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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VI.

LONDON, ONT., FOURTH MONTH, 1891.

NO. 4

DO IT!

Do your duty bravely,
You will never rue it !
If you have a weary task
Go to work and do it !

Life is full of sunshine
If you only knew it—
Strive to find your duty clear
Then go to work and do it !

Fill your heart with love,
By the wayside strew it !
Joy will crown your work at last
If you gladly do it !

Labor with a will !
Indolence—eschew it !
Make your life a useful one,
Go to work and do it !

—HARRIET FRANCENE CROCKER.

DISCOURSE.

BY JOHN J. CORNELL AT A "YOUNG
PEOPLE'S MEETING" HELD IN THE
MEETING-HOUSE AT COLD-
STREAM, 2ND MO.
20, 1891.

Reported by E. M. Z.

I wish to have a talk in regard to the principles and testimonies of the Society of Friends. From the repeated inquiries as to what are the testimonies of Friends I am led to believe that the Society in the past has been derelict in its manner of presenting them, and reasons for them, to the younger members. I will endeavor to-night to touch upon some of our principles, giving reasons for holding them, and you are invited to ask for any further information you wish, and I will answer as best I know.

It is well known that our fundamental principle is a belief in "Immediate Revelation," *i. e.* that God imparts, by

His spirit to the soul of man, a knowledge by which he may attain to, and perfect his happiness, whether in the present or future life. To the young mind, revelation seems very mysterious; they look upon it as something supernatural; that it brings with it a great overturning in their religious experience; something out of the ordinary course of human acts. But rightly understood it is perfectly natural. It is just as natural as any other of the laws that regulate our being. It was ordained in the beginning to the end that man might know right from wrong.

A child is first under the direction of parents, or of teachers. It is their duty to instruct it in matters of right and wrong. This relates mainly to the moral conduct. But there comes a time when the child is advanced so far that it is fitted for the reception of right and wrong from some other source. Right and wrong are not positive terms. Right for one individual may be wrong for another. Something may be right for the parent but wrong for the child. Then steps in the higher teacher. The Father's will is made known to each individual through immediate revelation which unfolds to each their respective duty. Thus we are to be governed by the right and wrong manifested within ourselves. In this Friends differ from others. They point to the Bible and say study it, and find there our duty and all that it is necessary for us to know. It is held by many that revelation has ceased; and yet they will hardly allow it when brought face to face with the question. I have often noticed, when speaking in churches, the minister present would ask in prayer that the spirit of God might qualify the speaker to speak to

the need of the people. Now, unless the need of the people was revealed to him he could not meet it. Thus indirectly they acknowledge revelation.

That impression in you that tells you what you ought to do, and what you ought not to do, that that makes you happy when you do right and unhappy when you do wrong, that something is what we mean by the revelation of the will of God to the soul. It directs in secular as well as religious affairs. It does not inform the husbandman when to sow his grain, or the wife how to make bread. This belongs to the reasoning faculties, and in it does not lie man's happiness or unhappiness. But in whatever affects seriously the happiness of the soul it needs divine instruction. The Bible does not fully meet the varied and multitudinous circumstances of man. He needs something that is ever present. This ever-present help is furnished by God through His spirit. He condescends to reveal to all who will look for it, that which is fitted to their respective needs. It is thought by some, especially by the young, that the ministers are privileged above others in the gift of revelation. Their revelation may differ in degree but not in kind. It is simply obedience to manifested duty that brings happiness to each one. We may have a wider influence over mankind for good if true to our calling. But where more is given more is required.

But you often query, "How are you to know when you have the word of command to speak or to do a certain thing?" I answer, when the impression becomes sufficiently clear, so that we cannot, by turning our mind to any other line of thought, get clear of it, it comes from the source divine. If I can get clear of it, can reason it away, if other things come in and obliterate it, I conclude that it was my own imagination. But if other things come and pass away and still leave the first impression, then I have always found it safe to move. We may be prepared to speak to a very clear impression, but

others coming in may divert it to something else more important. I have found it so in my experience. It often requires a close discrimination to distinguish between the desires and activities and imaginations of the creature and the impressions of the Heavenly Father. We may be over zealous. To escape this error we must make a trial to see whether we cannot get clear of the thought or not. If there is doubt, put it to this trial, see if we can put it off; if we cannot, there is something behind our own selves that is the impelling motive. Listen to it and obey.

Do not understand that we discard the scriptures, nor undervalue them. They are useful as corroborating testimony of the revelations now given forth to us. We believe them to have been, for the most part, revelations to those in past ages. Truth is the same in all ages. The variety is in the condition of the minds of men, in their intellectual attainments, environments, etc. The food for the full-grown man is not suited for the babe and vice versa. Hence we do not regard the Scriptures as the "Word of God." They are the words of men as inspired by God. The Word of God is the revelation of God's will to man or what is understood by us as the "Christ" of God. We use the word Christ to designate that power that was with God from the beginning and in conjunction with which all things were made. We made a distinction between Jesus the human and Christ the divine. We are sometimes charged with denying the divinity of Christ. This is made through ignorance of our belief. We believe in the divinity of Christ, but we cannot believe Jesus to be man and God united, that the human and the spirit in him were both divine. Jesus was sent for a special purpose, we admit, to be a witness for the truth, and also to be our example. If he were God he could not be an example to us. Finite man could not follow the Infinite.

Christ, the saving principle or medium, is a spirit. Through this spirit

God makes his revelations, obedience to which brings salvation to the soul, and thus Christ is our Saviour. He not only was the Saviour of the world but *is* the present Saviour. He saves not only from the consequences of sin but also from the commission of sin. Others lay great stress on an atonement made for their committed sins by Jesus suffering on the cross. We look for a salvation from the commission of sin by obedience to the requirements of the Christ as revealed to us. If saved from the commission of sin we shall certainly be saved from the consequences of it. I know their theory is based on the belief that sin entered the world by Adam's transgression and continues because of that transgression, and that we are all born under that condemnation, and that Jesus by his death on the cross absolves us from the consequences thereof, or as many as believe on him. We hold that this theory is not rational, not consistent with human experience. The death on the cross will effect nothing unless they cease to do evil and learn to do well. It is a matter of no moment as to how Jesus met his death. But it is imperative and necessary that man should be saved from the commission of sin, and Christ is his Saviour. Christ represents the attribute of Deity that reveals to man his duty. Man, if he becomes alienated from God by disobeying it, must make his own atonement. There is no way by which he can become absolved from sin but by ceasing from committing sin. Jesus could not do it for us.

Now in regard to the Trinity: We believe in one God, and in one faith. Faith and belief are not always synonymous terms. Man may believe that there is a God and not have faith in God. Faith does not come to man as an especial gift. Faith is a thing born of obedience to the laws of God. Faith means a confidence in God. The bible gives the definition of faith to be "The substance of things hoped

for; the evidence of things not seen." This makes a difference between faith and belief.

There is no argument or reasoning that can make it plain to man how three distinct persons can be in the Godhead. We consider these three different attributes of God: first, the Father, the all-creating power; next, the Son, the manifestation of that power in man, the Christ, the Light that reveals to man his duty; then comes the Holy Ghost, bringing the reward, which is joy and peace, and heaven.

We reject the outward form of baptism, regarding it unnecessary to the salvation of the soul. Merely dipping the body in water cannot purify the heart. That that cleanses the soul must be internal, must be spiritual not material. Material water cannot wash the immaterial soul. Outward baptism is useless, and worse than useless—it is hypocrisy, unless it is corroborated by a similar spiritual operation performed in the soul. It was meant to be merely typical of the immersion of the soul into the spirit and love of God—our spirit baptized with God's spirit. The outward cleansing of John was a figure of the inner cleansing which Christ, he said, would perform with fire and with the Holy Ghost. He used the expression of fire to explain how this inner baptism would operate. It would burn up, it would consume all the dross and sin of the soul. This is done when we cease to do evil and learn to do right. Then our spirit is covered by the Holy Spirit. And all who have experienced this inner baptism have no need for the outward. The real does away with the type. He who has been baptized with fire and with the Holy Ghost has gone vastly beyond the outward. But some may say Jesus allowed himself to be baptized. But it is not imposed upon us to do just as Jesus did in order to be Christians. Jesus did a great many things that even the Church does not do nor require of us. He washed his

disciples feet, saying, "Ye also ought to wash one another's feet. But very few of the churches practice this ordinance. It is not intended for us to go back and do just such things as he did, but to be like him in this that we do just what the Father requires of us. To go back 1800 years to fashion our course of action is simply working on tradition and not acting up to the light of to-day which shines as brightly as in any day.

Neither does our Society partake outwardly of the bread and wine. The ordinance of the passover feast was kept by the Jews in remembrance of the escape of the Hebrews in Egypt, when the destroying angel, smiting the first-born of the Egyptians, *passed over* the houses of the Israelites. Jesus was a Jew, his disciples were Jews, and he kept the feast to take advantage of it in teaching them and mankind a truth. No one can explain, or make it any-ways reasonable how anyone by eating the so-called consecrated bread and wine partakes of the body and blood of Christ. It is at best only a symbol, and whoso partakes of it inwardly, has no use for the outward. Communion with God is an inward experience. Food for the soul comes from invisible sources. His disciples on one occasion urged Jesus to eat. He said unto them, "I have meat to eat that ye know not of." His disciples, wondering, asked, "Hath any man brought him aught to eat." Jesus saith unto them, "My meat is to do the will of him that sent me, and to finish his work." We err when we think that material food can build up and sustain the soul. Jesus used the expression in a figurative sense. The Hebrew language was full of symbols and figures. That which corresponds in the spiritual world to the meat and drink that sustains the outward body is the doing of the will of the Father. I feel that it is that which supports my spiritual life, and therefore I know of the truth of the statement of Jesus.

In regard to the ministry. Friends

do not believe that it is necessary for man to obtain a theological education in order to preach the gospel. Gospel means glad tidings. The glad tidings is the message direct from God to man. The minister speaks from revelation according to the needs of the people. His own experience comes to corroborate the truth and the experience of others both past and present. God does not give the words that he or she is to use but the thought, the primal idea, the consciousness of the state or conditions to which he or she is to speak. We clothe this thought with such words as we are capable of using. The discourse of the illiterate may appear in its outward garb very different from that of the cultured, although the thoughts may be the same. Revelation is of a spiritual character. We see the thought, the truth, the condition as a painting on the wall. Man has to use the words at his command that will best convey the truth, which he sees, to his hearers. No amount of theological study can give a knowledge of the condition of the people, can tender the hearts or indicate when the testimony of rebuke or reproof is required. Moreover, the gospel needs to be free and not to be paid for. No arrangement can be made to preach the gospel regularly because no one can know that the Lord will give him aught to say. Others beside him may be qualified and commanded to speak. Therefore we bear a testimony to a free gospel ministry.

We have also a regard for right living. We have a testimony bearing on plainness. Some narrow this testimony down to a particular form of words and form of dress. I do not understand that to be the original testimony. In regard to address our early Friends did not change it for any mark of difference or distinction, or for any accidents of birth. They wanted to show that all were brethren, and all children of one common Father. Neither would they submit to the lifting of the hat as a mark of respect

for position. In dress they were not to follow the vain and changing customs of the day, but to save the time demanded by that to the pursuit of the higher duties.

Now I want you to examine these things that I have opened before you honestly and candidly, and seek to know how far they are true, and accept them just so far as they corroborate with the witness for truth in your own hearts. I felt the movings of the divine Father to open this path of duty before me, but I shrank through a sense of unworthiness and unfitness. I wish to stir you up to a sense of the requirements that I feel have been made upon you. Study the requirements of and the relation you bear to your heavenly Father. Religion to-day is in a state of transition. People are beginning to find the hollowness of mere forms, and the quicksand on which the religious structure is built. As for you, may each one seek to perform his or her part in this transition. Take thoughtfully and prayerfully your stand before the world. Be a leaven in the social circle. O shrink not from the work. Regard not merely your own lives but those of your fellow-men. Consecrate your lives to His service. Be faithful to all the Lord calls you to do. As the divine Father opens and unfolds to you and shows you the way, follow. Don't wait until you may hear the woe pronounced. Go whenever you may hear the summons given, obey the divine call, and you will not only find a purity coming into your lives but greater power to shed abroad an influence for good in the world, and among all wherever you may mingle.

When passion enters the door, reason exits by the window.—[Le Sage.

It often happens that those are the best people whose characters have been the most injured by slanderers, as we usually find that to be the sweetest fruit which the birds have been pecking at.—[Pope.

THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,
That stirred our hearts in youth ;
The impulse to a worldless prayer,
The dreams of love and truth.
The longing after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
The kindly word in grief's dark hour.
That proves a friend indeed ;
The plea of mercy softly breathed
When justice threatened high,
The sorrow of a contrite heart—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles sweet and frail,
That make up life's first bliss ;
If with a firm, unchanging faith,
And holy trust and high,
The sorrow of a contrite heart—
These things shall never die.

The cruel and the bitter word,
That wounded as it fell ;
The chilling want of sympathy
We feel but never tell ;
The hard repulse that chills the heart,
Whose hopes were bounding high,
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Can find some work to do ;
Lose not a chance to waken love,
Be firm and just and true ;
So shall a light that cannot fade,
Beam on thee from on high,
And angel voices say to thee,
These things shall never die.

FROM TOLSTOÏ'S "SPIRIT OF CHRIST'S TEACHING."

CHAPTER IV.

AND THEREFORE THE WILL OF THE FATHER IS THAT ALL MEN SHOULD HAVE LIFE AND HAPPINESS.

Jesus had pity on men because they knew not true happiness, and he taught them. He said, Blessed are those who have no goods, no fame, and no care for these things, but wretched are they who seek wealth and honors ; for the poor and the oppressed obey the

will of the Father, which the rich and the honored seek only from men in this life. In order to fulfil the will of the Father, we must not fear to be poor and despised; we must be glad of it, and thus show men in what true happiness consists.

In order to fulfil the will of the Father, which gives life and happiness to all men, we must fulfil five commandments:

The first commandment—To offend no one, and by no act to excite evil in others, for out of evil comes evil.

The second commandment—To be in all things chaste, and not quit the wife whom we have taken; for the abandoning of wives and the changing of them is the cause of all loose living in the world.

The third commandment—Never to take an oath, because we can promise nothing, for man is altogether in the hands of the Father, and oaths are imposed for wicked ends.

The fourth commandment—Not to resist evil, to bear with offences, and to do yet more than is demanded of us; neither to judge, nor to go to law, for every man is himself full of faults, and cannot teach. By seeking revenge men only teach others to do the same.

The fifth commandment—To make no distinction between our own countrymen and foreigners, for all men are the children of one Father.

These five commandments should be observed, not to gain praise from men, but for our own sakes, for our own happiness, and therefore neither prayer nor fasting in the sight of man is necessary. The Father knows all we need. So we have nothing to ask him for, but only to strive to do his will. The will of the Father is this, that we should have no malice in our hearts to anyone.

To fast is unnecessary, because men only fast to obtain the praise of others, and the praise of man is what we should avoid. We have only to care for one thing—to live according to the will of the Father, and the rest will all come

of itself. If we take care for the things of the flesh, we cannot take care for the things which are of the kingdom of heaven. A man may live without care for food or dress. The Father will give life. We only need to take care that we are living at the present moment after the will of the Father. The Father gives even to children what they need. We have only to desire the strength of the spirit, which is given by the Father. The five commandments show the way to the kingdom of heaven. This narrow path alone leads to eternal hope. False teachers, wolves in sheep's clothing, always try to drive men from this road. We must beware of them. It is always easy to recognize these false teachers, because they teach evil in the name of good. If they teach violence and slaughter, they are false teachers. By what they teach they may be known.

It is not he who calls upon the name of God, but he who does good work, that fulfils the will of the Father. Thus, whoever fulfils these five commandments will have the absolute certainty of a true life which nothing can deprive him of, but whoever does not fulfil them will not have any certainty of life, but a life which he will soon lose, so that nothing will remain to him. The teaching of Jesus astonished and delighted all the people, because it promised liberty to all. The teaching of Jesus was the fulfilment of the prophecies of Isaiah, that the chosen of God should bring light unto men, should defeat evil, and should establish truth, not by violence, but by mildness, humility and goodness.

We fancy we suffer from ingratitude, while in reality we suffer from self-love.
—[Landor.

They understand but little who understand only what can be explained.
—[Marie Ebner-Eschenbach

The Bible has no active power impelling men to righteousness. That is the work of the Spirit of God in the soul.

TO THE LITTLE FOLKS.

PLAYING MEETING.

Dear little children who read the REVIEW,
From its beginning and all the month through,
I have been thinking and thinking of you.

Back to my childhood I've wandered again,
Lived every day of its pleasure or pain,
Counted its losses and counted its gain.

Just for you, dear little girls and boys ;
Pondered its books, far more valued than toys ;
Counted its quiet, more precious than noise.

Tell me now, candidly, each little dear,
What would you feel the most pleasure to hear,
Sermons, or stories, or words of good cheer ?

You don't like sermons? Why not little one ?
Think they are hard and long, spoiling your fun ?
Why, there're sermons you read while you run!

Yes, there are sermons as bright as the day,
Giving more pleasure than frolic or play,
Helping you each in your sweet winsome way.

I knew a preacher who, just four years old,
Gave of his sermons more precious than gold ;
O, how I wish that they all might be told !

"I'm playing meeting ;" How still were the
folk,
Calm was the silence that nobody broke,
Until he rose up in his wee chair and spoke.

Now don't you like sermons, each frolicsome
dear,
I know you all would if this one you might
hear,
And I'm sure you'd remember it many a year.

Now let us play meeting ; I'll audience be,
And sit very quiet and proper you see.
While you each say a sermon just suited to me.

Remember I'm small now and can't under-
stand,
A very long message nor yet very grand ;
But something to help me I well might com-
mand.

So each tell me something that's precious to
you.
And I know it will help me to be good and
true ;
And will have them all printed in the YOUNG
FRIENDS' REVIEW.*

—COUSIN JULIA.

Waterloo, March 24th, 1891.

(*If the Editor is willing, Young Friends please
respond.)

[The Editor is willing to let all good
intentions and impressions that lead

within the scope of the REVIEW's mis-
sion bear fruit. We hope Cousin Julia
will have a hearty response, and find
warm and loving Friends.—EDS.]

CORRESPONDENCE.

Easton, N. Y., 3-25-1891.

Our friend Isaac Wilson recently
spent a few days among us on a mis-
sion of gospel love. He visited fam-
ilies, held four meetings and a parlor
meeting. He attended the fourth
Demorest Medal Contest, held in this
place, and spoke commendingly of the
good accomplished by them. He was
also called to attend three funerals
while here. Wherever he appeared
before the public his ministry was very
clear and impressive, and inspired us
to try to live more closely in accord
with the "light within."

"Shall not this knowledge calm our hearts,
and bid vain conflicts cease?
Aye, when they commune with themselves in
holy hours of peace ;
And feel that by the lights and clouds through
which our pathway lies,
By the beauty and the grief alike, we are train-
ing for the skies !" —M. E. H.

We, the committee in behalf of the
approaching Half-Year's Meeting of
Nebraska, after sending some forty or
fifty invitations to isolated Friends
scattered over Nebraska and Kansas,
feel to give a general invitation through
your columns to all Friends to attend
said meeting to be held at Lincoln,
4th mo., 25, 26 and 27. It is our
desire that the gathering may be a
social and spiritual feast not unlike the
gathering at Jerusalem in olden times.
And you beloved ministers of our
Society we feel to ask each one of you
to search the deep recesses of your
hearts to see if the Master has not a
work for you to do at this time. Your
company and labors would be very
gratefully received.

E. M. COFFIN, Lincoln, Neb.

M. A. DE PEEL, Bennett, "

3 mo., '91

Young Friends' Review

A MONTHLY MAGAZINE,

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We do not hold ourselves responsible for the views expressed in communications over the name, initials or other characters representing the contributor.

We prefer that remittances be made by post-office order or by registered letters. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change.

Our Chicago Friends have followed the "Athenæum" to their new and elegant building, 18-26 Van Buren street, next to the Art Institute, where their meetings will be hereafter held.

Lobo First-day School reorganized on the 5th of 4th mo. for the summer of '91. There were sixty-two in attendance, and not much change in teachers and classes from last year. We have bright prospects for a successful summer of F. D. S. work. Two classes have been held fortnightly during the winter—a Bible class and one for the younger ones. The historical connections is thus kept up. Lobo is now virtually an evergreen school, and by the change from two classes to eight, it takes on the new life and vigor and greenness so characteristic of this the spring time of the year.

John J. Cornell has recently been to Orchard Park, N. Y., and held a series of seven meetings, somewhat after the manner indicated in his letter in the REVIEW of 2nd mo. He returned home fully confirmed, by the deep interest kept up till the close of the series, that some such a method is needed to bring our ideas before the people if we keep our place as a Society.

That ancient Society, the "Olio," of Coldstream, closed its 16th annual series of meetings by a very entertaining and satisfactory evening at Jacob Marsh's on the 27th of 3rd mo. The principal feature was a lively and well-sustained debate on the subject: "Resolved, that a dirty, good-natured woman was better than a clean, scolding one." It was decided in favor of the negative. Much praise was justly given our young lady debaters, who are becoming quite able and fluent speakers. We wish every neighborhood of Friends might, during each winter season, carry on a similar work to that done in the "Olio." It has certainly been of inestimable benefit to the young people of our neighborhood.

SCRIPTURE AUTHORITY.

There have appeared, in recent issues of the *Friends' Intelligencer and Journal*, articles on the subject of "Scripture Authority." They were written in the controversial style, but were, on that account, no less interesting or profitable. We believe it is the most effective way of arriving at the truth, when conducted in a charitable spirit and a friendly manner. It presents to each opponent his weak points, if he is not too bigoted to see, and gives him an opportunity to moderate his views where they may be too ultra, or to change them where they may be wrong.

The subject in question is one that all zealous Friends must be interested in, for to it we owe the very existence of our Society. If George Fox had been willing to receive the Scripture

as authority the Society of Friends would never have been. When all the religious world held the Bible as the only rule of life, and the highest authority for truth, George Fox, dissatisfied with this worship, turned aside, looked within his own soul and there discovered a guide for life higher than the Scriptures, and an authority for truth absolute and infallible; and on this rock of immediate revelation the Society of Friends was established.

The writings of the early Friends make it beyond a doubt how they held the Scriptures. Robert Barclay, in his "Apology" says, "Nevertheless, because they (the Scriptures) are only a declaration of the fountain, and *not the fountain itself*, therefore they are *not to be esteemed the principal ground of all truth and knowledge*, nor yet the *adequate primary* rule of faith and manners. Nevertheless, as that which giveth a true and faithful testimony of the first foundation, they are and may be esteemed a *secondary* rule, *subordinate to the Spirit*, which is that guide by which the saints are led into the truth; therefore, according to the Scriptures, the Spirit is the *first and principal* leader."

It is maintained that because the early Friends were conversant with and made use extensively both in their sermons and in their writings of expressions of Scripture, that they considered them authority. Now this conclusion does not necessarily follow. In my mind it is no argument in proof that they themselves acknowledged the Scriptures to be authority. In their speaking and in their writing they addressed people who did hold the Scriptures to be authority, and consequently they could not hope to arrest their attention or convince them but by the Scriptures. They quoted the Scriptures not because they themselves considered them authority but because those whom they wished to convince held them in that estimation.

Jesus often submitted himself to the customs of the Jews, such as Baptism,

and the keeping of the Passover, not because he deemed them essential, but to gain their ear for the higher truths he wanted to expound to them. They were a means to an end.

A prominent minister in our Society, I might say, belonging to Genesee Yearly Meeting, once gave this advice to a young and rising minister, who is today one of the most prominent of our speakers, "Thee must learn to shut the bars behind thee." He asked his aged adviser what he meant by that. He told him that he must quote Scripture in proof of his assertions or the people would not receive them. He remembered and acted on this advice, and it has been, in no small degree, one element in his success. Hence the Scriptures are used by our modern ministers as well as by the founders of our Society, not as authority but as a means to an end, and that end is to induce people to go, through spiritual communion, to God who is alone the primal source of all truth, and all knowledge. We reiterate the exhortation of George Fox, "Friends, mind the Light." We entreat all Friends who desire to perpetuate inviolable the ancient testimony and corner stone of our Society, to keep faith in the reality and efficacy of the spirit of God in the soul, and in its supreme and divine authority, and not be allured from it by the sophistry of the world.

DIED.

SEAMAN—At his residence, Macedon, Wayne Co., N. Y., John Seaman, aged 73; a member of Farmington Monthly Meeting of Friends.

A FEW OF THE HEROES OF CHRISTIANITY.

(Continued from last month.)

Finally we see George Fox on his death bed; let us look here for a test of the efficacy of those doctrines which he had taught. I will quote the words of William Penn, who knew him well: "He was of an innocent life, no busy-

body nor self-seeker, neither touchy nor critical. So meek, contented and modest, easy, steady, tender, it was a pleasure to be in his company. He exercised no authority but over evil, and that everywhere and in all, but with love, compassion and long suffering, a most merciful man as ready to forgive as unapt to take or give an offence. Thousands can say he was of an excellent spirit among them. But above all he excelled in prayer; the inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fullness and fewness of his words often struck even strangers with admiration, as they used to reach others with consolation. The most awful, living, reverent frame I ever felt or beheld was his in prayer, and truly it was a testimony he knew and lived nearer to the Lord than other men, for they that know Him most will see most reason to approach Him with reverence and fear. And as he lived so he died, feeling the same eternal power in him in his last moments that had raised and preserved him so full of assurance was he that he triumphed over death, and so even to the last as if death were hardly worth notice or mention, recommending to some with him the dispatch and dispersion of an epistle just before written to the churches throughout the world and his own books." And to some that came in and enquired how he found himself, he answered, "Never heed, the Lord's power is over all weakness and death; the seed reigns, blessed be the Lord."

Unlike many so-called great men, his private life will bear the closest scrutiny. His widow said of him: "He was not a man of the world, but chosen out of it," "and his step-children have left on record an affectionate tribute to his memory."

Janney says: "In contemplating the career of this extraordinary man we cannot fail to perceive that his most striking characteristic was simple obedience to manifested duty, which hap-

pily is attainable by every sincere and devoted follower of the Lamb. When sent forth on his mission of love the burden of his testimony was that 'Jesus Christ teaches his people himself through the influence of His spirit, which is the light and life of the regenerated soul;' 'They who come fully under the government of this heavenly power are led by it to renounce the glory of the world and to follow the footsteps of the Holy Redeemer.'"

Let us now see what others not of the same religious belief had to say of George Fox. It was remarked by a distinguished American statesman that "George Fox alone has, without human learning, done more towards the restoration of real, primitive, unadulterated Christianity and the extirpation of priestcraft, superstition and ridiculous rites and ceremonies than any other reformer in Protestant Christendom has with it." And we read in the *Annual Review and History of Literature*: "There is no character in Christian history since the days of its divine Founder more free from spot or stain than that of George Fox."

Many there are to-day who never heard the name of George Fox who are coming to a knowledge of God in their own souls, and to be led by the teaching of this still, small voice. Many there are, who after seeking in many denominations for true religion, have found among the followers of George Fox that peace which the world cannot give, neither can it take away.

And while many are coming to realize a more pure, spiritual worship in which the soul may enter into sweet communion with its Maker, a voice comes to us from the far East, and the Hindoo Mozoomdar tells us: "The spiritual guidance, which, the Providence that pervades all things vouchsafes to the discerning mind of the man of faith, is the true means of earning bread, both for the body and the spirit. That is the inaudible word which proceeds from the mouth of

the living God. Blessed is that man who knoweth how to live upon it."

When we read these words it seems to us as if through the silence of two hundred years we were listening to the words of George Fox, as from some hilltop in England his powerful voice was heard addressing 'the thousands assembled to hear him. And when we think of him, unsupported as he was by any earthly power, and when we consider his great work and how the pure doctrines he taught are acting as a leaven in the hearts of many to-day, we reverentially exclaim, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Thus we see that George Fox brought people back to the source of Christianity itself; to the power within them by which the worlds were made, and which did not leave man without a guide as we see in the cases of Abraham and Enoch, who lived before the scriptures were written. George Fox only brought before the people the doctrines of Christ and His apostles, but which had been so long kept out of sight or explained away by priests and ministers, "blind leaders of the blind," who would have Christ only without them and not within them, contrary to Christ's words, "I in them and they in me," and the apostles, "He works all in us and for us," "Christ in you the hope of glory," "Christ is in you unless you be reprobrates," &c. We see in George Fox and his followers the fulfillment of the prophet's words: "They shall teach no more, every man his neighbor and every man his brother, saying 'know the Lord,' for they shall all know me from the least of them unto the greatest of them saith the Lord." "For the light which shineth in the heart gives the light of the knowledge of the glory of God in the face of Jesus Christ." "And as many as received Him to them He gave power to become the sons of God" LYDIA J. MOSHER.

ONE SIDE OF THE QUESTION.

FRIENDS OF THE REVIEW. — Since writing "Playing Meeting" for the children, I took up the last number of the REVIEW and my eyes fell upon the question, "Why do not young Friends take a deeper interest in the Society?" I am glad it is being discussed in the Executive Meetings, for it shows that the older members are awaking to the truth. Now, it seems to me that the question could be answered in one sentence, viz.: It is because the Society takes no deeper interest in *them*. It preserves a dignified reserve, like a stern parent, and knows nothing of the heart-aches that sap the spiritual strength of the "Young Friends," the children, and injure their life happiness as well as their usefulness in the Society. It knows nothing, I say, of the heart-aches, and the repulsed feeling by the critical eye, and the lack of sympathy for the bubbling emotions and aspirations of youth. In other words, the Society knows no such thing as children. With them there *are* no children, for they are all expected to be equal in knowledge, and judgment, and understanding, to their elders, and to walk in the same dignity of deportment, to think in the same channels of thought, and with the same volume as the most enlightened ministers of the Society.

Until recently they have not been allowed Sabbath schools, to study the scriptures, or learn the doctrines of the Society, and how many parents ever took the pains to read and explain to the children the scriptures and their meaning as they understand it, or as it is understood by Friends? The little ones are left to find out, as best they may, and, feeling weary and perhaps a trifle chilly and neglected, they are in poor plight to receive benefit from grown folks' meeting. Yet they have come up somehow, and, held partly by filial affection, perhaps, they have stood by the Society for over two hundred years, and yet the children are held to

be the ones to blame for not standing longer.

It must be they have clung to it fondly for two hundred years, or there would not now be such a Society, for there is not one member among them over two hundred years old.

As I said before, there are no children recognized in Friends' literature. In it we never read anything about them, neither of them, nor for them. Sympathizing with the children, in vain have I looked over such notably excellent papers as the Friends' Intelligencer, &c., finding no food prepared expressly for their growing digestion. One sentence I did find that struck me very forcibly as the truth, namely, "See how Friends love one another!" Yes, *they do!* and they live in the warmth and glow of a love and sympathy that surpasses all things earthly, a love that wins everything to it except the children. Of course it is held in reserve for them in their great loving hearts, that yearn for their embrace, but the *children* are not allowed to feel it. It would spoil them, just as sugar plums would injure their teeth. And so they go on, each yearning for the other, and waiting for the time when they shall grow up and come to claim their share. Outside the Society there is scarcely a newspaper, either secular or religious, that does not have a Children's Department, that does not fulfil the command of Christ, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Now it chanced one day that a paper was placed in my hand, and when I read the title, "Young Friends' Review," the thought leaped up with delight, "Now the children are to be instructed and entertained!" but on looking it through I found no Children's Department. There was plenty for the older children, but nothing for the little folk. Upon acquaintance with it, I found it contained so much that was grand and lofty, and in keeping with my ideal and my needs, that

I had not the heart to say it lacked anything. I know the editor is sympathizing with the children, and longing to gather them into the fold, but an editor cannot do everything. He is waiting for some of you to help him. Who will do it? Who will fulfil the command, "Feed my lambs?"

Do you think I am saying too much? Am I speaking too plainly to the Society I love best? Perhaps so; but this thought has been pent up so long it must come out, yet I hope to be forgiven and gathered to its heart again, for I speak in loving kindness and for good to come.

Behold, light breaketh over the troubled waters! When I was casting about for an answer to the query, "What shall Friends' grandchildren do for instruction," some member of the editorial staff kindly sent me some copies of the First-day School Lesson Leaves, which I found to contain pleasing stories and pictures illustrating the highest truths. Here indeed is the olive branch of peace! Some one has discovered that the most valued precepts may be taught through stories and pictures, and form a lasting impression on the mind too young to understand a deeper explanation. But who, O *who*, is the writer of the stories? I wish we might know. Why will not people who write give their full names sometimes? It would be so pleasant to feel acquainted with our benefactors!

JULIA M. DUTTON.

Waterloo, N. Y., March 26th, 1891.

[There are many good ideas and well clothed in the article above. Though we may not exactly agree with some of the criticisms, they are so frankly and honestly and charmingly put, that we cannot be offended at them. We might state, however, as the writer may not be aware of the fact, that we have in our Society a very excellent publication expressly for the children. We do not know of a paper in any Society more applicable to their needs, more elevat-

ing to their natures, more attractive to their taste, than is "Scatter Seeds," edited by Lydia H. Hall, of Swarthmore, Pa. We endorse the sentiment of the writer that "Young Friends do not take a deeper interest in the Society because the Society does not take a deeper interest in them." We all know the wise answer the teacher gave to the children who asked in that old familiar medley, "Mary and her Little Lamb,"

"Why does the lamb love Mary so?"
 "Because Mary loves the lamb you know."

This same love and affection and attachment would be returned by the innocent and dear lambs of our Society if the Society would show the tender and protecting love that Mary is said to have shown. There is truth in the statement that "We reap as we have sown."—Eds.]

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting? Rise and share it with another,
 And through all the years of famine it shall serve thee and thy brother.

Love divine will fill thy storehouse, or thy handful still renew;
 Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain;
 Seeds which mildew in the garner, scattered, fill with gold the plain.

Is thy burden hard and heavy? do thy steps drag wearily?
 Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, would'st thou sleep amid the snow?
 Chafe that frozen form beside thee, and together both shall glow.

Is the heart a well left empty? None but God its void can fill;
 Nothing but a ceaseless Fountain can its ceaseless longings still.

Is the heart a living power! self-entwined its strength sinks low;
 It can only live in loving; and by serving love will grow. —SELECTED.

Other men's sins are before our eyes, our own behind our backs.—[Seneca.

PRACTICAL RELIGION.

Man may substitute mythology for religion, superstition in the place of the pure spirit. Yes, man may choose darkness in the place of light; he may select his own path, yet remaineth accountable to Almighty Goodness for talents placed in his keeping. He may invest them in idolatry, vagaries, tradition; bury them in substitution in its various earthly forms, still he is accountable for principal and interest for these God-given treasures, and must answer for their use. For each individual has his or her garden to keep, and it must be done practically to receive increase, lifting us out of and above emblems, shadows and mythical groveling, into a field of practical spiritual labor—herein divine ministration directs recipients how to till and keep the vineyard producing spiritual knowledge, inviting our associates to enter into and labor for the same end, that they may know the reality there is in spiritual worship, which hath no part in mythology. Acceptable work is attended with blessing, a positive reception, originating in and transmitted from God to the minds and souls of his children, clearly manifesting our relation and duty to him, wherein we can say, Get thee hence myth and thy kindred, we prefer light to thy everlasting darkness. The light, which is the revelating power, expels darkness, wherein we walk with God, as declared by Enoch, and can talk from practical openings from the divine mind, qualifying us in the same unchangeable order as they who have gone before; for they who are led by the spirit of the Father are the sons of God, for the pure spirit is the power moving the instrument in holiness, as Jesus said, "It is given you to know the mysteries of heaven,"—understanding the word of inspiration; "If any man will do God's will, he shall know of the doctrine, whether it be of God, or whether I speak of myself: they who do the will of the Father know the

gospel and its fruits, and are positive witnesses for God,"—testifying that our light is from the same eternal source as that which illumined Jesus, clearly proving the authenticity of the gospel from living witnesses, that all good gifts come from our Father.

Idolatry stands in the way of many, groveling in darkness, with no perceptible way to clearer atmosphere. Many listened to the exhortations of Jesus, and were led into a practical, spiritual life by his teaching; others read his sayings, and the seed springing up in them, live by the gospel in their measure, as it was in Jesus, in which he declared they must receive to be able to understand his mission and become the sons of God, and up to this date too much emphasis is placed on individuals, as the Rev. —, Priest.—, Dr. —, or some pronounced collegiate expounder, when if we would get into a condition where we may listen to the Head of the Church, pouring out his spirit upon flesh, we will find and recognize the word, as Jesus proclaimed, the Father doing the work in him and in us, realizing the bounties of a loving Father; entering in and closing the door, partaking and made alive by his unwritten word and gospel; where God is High Priest and none else can fill his office. Hence our knowledge of the Son; being led by the same holy innate reliance governing the children of men throughout all generations. His chosen household are led and governed by him; wherein lo here's and lo there's lose their vocation, for the Supreme Minister, the origin of lights, hath called us. Each may know the authenticity of a God-given ministry, the voice crying in the wilderness, for man is wilderness unless he heeds the word, enters the garden and labors in the light thereof, which maketh plain our duty to our maker.

He that doeth the will of God shall enter the kingdom of heaven. It is the divine presence, the enlightening principle of love in man that enables him

to accomplish sacred duties; herein constitutes acceptable service, for he leadeth us, whose supremacy none may question "All things are delivered to me of my Father," said Jesus. Again, "My Father giveth you the true bread from heaven." Thus, the Father furnishes each one of his children, and no respecter. Love, in divine order, produces contentment surpassing any other gift known to the human family; for it is the essential stream flowing from the fountain of perfection in man, making him a new creature. And it is from this love the gospel flows, providing the children of men with the bread of heaven; consequently recipients of God through an endless unchangeable code, wherein the gospel of wisdom transcends our physical understanding, realizing and proclaiming, as Jesus did, that God is our Father, our all, and may unconditionally proclaim, Father, 'into thy hands I commend my spirit. This is the one and only mode by which the gospel of God is received, God alone dispensing the true bread, and association with the upright hath induced many to enter the sanctuary and there learn the truth of Jesus, instruction by the innate, unfoldment of the unwritten gospel as it was in Jesus.

Sensible of our inability to accomplish any good thing without divine assistance, and the means providing his children to know our dependence and duty to him, by personal communion, is the grandest fact within the range of human experience, and acting from this love and unity abideth among the children of light as becomes brethren.

Help us dear Father to continue in thy counsel, for we feel to dedicate ourselves wholly to thee, that we may be kept faithful in our duties—abiding in thy love—is the prayer of my soul.

—H. G. M., Sing Sing, N. Y.

In revolutions, as in storms at sea, treasures go to the bottom; the flimsier and less valuable matter floats.—Balzac.

SWARTHMORE COLLEGE
NOTES.

All Friends of the college have learned with regret that Wm. Dudley Foulke will be unable to accept the Presidency of the college this year. He says, however that when the way is clear he shall be much pleased to assume the duties of the head of the college.

Pres. Wm. Hyde Appleton has taken a leave of absence for three months. He will spend the time in complete rest in his New England home. Vice-Pres. Benj. Smith will assume the duties of the President for the remainder of the term. Pres. Appleton has promised to be present at commencement.

The Spring holidays were extended one week owing to sickness in the building. They lasted from 3rd mo. the 21st until 4th mo. the 7th. About thirty students spent the time at the college.

Prof. Appleton's series of Shakespeare readings closed on the evening of the 5th ult. with the play of "King Lear." These readings have been very largely attended.

The 3rd report period closed on the 21st ult. The last week was largely taken up with examinations.

Many of the senior class remained at the college during the vacation to write their theses. The papers have to be in by the 1st of 5th mo.

The five-o'clock meetings on First-day are growing in interest. Subjects which should be of great importance to the Society are freely discussed.

Owing to the change in the Spring holidays the lecture to have been given by Daniel Dougherty on the 21st ult. has been indefinitely postponed.

The contests for the Phoenix Prizes in Oratory, restricted to the junior class, and those of the President's Prizes,

restricted to the Sophomore and Freshman classes, will take place early in this month.
E. C. W.

GROWTH OF EUROPEAN
CITIES.

The *Cleveland Leader* says:—"The census which has just been completed in Germany shows that the growth of cities is almost as rapid in Europe as in this country, and, in some respects, even more wonderful. Berlin has gone up past New York, with a population of 1,574,485. Hamburg, with its big suburb of Altona, has 715,170 inhabitants. Leipsic is credited with 353,272. Munich has a population of 344,899, and that of Breslau is 334,710. Cologne has 282,537 inhabitants; Dresden, 276,085; Magdeburg, 200,071; and Frankfort-on-the-Main, 179,850. In 1885, when the last previous census of Germany was taken, Berlin had 1,315,297 inhabitants; Hamburg and Altona, 410,404; Leipsic, 170,076; Munich, 261,981; Breslau, 299,405; Cologne, 161,266; Dresden, 245,515; Magdeburg, 114,298; and Frankfort-on-the-Main, 154,513. Such gains as are here shown can scarcely be matched by an equal number of American cities. The period between the two enumerations, it must be remembered, is only half as long as that from 1880 to 1890, which is used in all tables showing the growth of American cities, and yet while there are but four places in this country in which the increase in population has been as much as 120,000 in the last ten years, Germany has four cities which have increased from 121,000 to 259,000 each in five years. It is the same with some of the smaller cities. Magdeburg has gained about as much in five years as Detroit or Milwaukee in ten, and Munich is growing much faster than Cincinnati or San Francisco. The crowding into the towns which has caused so much comment in this country is found everywhere in the civilized world. Next year the census

to be taken in Great Britain will show that not a few British cities have been gaining at an astonishing rate for old towns in a country where the population has long been dense. Even in ancient India the growth of the cities is out of all proportion to that of the country as a whole."—*Scientific American*.

OUR WIDE INFLUENCE.

"Example is better than precept, but good example and right precept going together, the two are better than one, and divine grace co-operating, forms a three-fold cord not easily broken." We all have a wide influence for good or evil, thus the necessity of a close and prayerful watchfulness that our example may not be such as to lead any astray. A few days ago I heard a young woman giving as a plea for doubtful right action that she knew good Christian people who did the same, and so it must be right. Do we pause and question often if we are doing anything in word or act whereby a weaker brother or sister, who may be following our footsteps, might stumble?

If we ever depend on our all-wise Father to rule our lives, we will not only become bright and shining lights that those, who have not learned to seek divine aid, may follow, but he will give us love and strength to encourage them to seek the same guidance that ever brings peace and joy.

"Lead us, O Father, in the paths of truth;
Unhelped by thee in error's maze may grope,
While passion stains and folly dims our youth,
And age comes on uncheered by faith and hope.

Lead us, O Father, in the paths of light,
Blindly we stumble when we walk alone,
Involved in shadows of a darksome night,
Only with thee we journey safely on."

Saratoga Springs. L. M. R.

Some passions cannot be regulated, but must be entirely cut off.—[Seneca.

There is one snow of breeding vulgarity seldom assumes,—simplicity.—[George Macdonald.



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