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Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XII.

LONDON, ONT., CANADA, NINTH MONTH, 1896.

No. 9

THE LOVE OF GOD.

Like a cradle rocking, rocking
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below ;
Kang the green earth, swinging, turning,
Jarless, noiseless, safe and slow,
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will not rest
Are the ones the tender mother
Holds the closest, love the best ;
So when we are weak and restless,
By ourselves weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

Oh! great heart of God whose loving
Will not hindered be, nor crossed,
Will not weary, will not even
In our death itself be lost,
Love divine of such great loving,
Only mothers know the cost,
Cost of love which all love passing
Gave itself to save the lost.

FIRST-DAY SCHOOL EXTENSION.

(Paper prepared and read by Cornelia J. Shoemaker, of Loudoun Co., Virginia, at the opening of the Conferences at Swarthmore.)

To the closing years of the nineteenth century, as to no other period in all life's history, has resounded that bugle call of the ages, "And the truth shall make you free," and from poet, philanthropist, scientist and statesman, even from the masses of humanity, no longer calm, but seething with a new ardor for liberty, its echoes have returned. The spirit of the age is progressive, and in the light of this awakening education has assumed a deeper, farther reaching, and more spiritual significance.

Realizing that in this crisis our responsibility is grave, yet full of hope, born of the abounding life of the

times, we have met in this Conference earnestly to consider the mission and future of our First-day Schools.

They are the mountain rills and rivulets, the springs and smaller tributaries that feed the main stream of the Church. If their waters are polluted, their courses turned aside, the Society itself becomes impure, or stagnates, and dies for lack of nourishment. Gathered in our First-day Schools are the potential workers of the future. To their hands will be entrusted the principles of Quakerism, in which we see God's message to the age ; from these fountains must come forth the sweet or bitter waters that will mingle their stream with the Church universal, and help to make or mar the Society of the twentieth century.

Upon the right interpretation of our mission, and our activity to-day, depends the life of our religious organization, and in measure the advance of civilization. Deeply conscious then of the sacred trust imposed upon us as inheritors of that faith in communion with God which links all life with the Infinite, let us consider two questions :

1st. Is our present the broadest method of instruction ?

2nd. How can we widen the circle of our influence ?

The faith of to-day is not the faith of yesterday, nor will it be that of tomorrow. Truth is infinite and eternal, but man is finite and his interpretation, through the haze of varying thickness, which envelopes his soul-life, faulty, changeful, incomplete.

In deep and narrow valleys fogs often linger, and a traveller unaccustomed to the way sees with partial distinctness the nearest objects, while in the distance loom strange distorted images, and the heights above are

wholly lost to view ; but as he leaves the valley and ascends the mountain the all revealing rays of light seem to chase away the mists ; moment by moment the prospect brightens, and, the summit gained at last, in a flood of golden sunlight he sees nature as it is. So in the valley of its childhood, surrounded by fogs of ignorance, superstition and fear, mankind has dimly seen, and often falsely interpreted, its glimpses of eternal truth revealed by struggling rays of the divine, but borne through the centuries by successive steps up the great mountain of unending progress, each height attained opens in clearer light new horizons to the view, and man constantly approaches the all wise and perfect understanding.

A principle is verified in the history of every great religious movement. Its formative period is one of growth, the soul intensely active, and looking to the eternal source alone, seeks after and receives new truth and higher interpretations of spiritual laws. But later comes a period in which its gaze turns backward to the revelation of the past, which, formulated in a code or law, in time receives that reverence too often the unmerited possession of age, and becomes a check upon development and a chain to fetter the soul to the thought of a by-gone era.

Hence, it is of vital importance that our Bible be studied in the light of the higher criticism of to day. In this vast storehouse of experience is the life-history of a race whose peculiar genius was the development of the purest monotheism the world has yet known. Through the visions of its seers, the warning voice of its prophets, the song of its poet, the great Jehovah speaks ; but oft-timesthere are mingled,—sounds distinctly human which tell of Israel's childhood and her narrow and uncertain view.

We teach this Book as we would no other, selecting passages and parts of chapters which we deem in accord with our views, and explaining by

spiritualizing words, which mean *just what they say* ; when if we had faith in God, hence in reason his high gift to man, I say if we had faith in God and reason, and in that principle we profess to cherish, "the light within," we would study it in the order of its growth, as revealed by modern scholarship, and in its evolution find a stronger argument for the existence of the Deity and his ceaseless revelations to the soul of man than any verse or collection of verses can portray ; but if with minds blinded by prejudice, or sight obscured by superstitious reverence, we accept without discrimination both the false and the true, we forge the chains which bind us to an outgrown dogma, miss its great lesson of unending growth, and drive from Christendom *more honest* souls.

Much would be accomplished in many of our First day Schools by better classification, and through the recognition of this pedagogical law, that the same truth is not food for children of all ages. *The Great Spirit has disclosed to each condition as much of truth as it could comprehend.* To the infant races the simplest laws were given, and led through these to higher planes, new and deeper visions were unfolded. In the child we see the type of the race. His narrowed horizon shuts from view the truth we fain would teach, until a simpler lesson lifts him to that height from which it can be seen.

The work for our smallest classes should be that most easily comprehended. Stories from the *Old Testament*, interspersed with lessons drawn from daily life, and illustrated by means of those indispensable adjuncts to all school work—the blackboard and crayon—might prove helpful to the very little ones. From *Old Testament* stories they might pass to *New Testament* biography. In both the earnest teacher will find abundant opportunity to call the child's attention to the voice within his soul, and at the same time to encourage free expression through

development of the power of true comparison, so needful to right judgment in after life.

A course in Bible history, or the growth of Israel's national life, in which might be noted the racial characteristics and unusual environment which had so marked an effect upon the development of its peculiar genius, should follow. In connection it would be profitable to study the Bibles of the so called Pagan world. Not to the Jews alone did the "Great Soul of the Universe" reveal Himself. His divine hand as surely guided the thought and destiny of every race; and in the writings of Confucius, the Hindoos' sacred volumes, the Zendavesta and Koran are gems of priceless value, set like our own in the crude but useful metal of the age.

All nature is so closely connected, all life so truly one in the Infinite, that to know wholly the smallest part of God's creation would be unbounded knowledge; and each reality acquired lifts us to an eminence from which our widened horizons enclose new realms, parts of that boundless expanse, hidden now because of our narrowed vision, but revealed with our development. *To know our own Bible truly, we must know those of other lands.*

The last years in First-day School could be devoted to New Testament history and to the study of the Books of the Bible in the order of their birth. Thus, by connected reading, the message of each Book will be made clear, and the student will realize as never before the incalculable debt which literature, art and ethics, owe to this library of the past. From them Christian art has drawn deep inspiration. Were we ignorant of the source of thoughts which fired the artist's brain, the galleries of Europe would appeal to us less strongly, and the music of our great composers lose the color of their theme. Biblical gems of thought and feeling enrich our literature. Græthe, Carlyle and Froude agree in calling Job "the greatest poem ever

written by man." The song of Deborah, a number of the hymns of the Psalter, the lofty inspirations of Isaiah, and much of the New Testament, notably the writings ascribed to John, have scarcely their parallel in the realm of letters.

Aside, then, from its ethical value, the Bible merits closest attention; and as our use of it is, *right* or *wrong*, it will be a lever to lift humanity or a weight to hold man down.

(Swedenborg*) "The perfection of man is the love of use." I feel that there is needed in our First-day Schools something to take the place of foreign missions, so largely supported by Sabbath Schools of other denominations. Every faculty grows through exercise, and that of generosity should never be neglected. It is not necessary that money constitute the gift; time taken to make someone happy is often a more acceptable service. Children delight in doing good, and that which serves to strengthen this desire for usefulness and teach the fact that there is for each a duty, will help to train young workers for the world's great harvest field.

Whatever increases the scope of the mind is legitimate First-day School work. Sin is always a narrowing of the horizon. We need teaching that applies to the whole spiritual man and not to the emotional side only.

How can we widen the circle of our influence?

The mind of man does not forever remain fettered. In spite of binding creeds there come moments, epochs in the world's history, when the people, through gradual growth, stand breathless, waiting for a message from the Infinite which shall lift them to a loftier plane of thought. Such a longing, we are told, was answered through the prophet Moses when to Israel he gave the laws on stone.

But progress is eternal, and through succeeding centuries the thought of nations was expanding to receive that new and higher dispensation, proclaim-

ed by Jesus of Nazareth, and graven in in the hearts of men. The influx of the Divine, through the life and words of the Great Teacher, and of countless of God's children, as a silent leaven working in humanity's vast soul, has raised its ideals, its aspirations and its hopes, and to-day the world is longing for a truer interpretation of Jesus' fervent prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

The fields are white unto harvest. There is a call for laborers. Have we a living, working faith in Quakerism's message to the world? In its restless activity it needs our silent form of worship. Its eager chase for position, fame and fortune, demands a fuller understanding of the injunction, "Freely ye have received, freely give," and right here let us consider whether we, who have not been called to vocal ministry, but to whom the command, "Go work in my vineyard," is just as imperative, as freely devote time and talent in his service. Believing that God speaks to each soul, all must realize that there is no member of our little democracy without his appointed task, and to no one else can he look for its performance.

If we truly believe in as vital, and love our principles, we cannot withhold them. An ardent desire will possess us to share them with our race. Through narrow bigotry and unreasoning intollerance many thoughtful men and women have been driven outside the pale of Christendom. These, too honest to profess what they cannot believe, too devout to offer praise to a God whom they cannot adore, have drifted into an indifference borne of disappointment. To such would come an unknown gladness with the faith in ceaseless advancement through obedience to the indwelling Christ.

A great English non-conformist has said, "We are face to face with what we may truly call the supreme moment of our history. It is the people that now rule, and unless God lives in

and through the people, the end of all our struggles, the goal of all our boasted progress will be chaos, and chaos is death."

Since in Friends' central doctrine the great want is supplied, again the question comes, "How may we widen the circle of our influence?"

This problem has been partly solved through the birth of the Young Friends' Association, largely an outgrowth of the First-day School, whose work is of incalculable value, together with the establishment of mission schools, which fill an important place, but should be multiplied and made to reach that class in our large cities still untouched by ennobling influence, doomed by birth and environment to lives of crime. Yet may there not be untried avenues which will further aid in its solution.

Forced to a consideration of the same question, the Friends of England have instituted adult classes in connection with their First-day Schools, and thus the Quaker message is delivered to British workingmen and women. Would not the establishment here of similar adult classes, open to members of the Society and others, to which a cordial invitation is extended and a hearty welcome given to the rich and poor alike, to the learned and unlearned seeker, greatly enlarge the sphere in which the Quaker leaven might work? Here also would occur an opportunity for the social religious mingling necessary to true fellowship, and the invitation to take part in our silent worship would add to our gathering earnest spirits prepared to appreciate this reverent waiting for Divine instruction.

Through teachers, whose consecrated lives bear witness to its truth; through scientific study of its revelations to the past; through individual zeal, and love for humanity, the light will shine in many souls; and by communion with the highest trained to noblest citizenship, our boys and girls shall go forth Christian men and women carrying God's message and Quakerism's to the world.

THE SWARTHMORE CONFERENCE.

(From the Public Ledger.)

8th mo. 19th.

The "cool wave" came just in time for the Friends' Conference that opened here to-day. Several hundred Friends, chiefly from other Yearly Meetings, arrived last evening, and hundreds more came on the early trains this morning. The large audience tent, containing 2750 chairs, occupies a prominent place on the campus in front of the college, while the tents occupied by private parties are placed modestly in the background. Many of the visitors are entertained by Friends in Swarthmore and vicinity, but about 1500 are the guests of Philadelphia Yearly Meeting. Meals are furnished in the college dining room and in a large tent.

The audience tent was well filled by the hour for opening, and promptly at 9.30 o'clock Robert M. Janney read the opening minute of the twentieth session of the First-day School General Conference. This was followed by a period of solemn silence, during which John H. Shotwell, of New York, offered prayer.

In his address of welcome Robert M. Janney alluded feelingly to the death of Joseph A. Bogardus, who for so many years has been the efficient clerk of the Conference. The assistant clerk being absent, Florence Hall was appointed in his stead.

The Executive Committee reported that they had held four meetings, which were devoted chiefly to the preparation of Lesson Leaves. They suggested that in future the committee be left at liberty to select a different set of subjects for Primary Lesson Leaves, as subjects suited to older classes were often not adapted to the needs of little children. They also proposed that the lessons on the Gospels, now completed, be published in book form for permanent use. They recommended to meetings to give a more prominent

place to adult conference class work, aiming to include in this all the adult members of the Meeting, and acknowledged the great need for teachers to prepare themselves more thoroughly for their work. After an animated discussion the Committee was left at liberty to prepare such Lesson Leaves as they think best for intermediate and primary classes.

A paper on "First-day School Extension" was then read by Cornelia J. Shoemaker, of Loudoun county, Virginia. She said that it is too much the custom in the study of the Bible to take detached passages or isolated texts and interpret them according to our own theological views. What we should do is to study the evolution of the Bible, that we may have a true appreciation of its literary, ethical and spiritual greatness, and learn its great lesson of unending growth.

The discussion was opened by Thomas W. Sidwell, of Washington, D. C. He thought it would promote the growth of our First-day schools if the rooms were made more attractive, the seats more comfortable and the exercises more varied. He believed it would be a good thing to introduce singing into the schools.

The next speaker was Arletta Cutler, of Canada, who spoke of the religious liberty enjoyed by Friends and the general broadening of their views.

In the general discussion which followed, Walter Laing, Frances J. Williams, Daniel Gibbons and Mary R. Livezey bore a strong testimony against the introduction of singing; Thomas H. Speakman spoke in favor of it. John William Hutchinson said that one way to secure First-day School extension is to enlist others in the work. Jesse W. Holmes thought that each school should be allowed to judge of its own needs; reading in concert is as much a set form as singing in concert.

Alice M. Robinson testified to the good results of interesting children in mission work; it helps their spiritual

growth to save their pennies, toys and clothing for those who are in need.

Aaron M. Powell then gave voice to the gratitude of the meeting that the opening session had been favored with the presentation of so excellent a paper by a grand-daughter of Samuel M. Janney and a daughter of Swarth more College.

At the opening of the afternoon session, Robert M. Janney was appointed Clerk, and Florence Hall Assistant Clerk.

Baltimore Yearly Meeting Association reported that there are six new First-day Schools within its limits, and that a general increase of interest is shown in those already established. Teachers are expected to give, and do give denominational teaching, and as a consequence the younger members of the Society are now able to give a reason for the faith that is in them, and the meetings everywhere are growing in numbers and in strength.

Charles M. Stabler and others spoke in favor of the Baltimore plan of holding First-day School unions conjointly with the Quarterly Meetings.

William M. Jackson, of New York, said that wherever the fundamental doctrine of Friends—the revelation of the Spirit of God in the human heart—is taught in the schools an increase in the membership of the Society is the natural result.

New York Association reported that the schools there are generally holding their own; they have recently started several travelling libraries among the schools with good results.

Howard M. Jenkins said that Friends in America are doing much less in the line of literature than English Friends. He suggested that some of the younger members index Janney's History of Friends and also prepare a Cyclopædia of the Society of Friends.

A paper was then read by Herbert P. Worth, of West Chester, on the question, "How Can We Improve Our Methods and Strengthen Our Schools?" He said that our schools

should not be narrow and sectarian, but they must be distinctly Friendly. It is the duty of the First-day School to attract, with a definite, proper end in view. No book should ever be placed in the libraries that is so weak that it will not strengthen the reader, or so unattractive that it will remain unread upon the shelves. Above all, the teacher must keep himself in touch with his pupils, and remember that his work is to be done in the world and not apart from the world.

The discussion was opened by Richard E. Roberts, of Ohio, who spoke especially of the sympathy the teacher should have for those who are passing from youth to manhood and womanhood.

William M. Jackson said that the best way to teach Christianity is to teach people to be Christlike.

Jane Rushmore said that we all believe in zeal (in somebody else) and we most of us practice indifference. If all the indifferent people in the audience would go home and work zealously for two years, we might then tell how we had strengthened our schools. Other speakers were Dr. Sarah R. Eavenson, Charlotte Cox, of Genessee Y. M.; Joseph Powell, Mary R. Livezey, Russell Smith and Clement M. Biddle.

In the evening reports were read from Ohio, Genessee, Illinois and Philadelphia Associations, showing a general increase of interest in First-day School work.

8th mo. 20th. — The gathering of Friends was perceptibly larger this morning in the audience tent, and the impressive opening silence was broken by Isaac Wilson, of Bloomfield, Ont., who invoked the Divine blessing.

The report of Indiana Association mentioned that several libraries have been purchased, some of them with the penny collections of the pupils. The work in the schools has been made more efficient by proper grading of the pupils and the formation of small classes, so that the teacher may come

near to every child. John H. Shotwell and Allen Flitcraft expressed their approval of the plan of teaching children to give for religious purposes.

The clerk then read a paper by Frances M. Robinson, of Indiana Yearly Meeting, on the question, "How Shall We Better Qualify Ourselves for First-day School Teaching?" She said that preparation of the lesson in hand is just as much a necessity for the First-day School teacher as for the day school teacher, and that all teaching should be in harmony with the laws that govern natural development.

The work to be done in the schools is three-fold: 1. A knowledge of the Bible, its contents, authority, intent and rightful influence. 2. The principles and testimonies of Friends, their sources, the circumstances of their origin, their reasonableness and sufficiency. 3. Devotion and conservatism of life and the necessity that each one should work out his own soul's salvation with fear and trembling.

William W. Birdsall, of Philadelphia, opened the discussion by saying that what the teacher needs is increase of zeal, greater tact and a higher and more consecrated intelligence. The one great purpose of the First-day School is to teach the child his relation to God and his duty towards God.

George L. Maris said that there is manifestly a necessity for First day School teachers' institutes, and Friends should look toward their establishment in the near future.

John William Graham, of Manchester, England, was then introduced, and read a paper on "Adult School Work Among Friends in England." He said that the Bible classes for working men are held early on First day morning, and are taught by men of intelligence, there being also classes for working women taught by women. Variety is the essence of these classes and brotherliness the characteristic, the watchword being "Let brotherly love continue" Each class is really an autocracy with republican forms.

The necessary qualifications of the teacher are an easy manner, a ready handshake and an affable way. Every other gift that is added to these will be useful. Some of the accessories of these classes are savings banks, libraries, sick funds, Saturday afternoon rambles, summer holidays, football clubs, microscopic clubs, missionary meetings and temperance meetings. We visit the scholars in their homes and our homes are open to them, for we meet them as friend to friend.

The class work is not confined to the Bible, though we once spent four years over the life of Jesus. We have studied Buddhism, Mohammedanism, the lives of great men, moral and social questions, Fiske's "Destiny of Man," and if the class were in America we should doubtless study the silver question, for all these subjects have a moral and spiritual significance. The lesson covers half an hour, followed by a half-hour's free and spirited discussion, and always closing with a reverential silence.

In the city of Birmingham 10,000 men may be seen wending their way to these schools at 7.30 o'clock in the morning, 4000 of these being in Friends' schools. The objects of these classes are as varied as the teachers; my own object is to furnish a spiritual faith and a practical religion for those who had cast off orthodox doctrines and were outside of all churches.

These schools are permitted, but not sanctioned, by the Yearly Meeting. Since their establishment the membership of our Society has increased from 12,000 to 17,000, and the benefit to Young Friends has been incalculable.

The conditions are different here in America, and I am told that your working men are not fond of being taught and are not conscious of their needs; but you have with you a large foreign element which need religious and moral teaching, and there must be many here who have been in English adult classes who would form a nucleus

for the work. In Lawrence, Mass., I recently spoke in a Friends' meeting numbering among its members 100 English working men who had been converted by four of our adult scholars. The working man may hate us for having what he has not, but he will love us for sharing with him what we have, and the bonds that hold us together must be mutual knowledge and mutual self-esteem.

At the close of the paper many expressions of appreciation and questions concerning the work manifested the intense interest felt by the audience in this remarkable paper.

The clerk read a minute voicing the general feeling of the meeting in regard to the great loss sustained by the death of Joseph A. Bogardus, who has been its clerk for fifteen years. Mary Travilla said that, though our brother had been called from earth, his spiritual influence is still with us, and it must be that he rejoices in our growth and spiritual life.

The concluding minute expressed the hope that, as this has been the largest Conference of the kind yet held, it may also be the most potent and far-reaching in its beneficent influences.

Eighth mo. 21st.—The number of Friends gathered here is steadily increasing, and the delightful weather adds much to the comfort and pleasure of all. The Educational Conference this morning was called to order by William W. Birdsall. After the usual silence, and prayer by Allen Flitcraft, the Executive Committee announced the following officers for the ensuing year: Chairman, Edward H. Magill; Clerks, William W. Birdsall and Emma Speakman Webster.

Dr. Charles De Garmo, of Swarthmore, read a paper entitled "Influence of the Higher Education: upon the Religious Society of Friends," of which the following is an abstract:

Higher education is the comparative study of all knowledge important for

the conduct of life. The Friends need higher education more than other men, since no other denomination so greatly emphasizes individual responsibility. The Friend is governed by the inner light, an individual guidance, hence the need of perfecting by every possible means the mind through whose medium the light is perceived.

Among the early Friends higher education was largely confined to classical and Biblical learning, which was of great service in expounding and defending their doctrines. As a whole, the public service of the Society consisted in helping to secure for all men liberty of conscience in thought and belief. This they accomplished through suffering, which called for endurance rather than learning. The principles for which they struggled are now established, and need only to be applied.

In his personal life the Friend must still be governed by his inward monitor. His personal responsibility for perfecting the medium through which the light shines is not changed by the flight of time, but his conduct toward the world is influenced by a new set of conditions, involving new conceptions of education. The primary duty of every man who proclaims this principle is to promote, with all his might, both in himself and others, that power to think, that resolution to act, that knowledge so necessary both to thinking and acting, which will enable the citizen of today to meet the tremendous responsibilities of popular government.

To comprehend such a problem as the one that now confronts us involves the history of finance throughout the civilized world for long periods of time, it involves the history of panics and the periods of industrial depression that always follow hard upon them. Furthermore, the solution of such a question involves a study of the markets of the world, how they are supplied, the agencies of production newly made effective through the open-

ing of new countries, new inventions of labor saving machinery and new means of transportation. To master such elements of the problem one by one, to bring them into their true relations, to estimate correctly the weight that should be given to each, and finally to judge the disaster consequent upon a mistake, is to make an imperative call upon every resource that higher education can give.

The higher education is the comparative study of all knowledge important for the conduct of life. The effect of this study upon the Society of Friends is like that of the sun upon vegetable and animal life. With their essential condition of growth the Friends of the present day will be true both to their opportunity and to their duty, and will do the things needful for the advance of mankind.

The discussion was opened by Eli M. Lamb, of Baltimore, who said that it is the province of the elementary schools to teach facts, and to look from the apparent to the unseen.

Ellen H. F. Price, of Swarthmore, read a brief but eloquent paper, in which she defined the higher education as the perfect development of the individual in his threefold nature, making the man or woman stronger, sweeter, purer, more helpful, more independent, as well as wiser in book lore.

George Freeman, of Nebraska, said that Friends have always regarded education as helpful to the ministry, but not an essential.

Charles M. Stabler thought the time had come when Friends needed to be urged to give their boys as good an education as their girls.

Jesse H. Holmes said that along with the inner light we need the inner sight; let the cataracts be removed that the spiritual eye may be perfect.

John William Graham, of England, said that Friends must always be in the minority, since they can never draw to themselves those who prefer to lie at ease on tradition and dogma, and those who are drawn to the Church by the

æsthetics of religion; it is therefore a necessity that what they lack in quantity they must make up in quality. Money is needed to promote the higher education, and if more of the wealth which it has always been the dangerous prerogative of our Society to acquire were turned into this channel, the problem would be solved.

Elizabeth Powell Bond, Dean of Swarthmore College, hoped that Friends would try to stem the tide toward money-getting that makes the life of our young men and old men almost a tragedy, so that the young men can afford to spend four years acquiring a college education.

Mary E. Speakman, of the George School, then read a paper on "The Professional Training of Friends as Teachers." She urged that, in addition to a grand, noble, stimulating personality, teachers need a collegiate education and a careful training in pedagogics and child study. The teacher who thoroughly understands principles may evolve his own methods.

Henry R. Russell said that Friends should have a professional school, not only to meet their own needs, but also to prepare teachers for other schools.

Jane P. Rushmore proposed just four questions to be answered: "Why? What? When? and Where?" Teachers need professional training in order to know how to use their knowledge; they need to study pedagogics and psychology; they should take the professional course at the end of the college course, but many must take it first in order to afford the college course. Friends should obtain this training in a Friends' school; we have no such school, and money is needed. It is for the audience to answer the question: "What are you going to do about it?"

Annie Cooper Lippincott said that if so much is to be required of teachers they must receive larger salaries.

After several other pithy remarks by interested Friends the Conference ad-

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ERRATA.

In the extract of Genesee Y. M. for 1896, in the report of the Temperance Committee of Farmington Quarterly Meeting, an error has occurred. In the fifth clause "wealth" should read "health."

The Conferences are over; aye, but their influence will last as long as those who attended may live, and longer, for they have become a part of our very selves. The awakening that was felt a few years ago has been mightily augmented. Let us each and all be true to our part, be it great or little, in this rejuvenescence.

For the YOUNG FRIENDS' REVIEW.

EL PASO, TEX., 8th mo. 1, 1896.

An account of this sad accident appeared in the papers in 4th mo. when it occurred. As some of you may not have read it, I have taken the liberty to repeat it in my own language, giving a short sketch of the country through which we have passed on our two trips to this valley. Not long ago, but just when I cannot say, a Russian peasant and his brother made the long journey from their native country to Ratone, a mining town in the Ratone Mountains, Colorado, where they obtained work, and in course of time saved enough money to send back for the wife and children, who had been left behind till a home could be provided for them. What a long, tiresome journey it was for a lone woman, with a family of little ones to care for, and how worn and weary she must have felt as they neared the end, where husband and brother were waiting for them.

The children have grown restless, and long to be off the crowded car. They have left the pretty little city of Los Vegas (The Meadows), and are passing through a wild and desolate country that borders on the foot-hills, for the grand old Rocky Mountains are near at hand. Nothing grows here to sustain human life, and there is no water only as it falls from the clouds, and is held in shallow pools in the rocky soil, and much of the year rain is unknown. There is but little animal life to be seen. The Jack-rabbit, and his natural enemy, the Coyote, make it their home, also the prairie dog and the rattlesnake may sometimes be seen. In the spring great bunches of cacti give bright patches of color. The strange looking soap-root stand about like tall sheaves of grain, and the long, slender blades of the Spanish Dagger wave in the breeze.

The great flowerstalk of one akin to the century plant carries its flowers of creamy-white to the height of 12 feet or more. There are also some lovely little flowers to be found in this wild

land—the daisy, flox, and larkspur and other favorites are very bright colored and dwarfed.

Perhaps it was a glimpse of these wayside beauties from the car window that drew one of the little girls to the platform. She was missing from the mother's side who thought her among the other emigrants, until at last becoming really uneasy a search was made, but she was not on the train nor could anyone tell how long she had been gone. The stations are far apart in that wild land, and many miles had been passed over ere the fast express was brought to a stop and word passed that a little seven year-old girl had been lost from the train in the wilderness. Eager faces of women look from the windows and men crowd the platforms as they go slowly back over the shining track hoping to catch a glimpse of a bright colored dress among the rocks. Mothers clasp their little ones yet more closely and think of the poor distracted mother. Still further back they go but with no sign of the missing one, and at last they conclude that she has wandered from the track and they give up the search, leaving the child alone in the wild and lonely place to die of hunger and thirst. The trainmen are not blamed in any way, for they think they have done all they can do, and the through to California must be on its way. There is lost time to make up and connections to be made. The busy world moves on just the same when hearts are breaking. At last the mining town of Trinidad is reached lying among the Rocky Mts. What a strange, wierd-looking place it is with the vast smelters all ablaze and the great rugged mountains all about, some looking like immense castles with battlements and towers, and on the top of one of the highest is seen a tall monument, erected to the memory of a white man who was killed there by Indians. At Trinidad the train is divided and, with two engines to each section, the ascent is commenced. As the train winds about through the rocky

gorges the old track is seen where the road once crept like the coils of a snake, climbing higher and higher till the summit was crossed, and it was called the "switch back." The old emigrant trail is also seen which was travelled in olden times when gold-seekers went to California in caravans, and we wonder they ever reached their destination when we think of the dangers that beset their way. Now the train passes through a tunnel in midnight darkness, and emerging on the other side of the mountain rushes along on the down grade at a speed that almost makes one tremble. At last Ratone is called by the trainmen, and the waiting father soon has his wife and children by his side, but not all, for one has been left in the dreary wilderness to die alone, but it must not be without some effort to save her. A party is made up to go back on the first train hoping she will still linger near the track. But days and nights pass in fruitless search, and they know that if she is found it will only be the wasted body. At last all have given up but one who insists on going a little further back, and they find traces of the lost one for the first time, a scrap of her dress on some thorns, the print of her little feet in the sand and places where she has scooped up water from the little shallow pools in the rocks with her hands. At last the child is found after being lost five days and without food, and all because a mother ceased her watchful care for a time and the trainmen failed to go far enough back.

I think, as I write of this sad accident, of many who stray away, and after a time perhaps are lost to right living, when a more watchful care on the part of parents and friends might have prevented it. Is there not a lesson in this for all of us that when we endeavor to reach those who have gone astray we do not give up to discouragements, and unlike the trainmen who failed because they did not go far enough back?

F. C. L.

FOR YOUNG FRIENDS' REVIEW.

LOBO M. AND PELHAM H. Y. M.

Lobo Monthly and Pelham Half-Yearly Meetings were held at Coldstream.

Remembering what large and lively meetings we had a year ago, and that so many of our members are attending the Conferences at Swarthmore, there was a feeling that perhaps our meetings might not be as good as usual, but as we gathered on the 21st in the capacity of our Monthly Meeting a deep and impressive silence covered the assembly, which was broken by one offering thanksgiving and praise unto the All-Wise Father, saying he felt thankful that so many of our Friends were gathered at that time at the Conference, and praying that each one might feel the Father's overshadowing love to fill their hearts to overflowing, and that they might return home strengthened and encouraged to perform their various duties with greater faithfulness. He also expressed thankfulness that we were privileged to draw nigh unto the same Father, praying the same prayer for ourselves as for them. After a short pause a Friend spoke of the necessity of being born again, and repeated the language of Jesus to Nicodemus. He dwelt upon it for some time, showing impressively how much greater we would value our lives if we were born unto spiritual things. We would then truly have nothing but love in our hearts, and could not do anything that would harm a brother.

Another spoke of the only begotten Son of God being the light of the world which was with the Father from its foundation, and that whosoever believeth on Him should not perish, but have everlasting life. Still another reminded us of the duty and privilege of serving our Heavenly Father.

The business was then entered upon; clerks were appointed; the queries with their answers and advices were read, and a new member was received.

The subject of appointing clerks being before the meeting, it was asked, Whether it was proper to have two clerks or a clerk and an assistant? The question was laid over for another month, and the meeting adjourned to meet at Sparta.

On the 22nd the Half Yearly Meeting assembled under the same precious covering that was felt the day before. Communications, which were felt to be in accord with Truth, were handed forth by four Friends.

The usual business claimed our attention, and the meeting adjourned to meet at Coldstream at the regular time in Second month next.

On First-day, the 23rd, we again gathered into that deep quiet which is so much appreciated. While under this covering one arose giving expression to the helpfulness of such silent waitings, and desiring each one present to always live in close companionship with their Heavenly Father, for he truly believed that the closer we kept to the Divine the greater would be our enjoyment here and the better we would be prepared for the life which is to come. He also spoke of having visited a few weeks previous a near relative, then in usual health, who had since passed from earth, and wished to impress upon each the necessity of being rightly prepared for any changes that may come.

The meeting was baptized into deep feeling, and much sympathy was felt.

This was followed by an earnest application by one far advanced in life.

Another dwelt at some length upon the love of God, saying that God is love, and if His love fills our hearts we will not be looking for the faults of others.

Jesse Broderick then arose and, in much feeling, addressed the many young present, saying that he, too, was once young and knew what their trials and temptations were, but if they would look to the All-Wise Father, and often retire within themselves and hold

spiritual communion with Him, they would feel Him to be nigh at hand to strengthen them in every time of need and enable them to say "Thy will, O God, not mine, be done." He was glad that the text, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled," did not say *may* or *might*, but *shall*.

The speaker is not a member of our Society, but has very tender feelings toward us, and after he took his seat, one sitting near the head of the Meeting said he could not add anything, but felt it his duty to arise and endorse every word that had just been uttered.

Again, a voice was heard in supplication. Another communication, and the Meeting, under a sweet silence, then closed.

EDGAR HAIGHT.

HOW MY BOY WENT DOWN.

It was not in the field of battle,
It was not with a ship at sea;
But a fate far worse than either
That stole him away from me.
Twas the death in the ruby wine cup,
That the reason and senses drown;
He drank the alluring poison,
And then my boy went down.
Down from the heights of manhood,
To the depths of disgrace and sin;
Down to a worthless being,
From the hope of what might have been;
For the brand of a beast besotted,
He bartered his manhood's crown;
Through the gate of a sinful pleasure
My poor, weak boy went down.
Is only the same old story,
That mothers so often tell,
In tones of infinite sadness,
Like the tones of a funeral bell;
And I never thought once when I heard it,
I should learn all its meaning myself;
And thought he'd be true to his mother;
I thought he'd be true to himself.
Alas for my hopes, all delusion;
Alas for his youthful pride!
Who are safe when danger
Is open on every side?
Who can nothing destroy this great evil?
No bar in their pathway be thrown,
To save from the terrible maelstrom
The thousands of boys going down?

THE SWARTHMORE CONFERENCE.

(Continued from page 169.)

journed with the feeling that all had received much solid thought to be taken home and digested.

THE RELIGIOUS CONFERENCE.

In the afternoon so many had congregated that the large tent was entirely inadequate to hold them all. Aaron M. Powell, of New York, in his opening words, stated that the Friends' Religious Conference, of which this is the second biennial session, is the direct outgrowth of the Friends' Congress in the World's Parliament of Religions at Chicago, and expressed the hope that, as it exceeds all previous gatherings of its kind in numbers, so may it also surpass them in its influences for good. The mission of Friends is not yet ended. They believe literally in the filial relation between the individual human soul and the great Over Soul. Their religion is a religion of service and makes for righteousness and peace.

The first paper, on "Spiritual Religion and its Application to Every-day Duties," was read by Elizabeth Powell Bond, Dean of Swarthmore College. As she stepped to the front of the platform the students and alumni of the college in the audience arose and gave her the Chautauqua salute.

She said that Friends do not believe in a far-away God, angry with His people, to be appeased only by sacrifice and approached only by intercession. Our highest conception of God transcends human speech; we feel the power of a Presence that wins the soul to higher regions of life. The Father bears witness in the hearts of those who are His sons and daughters.

Perfect oneness with the Father is only to be found in that feeling of brotherhood manifested to its fullest extent in the life of Jesus, which knows no mine and thine, which gives of the strength of the strong to supply the weakness of the weak. All that our fathers and mothers failed to accom-

plish here on earth is left for us to do, for the hope of the world lies in each new generation.

A paper prepared by Jonathan W. Plummer on the same subject, stated that in the order of creation we have first matter, then mind manifested in matter, and lastly, the spirit operating on matter through mind. Mary Travilla, of West Chester, asked: "Are we conscious of our divine nature, realizing that we are the children of God?" If we ask of God the path will be made plain before us, and if a thing is right for us to do, a way will be opened.

The next paper, on "The Silent Meeting," was read by Robert M. Janney, of Philadelphia. He said that the Friend needs no reader, minister or priest, for God himself is the teacher. There is a silence that is filled with life, if a soul searches itself as with a candle, that it may attune itself to noble and earnest purposes. Vocal ministry has its place, but it is the outgrowth of worship and is not itself worship. It is only in the silence that the mystery speaks to us.

Mary B. Paxson said that there is so much activity to-day in every line of life that we need seasons of quietude of mind, which will let the world's daily lessons sink into the soul, to issue forth again in acts of beneficence.

Edgar M. Zavitz, of Canada, said that where others look to a minister Friends look to Christ himself; not a crucified, dead Christ, but a living, reigning Saviour.

Clement M. Biddle asked why it is that some of those who preach so well in the First-day Schools are never heard in the meetings.

John J. Cornell, of Baltimore, said that true worship consists in carrying our spiritual life into all our every-day affairs.

Isaac Wilson testified to the blessedness of the silence that draws heart to heart and soul to soul; the silence that can feel and minister to another's need.

After the adjournment there was an informal reunion of managers, officers, teachers and students (past and present) of Swarthmore College, two or three hundred in number, who spent a pleasant hour calling upon one another for short speeches, and closed by singing "Here's to Good Old Swarthmore," and uniting in the college yell.

Interest in the proceedings of the Friends' Conference here seems to increase as the meetings progress. Seventh-day was "high water mark" for the Conference, when fully 4,000 persons were on the grounds during the day; 2,562 were furnished with lunch by the Yearly Meeting Committee, and over 1,400 were lodged and breakfasted.

A paper on "The Ministry in the Society of Friends" was read at the opening of the Conference yesterday by Howard M. Jenkins, of Philadelphia, the editor of Friends' Intelligencer and Journal. He said that ministry is service to God by conveying His message—to man by the deliverance of the message. With Friends the ministry is not a profession, for a minister divine authorized cannot be humanly ordained. The conveyance of the Gospel message cannot be regarded as mercantile service, but is rather a duty and pleasure, not to be measured and considered in terms of money. This is a new doctrine; it was proclaimed 200 years ago by a tentmaker, who said: "My teaching is not mine, but His sent me."

Hannah A. Plummer, of Chicago, alluded to John G. Whittier, who spoke in meeting, but who was one of the world's greatest ministers. She also referred to the ministry of love service, which may be performed by young and old, and suggested for the motto of an old armorial bearing: Love and Serve.

Robert S. Haviland, a minister of Chappaqua, N. Y., said that, while we are heard in meeting, there are those heard outside who can tell so well what the ministers ought to do. Those who are not themselves called to

can help the ministers by giving them their loving, earnest prayers.

CHRISTIANITY FOR THE MASSES.

Jesse H. Holmes, of the George School, answered the question, "How may we make Quakerism reach the masses?" by changing it so as to read "How may we, by Quakerism, make Christianity reach the masses?" Our allies are all organizations and individuals who are working, like ourselves, for the uplifting of humanity. Our meeting houses (which are only gathering places) should be at the disposal of every good cause. The majority of our population have no church affiliations whatever, and for these an atmosphere of friendliness is better than mountain air. Earnest, loving speech always reaches the soul, and the masses will be uplifted in proportion to the willingness of Christian workers to manifest toward them brotherly love.

Anna M. Jackson, of New York, said that if we want to reach the masses we must go where the masses are. We may reach them through open-air meetings, mission schools, college settlements and the public press, but the most effective work that we can do for our Society and for humanity is to manifest our faith in our lives.

Dr. O. Edward Janney, of Baltimore, said that, judged by its actions, it is a question whether the Society of Friends has any desire to reach the people. People are dwelling in sin and misery all around us; what are Friends doing for them? There are those who are hungering for a knowledge of our principles, and we do not even give them literature. Let us remember that all gospel workers are Gospel ministers, and wear as the badge of our brotherhood the image of Jesus Christ upon the heart.

William W. Kent, of Swarthmore, said that it is time for Friends to quit trying to keep up the meetings; if they will go to work, the Meetings will take care of themselves.

Others who participated in the discussion were Samuel S. Ash, Matilda

E. Janney, Edward H. Magill, Sarah Scott, Anna Trivalla Speakman, Laura Smith, Joseph T. McDowell, Samuel Jones and Rowland Spencer.

PAST AND FUTURE OF QUAKERISM.

In the afternoon the subject for discussion was "The Past and Future of Quakerism." Brief addresses were made by John William Graham, John J. Cornell, Lydia H. Price, Isaac Wilson, Hannah Hallowell Clothier, Mariana W. Chapman and Charles M. Stab'ler. By special invitation brief remarks were also made by Rufus Jones, editor of the American Friend, and President Sharpless of Haverford College. The general tenor of all these talks and papers was a belief that the revival of the Society of Friends has begun, and that, adapting themselves to the conditions and demands of the present age, they will still hold fast to their testimonies in regard to silent worship, for gospel ministry, simplicity of life, peace and good will to all men, and the power of the indwelling Christ.

YOUNG FRIENDS' ASSOCIATION.

The Conference of the Young Friends' Association, in the evening, was presided over by John W. Gregg, of Virginia. The claims of "Young Friends' Associations; Their Present and Future Wants," were presented by Isaac Roberts, of Philadelphia. He said that these associations had proved their usefulness by acquainting the younger members with the history and testimonies of early Friends; by promoting simplicity of life and nobility of character; by spreading the principles of the Society; encouraging an intelligent study of the Bible; increasing the attendance at meetings, and strengthening the religious character.

William W. Birdsall then gave a very interesting talk on "Some Phases of Early Quakerism," with lantern slide illustrations.

In the science building there is an exhibition of some of the work done

by the pupils of the colored schools at Aiken and Mount Pleasant, S. C., where, in addition to the usual curriculum, the pupils are taught housework, sewing, carpentering, shoe-making, printing and harness making. Much of this work would do credit to experienced workers.

Many ministers and others of the Society of Friends, which is holding its sessions here, were absent from the grounds to-day attending the regular meeting for worship in Philadelphia, Chester, Wilmington and other nearby places. Many, however, who have been unable to attend during the week were present to-day, and the attendance, while not as large as at the Conference sessions, was still remarkable. Meetings for worship were held in the morning and evening. The churches of Swarthmore village omitted their usual services, that their members might join in worship with the Friends, another of the many expressions of courtesy and good-will which the Society has received in its present Meetings from members of other denominations.

In spite of the great numbers present, the Meetings were conducted in the quiet good order and dignity which is characteristic of the smaller religious gatherings of the Society. In fact, throughout the week the order in the auditorium has been so perfect that the voices of those who participated in the proceedings—women in many instances—have usually reached the farthest limits of the assembly.

WORSHIP IN THE TENT.

At 10 o'clock there were Meetings for religious worship in the auditorium tent and in the neat stone meeting house on the hill behind the College, both being comfortably filled. The meeting in the tent was opened with the usual period of silence. Joel Borton, of Woodstown, N. J., was called to prayer. John J. Cornell, of Baltimore, alluded to the fact that many denominations were represented in the congregation and spoke with regret of

losses to the Christian work in the world from doctrinal controversies. "Life, not doctrine," said he, "is the true test of religion and the world is coming more and more to acknowledge this truth. Sermons should be listened to in the light of the Divine truth within, and only as they bear the test of this light are their teachings to be made a guide for the conduct of life. The fundamental doctrine of Quakerism, that of the indwelling of the Divine in the soul of man, is broad enough for all, however much men may differ in the details of religious doctrine."

Alice C. Robinson, of Baltimore, applied to the present Conference the parable of the sower. If the seed do not take root and grow, it is the fault not of the sower, but of him who receives it as on stony ground. In these great gatherings the seed is being sown abundantly, and it lies with the individuals to encourage its growth into the perfect fruition. Samuel S. Ash, of Philadelphia, and Lydia H. Price, of West Chester, expressed a similar thought. Great gatherings like the present are valuable only in their results. It is not the words spoken, but the application which they find in the everyday life of subsequent days and years.

Robert Haviland, of New York, spoke from the text, "He that drinketh of the water that I shall give him shall never thirst." Some have partaken more abundantly than others of this spiritual refreshment. Theirs is the duty to lead others to the source of eternal life. Where much is given much will be required. Edgar Conrow and Joel Borton both pleaded for a more close and universal brotherhood of man, which shall indeed show forth "one Lord, one faith, one baptism."

Short addresses were also made by Samuel Taylor, of Trenton, N. J.; Nathan Moore, of Baltimore, and Ada B. Mitchell. Samuel Jones, a minister of Green Street Monthly Meeting, Philadelphia, said the one universally possible religious experience is the life of

God in the soul. The fact that we cannot understand everything that is contained in the Scriptures need not lead us to sweeping assertions of disbelief. We may accept all of the Bible as profitable for the instruction of the human family, although our individual comprehension may not be able to grasp the meaning of each and every text.

IN THE MEETING HOUSE.

The gathering in the meeting house, though much smaller than that in the great tent, was favored with many earnest communications. After silence, John H. Shotwell appealed in prayer that the influence of the present gatherings may be extended to the homes and neighborhoods of those who attend. Frances Williams spoke from the text, "To him that hath shall be given, but from him that hath not shall be taken away even that which he seemeth to have. This is an admonition to bring faith to such occasions as the present meetings. Results depend much upon the spirit in which the work is approached, and it is to him who hath the desire for spiritual food and strength that it is given most abundantly. The gift of grace in the heart is held out to all, but only those receive who bring themselves to desire it. If we do this we shall find the Divine love to be a fatherly love and its grace sufficient.

"The fear of the Lord is the beginning of wisdom," was the leading thought of a sermon of John H. Shotwell, of New York. He interpreted fear of the Lord to mean a fear to break His commandments or offend him in any particular. The life of the world is full of temptation to sacrifice virtue and morality for temporal prosperity. When we fear the Lord we shall permit ourselves to make no compromise with evil, and this is the "beginning of wisdom." The only way to glorify God is to keep his commandments and do his will. Real Christianity is the true nobility, above all which the world can give, and to make our Christianity real we mu

carry it with us into every walk of life.

John William Graham, the distinguished guest of the Conference from Manchester, England, spoke from the text "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." Friends may find in the text a meaning which shall bear more closely on their present lives. In America one finds everywhere the symbols of liberty. But all liberty is good only as it conforms to the higher law of service. Freedom of the body or the mind, freedom to do as one may wish, unless it be joined with the will to serve others, can only lead to poverty of soul. Life must not be hoarded; it must be wisely spent. The demands of the business world would seem to seize all our lives, but higher than all temporal success is the life of service which recognizes itself to be a link in the perfect whole which God has planned.

Samuel Swain, of Bristol, Pa., said: "The ministry is not alone the word spoken in meetings for worship. As individuals, men and women have a ministry to perform toward each other, in the sharing of valuable religion and other experiences. If a man know that his Redeemer liveth, then it is his duty to point the way to others both by word and deed."

Henry Hollock, of Brooklyn, N. Y., said: "The Christian world is passing through a period of transition. There are many voices calling to many doctrines, and agnosticism is not infrequent. But prayer is still a safe foundation rock. Christian people owe it to themselves to go to places of worship in a prayerful spirit; the desire to cavil and criticise unduly is fatal to the spiritual influence of any meeting. The truly great men of history have been men of prayer. We must judge nations and individuals in the light of their surroundings, nor criticise the works of God or man in their incomplete parts."

Joseph McDowell, of New York; Joseph Willets, of Trenton; Thomas

W. Sheward, of Wilmington; Elizabeth Powell Bond, of Swarthmore, and Harriet Kirk, of Philadelphia, briefly addressed the meeting.

In the afternoon a young people's meeting was held in the auditorium. There were about 1500 present and there were words of hope and encouragement from both old and young. Among those who addressed the meeting were Issac Wilson, Matilda E. Janney, Francis Williams, Mary Travilla, Edward Cornell, Edgar Conrow, Arletta Cutler, Cora Haviland and John J. Cornell.

HEAVEN HERE.

We are too much in the habit of looking forward to heaven as something that will be; an easier, pleasanter story for us to read when we have finished this tiresome earth narrative; a luxurious palace chamber to rest in after this life drudgery is ended; a remote, celestial mountain retreat, where the sound of the restless waves of humanity, forever fretting their shores, will vex our ears no longer. And so we stumble on, pitying ourselves for the hard times we have to endure on earth, and singing our songs of "the sweet by and by," as if there were some saving merit in having patience with time and in dreaming of a broader and happier realm that we call eternity. But the eternal issues are now and here, in our thoughts and deeds; in our simple, common, everyday relation to God and to our fellow beings. To-day or never, here or nowhere, is eternity.—Lucy Larcom.

INTROSPECTIVE.

The telescope reveals to human eyes countless worlds. Each, moving in its prescribed path, "wanders unwearied through the blue abyss." "To this stupendous whole," these worlds of matter, by our corporeal structures, we are allied. But there is also a Spiritual world. The Infinite Spirit of the Uni-

verse has endowed man with soul or spirit capable of holding intercourse with its Author and Creator, and of being moulded by the Divine Spirit into the Divine image. How did Jesus acquire that sonship but by being led by the Spirit of God? He said only God was good, and retired to the silence of the mountains and deserts to hold communion with Him.

Here, then, is the way to become acquainted with Him—to come into the presence chamber, as it were, of the Great King, into the Holy of Holies, where stands rebuked every impure desire, every unholy thought. We become watchful, because we find that all wrong doing separates from this inward communion, and nothing else does or can separate. It is a refuge, a rock, in a weary land; a strong tower in the language of Eastern imagery, to which the righteous flee and are safe.

E. AVERILL.

ASHA, THE HINDU MAIDEN.

(By Lydia J. Mosher.)

CHAPTER VI.—DAVID AND ASHA.

Asha found her greatest pleasure in sitting at the feet of the venerable man who had been the messenger of "glad tidings" to her mother; but he was called to labor farther east, and the orphan felt as if she had again lost a loved parent. David Ellsworth felt a deep interest in the girl so strangely introduced to him, and he sometimes looked almost with a feeling of awe upon her face as she sat in silent thought, oblivious of her surroundings. Her name was truly appropriate, for the purity and truthfulness of her soul were mirrored in her face. Many long conversations took place between these two young people, and David was surprised when, after a long and minute description of the gods of the ancient vedas, Asha calmly informed him they were but personifications of the forces of Nature, and then went on to tell him how, from the gradual increase of ceremon-

ials, the Brahmas built up their great authority and increased the caste distinctions. Then, after presenting Buddha as a reformer and portraying his mild virtues with the eloquence of an Oriental, she very decidedly condemned his system on two grounds: first, that the monastic orders were contrary to God's design; and second, that the greatest need of the world was a Power infinitely higher than man, which could be invoked and which alone could enable man to fulfill his destiny. Such a God was not to be found in Buddhism. She spoke more reverently of her mother's religion, but ended by saying that although Zoroaster was a great reformer the religion he established fell far short of what her father had found in the Brahmo Somaj, and she placed in David's hands her greatest treasure and constant companion—the book her mother had found by her father's dead body. David was greatly interested in it, containing, as it did, the choicest selections from different religions, but the largest part of these were from the Bible and especially from the words and acts of Jesus Christ.

Asha asked David to tell her of all the religions of his country, and beginning with the birth of Jesus Christ, he gave her a sketch of Christianity, not omitting the enmities which had existed between sects, nor the terrible persecutions which took place under the Papal supremacy, but he ended by saying that all the Churches were constantly growing broader and more united, and notwithstanding their many minor differences, were ready to unite in any work for the world's good. He wished much to hear a criticism of Christianity from one who, like Asha, had never been influenced in its favor or biased by sectarian prejudice. Asha's cheek had paled at the story of persecution, and her lips trembled, but her dark eyes glowed when she heard of the heroism of the martyrs, and at the close of the narrative she sat silent, with downcast eyes, but a smile played

on her lips. At length, looking up into David's face, she said: "My friend, your religion says, 'God hath never left himself without witness.' O, what a grand saying. It is a religion in itself, and I hear its glad refrain ringing down through all the years you have told me of; the faith of the martyrs was a witness to him. O what a glorious witness! And in the truths, scattered through all religions, I see the yearnings and strivings for God produced by his witness in the heart of man. And our Hindu reformers—did they not respond to that witness according to their light? But Jesus Christ (she had risen in her earnestness and stood with clasped hands before him). But Jesus Christ was himself the light. Yes, the 'Light of the world,' 'God manifest in the flesh.' I see his spirit working in the Churches in your country. Yes and here in India, 'He has never left Himself without witness.' I see the time coming—surely coming, when 'the earth shall be covered with the glory of God as the waters cover the sea.'"

A year has passed away. In the chapel of the mission-house a marriage is in progress. In the tall, thoughtful young man, he of the noble brow and eyes, whose hopeful expression has changed to that of an unwavering faith, we recognize our young missionary.

In the lovely bride, whose faith expresses not only happiness but perfect peace, we see our Hindu maiden.

A true marriage this; unity of interests as well as unity of hearts. We need not follow them further. Through a long life of service, hand-in-hand, they went about the Master's work, up lifting the fallen, comforting those who were ready to perish, carrying the light of God's Christ into the strongholds of darkness, spending their lives in the highest work it is permitted man to do. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

