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Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XV.

LONDON, ONT., CANADA, FIRST MONTH, 1899.

No. 1

NEW-YEAR.

I saw on the hills of the morning
The form of the New-year arise ;
He stood like a statue adorning
The world with a background of skies ;
There were courage and grace in his
beautiful face,
And hope in his glorious eyes.

"I come from Time's boundless forever,"
He said, with a voice like a song.
"I come as a friend to endeavor,
I come as a foe to all wrong ;
To the sad and afraid I bring promise of
aid,
And the weak I will gird and make
strong.

"I bring you more blessings than terrors,
I bring you more sunlight than gloom,
I tear out your page of old errors,
And hide them away in Time's tomb.
I reach you clean hands, and lead on to
the lands
Where the lilies of peace are in bloom."
—Ella Wheeler Wilcox, in Poems of
Pleasure.

OUR MINISTRY.

(Read at a meeting of the New York Young Friends
Association.)

When the Society of Friends took
its rise in the seventeenth century,
there were in the churches in England
grave abuses which had aroused the
condemnation of all thoughtful men.
Religion had grown with some to be a
matter of forms without the spirit, and
among those who professed to be
priests, or ministers of the gospel, were
men who had adopted that calling as
they might have adopted medicine or
the military as their profession. These
men were educated, knew the formal
duties of their occupation, and per-
formed them according to their abili-
ties, but the frivolity, sometimes even

to immorality, of their lives was in-
compatible with a belief in the sincer-
ity of their religious pretensions.

Among those who were outspoken
against these abuses were George Fox
and his Friends. They saw that a re-
ligion consisting of forms alone would
not purify a life, and, according to the
conception of the Supreme Being cur-
rent in that day, would not be accept-
able to a just God who sees and knows
the thoughts and intents of the heart ;
nor would bodily genuflections and
lip-service without the spirit be a proper
ministry, however intellectual and well
educated the minister. They there-
fore taught that the form was nothing,
but that the attitude of the heart
was everything ; that even in the ab-
sence of every form acceptable worship
could be performed if the spirit of
worship were present ; that it was not
the outward form but the inward intent
of the worshipper that made true wor-
ship ; and that the ministry of any
man, however ignorant, if moved and
animated by the right spirit would be
more acceptable, would be a truer
ministry than that perfunctorily per-
formed for hire or for ambition and
hope of promotion. That education
at Oxford or Cambridge would not
make a man a minister ; that it was
the spirit which animated him in his
work which alone could qualify him,
and it was only as he felt called to the
work that he could perform acceptable
service.

Therefore, the Friends, desirous to
have the spirit without the form,
established their meetings and gathered
in them for religious worship and
meditation, with no other set form or
ceremony than that of waiting in
silence for such results as might come
from earnest seeking after truth, and

for such oral service as they might be prompted to offer in sincerity of heart, and willing to remain in silence if they felt no calling to speak. Those meetings are reported to us to have been full of life and weighty with thought. Ministers, filled with ardor for the truth travelled through the country addressing large audiences and also went abroad; Holland, Germany, Russia, France, Turkey, Algiers, and America, all knew and felt their influence. They were fearless in their denunciations of a hireling ministry, as they termed it, and exhorted their hearers not to depend upon a priesthood to save them, nor upon an observance of forms, but to look to the spirit within themselves; not to bow the bodily knee before an altar, but to consider the attitude of their hearts toward God; that it was only as they were led and guided by the spirit of sincerity and truth that any service they performed for God would be accepted by him. The Friends preached that the highest aspirations of the soul were inspirations from a Heavenly Father, that the teachings of those inspirations would lead to Him, and that no ministry consisting of formal repetition of set prayers or conventional sermons could ever take the place of such leadings.

That was the beginning of the ministry in our Society. As early Friends were fearless in doing their duty relating to the ministry in their day, so let us take a fair look at the ministry as it relates to us and do what appears to be our duty, even if it should involve a change or modification of accepted beliefs.

There is in the Society of Friends no more delicate subject to be touched upon in public by non-ministering Friends than that of our ministry. We appreciate the religious exercise under which our ministers speak, the loving regard they have toward us, and their belief that they are performing a religious duty of the highest order in their

public ministrations. We know that they are truth seeking, God fearing, zealous of good works, and endeavoring to speak to us the word of God as it appears to them. With some of us the natural fear of offending those whom we esteem and love stops the mouth from uttering what is felt in the heart, yet I think there is no one who hears me who will not admit that there is a great unrest in the Society in regard to our ministry, and that when Friends' sermons are referred to in private conversations there is frequently more charity expressed than satisfaction. I desire to put this plainly so as to bring it home to each of us, for although such sentiments may not be ours, yet we know that they exist, and it may be that by taking a view cleared of all obstructions we shall see to the roots of the matter, and if there be a false growth, we may pluck it out.

It is not worth while to point out that in all churches there is dissatisfaction of one kind or another. That is a subject for each church to examine for itself and deal with in its own way. Our duty is in our own society. Any organization or community that is fully satisfied with itself, which represses discussion and desires no change, will not progress, and is in danger of death. But I think that there is no danger of our falling into the opposite fault of criticism intended to display a wound without seeking a cure, and that all discussions on this topic should be limited to things, not persons; to our ministry, not our ministers.

Now what is the cause of this unrest in the Society of Friends?

Is it the fault of the members because they demand too much and give too little? I think not.

Is it the fault of the elders, resulting from a neglect of their duties to the ministers and to the members? I do not believe it.

Is it the fault of the ministers? These, least of all, could we condemn. No one who views the history of our

society and considers the unselfish labors of our ministers in the cause of truth as it appears to them, can doubt that they are doing noble duty, or can do aught but wish them God-speed in their work.

My belief is that such dissatisfaction as exists results from lack of hearty accord with certain doctrines taught by some Friends. That those doctrines are either false in themselves, or false developments of a true doctrine, and that as it is professed by some that our ministry is founded upon those doctrines or developments, and solely for the purpose of promulgating them, so is a truth mistaken and misunderstood. That this truth being bound with error does not reach the inmost recesses of the heart and compel acceptance by the spirit within which giveth understanding, but it meets doubt and distrust, or imperfect acquiescence and unrest.

From a certain truth cherished by the Society of Friends there has been gathered and formulated in the minds of some Friends, a doctrine that in every soul there is a divine supernatural spirit which speaks directly from God to each individual, tells him what to do and what to leave undone, and gives him with the knowledge the power to perform; that we have but to rest in the quiet, and listen, and divine intimations will come to our souls in a manner not to be taken for any operation of our intellects, and in fact that our intellects must be inactive during the exercise of the spirit. That in our meetings for worship we should endeavor to shut out all worldly ideas, all commotions of earth, to rid ourselves of our own natural will and strength, and listen in silence for the whisperings of the spirit of God; that the mind and the intellect must be abased and brought low, and that unto the mind thus prepared, will come a message from on high, even as though written on a black page, and that such a message if not intended for the

recipient alone, may be uttered for the edification of the assembly, and become a sermon, a sermon from God by the mouthpiece of a man. If that doctrine be true, and I have stated it largely by quotation from the writings and sayings of Friends, then everyone who criticises such an inspired message, or considers whether it be true or not, is guilty of a sacrilege, and yet I think no one would put such a value upon any sermon, nor would any minister claim to be willing that any of his sermons should be accepted as being under authority, or any further than it appeared to be true. I think there are some who will see in that doctrine a similarity to tenets of other religions. The devotee of India looks upon the negation of thought as a preparation for Nirvana, the place of perpetual rest and blessedness. Therefore he retires into the quiet, and recites a syllable, "Om," "Om, Om, Om," thousands of times, in order to blot out the crowding thoughts, and this he does until thought does cease, and oblivion to the world comes, from which oblivion he returns, saying that he has experienced unutterable things in his vacant mind. The monk in his cell and the hermit in his desert retirement would starve and beat his body to drive out thoughts of earth, and knelling before an image would recite prayer after prayer in numberless repetition, until the very image itself would appear to have more life than he; what wonder that he would have visions and see things.

But we do not in our hearts believe that doctrine, nor do our ministers act upon it, and it is because we do not accept it in any form howsoever diluted or modified, that we are saved from its logical result. If experience, sound reasoning and good judgment, if the God-given faculties of the mind and intellect did not, though unrecognized, inspire our ministers, their sermons would be only what we could expect from minds whose only conscious effort had been to be inactive prior to

the spoken word, and the utterances would be so much the opposite of what they now are that they would be little better worth listening to than the ravings of the ancient oracles, which were said by the heretics of pagan times to be, though inspired by a God, yet full of folly, and inferior to the sayings of philosophers who did not pretend to be inspired.

Now, my friends, I believe that the doctrine to which I have referred is founded on a valuable fact or truth, but is false in the development of that truth, and that just so far as our ministry should base itself upon a false development of that truth, rather than upon that truth itself, so far would it fail to reach the intelligence and touch to conviction.

The Society of Friends teaches us, and I think rightfully so, that Truth is not of one age, nor of one people; neither is it of one sect or of one priesthood or ministry; that in all nations and in all ages men have discerned right and wrong, and that so far as they have profited thereby have they grown in spiritual things. The value put upon the works of Socrates, Plato, Marcus Aurelius, Seneca, and hosts of other pagans, proves the verity of that statement. And we can go a step further and say that the estimation in which Friends hold Thomas A' Kempis, Fenelon, Channing, Beecher, Phillips, Brooks, Lyman Abbott, and others, living or dead, not of our Society, proves that we know that it is not alone to those of our Society and holding certain tenets as to the awaiting of a special direct inspiration before speaking, that the Word of God is given. Now this faculty of mind or soul, and the impulse to follow its leading, appears to have been recognized by the writers of the Bible. St. Paul and others use the simile of a light in referring to it, and under this name of the "Light Within" Friends have adopted it and made its universality one of their chief testimonies. Their broad view

of it has enlarged their conception of life and their charity and toleration for others. But I think that the mistake is made in supposing that there is an operation of the spirit upon a blank mind. I believe that what Friends call the Light Within, in whatever measure it may be considered apart from the mental faculties, is nothing more than the energy which dominates the universe and causes it to exist, and that its manifestation is in activity rather than in quiescence. It would be just as well to try to stop the beating of the heart, as to stop the action of the brain, and expect any other benefit than that resulting from rest. The ability to see right and wrong and to follow accordingly results from various qualities of the mind and body, upon reason, judgment, and intelligence acting upon experience, combined with the motive power of the individual, and depending upon his character. There is no special mystery about it beyond the great mystery that is in all things; the mystery of thought and existence: and these are sufficiently mysterious and wonderful for finite minds. But there is a mystery about the doctrine of special divine impressions as it is taught by some, although in words they may say it is very simple and easy to be understood. It is mysterious because it deals with that which transcends experience, not with the natural, but with the supernatural; it is a doctrine which is acknowledged even claimed not to be susceptible of scientific proof, and this makes it a dogma, which requires so-called spiritual, not intellectual, adherence. If such a theory be true, and the human mind be capable of receiving impressions outside of experience and unrelated to the natural faculties and character of our minds, I think we should not be too quick to credit a supernatural being with such impressions, nor make our ministry of any other part of our religious belief founded upon it. Such qualities of

the mind should rather receive the examination and consideration of scientific men versed in the phenomena of the mind.

What then is the conclusion of the the whole matter? Should our ministers speak as from a mere mental gymnastic? And shall we come to meeting only to exercise our intellectual faculties? Not so. We may revert to our ancient testimonies for an answer, and remember that it is not intellectual acquirements nor education alone which qualifies a man for the ministry, or for worship, but it is the spirit in which that ministry or worship is given; that not a spirit of pride in intellectual attainments, but another spirit must animate the ministry, and that it must be given from the inmost recesses of the soul, with sincerity, and earnest seeking after truth and its inspirations. But what right have we to despise our highest gifts, which are said to make us but little lower than the angels? May there not be inspirations for an active brain as well as of a passive one? Let us not forget that that which is inspired consists of the faculties of the mind, and that it is only through them that we can receive impressions of any kind; that the world has received more benefit from inspiration that comes from lively, active, well-directed thought, than that which comes from supine waiting in silence for special messages from On High. Inspiration does not work occasionally and in special circumstances. The doctrine of special inspirations is no more worthy belief than that of special providences, for the Spirit of God is always and everywhere present, and its inspiration is always at work throughout all the universe, and in all our senses, and in all our faculties, else would they cease to exist. Therefore, to preach that those faculties are unworthy and are to be laid aside, out of use, while we receive a heavenly inspiration, is to preach an irreligious doctrine which it is impossible to believe, and will only

provoke distrust and indifference, if not active opposition. Friends, believe that the Spirit which animates the universe is in all things, even in the soul of man; this belief is the great bond of the Society, but to attend a meeting where undue importance is given to that which leads to distrust, indifference, or opposition, is to attend a meeting which is not in the life, and which tends to loosen the bonds which unite us. It is for a hungry man to attend a place for a feast, but to depart unfed and unfreshed, and desirous to go whither he may receive that which his state requires.

I have faith in the mission of the Society of Friends', and that it is far from being ended. Our concern with that mission is for the proper presentation to the world of the underlying principles of the Society. For that presentation we must depend largely upon our writers and ministers. If we are to take any steps toward a solution of the problems which confront us, we should have a clear understanding of our principles and not neglect any means of presenting them in a manner suited to our modern ways of thought and speech. It is not the form of language in which our early Friends' offered their perceptions of truth that we want to preserve, nor should we make an article of faith of theological words and phrases. The form is but the shell; it is the spirit of the thing that is of value; it is the truth that is now hidden from us by those words and phrases that we want to get at and utilize. I believe that our Friends' who feel that a Heavenly Father has called them to the ministry should abandon the idea that He will teach them without use of the faculties He has given them. Neglect to use these faculties in meeting or elsewhere does not promote ideas. To drive out thought, if it were possible, would result in nothing but intellectual paralysis, poverty, and vacancy of

mind, and in a religious meeting would be most irreverent. Let concerned Friends' act upon the theory that highest inspirations may come to minds active in meeting and out of it ; that the ministry is worthy the best attainable preparation and education of the faculties for the service to which they are called ; and I believe that we shall go far towards satisfying any existing unrest. A cultivated intellect will not be too great an offering to Our Father, nor will it interfere with a proper presentation of spiritual truths to an educated and cultivated people. Spirituality itself is not an abstraction, a hypothetical something, different and apart from the intellect, and superior to it—something to be theorized about and upon which to build up explanations of matters too great for human explanation. Spirituality refers to nothing more nor less than the right and reverent use of the high powers of the mind. I believe that a five-minute presentation of one living idea, the offspring of a genuine spirituality, will do more good than a half hour "spiritualization" of reprobation, election, justification, sanctification, or some other forgotten dogma. Instead of "spiritualizing" so much, I believe we ought to materialize the truth a little more, and get at the hard matter of fact that there is in religion. If we are inspired, let us know what that inspiration says.

But whatever we do, let us ever bear in mind that old teaching of our early Friends' that the main thing after all is the spirit which prompts the utterance, "Come now, let us reason together, saith the Lord."

HENRY MORRIS HAVILAND

Pennilessness is not poverty, and possession is not ownership. . . . Sunlight is for all eyes that look up.—*H. H.*

We inherit nothing truly but what our actions make us worthy of—*Chapman.*

THE "PROFESSIONAL" MINISTRY OF FRIENDS.

THE IDEA OF ENROLLING THEM AS A SEPARATE CLASS.

"If it is well that a people should continue to show to the world that piety and rectitude and spiritual growth can exist without priests or creeds ; that luxurious living is not necessary to happiness, nor guile to reasonable prosperity in business ; that high intelligence is compatible with simplicity and inexpensiveness ; that love and unity are practicable amid the clash and contention of modern life ; then such a body as our Society of Friends is needed."—J. Whorton.

Having had my attention directed to this subject again and again, my mind has been deeply exercised, and it has awakened a positive concern with me, and enabled me to see very clearly, it seems to me that the custom or practice of the Society of 'recommending' or 'enrolling' its ministers as a class separate from the general membership has not been productive of the good that was intended, or that was thought it probably would have.

Taking the idea of immediate and divine inspiration and revelation as being the primary, proper and only true qualification for a living ministry ; that however intelligent the minister, or well informed the ministered to, the suitability of the ministration depended upon the needs and conditions of those for whom it is given : and that the true use of the ministry is to *benefit* by improving the condition of mankind physically, intellectually, morally and spiritually ; and that this true gift of God does not all consist of words uttered, or thoughts proclaimed, but also in deeds kindly and affectionately rendered ; and taking the idea held by Friends, that every honest, earnest, sincere act of our lives may be a portion of divine service if we would serve God in the fullest sense by serving also

our fellow men; and that our coming together in a religious capacity must be to increase and give strength to the disposition to know and do a higher, better and worthier service, however lowly and unimportant it may sometimes seem to us; and that to do that service most acceptably to what we understand to be the Divine mind, we need not so much think of how it will lift us into favor of our own conceit, or that of our friends as to what the duty required of us as fully appears. Hence the great thing of it is to know when one is 'called' from the simplest and commonest duties of life to the 'higher' ones, and to know whether the voice 'calling' is to and for the one 'called,' or whether it is to be given as service for another.

But of this I will speak somewhat hereafter.

For I want to say in this connection what I feel very much impelled to say; and it comes to me not all through hearing and observation, that there is too much of hindrance to our lifting up and better progress, in the manner of bringing to public notice our speaking and speech-making Friends.

For it seems to me to have very serious faults which I think might and ought to be corrected. My present purpose, however, is not so much to encourage, or to discourage talk, as to try to help, if possible, to arrange that the public acknowledgement of our ministers may be more in accordance with our high standard of profession. To illustrate: I had personal knowledge of an instance where a Friend of fair intelligence and moderate ability, of respectable standing in community and fair standing in the Society, was moved as it seemed by a worthy impulse, and, as far as I was able to judge, a proper motive, and was enabled by the guiding Hand to aim, and 'shoot,' and hit the mark—to use not a very allowable phrase—then for a long time to 'shoot' at random as regards the understanding and religious feeling and

thought, teaching that which was far below the line of intelligence and needs of those who were his hearers; yet his claim to the ministry was forced through select meeting by the tears and importunities of a sister, and the matter was brought before the monthly meeting in his presence, in such a way that to oppose or ask for consideration would seem to offer a personal insult. But, by the care of the 'faithful,' far less than the hard knocks and criticisms which seemed almost severe sometimes of those 'called' but not 'chosen' and enrolled, brought the Friend to a sense of his position and condition, and led him somewhat more fully to realize that his usefulness, his successful and acceptable services, depended not upon that he *was* 'called,' but that he *is* 'called.' And so the danger.

I am aware of other instances of abuse or misuse of the present system, if the system is right, that seem to urge strongly against its continuation. Where good and worthy Friends as any to be found had been speaking acceptably for a number of years, yet not enrolled as ministers, while many think strangely, simply on account of some prejudice of some influential member of the faithful. So that for these and other reasons which might be given, I feel quite opposed to the present custom of recommending and recording ministers, making them professionally such.

Friends must not conclude that these are personal thrusts of unkind feeling. I would assure them that I am not thus actuated any more than was Jesus when he pointed out the faults of his people, the Jews. I only hope to show in part, by the abuse of a custom, the wrong of a principle and practice. I would raise your minds to higher ideals, fuller purposes, and better results.

Perhaps I may as well refer to what was thought to be the need of acknowledging and recording ministers.

I know of none other that has any

weight whatever, or is worthy of notice, than that the body of Friends might not be misrepresented by those who assumed to be its ministers—in doctrine* or matters of belief. The customs and practices in life which we term our Testimonies were to live, be kept alive by the 'Light within.'

We were to be friends and friendly with diversities of creed forming beliefs and opinions.

THE VICES TO BE CONDEMNED.

Jesus was probably the son of a Jewish Rabbi; was of the line of priests, but he sought no other acknowledgment than that he was called, or sent of the Father, and the acceptance of the truths he proclaimed.

These were the recognitions that he sought of man.

With Fox it was not much different. Neither of them seemed to be concerned about what form the 'doctrine' assumed so that it but took effect upon the minds and hearts of the people and formed in them the nucleus of a better life and a better people.

But this was established when our form and force was growing; when, though we were on the increase, we were chrystalizing that we might give weight to our idealisms and our individuality; 'twas when God had spoken by the mouth of His prophet, and prophets, and when the form of the deliverance should not be scattered till the world had felt the benefit of its substance. Probably the form assumed as perfect a character as was possible.

To-day we are not united as to matters of belief in 'doctrine.' We yield. The burden of our thought is subject to tendencies. Like the rest of mankind we have to conform to the

intelligence of our time—of the age. It has not been ours to divide over definitions; nor to quibble about how rites and ceremonials should be performed.

But at this time our body of Friends, which I would hardly denominate the Liberal or Unitarian could hardly be driven to declare itself Unitarian and remain in harmony with itself for the work it has in hand; to draw into a more perfect character of manhood, and of truly noble living. And yet he is hardly well informed who will not admit that the tendency is that way.

The character of the teaching and life work of Jesus and Fox to my mind bear a close resemblance, but this is what we have been teaching.

But I will press on more directly to the burden of my thought. Do we need now to recommend and enroll our ministers as we have done. Has not the conditions so changed, and the abuses so out-grown the uses that the time for it has ceased. Though I seriously doubt its wisdom and benefit ever, for when any turned from what gave life and character, true and noble, to teach doctrines of dead forms; or traditional symbols — their work for Christ measurably ceased and others were called.

There seems to be no general rule by which we can determine just where or when such services (public ministry) will begin or end. No need or use of it (the formal acknowledgment) while the person's services are confined to the limits of his or her own meeting, or quarterly meeting. The services must and will recommend and be acknowledged according to laws and conditions which need not be considered here, in this connection. For it is the ministry and the ministrations more than the minister that demand acceptance. Though a good instrument may be more acceptable than a poor one.

According to our understanding any member of our religious society may be 'called' to minister, even in the sense

*Doctrine, at best, is an institution of man, and therefore limited in its application, and tends to fetter the soul. Not so with righteousness; it is a divine revelation open to the inner life of the true Christian traveller.—Sunderland P. Gardner.

*And these 'ministers,' be it remembered, are not people leading a sheltered and separate life; but men and women engaged in the ordinary business of life, following trades and professions, and sharing in all the daily experiences of those to whom they minister.—('Quaker Strongholds,' by Caroline E. Stephen.)

generally taken, to the spiritual needs for the moral elevation; and those services may arise at home for his or her own meeting; or what is oftener the case for him or her self and when the utterance is given proves its application and use and there ceases.

This person may have been as truly 'called' as any ever was. But of course any true service well rendered may open the way for more, more extended and greater. But, as the 'call' to service must arise with the individual, so must the responsibility rest there mainly, for Friends can scarcely ever fully and at once endorse all of any one's sayings, and the higher conceptions of truth by some must in time be made plain to others.

But if the service extends to other meetings and neighborhoods, he or she must still stand by and be responsible for their 'calling,' concern, and labors, within the limits of their quarterly meeting, wherein does his acquaintance extend and his present liberty. No use or need of formal acknowledgment or recommending; the world this far his home, his brethren and his friends all mankind, his life and character his outside support.

But now the conditions and circumstances may change somewhat. If the person has given proof thus far of services worthily conceived, and faithfully rendered, and there arises with him further religious concerns, and he wishes to extend his labors beyond the limits of his quarterly meeting and within the limits of the yearly meeting, let the concern be presented to the overseers, and if taken favorably, presented by them to his monthly meeting, wherein it is to be freely, but weightily considered without prejudice. The person whose concern is under consideration not being present. And if no well founded objections against his general hearing and moral character as a member of society in good standing are brought forward, and proof of a suitable qualification (perhaps most

persons would like better the use of Divine qualification) has appeared, the meeting may have issued to him (or her) a minute setting at liberty to labor under the concern as truth and wisdom directs. And this then will be a formal acknowledgment and a limited recommendation. And likewise if the concern extends beyond the yearly meeting let the quarterly meeting issue a minute of indorsement, and this may be limited or not in the discretion of the meeting.

This would remove all appearances of separating into classes, and would, I believe, better meet the present needs, demands and wishes of the Society, and would enable the avoidance of some of the present difficulties and seeming embarrassments which so much hinders our progress in the development of an efficient ministry and Society's usefulness.

Observation and experience bears evidence to the fact that we need new forms and appearances to awaken thought—for a change of surroundings produces new feelings, out of which grows new and fresh thoughts, and the expression of feelings and thoughts again create feelings, hope, life, and thus we grow, without which we decay.

And now, if we may not put new wine into old bottles, we may perhaps assist in filling old vessels with new and fresh water from the stream of life which flows from the everlasting Fountain.

T. E. SCOTT.

3rd mo. 1888, revised 1st mo. 1898.

A TRUE STORY OF THE CHRISTIANA RIOT.

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Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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...1899...

THE YOUNG FRIENDS' REVIEW sends greetings, on the threshold of the new year, to its readers, and breathes this prayer for one and all :

Give unto us, thou gracious Giver, minds free, alert and expectant, standing tiptoe on the mountain summit of desire to catch the first beams and gather the whole flood of divine effulgence as it sheds down from Thee, the ineffable Sun, upon this nether world of humanity.

May we strive to make the best come, and to make the best of what does come ; commanding the improbable, commending the inevitable ; master of circumstances, willing servant of fate ; passing on to a bright and hopeful eternity by improving the eternally present.

We propose the following question to our readers : Is this the last year or not of the 18th or of the 19th century ? Please answer, giving clear and convincing proofs.

Now is the time for gathering in subscriptions to the Review. May we not ask every reader of the paper to help us gather a bountiful harvest. A little effort NOW on the part of each will double our number of readers this year.

MARRIED.

MUMA—WILSON.—At the bride's home, near Buffalo, N. Y., on the 14th of 12 mo., by Friends' Ceremony, Michael K. Muma, to Emily Wilson, daughter of the late Ezra and Anna Wilson. The REVIEW extends its best wishes.

TOMLINSON—UNDERWOOD.—At the home of the bride's parents, near Harveysburg, O., on Fifth-day, 6th mo. 16th, 1898, under the care of Miami Monthly Meeting, H. Curtis Tomlinson, son of Paul and Lydia H. Tomlinson, of Winchester, Ind., and R. Anna Underwood, daughter of Zephaniah and Matilda J. Underwood.

DIED.

MCKELLAR.—At her home, in Hazelton, Pa., Emily McKellar, wife of Dr. James McKellar, and daughter of Jacob and Louise Marsh, of Coldstream, Ontario, after a short illness, on the 14th of 12 mo., in her 36 year.

She was a member of the Society of Friends by conviction, and earnest for its welfare, active in all present reforms for the betterment of mankind ; as a friend, full of encouragement and cheer ; as a wife, a helpmeet, indeed ; as a mother, possessing the instinct of true motherhood. The remains were brought back to her old home and interred in the peaceful cemetery of the Friends at Coldstream. The funeral was attended by Isaac Wilson and was exceptionally large, she having been widely known and universally beloved.

MORRIS.—At the home of her daughter, A. M. Burns, Fresno, California, Mary A. Morris, in her 92nd year.

An Elder of the Chicago Executive Meeting of Friends, she was born in York, Pa., moving with her parents to Whaling, W. Va., when three months

old, where she spent most of her life. She was always concerned in the interests of the Society.

HUNTINGTON, IND.

The Young Friends' Association met at the home of James Plummer on Seventh-day evening, 11th mo. 26th.

After a short silence, the chairman, William Moore, called the meeting to order. Routine business was then transacted. It was decided to have two readings or recitations at each meeting, besides the paper.

Clotilde Edmondson then read a paper, Subject: "Has any human being the power to develop the divine within the soul, without any aid from any other soul or any external means?"

The discussion which followed was very interesting and brought forth many ideas on the subject. Several claimed that no matter what the environments may be, anyone can develop all that is good within themselves without any help from any source; others claimed that we, of ourselves, cannot develop the divine without aid from without ourselves.

After a short social time, adjourned to meet 12th mo. 23rd.

CLOTILDE D. EDMONDSON,
Cor. Sec.

Harveysburg, Ohio,
12th mo. 11th, 1898.

Our Young Friends' Association started at Waynesville, Ohio, at the time in which Indiana Yearly Meeting was held in that place last fall, is we believe a step in the right direction, giving the needed encouragement to our young members, calling them into active service and making them more than ever see and understand the depth of thought in the words chosen for a heading on your valuable paper, not to neglect the gifts that is in them. These meetings are now held every two weeks, at the close of each the subject for the next meeting is announced,

then a programme is prepared by Committee, dividing the subject among those who attend.

A few weeks ago they had "Stumbling Blocks" for a subject, which proved very interesting for discussion. One of the young members on programme made his first public offering in rhyme. I have obtained his consent to offer it for publication in the REVIEW.

OUR CAUSE.

Friends as individuals, have duties that cannot be delegated to others. It is well enough to encourage ourselves by the contemplation of the great truths that our principles involved, and I do not wonder that we grow happy in the contemplation. It is not well, however, to allow ourselves to be absorbed by the thought that our duties as individuals cease with our faithful attendance at meetings and a common sense view of religion. The propagation of the spirit of Quakerism is with us an important question. Well may it be. I am impelled to quote from a letter, recently received from a zealous member of our Society in New York State. "Those who only attend meeting for the gratification of listening to an able discourse, no matter how instructive or helpful, are not the kind of Friends to spread our testimonies, to infuse life and vitality into the society, nor to help prolong its existence or usefulness. The leaning upon others unfits a person for active usefulness and induces a spiritual and mental idleness injurious alike to the individual and those near to him, who might be influenced in some measure by his lethargy."

If we are truly concerned for the future of the Society, we will at once recognize the truth in this statement. We associate together that we may have wider influence and be mutually helpful. A *visible* fellowship is absolutely necessary to the life of any organization, therefore the problem of

numerical increase should, to a considerable extent, claim our attention. We must not look to the 'silent meeting' as a medium for Society extension.

It may be beneficial to the silent worshipper, but never can be an aid to extension. It savors too much of a disregard of others' fate to the observer who has not yet learned the power of "silence." May we not ask, Do we owe no loyalty save to our immediate *personal* interests? None who pretend to a knowledge of truth may evade this question. Have we any interests, any duties which *do not* centre in ourselves? Surely we answer "yes." A *personal* ministry, in one line of work or another, is what the Society is calling for. It is the only *method* that promises success.

The question is sometimes raised, "Has the Society a future?" Go *work* for it and it will have. There is no future, in my judgment, for the organization that is inert. The *personal* ministry then, to which I refer, is not necessarily the vocal, but that which bids us go and talk with those persons who lean toward Quakerism; that ministry which deepens our humanity, and increases our interest in others; that ministry that calls us to the bedside of the sick and prompts us to care for the needy. This sort of ministry will secure to us "a future."

This personal method promises much, because it brings us in contact with people; men will resist argument but will not withstand a personal interest in themselves. There are the opportunities, too, for presenting Friends' views of God, human life and destiny, to those who, from curiosity or true interest, may desire to know something more regarding our faith.

So, in the work of society extension, I commend the importance of "the individual."

No one has ever yet accomplished anything by simply *thinking* about what he would like to do. There certainly is much to discourage even the

willing worker, but the performance of a duty always demands some sacrifice, and we are not always willing to make it. This spirit of self-sacrifice that we are just now in need of has a power beyond explanation, yet we surely realize that our future is dependent upon it. No true Friend can be other than an interested individual, and every true Friend should be willing to devote something from their time, influence and ability for the furtherance of our cause.

CHARLOTTE C. TALCOTT.
Eloomfield, 12th mo. 11th, 1898.

THE LESSON LEAVES.

The following clear explanation of the varied series of Lesson Leaves, now being published for use in Friends' First-day Schools, sent by a member of the Literature Committee of the General Conferences, reached us just too late for last month's issue of the Review. We gladly insert it now.—
EDS.

A recent letter to the Literature Committee of Friends' First day School General Conference, asks, "How many series of Lesson Leaves have we?"

As there are, perhaps, others besides the writer of this letter, who would be glad of an answer to this question, it seems well to make it thus publicly in YOUNG FRIENDS' REVIEW.

For several years past, two series of lesson leaves have been prepared under the care of the Literature committee. One, bearing printed name "Friends' Intermediate Lessons," is sometimes called the "Illustrated Lessons." It is designed for use in all grades above the Primary up to the classes of pupils nearly grown. For two years this series has given Old Testament stories. With 1899 it will begin "Lessons on the Life and Times of Jesus."

The other series is sometimes called the "Advanced" lessons to distinguish it from the "Intermediate" lessons. These lessons are used by the older pupils in First-day schools, and by

adult classes. At the close of Sixth month of this year, this series completed the study of the New Testament. The study of the Gospels was complete, including the entire text of the four. Since the beginning of Seventh month, this series has been on the "Principles and Testimonies of Friends." With 1899 it will begin the study of the Old Testament.

Thus the lessons for the coming year will alternate the subjects of the past two years. The "Illustrated" will be upon the New Testament, and the "Advanced" upon the Old Testament.

In addition to the two series just mentioned, the editor of "Scattered Seeds" has, during the past year, issued in that paper a set of Primary lessons, designed for small children. These contain illustrations, stories and other helps for teachers. They have proved very valuable, but were not issued by the Literature Committee as leaflets, because it has not sufficient funds at its command to print three sets of leaves.

At the recent Conference at Richmond, it was suggested that comments on the International topics should be printed in the *Intelligencer*. An announcement has been made recently that this will be done, during the coming year. Leaflets will be prepared which can be obtained by all schools desiring lessons on the International topics.

For the lessons in *Scattered Seeds* and in *Intelligencer and Journal*, the Literature Committee has no responsibility beyond a very slight financial one, which it has assumed.

The editors of these periodicals, who are preparing these two extra series of lessons, are members of the Literature Committee, and also active members of the Editing Committee, without whose labors the lesson leaves could not be issued.

The Committee appointed at Richmond to prepare a plan for classes in Bible Study is not yet ready to report.

The "Advanced" lessons for 1899, if carefully followed, will enable even adult classes to begin a systematic study of the Bible, and is recommended to their consideration.

A QUAKER MECCA.

THE MEETING HOUSE OF JORDANS,
WHERE WILLIAM PENN IS BURIED.

Deep in a shady dell, about a mile and a half from that English village of Charlfont St. Giles, in which Milton took refuge when the plague was raging in London, stands the Quaker meeting-house of Jordans. Living or dead, no member of the Society of Friends could wish to find himself in a spot more in harmony with the simple tenets of his creed. For several miles around this district is rich in memories of the early Quakers. Near by was the peaceful home of the Penningtons, in which Thomas Ellwood was living as tutor and whence William Penn was to take his first and most beloved wife. Gen. Fleetwood, too, had his residence in the neighborhood.

More than 200 years have elapsed since Jordans passed into the possession of the Society of Friends. It owes its name probably to a forgotten owner of the property, for it was not from a Jordan, but from one William Russell, that in 1671 Thomas Ellwood and several others acquired the land on behalf of the society. The idea of a meeting-house seems to have been an after-thought; it was as the burial place simply that Jordans was originally purchased. It is the burying ground that yearly attracts hundreds of pilgrims, for here lies not only William Penn, but a host of other noted Quakers. Some generations have passed since regular meetings were held in this rude temple, but twice every year—on the fourth Sunday in May and the first Thursday in June—set gatherings are held to keep alive the continuity of Quaker teachings within these walls.—*From a Local Paper.*

STUMBLING BLOCKS.

On hearing the subject announced for to-day,
I thought it very probable I'd have nothing to say,
But at a late hour, when I had but a short time,
I put a few thoughts in the form of a rhyme.

My verses are simple and not very deep,
And don't contain thoughts that might be called meat ;
But I hope you will listen, and try to endure
The lines that were written by a weak amateur.

When setting up fodder on a dry windy day,
It is then one is tempted some bad things to say,
And when the gale strengthens and blows down the shock,
This is to patience a stumbling block.

If when in town, walking along on the street,
A drunk staggering man we should happen to meet,
Who staggers up near and gives us a knock,
This is to love a stumbling block.

A beggar tells a story most sorrowful to hear,
We give him some money, and he goes and buys beer,
And we find out by someone what the man got—
This is to charity a stumbling block.

Says a preacher, "Up in heaven there's no sorrow or care."
Says someone, "I have friends who you say won't be there,
Then think I could be happy? O, no, I think not,"
And this to his hope is a stumbling block.

There are many read the Bible, most everyone does,
To learn of God's goodness, His mercy, and love
But its meaning there are some who fail to unlock,
And this to their faith is a stumbling block.

If parents while at meeting are good to their child,
And honey it, and bless it, and speak to it mild,

But when they get home scold it and give it a box,
They to their children are stumbling blocks.

A man of the world, who all through the week,
Is drinking, or gambling, or trying to cheat.
But on the Sabbath gets good, and professes a great lot,
What's he to some souls, but a stumbling block.

I think it's a fact, and you all will agree
That no matter how righteous, one professes to be,
If in business he welcomes Satan, when ere he may knock,
He's an injury to his church, and a stumbling block.

How a *Friend* can vote for license and say it's no harm,
And argue and grumble against all reform,
And have a clear conscience, is what I know not,
And this is to many a stumbling block.

There are persons of influence, over our land,
Who make great professions, but they're built on the sand,
And fall in life's storm, where if they'd built on the rock,
They'd been a help to this world, not a stumbling block.

We who belong to the Society of Friends,
Are watched by the world, and to many it depends
On how true we are, to the teachings we taught,
Whether we're a help to their souls or a stumbling block.

So boys, let's brace up and be true to our cause;
Face the right and push forward without falter or pause,
When temptations confront us, yield to them not,
Be a strength to our chums, not a stumbling block.

Friends, as a society, throw out a bright light,
So lost souls of the world may see to go right,
Teach them the way shown us by Penn and George Fox,
That they may not fall over these stumbling blocks.

Friendly Interests in New York & Brooklyn

EDITED BY THE PUBLICATION COMMITTEE OF THE YOUNG FRIENDS' ASSOCIATION

MEETINGS FOR WORSHIP.

NEW YORK—East 15th St., cor. Rutherford Place. First-days, at 11 a.m. and 3.30 p.m.; Fourth-days, at 10.30 a.m.

BROOKLYN—Schermerhorn St., bet. Boerum Place and Smith St. First-days, 11 a.m.; Fifth-days, 11 a.m.

FIRST-DAY SCHOOLS.

NEW YORK—First-days, 10 a.m. and (Mission School) 2.30 p.m.

BROOKLYN—First-days, 10 a.m.

YOUNG FRIENDS' ASSOCIATION.

BROOKLYN—Second First-day of the month, 8 p.m., in Meeting House, Schermerhorn St., bet. Boerum Place and Smith St.

NEW YORK—Fourth First-day of the month, 8 p.m., Library Room, 226 East 16th St

CALENDAR.

First Month:

- 1st. Brooklyn Preparative Meeting, at close of morning meeting, New York Preparative Meeting, at close of morning meeting.
- 7th. New York Monthly Meeting, 2 p. m. Supper at 4 p.m. Philanthropic Meeting, 7.30 p. m. Subject, "Peace and Arbitration Under Our New Conditions." Paper by Marianna W. Chapman.
- 8th. Friendly Hand, Brooklyn, at close of morning meeting. Young Friends' Association, Brooklyn, 8 p.m. Paper by Mary A. Nichols.
- 11th. Young Friends' Aid Association, 8 p.m., at the Pennington, 215 E. 15th street, New York.
- 22nd. Young Friends' Association, New York, 8 p.m. Election of officers.
- 27th. First-day School Conference, New York, 7.30 p. m. Subject, "How to Make a First-day School Successful." Paper by John Satterthwait, of Trenton.
- 28th. Westbury, Quarterly Meeting, New York, 10.30 a. m. Philanthropic Meeting, 2.30 p. m. "Child Development." Paper by Mary H. Whitson, of Friends' Central School, Philadelphia. Discussion by Rachel W. Underhill.

A meeting of the Friends' Temperance Union was held on the evening of twelfth month eighth, in the Men's Meeting House, New York

Dr. J. T. Westermann, of the University Extension Society, delivered an exceedingly interesting lecture on

"The Care of the Body." The lecture was illustrated with charts, some of which showed the evil effects of alcohol on the blood. Other attractive features of the meeting were the songs and recitations.

The meetings of the Temperance Union will be held once a month until May, and the Chairman of the Entertainment Committee has promised other interesting lectures should the attendance warrant the continuation of the course.

It is to be hoped that all who are interested in the cause of temperance will give their presence, and help to advertise the meetings.

The new bookcases built last year for the Monthly Meeting's Library in the Men's Meeting-House, New York, were so crowded that it became necessary to provide additional shelf room by putting in another case. The Library Committee has authorized the making of a card catalogue which will be incorporated with that of the Friends' Literary and Library Association's library, and kept in the library room. The books belonging to the Monthly Meeting will be entered on blue cards so that one may know at a glance in which room a book is to be found.

About a hundred new volumes have just been added to the F. L. & L. A. library, including books on history, biography, travel, philosophy, poetry and fiction. A new set of shelves has been built for this library also.

Both libraries are accessible at any time, and together make a very fair collection of over 2000 volumes for reference or for general reading.

The library of the Friends' Literary and Library Association does not belong to the Monthly Meeting, though

all members of the Meeting are granted the privilege of using freely its books and periodicals. Members of the Association, who pay the annual fee of one dollar, if they happen to be—as nearly all of them are—members of the Monthly Meeting get nothing for their money that they might not have without charge, except the privilege of attending an annual meeting and working on the Library or the Finance Committee, and the satisfaction of helping to furnish the means without which the library could not be maintained.

It is right that the use of the books and periodicals should be practically free, but it is to be regretted that the number of paying members is not larger.

Many of those who do the work and support the library, use it very little. If others, who use it more, felt the same responsibility for its maintenance and would contribute toward it, the library would grow more rapidly.

A desire to co operate with those who are endeavoring to preserve our forests from destruction resulted in the substitution of a chimney and fire-place for the usual Christmas tree in the closing exercises of the kindergarten of Friends' Seminary.

It was found possible to loop strings of pop-corn, gilt chains, and other decorations manufactured by busy little fingers, so prettily that the extemporized chimney became a thing of beauty and the memory of it will doubtless be a joy forever to the children, who rejoiced in the display of gilt stars and Christmas bells, the dangling stockings and other delightful suggestions of Santa Claus.

After the recitations, songs, and games, Santa's agents distributed the pretty gifts which the kindergarten and primary children had made during the periods devoted to the education of the eye and hand. We may add, "and heart," for who can doubt that this fostering of generous impulses is the

subtlest and truest education? If the eyes of some of the guests moistened when the voices of fifty children united in reciting Whittier's Christmas Carmen, it was because they realized that in the heart culture of the children lies the "hope of the ages."

"Sound over all waters, reach out from all lands,

The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn,

Sing songs of the angels when Jesus was born!

With glad jubilations

Bring hope to the nations!

The dark night is ending and dawn has begun:

Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

"Sing the bridal of nations! With chorals of love

Sing out the war vulture, and sing in the dove,

Till the hearts of the people keep time in accord,

And the voice of the world is the voice of the Lord!

Clasp hands of the nations

In strong congratulations:

The dark night is ending and dawn has begun;

Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one.

"Blow, bugles of battle, the marches of peace;

East, west, north and south, let the long quarrel cease;

Sing the song of great joy that the angels began,

Sing of glory to God, and of good will to man!

Hark! joining in chorus

The heavens bend o'er us!

The dark night is ending and dawn has begun;

Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!"

Recently the Chamber of Commerce of New York city adopted a memorial to President McKinley, calling attention to the fact that the persons and property of private people, while pro-

tected on land in time of war, are exposed to violence and seizure when on the sea; and that this principle is still recognized by international law, although this country has consistently favored the adoption in time of war of the same principle upon sea as upon land. The memorial concludes at follows: "Your memorialists, therefore, pray that you will favorably consider the memorial which has been presented to you, urging that you invite the maritime powers of the world, through the proper channels, to attend an international congress for the purpose of considering and adopting rules providing for the freedom from capture of private property on the sea, whether belonging to neutrals or non-combatant citizens of belligerent nations, except in the case of contraband of war or in violation of blockade."

There was a time when everything was considered fair in war. Soldiers capturing an enemy's city were allowed to appropriate whatever personal property they desired belonging to the citizens. Frequently the people were put to the sword and their habitations burned. In still earlier times lands were not only laid waste, but spoils and slaves were brought home to grace a triumph. The progress of civilization has brought gentler manners even to war. Soldiers are now permitted to slaughter those only who continue to fight against them, and the first duty of a conquering army entering an enemy's country is to secure order and protect private property and persons. At sea, however, a survival of the old spirit still exists in the capture of peaceful merchantmen, and their sale with their cargoes as prizes of war. It has been suggested that by retaining this rule in international law, nations which care for their commerce will be less ready to fight, and so peace will be preserved. We should be glad to know what view Friends take of the matter, because it seems to us that there is an opportunity for some

Friendly work in this movement initiated by the Chamber of Commerce.

President McKinley, in his Thanksgiving Day proclamation, especially called the people to join in offering thanks to Almighty God for the victory over Spain.

Captain Philp, of the battleship Texas, at Santiago, in sight of the smoking and dismantled wrecks of the Spanish fleet, where fire and the ocean were fast obliterating the signs of sudden death, bared his head and solemnly called his men to acknowledge the goodness of God in giving them the victory.

Would it not have been possible to rejoice that no great misfortune had come to the American side, without thanking God for helping us to inflict destruction, misery, and death upon others? If we may rightfully thank Him, what will those do who are abandoned by Him to our tender mercies of shot and shell? And after what manner will the Spanish mothers pray?

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

At one of the recent meetings of the New York Young Friends' Association, reference was made in the paper of the evening to the youth of George Fox when he began his work. During the discussion which followed it was suggested that we might do wrong in undervaluing religious thought which comes from the young. The young represent the future of the Society, and it was recalled that in the early days not only George Fox, but William Penn, Thomas Ellsworth, and many others who became convinced of the truth of the principles of Friends and active in their advancement, were young people. The Society of Friends was at first a Young Friends' Association, and the spirit which animated those young Friends was essentially one of reform. The spirit by which

we profess to be individually led and guided is one which leads to growth and improvement. But it is not only the individual who must be faithful to the best in order to grow stronger and better. Our body politic, our society, must also be ready to receive and adopt new leadings of truth if it is to advance and grow strong in the truth. The underlying principle in the Society of Friends tends toward bettering and reforming. And herein lies the opportunity of the Young Friends. The spirit of our age is away from forms and creeds and towards deeds. With Friends deeds not creeds are ever held out to be the essential thing. As the reforming spirit needs active work, it would seem as if the Society, whose main principle leads to reform and progress, should appeal especially to the young. If any of the principles or customs of the Society are antiquated or inconsistent with the advancement of truth, they will die when their use is gone, and their place will be taken by new and better growth.

The appointment at the Richmond Conference of a committee to look up "isolated" members, and if possible put them or keep them in touch with Friends, shows that we have a commendable interest *in ourselves*. The appointment of Visiting Committees and Social Duty Committees by our Yearly and other Meetings shows that we desire to be mutually helpful *among ourselves*. The frequent answering of the Queries shows that we are concerned for the moral and spiritual well-being of *Quaker* mankind. There are these and other indications that the Society of Friends is a fraternity, rather than an instrument for the regeneration of the world.

Caring for the spiritual, physical and social needs of its members is a legitimate and commendable object for an organization. Offering opportunities for philanthropic work or for self-improvement is a worthy function for a Society to perform. Preservation of

beloved traditions and perpetuation of customs hallowed by years of saintly practice, are not ignoble purposes. But there is something more and better for Friends to do, and unless we find it and do it we shall surely die.

To justify our existence when every one agrees that there are too many sects, it is necessary first that we should show that we have something to preach and to teach that is *different from and better than* that which other denominations are preaching and teaching; and second, that we should *preach it and teach it* everywhere and all the time, and not be satisfied to keep it to ourselves.

If our first concern is not to spread the knowledge of the truth, we are unworthy messengers and *deserve to perish*.

"It is faith in something and enthusiasm for something that makes a life worth looking at," whether it be the life of an individual or of a society.

YOUNG FRIENDS' ASSOCIATION.

The regular meeting held in Brooklyn, 12th mo. 11th, was well attended.

A continuation of the account of the life of Isaac T. Hopper was given by Leah H. Miller for the History Section. Marianna S. Rawson, on behalf of the Literature Section read extracts from Mabel P. Foulke's paper on the temperance question as printed in the *Intelligencer*, and called attention to— for the purpose of condemning—a little magazine called "The Quaker." The name of the latter publication is entirely without significance, since the magazine contains only a collection of short stories of little merit.

Franklin Noble gave a full report for the Current Topics Section, beginning with the President's message and the signing of the treaty of peace with Spain. Among other matters referred to was the departure of the agent of the American Bible Society with a cargo of Protestant Bibles in Spanish

for distribution in Porto Rico, the natives of that island having had no previous opportunity for becoming acquainted with any but the Catholic version. The scandal of two United States senators being under indictment and of the loss of millions to the State through mismanagement of canal contracts was lamented. Attention was also called to the efforts of John Russell Young, librarian of the Congressional Library, to increase its usefulness, by certain innovations among which are a special room for the use of the blind, and another for children.

The paper of the evening, on "Our Little Worries and How to Get Over Them," was by Joseph Walker and was followed by the usual lively discussion. According to the writer, some of our worries come from our having ideals so high that we are unable to live up to them. If our foundation principles are good and we do the best we can all the time without stopping to worry about the possible future troubles that in all probability will never come, we ought to be able to live more cheerfully and happily. We are apt to think that our troubles are the worst; but this is because they are ours and we know them. If we could read the secret lives of our neighbors we should probably find in them as many discouragements as in our own. We cannot live to ourselves alone and our moods are as contagious as fevers; if we would have those around us cheerful and happy, we must be so ourselves, and not excuse ourselves by pleading the blues. In this, as in everything else, the Golden Rule applies, and if we live up to it we shall be strong to bear real misfortune and sorrow when they come.

Some men are always asleep when a golden opportunity knocks at the door of their house.

Perhaps there would be more power in our praying if there were more cheer in our giving.

EARLY FRIENDS AS ADVOCATES OF PEACE.

Read by Ethel Zavitz, at Coldstream Y. F. A.

Wars are often promoted from considerations of interest, as well as from passion. During a war of ten years there will always be many whose income depends on its continuance, and, unhappily, if money is in prospect, the desolation of a kingdom is often of little concern. Destruction and slaughter are not to be put in competition with definite personal gain. Who, when he is looking delighted upon these things, is armed against the mischiefs which they may veil? Those who know what the moral law of God is, and who feel an interest in the virtue and happiness of the world, will not regard the bitterness and restlessness of resentment, which are produced by a war, as trifling evils.

If anything be opposite to Christianity it is retaliation and revenge. In the obligation to restrain these dispositions, much of the placability of Christianity consists. The very essence and spirit of religion are abhorrent from resentment. The very essence and spirit of war are promotive of resentment. War and Christianity are like the opposite ends of a balance, of which one is depressed by the elevation of the other.

But it is not from general principles alone that the law of Christianity respecting war may be deduced. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also."—"Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you; for if ye love them which love you, what reward have ye?"

