It was but the working out of the old axiom, 'The letter killeth, the Spirit alone maketh alive.' There is no more relentless crushing juggernaut than a firmly held creed, out of which the Spirit had departed, and which maintains its rights by sole virtue of the letter. Into such a machine had the once persecuted Pilgrim Fathers and their descendants degenerated, and so the unfortunate Quakers found to their bitter cost. The year 1662 was a troublous one for the Quakers, owing to the declensions of John Perrot and his followers; the legality of Quaker marriages also came up. The Quakers had been in the habit of performing a simple ceremony among themselves, always keeping a full and accurate register. This question was fought out at length in court, and the verdict was in favor of the Quakers, the validity of whose marriages was then established forever.

The following reference to a characteristic incident is properly in this place: "An officer came and brought George before the magistrates, who accused him of denying God, the Church, and the Faith, and after much fruitless cross questioning they fell back on their never-failing argument, and offered him the oath. Again George explained his reasons for refusing to swear. How tired he must have got eternally explaining why he did and wouldn't do certain things; in this case he might as well have been talking to the walls for all the good it

did. He was allowed to return to Swarthmore Hall upon promising that he would appear at the forthcoming sessions. The inconsistency of this act does not appear to have struck the worthy Justices. Here was a man they had badgered for hours to try and get to take an oath that they well knew was not considered sacred by nine-tenths of those who glibly swore it, and then upon his simple word dismissed him without bail, in the fullest confidence that he would turn up at the appointed moment and attend his unjust trial and serve his unjust sentence. Yet so it was. A Quaker's word was as good as his bond any day, and well the people knew it." George was imprisoned at this time for more than a year, during which he occupied himself in building up and strengthening the faith of his fellow comrades by letters of warning and advice. It was never his idea to form a new sect or organize a religious body of workers. It formed itself, and once formed he was naturally looked up to as a leader, and forced into that position, so that when shut up in prison he had time and leisure to take a broad realizing view of society as a whole, and shortly after his release he was engaged in the establishment of Quarterly and Monthly Meetings for business, and how the men's and women's meetings for business should be ordered, and to see that their children were properly educated. It was at this time that he believed it was right for him to engage in marriage with Margaret Fell, and being laid before various Friends, both publicly and privately, as well as before all of her children, and as it was generally agreed that it was the Lord's will the wedding took place accordingly; Margaret being about fifty and George ten years her junior. We next find him engaged in a journey to the West Indies and the American colonies, in which service he was absent for two years. His missionary journey as a whole was a successful one. He

found much to do, many wrongs to be righted and many crooked things to be made straight, but those convinced of the truth, whom he left in his wake, were sufficient reward for the most toilsome of journeys. Some of his meetings lasted four or five days, and were attended by people who must have travelled at least a week to get there. During the two years of his absence from England we never read of his falling into the hands of the law, though often threatened, but he was not to enjoy this immunity long after his return, for on his road to Swarthmore (having induced Margaret to precede him) he was arrested at Worcester and thrown into gaol, "but in none of his writings do we ever read that his heart and flesh failed him when again and again he was brought up short against a prison wall." He seems to have been sure that prison was as much God's will for him as liberty for others, and that he was too wise to err, too good to be unkind. His motto, to the day of his death, was always God first. His imprisonment lasted more than a year, when he was released on an appeal to the Court of King's Bench, who decided the ground of his imprisonment as illegal. George's health was greatly impaired by this long imprisonment in damp and unhealthy apartments, so that his day for journeying was very much curtailed. "It was not until late years that George laid down any very distinct lines as to dress, but about 1684-5 there was a marked falling off in the quiet dress that heretofore had been generally worn, and a going after the fashions. George wrote an address on this subject, and urgently begged of all Quakers to show themselves by their dress, an example of unworldliness. The last year of George Fox's life was a quiet one. The year 1690 saw the passage of the Toleration Act. It was of immense satisfaction to George to see the passing of this Act before he died, and thus to know that in the

thickest of the fight he had been with his beloved followers, and that now he was about to leave them their future looked bright. No one has attempted to say exactly what George died of. He suffered from no disease. He was not a very old man, as his appearance might lead one to suppose, but suffering and imprisonment and privation had left the marks of their ravages on his body, as they had broken down his iron constitution. George's life is not one that could be termed picturesque. It is too crowded for that, too full of events to enable one to get an artistic whole. There are no ups and downs, no struggles, no soul conflicts to record. His life was one truly hid with Christ in God. It was pure and childlike. His faith both in God and human nature was unbounded, his obedience to the Captain of his salvation implicit. His one desire was the extension of Christ's kingdom upon earth. His preaching, we are told, was not remarkable either for eloquence or clearness. But one element was never lacking in all his discourses, and that was the Holy Ghost. But if George was not eloquent in speech he was in prayer. Here he excelled, and when the Spirit moved him to pray, his tongue was as an angel's."

Coldstream Young Friends' Association, held on Third mo 12th, was well attended considering the weather.

The meeting was in the hands of the "Literature Section" who are studying at present the book entitled, "The Power of Silence," by Horatio W. Dresser. A review of the second chapter, as published elsewhere in this paper, was read by Edgar M. Zavitz, and an admirable essay on the "Indwelling Christ" was prepared and presented by Sarah Fritts. We have had the promise of this for the REVIEW later. Interesting discussions followed each paper on this the central doctrine of the Society of Friends.

OUR REDEEMER.

For the YOUNG FRIENDS' REVIEW:
HIGHLANDS CREEK, IND.

I hear it contradicted some,
And yet I feel that it is true,
That by the "blood of Jesus Christ,"
They live, who follow in His ways;
And sinners still are often saved,
By the sweet influence of His life.
He gave His life a sacrifice,
To prove His loyalty to God,
And nobly taught us how to die
For truth, and not to live for self.
And thus He nobly gave His life
To save from sin this world of ours;
That we might see how He could die,
Much sooner than not serve his Lord,
And that we too might be inspired
To live, to love, to serve our God.
How many sinners He has taught
The way to heaven by the cross;
And shown them how they too may go,
By taking up the cross of life,
And living for the greatest good
By casting selfishness aside.
Ah! still Christ's spirit dwells with man,
And leads him heavenward at last.
He teaches many by His death,
The sure reward of future life.
How many hardened are in sin,
Who, when they hear how Jesus died
To save the poor and sinful world,
Are melted off and brought to tears,
And saved by His redeeming blood.
For they, by His example given,
Are taught for nobler aims to live.
And thus the blood or life of Christ
Was freely given to save the soul.
The blessed influence of His life
Can never die or come to nought.
And many, many sinners are
Reclaimed and given a spirit birth,
By hearing how their Saviour died
To save them from a life of sin.
His spirit will forever live,
And lead mankind from moral death,
Into a purer, holier life.
A ransom for the sins of man,
Christ gave His pure and holy life.
No other ransom e'er hath been,
That could redeem so many souls.
Then surely, by His blood we live
A better, nobler life to-day,
For His wide influence has refined,
And purer made this sinful world.
And as His blood was freely given,
He taught us how to die for God,
Inheriting a home in heaven,
To gain there everlasting life.

MARTHA SHEPARD LIPPINCOTT.

Moorestown, N. J.

First day, 21st of 3rd mo., 1897.

A beautiful spring-like day, coming after so much cloudy, rainy weather, causes all animated nature to rejoice, mankind among the rest, in this evidence of a renewal of spring life, with a hope for a corresponding growth of spirit life; like to vegetation, "first the blade, then the ear, then the full corn in the ear." The First-day school lesson to-day was very appropriate, and very much in keeping with the surroundings ("Spiritual Gifts," Friends' lesson leaves). The time was all too short to get the full benefit of it before closing for Meeting, as our school meets in the morning.

The spoken word in Meeting to-day from the text "And this is life eternal that they might know thee, the only true God and Jesus Christ, whom thou hast sent," was attended with a good degree of life, which led to the query: "How are we to know God?" which, being enlarged upon, led to the answer, "No man knoweth the Father, but the Son, and he to whom the Son will reveal him." That this son is the Emanuel, God with us,—is quite evident, as there is no other way by which we can attain this saving knowledge. It is the only door to the fold, the Rock on which the true church is builded. Whilst we rejoice at the evidence of the divine anointing in the ministry, we regret to see a disposition on the part of so many in our Society, as well as in others, who appear willing to rest, as the Disciples formerly, in the sufficiency of being taught through the instrumentality of another, instead of coming to know of being taught individually by that anointing which teaches as man never taught. It is this looking too much to the outward, that we lose the living interest, causing many of our Meetings to dwindle, even under the ministry of our most eminent preachers.

Every day a little life, a blank to be inscribed with gentle thoughts.

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