

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

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

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

Young • Friends' • Review.

“NEGLECT NOT THE GIFT THAT IS IN THEE.”

VOL. III.

LONDON, ONT., SECOND MONTH, 1888.

NO. 2

FROM “THE ANSWER.”

Though God be good and free be heaven,
No force divine can love compel ;
And though the song of sins forgiven
May sound through lowest hell.

The sweet persuasion of His voice
Respects the sanctity of will,
He giveth day : thou hast thy choice
To walk in darkness still.

As one who, turning from the light,
Watches his own grey shadow fall,
Doubting, upon his path of night,
If there be day at all !

No word of doom may shut thee out,
No wind of wrath may downward whirl,
No swords of fire keep watch about
The open gates of pearl ;

A tenderer light than moon or sun,
Than song of earth a sweeter hymn
May shine and sound forever on,
And thou be deaf and dim.

Forever round the mercy seat
The guiding lights of Love shall burn ;
But what if, habit bound, thy feet
Shall lack the will to turn ?

What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou, a willing captive,
Thyself thy own dark jail.

O doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of a soul !

To doubt the love that fain would break
The fetters from thy self-bound limb,
And dream that God can thee forsake
As thou forsakest Him.

—[Whittier.

AN ESSAY UPON “HOUSE AND HOME.”

[Written by request and read before Union Grange, Ninth mo. 20, 1887, by Lillis B. Armitage, Pickering, Ont.]

The part assigned to me on this occasion is an essay upon house and home. As the two words are united by a copulative, the first query that presented itself to the mind was, whether they constitute two separate themes, or but one. Though at first thought they may appear to constitute but one, which, united in the higher sense, they really do, upon further reflection, they resolve into distinct and mayhap dissimilar subjects.

A house with ornate sculpture and gilded walls, with full and faultless appointments, although an abode, may not be a home, if as has been said :

“Home is where there is one to love,
Home is where there is one to love us.”

Humble lowly cabins may be rich in that essential quality of home, in which stately mansions are at times but too poor. A true home feeling depends upon the social atmosphere pervading a household, not less than upon the material comforts and substantial supplies. Both play an important part, and it would seem presumptuous to add to the much that has been written and spoken upon both. Cautions, lectures and advices to wives and to mothers, come from the pulpit and the platform ; they come bound up in volumes, floating in pamphlets, and they come through untold myriads of newspaper articles. And it is well so. The subject is one which like that of the Gospel of Christ

waxeth not old, but being applicable to the life that now is.

Still the question sometimes arises, whether those ready advisers, themselves very often at least quite inexperienced, have much realization of the difference that lies between presenting an ideal picture of a home, and the reducing of that ideal to the actual. The ideal may be set forth in an hour, while the actual requires the toil and unremitting watchful care of a life, and that too in various directions and too often against opposing conditions.

Some time ago I read an advertisement from a gentleman wishing to employ a boy. In stating the requisite qualifications, he gave a catalogue comprising all the virtues possible to boyhood life, or to that of manhood either. The gentleman wishing the boy was referred to the New Jerusalem. I have sometimes thought those writers upon the subject of home seemed to expect that all wives and mothers may have come direct from the New Jerusalem, bearing with them all the virtues pertaining to that celestial city, and none of weakness, moral, mental or physical, belonging to the beings of this lower sphere.

As order is heaven's first law, the wife or mother should be orderly, however far her liege lord may come short of co-operating with her in this respect, and thus strengthening her hands. As no line of business can be carried on successfully without system, she must be systematic, although unforeseen events are continually occurring such as throw the whole domestic machinery out of gear. She should be patient under the most trying conditions, for nothing more disturbs the equanimity of a household than a woman of impatient spirit—except it be a man of corresponding spirit. She should be punctual, particularly in the matter of meals, for the demand of the inner man are imperative, and brook not delay with tranquillity.

Should they plan to walk or drive together, although next to impossible to do otherwise, she should not keep

him waiting, as it would be trying to his patience. She is expected to prepare herself for leaving house, and home for her temporary absence, while he is placing his head under a hat. She must be frugal, for only large incomes can stand against the want of this virtue, and in preparing food, keep in view wholesomeness, economy and relish. The virtue of economy must also extend to apparel, yet she should be neat in appearance, not only in compliance with her own good taste, but as an example to her children, and also that the eye of her husband may delight in her. He, too, must be kept respectable in appearance, especially when going abroad, however much he may object to the trouble of donning the apparel made ready and placed before him. If he resists strongly, she must but the more strongly persist, although she can ill afford the expenditure of strength and nerve force needful to prevail. Is she not a wife and a mother? Is 'it not her duty to have all things thus and so? Is his example before the children in the matter of attire not also of weight? And the clothing of those children, too, what toil and unremitting care is needful in that direction, and the children themselves, how tenderly they must be cared for! How devotedly watched and ministered to, while passing through the ills that childhood life is heir to! How carefully and faithfully trained in the way they should go! What models in manners, in temper and in temperament she should teach them to be, whatever the perversity of nature they may have inherited from—oh, well, say from their remote ancestors! How patiently and judiciously she should answer to all the inquiries their juvenile natures are prone to make, and thus wisely "teach the young idea how to shoot!" And with all she should find opportunity for reading sufficiently to keep abreast of the times, in order that when the expanding minds of the children ask regarding living issues of the present,

she may not give answer in accordance with the ideas of the "dead past."

Her husband, too, with what careful consideration he must be treated! must always be welcomed home with a cheerful smile, however weary her frame with continued toil, or prostrate the nerve force with unceasing care, or however burdened her heart with untold sorrow; for now as in the long past, every "heart knoweth its own bitterness." Over and above all these, she must rise to meet him with a cheerful greeting, that he may have no cause to apprehend not having found a home where there is one to love and one to love him. It may not be said that he always meets with such a welcome, nor yet that he always should, but such is the theory of those lectures gratuitous.

The home also should not only be cheered with smiles, but made pleasant and attractive to all by means of various decorations skilfully and cunningly wrought. Should she be so unfortunate as to require domestics, she will find in them an additional source of trial to skill and patience, for in these times it is requisite their treatment should be such after the manner of handling eggs.

With such multifarious and pressing demands upon their strength, care, tact and skill, is it surprising that so many instating wives and mothers early and their weary hands and pass on to the New Jerusalem? Too often bear with them through their lives, the wearying feeling that their work has been but indifferently performed, because they have not been able to bring the actual up to the high standard of their ideal. And sometimes mayhap, realizing that others, even those for whose well-being the willing use of their hands has been given by the fervent prayers of their spirits shed forth, have been more cognizant of their few partial failures than of their many noble efforts and fine successes. Poor unappreciated daughters and sons, well there is One who seeth in

secret and rewardeth surely, though not always openly.

Here then comes in the query, may it not oft-times be within the easily possible to materially diminish the amount of weary wear by studying convenience in the build and plan of dwelling places? Leaving each to consider the good arrangement that should be, I will mention one evil that should not be, namely, floors not on the same level, causing one or more steps at doors through which it is needful to pass very frequently. Of course the passing over a step or two is not much, but to pass over them myriads of times weekly or daily amounts to a great deal. Let any who are planning to build guard against this evil, but if their dwellings be already constructed with such inconvenience be it understood that the last quarter of the nineteenth century affords architectural skill sufficient to obviate the difficulty. True it may be at some cost, but it were an outlay not only in the interest of mercy, but of economy, for

Human frames "are not flint and flint is rent,

They are not steel and steel is bent."

Aye, and broken too, as constitutions sooner or later surely will be, subjected to such undue wear and tear. Then money may be expended in vain for the restoration of health and strength thus wasted.

There is another respect in which means may be well and wisely expended, that of procuring literature suitable for different portions of the family. It would not be at greater cost than that of the smoke curling up from the burning *weed*, but far more enduring in its beneficial results.

Nor is it enough for a home to be what it should, that the head of the house furnish means to procure reading matter for the benefit of his children; he must give also of himself, of his time, of his sympathy, and of his attention, although to do so he may at times require to relinquish his own

inclination, at times to lay aside the paper he fain would peruse, yet if he gains less understanding of the far off outside world, he will gain more of his own family, of the children that gather around his own table; he will come to know more of the bent of their inclinations and their mental capacity, of their intellectual and moral needs.

This understanding can be gained but by partaking of and enjoying with them their readings, their amusements and their sports, bearing in mind that in this respect as well as in another, that though the child may not come to the parent, the parent may go to the child; and that in thus stooping wisely to the capacity of the child, the parent holds in his hand a lever powerful to raise the child up to a higher level.

It were well for the family upon appointed evenings to form a home reading circle, each being expected to contribute his or her portion, the mother also partaking, although to do so she must needs leave some garment still unrepaired, or some household decoration yet longer uncompleted. The salutary influence of such evenings will endure, and be sweetly remembered long after the tattered garment has been laid aside, and the unadorned walls and the uncarpeted floors have passed from recollection.

This is written with a full recognition of the powerful influence material surroundings, whether cheerful or gloomy, have upon the mind and character, yet with the belief that the influence of social surroundings is greater. Those literary home circles, the enjoyment and benefits of which are shared by all, may become strong family bonds, contributing largely to the constituting of a true home, numbered among the homes from which may go forth such noble types of manhood and womanhood as shall become the salt of the earth—a true home of which it may be said:

“Here woman reigns; the mother, daughter,
wife,
strew with fresh flowers the narrow way of life.

In the clear heaven of her delightful eye,
An angel guard of loves and graces lie.
Here man, creation's tyrant, casts aside
The sword, the sceptre, pageantry and pride,
While in his softened looks benignly blend
The sire, the son, the husband, brother,
friend.”

“HOW SHALL WE BEST RETAIN OUR YOUNG MEMBERS IN THE SOCIETY?”

This question implies that it will be beneficial to our young people to remain in society and maintain it, and that there is some object in thus maintaining it, some good work for it to do. Now what is that good work?

There are those, even among friends, who claim that our mission as a religious society has been accomplished, and that the principles which friends have held up to the world are so far accepted by the Christian churches, that although their creeds remain unchanged, yet their teachings are quakened. Read the following extract from a recent sermon by C. H. Spurgeon, of England:

“Behold he cometh with clouds and every eye shall see Him, and they also which pierced Him.” I gather from this expression, first, that it will be a literal appearing, and an actual sight. If the second advent was to be a spiritual manifestation to be perceived by the minds of men, the phraseology would be ‘Every man shall perceive Him.’ But it is not so; we read “Every eye shall see Him.” Now the mind can behold the spiritual, but the eye can see only that which is distinctly material and visible. The Lord Jesus Christ will not come spiritually, for in that sense he is always here; but he will come really and substantially, for every eye shall see him, even those unspiritual eyes which gazed on Him with hate and pierced Him. The Lord Jesus shall come to earth a second time as literally as He has come a first time. The same Christ who ate a piece of boiled fish

and of a honey comb after He had risen from the dead; the same who said, 'Handle me and see, for a spirit hath not flesh and bones, as ye see me have'—this same Jesus, with a material body, is to come in the clouds of heaven. In the same manner as He went up, He shall come down. He shall be literally seen. The words can not be honestly read in any other way. Note well that He is to be seen of all kinds of living men; every eye shall see Him, the King and the peasant, the most learned and the most ignorant. Those that were blind before shall see when he appears."

Does that show any effect of the spiritual teachings of Quakerism? Is it not downright materialism? Is it not the rankest kind of superstition handed down from the selfishness and ignorance of the dark ages? Doesn't such teaching put a discount on intelligence, and make unthinking credulity an important virtue? Ask a minister to explain the idea of the Trinity. He will tell you that he can not do it, that he does not understand it, but that he has been taught that certain allusions in the Bible point to trinitarianism as their only explanation, and that as he finds it thus set forth in the Bible he is bound to teach it. Friends, that is true, every word of it, just as it was told to me by one of them in solemn earnest. Verily, they are blind guides.

And now the question arises, what are the friends doing to-day to oppose this corruption in high places? At the time of the rise of this society friends appreciated the fact that they had ideas that the world should know, and that it was their imperative duty to disseminate those ideas, and results prove that their energetic and aggressive course bears splendid fruit. They preached and wrote to teach their fellowmen the worse than nothingness of the binding deeds and established religious mummery of the day, and then they patiently suffered the persecution inflicted by intolerance and bigotry until finally they gained the victory of liberty to think and speak.

To-day we glide along at ease, enjoy the blessing of liberty which they sacrificed their lives to win, take pride in recounting their heroic deeds, and feel that we are a little better than other people just because we have inherited their name, and the result is there isn't much left but the name. Why have the world's people come to think that a Quaker is a man wearing a peculiar fashion of dress, a broad brimmed hat, and saying thee and thou? Is it because so little else is being furnished for them to judge by?

I believe that Quakerism consists in intelligent thought leading to conviction which is unprejudiced by the past and which is demanded by the necessities of the present and the future for good. It may be all summed up in one word *obedience*; obedience to the light *here and now*. Quakerism means unselfishness; it means honesty and sincerity; it means a willingness to attack the wrongs as well as to advocate the right; it means to strive for the best government, the best social conditions, and the best every day life; it means to tell the people about the Egyptian darkness which goes by the name of Christianity and to call their attention directly to the light within; it means to rise above the forms and ceremonies and superstitions and misleading expressions of the past, and to adopt a plain and simple speech behavior and apparel; it means to oppose vice and to keep the body pure for the sake of the divinity within, whose temple the body is; it means work—something to do and the Almighty to help do it.

Now I know from a degree of experience that young people like to work, and that they would rather be engaged in a good cause than in a bad one, and I believe that if our young people are taught what true Quakerism or Christianity is, as compared with prevalent so-called Christianity with its groundless beliefs and fears, they will cling to it, and come to it, and uphold it, and live it out in their lives, and that there will be very little danger of

those thus taught forsaking our Society to join the churches. Are our First-day Schools teaching Quakerism?

JONATHAN C. PIERCE.

To me it seems evident that the First day School is the most powerful instrument for holding us together, therefore by entering into that cause with heart and hand we would be taking one important step towards the desired end.

Also by fulfilling our individual duty in our own as well as in all of our meetings, by this I do not mean merely attending to what our Father requireth of us individually but by making it so pleasant for each other in the many little ways that we will feel it has done us good to attend meetings, for example a pleasant greeting or a thought for each others welfare.

A. E. G.

"APPLIED CHRISTIANITY."

A newspaper symposium has been projected on the question, "Is Christianity losing or gaining ground in the United States?" There is a singular unanimity in the answers of four prominent clergymen whose papers are published. This may be in part accounted for from the fact that all seem to be adherents of the "New Theology." The fact on which they are substantially agreed are none the less interesting and suggestive. All are of opinion that the true answer to the question depends on what is meant by Christianity. If by Christianity is meant the old orthodox beliefs; if it is defined as Spurgeon would define it; if it means the creed summed up in "Vicarious Atonement, Endless Punishment, Election, and No Chance After Death," then these four prominent ministers all concur in saying that the answer must be "No." But if Christianity is understood to mean the

"true religion of human goodness and divine aspiration," if it means "trustful worship and obedience toward God as the Father, and self-sacrificing service of man as a brother," if it means those "sublime simples of religion, love to God and love to man," then all are prepared to unite in an emphatic "Yes."

These views are worthy of serious thought, even by the many who will be ready to protest energetically against the divorce which they seem to pronounce between the old faith and the new works, between Christianity as a doctrinal system and Christianity as a beneficent living. Thousands, no doubt, who would promptly disclaim any sympathy with the "new theology," will readily admit that a great and hopeful change is taking place in the modes of presenting Christian truth, and in the ideals held up of the highest Christian life. There is a great significance in the declaration that we are entering upon an era of "applied" Christianity, though that term in some mouths may not be free from a suspicion of cant. Too long the Gospel, as presented in the average pulpit, has been an intense appeal to human selfishness, the salvation of the individual soul in the life to come being made prominent as its one great end and aim. None too soon are the disciples of Him whose life was one continuous act of loving sacrifice for the "masses," whose doctrinal teaching was condensed into the two cardinal principles of love to God and love to man, coming to see that the religion of their Master is a life, not of creed-chanting but of well-doing, and that as "the tree is known by its fruits," so the genuineness and divineness of His religion are manifested only as it incites His followers to do the things which make for righteousness, as they imitate Him in unceasing, love-impelled efforts to ameliorate the condition and elevate and purify the lives of the lapsed and suffering "multitudes" who thronged His pathways.—*London Advertiser.*

MIND THE LIGHT.

Written for the Young Friends' Review on reading the editorial in 12th mo.

Scatter the seed with a liberal hand,
Harrow the ground, it will soon expand,
Look for the blossoms with fragrance sweet,
Lo! they have turned to fruit replete.

Some find their work in sowing the seeds,
Others see duties in cutting the weeds;
Thou hast reopened a broad field of work,
Thou would'st find beauty in blossoms that lurk.

Beauties now latent, if but brought to view,
Would brighten and strengthen the love for the true;

Beauties of thought, the blossoms of mind,
That soul may with soul in unity bind.

Great is thy mission, and brave and true
The work thou hast set thyself to do.
May the love that erst inspired thy zeal
Burn pure and steadfast, as thou art leal.

Thy voice, may it be a silver tongue
That shall reach the heartstrings of the young,
Waking the slumbering spirit's desires,
To kindle and feed their altar fires.

Such altar fires as the Friends of old
Guarded and fanned with love untold;
Replenished with truth, a fire make bright,
Living and loving, with "mind the light."

Yea, mind the light, the blossom perdu,
Its beauties, its uses, its guidance so true,
Is thy mission to youth, more precious than gold,

May the harvest yield be folds untold.

C. A. G.

Farmington, N. Y., 12, 28, 1887.

WHAT IS TEMPERANCE REFORM AND HOW PROMOTED.

Editors of Young Friends' Review:

The answer to the above query briefly stated is character building, which must antedate all statutory law, for good government and good laws are the outcome, not the primary cause of reform, and although good laws

honestly enforced may be a terror to evil doers, the reform, if there be any, will come through the arising in the soul of the Son of Righteousness with healing in His wings. If I were asked to define the meaning of the word temperance I would answer it is the avoidance of all excess, whether in thought, word or deed, and therefore to me the question of temperance reform involves the whole broad subject of self culture, which, of course, includes self subjugation and self control, embodying social and all other moral purity. Some poet has said that "If good we plant not, vice will fill the place, And rankest weeds the richest soil deface."

For truly the mind of man may be compared to a garden, which, if rightly cultivated, may develop all the noble qualities comparable to the choicest fruits or the fairest flowers, and in short everything that is calculated to elevate and adorn humanity, but, if on the other hand, this all important work is neglected, the mind may become as "a desert land," or "a waste howling wilderness," abounding in noxious weeds, or overrun with briars and thorns, and "full of doleful creatures" eventually rendering life a burden to its possessor, and hence the great importance of a general diffusion of useful knowledge, not only in regard to "alcohol and its effects upon the system," but in regard to all the other evils (and their name is legion) with which we are confronted in this probationary state, and I rejoice in the belief that the religious Society of Friends is becoming aroused to the all importance of this subject of education in its length and breadth and height and depth, an education that cannot be wholly confined to schools, for it should begin with life and can only end with it.

A. COLEMAN.

Irondequoit, 12 mo., 29, 1887.

Advice is like snow; the softer it falls the longer it dwells upon, and the deeper it sinks into the mind.

Young Friends' Review

A MONTHLY MAGAZINE, "

Published in the interest of the Society of Friends at

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

EDITORIAL STAFF:

S. P. ZAVITZ, Coldstream.

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

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

ISAAC WILSON, Bloomfield.

SERENA MINARD Sparta.

EDGAR M. ZAVITZ, *Managing Editor*.

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

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

Matter for publication should be addressed to Edgar M. Zavitz. Business letters to the Treasurer, Coldstream, Ont.. The name of an author must accompany the article sent for publication, as a guarantee of good-faith.

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

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

We insert in this issue two articles on the subject proposed for special attention for a few weeks, viz.: "How shall we best retain the younger members in our Society?" They present two phases of the many that the subject is capable of showing,—two phases of many we hope to present to our readers before the subject passes from us. It is a theme in which all true Friends, we think, must be interested, and we believe advantages would come to the Society if it would seek out and employ the privileges that, in the divine arrangement of things, exist in potential forms around us. Some may say if we indi-

vidually would do the duty towards society that is revealed to each one of us there would be no need of any public display of the matter. True; if this were done we might rest contented. But so long as there is a need of public urging and exhortation to induce people to perform their private duties to the Society, as well as to God and their fellow-man, we and the REVIEW will be unceasing in our endeavor to help those individuals to discover their own especial work, and to urge upon them the necessity of performing it. We agree with Jonathan C. Pierce in an article to be found elsewhere in this paper, and think that he has pointed out at least one work—one important work that is expected of our Society to perform, viz.: the spiritualization of religion.

The holidays seem to have had a baneful influence on our last issue. It was a week late in appearing. This was owing to the mail not running between Coldstream and London, a very unusual thing, a thing that will not occur from the same cause, we think, when we get prohibition. Some of the papers, we find, are incomplete, *i. e.*: one-half is duplicated, and the other omitted. Two halves in this instance, do not make a whole. Any who have received such please notify us and we will forward a complete copy.

From a private letter:

"Rochester meeting being very small and wishing to do something to increase its attendance and interest, has adopted the plan of holding an after-meeting conference similar to those existing in Philadelphia. The order of exercises are an essay or selection to be read on opening by the chairman, fol-

lowed by a discussion on some topic of interest by the members in general. We have held two sessions. Topic for discussion at last one was, 'Growth of Human Intellect,' and is continued for next session. Our next topic will be, 'A Reunion of the two bodies of Friends, is it desirable, and how shall in be accomplished?' I hope meetings all over the land will discuss this question lately suggested by our gifted Friend, Whittier.

Swarthmore College is making an effort to establish a *Professorship* with a capital of \$40,000. We hope every friend of the college, or in other words, every one interested in higher education in our society will give a ready and liberal response to the earnest appeal of the President. Every professorship will make the college feel vastly more secure, and enable it to perform more completely the great and important work it has for the society. We entreat all who can to aid the earnest efforts of the president in accomplishing his worthy object, and we hope it may be crowned with success.

ERRATA—For "Christ," in last line of "The Dawning," page 14, vol. iii., please read "Quiet."

* LIBERTY.

If I should ask the question, what is liberty and who is the free man, I suppose it might be answered in many ways. I intend to give it an answer to-night that some of you may never have thought of, and yet I believe it is the most important answer that can be given to it. It may be the very opposite of what some of you have been accustomed to think, yet I hope to convince you of its truth.

The law breaker says I will not be tyrannized over by this restraint, I will ignore the law, I will be free. The virtuous man recognizes and obeys the law. Which then is the law's slave? My answer is a statement that has stood the storms and buffetings of eighteen centuries, but comes as fresh to-day as when first uttered. It is this: "The upright man is free, and the vicious man a slave." Oh this is something new. Let us examine it to see if the old philosopher said the truth.

There is a law which says "Thou shalt not steal." Now doesn't such a law encroach upon our liberty? Doesn't it narrow down our freedom? Let us see. Suppose we do steal, what then? The convict's chains—the jail. Ah it is the law-breaker that loses his liberty. The law does not, will not, cannot bind the innocent. It has no claim upon him. It dare not touch him. The virtuous man is free.

There is another law virtuous people are making. It is to prohibit the drinking of whiskey. What a howl we hear of "trampling upon our rights," of "taking away our liberty." "You have no right to say what we shall eat or what we shall drink." Well, now I must confess that does look very plausible. There is a show of truth and fairness in that view, and that is the view the world commonly takes of liberty—but it is a false view, Look here in this ditch. Is it not a pig rooting in the mire? No, it is a man. Ah! is this your free man? Why don't he go home, out of the cold and mire to, his warm hearth and his dear babe and his loving wife? Let him arise; he is a free man you say. He can't. He is chained down with fetters adamant. Alcohol has transfixed him to the earth more securely than was Prometheus pinned to the rock by Zeus's bolted thunder.

A free man! O the absurdity! Away with your false ideas of liberty. The vicious man is a slave. There is in each individual soul a something

that makes for this freedom. "He is the tree man whom the *truth* makes free and all are slaves beside." If we were true to that we would experience a liberty that the world with all its confederated powers cannot give and cannot take away.

"No man of progress falters,
But seeks the light within,
Which comes from fiel immortal
Where is no blight of sin;
Such never from their course will fly,
The gh all the world cry 'Crucify.'"

Where, you ask, are its heroes—the heroes of this inner liberty of the soul? You are more or less familiar with the world-renowned heroes of outward freedom; with Herman, the defender of Germany from the Roman power; with William Tell who shot the apple off his son's head and delivered Switzerland from the Austrian yoke; with William Wilberforce whose life was devoted to the liberation of the slaves in England, and with Abraham Lincoln, who, by one master stroke, broke the shackles from millions of slaves in the United States. The heroes of this inner liberty are unfamed and unsung, but they shall be crowned with a greener garland in the other world for their neglect in this. Cowper has sung about this phase of liberty on his sad sweet lyre.

"But there is yet a liberty unsung
By poets, and by senators unpraised,
Which monarchs cannot grant, nor all the powers
Of earth and hell confederate take away;
A liberty which persecution, fraud,
Oppression, prisons have no power to bind;
Which whose tastes can be enslaved no more,
'Tis liberty of heart derived from Heaven."

Countless have been the heroes of this inner liberty although history may pass them by in silence. All the long list of martyrs are hers. All those through all the ages that listens to the voice within and is preserved forever free from the enthralling powers of sin and the earth. This is the liberty that shines brightest in dungeons, shows itself the more patient in persecution and the purest at the stake.

May you choose the freedom that

truth and duty give. It may not lead you into those paths that appear the pleasantest to the outward eye, or the easiest and smoothest to your wayward feel. You may have to stand alone against some great enemies, may even have to suffer outward bondage for conscience sake, but you will know in your soul a liberty that your persecutors never experienced, and when bigotry has done its utmost your soul will waken up in the hereafter to enjoy a greater liberty than it dare dream of on the earth.

*[Essay read at the "Olio" at Coldstream by E. M. Zavitz.]

TO-MORROW.

To-morrow didst thou say?
To-morrow's sun may never smile on thee,
And what To-day is that will To-morrow be.
To-morrow, with its joy and care,
Its ceaseless round forevermore
Bearing us ever on and on
Toward the unseen shore.
Ah, fond delusion, how quickly hast thou sped,
For ever, as we stoop to grasp thee,
Thou hast fled.
And still we wait and yearn
For vague To-morrow, which will never come,
And long for rest and peace and home
Upon this changeful earth, where sun and rain
Alternate come—the smiles and tears of life.
But beyond the darkness, which around us
Casts its shadow, we may see,
In the dim future of the sunlit
Soul, a vast To-morrow,
A never frozen sea, upon whose
Waves our barques will smoothly glide,
And never storm of earth will jar.
And when at last we near that shore
Where saints and angels meet the ransomed ones
Of God, the strong hand of the dear Unseen
Will guide us safely to that port
Where we shall be at rest:
Sweet, blessed rest. L. M. TEST.

Music is an intellectual or a sensual pleasure, according to the temperament of him who hears it.—[De Quincey.]

THIS IS YOUR HALO, LADIES.

[One London dealer in birds received, while the fashion was at its height, a single consignment of 32,000 dead humming birds and another received at one time 30,000 aquatic birds and 3,000 pairs of wings.]

Think what a price to pay,
Faces so bright and gay,
Just for a hat!

Flowers unvisited, mornings unsung,
Sea ranges bare of the wings that o'er swung,
Bared just for that!

Think of the others, too,
Others and mothers, too.
Bright eyes in hats!

Hear you no mother groans floating in the air,
Hear you no little moan—birdlings despair
Somewhere—for that?

Oh, but the shame of it!
Oh, but the blame of it—

Price of a hat!
Just for a jauntiness, brightening the street,
This is your halo, O faces so sweet—

Death, and for that!
—[Faith and Works.

PLAIN LANGUAGE.

Among our vital testimonies there is no one against which our members offend more than that referring to plain language. This is more noticable, if not more true, in our ministry than elsewhere. Of course if the phrase "plain language" refers only to a few personal pronouns this charge cannot be made good; but I think most intelligent Friends will agree that it means other than this and far more. If language is intended to convey truth from mind to mind, then that language is plain which conveys it best. Is it the custom among Friends in the ministry to use that language which conveys their thoughts best? And if we must answer no, as in most cases we must, is not this testimony wounded in the very citadel of its friends? While we as a Society have a truth to teach which differs from, and in many points flatly contradicts current theology, the same

words are used and in the same connection in gallery and pulpit. It may be, indeed it certainly is, true our meaning is different; that they and not we have perverted the language. Be it so. The fact remains that the language is perverted, and we should recognize the fact. That another and not we has turned our plowshare into a sword is no reason for using the latter in agriculture. It seems to me that we have no right to express belief in the "divinity of Jesus Christ." * Such expression has a well defined technical meaning, which is not our meaning. The average man would never understand from that form of words the idea in the mind of the speaker. Insistance on a form of speech from which the life is departed is the merest idolatry.

We should avoid as far as may be the technique of the evangelical churches. Its use tends to obliterate the boundaries between them and ourselves, which it is our duty to keep as distinct as possible, unless, indeed, it should appear that they and we are on the same ground, in which case we should go over to them without delay. If, on the other hand, our religion is one of life and work and not of belief, let us use the words of life and work, leaving the phrases of councils and church history to those whose religion is made of councils and church history. Forcing, as many do, our new wine into these old receptacles for thought only destroys the vessel and spills the wine. Those who hear think we mean the old when we mean the new; thinking we sow wheat, we sow only chaff.

The disuse of the phrases of theology will by no means deprive us of the strength of Biblical expression, for the essentials of theology are by no means the essentials of the Bible. The Trinity is unheard of in the words of Jesus and His disciples. The subject of the atonement in its theological sense and all the references thereto would not crowd half a page. Original sin and the divinity of Christ with all their references could be left out of the New

Testament and few would notice the omission. At the same time, would it not be better to translate old truth into modern form? It seems almost marvellous that we should insist upon expressing that which is of the most value in a form of language only half known to us. Since our thoughts and beliefs are of this time they should be expressed in the words of this time. Nearly all of the teaching of Jesus of Nazareth is characterized by such simplicity that it is the language of all time and needs no recasting. But the same cannot be said of His disciples. Furthermore, the imagery of the Master Himself was taken from the things most familiar to His hearers. Should not our teachers, in following Him, choose those things familiar to their hearers rather than those common to the Jews? In brief, why should those who listen be forced to translate themselves into Jews and their surroundings into those of Jerusalem in order to understand fully the word spoken to them? Nature is not dumb in our day. Our Father still writes His sign manuel on field and forest. It is a more imperative duty to read the page that His hand lays before us day by day than the pages He gave to those of Palestine. God is truly in His holy temple; but its blue dome arches over us also, and its lights shine on us day and night. Our dwelling-place is His; He speaks in the rustling of the forest, and no less in the noise of the locomotive or the hum of the busy city. His altar is on the mountain and in the valley. We do not need that His word shall be telegraphed over a line whose length is two thousand years, for His voice is even now in our ears.

JESSE H. HOLMES.

* [We cannot agree with the writer on this point. Many outside our Society, always ready to think the worst of us, would, some of them honestly and some perhaps unfairly, jump at the conclusion that the writer denied the "divinity of Christ." Now we know the writer did not wish to convey that

idea. We should give the world no chance to misunderstand us in this vital point. For this very cause we are often called unbelievers, infidels; and when branded with that epithet people are afraid to find out what we really do mean. We have known this to be the case in our little experience, and believe it has been a great hindrance to the spread of the "divinity of Christ" as we see it. We think that we should make the world know that we do believe in the "Divinity of Christ," and make it understand precisely what the "Divinity of Christ" consists in. It does not mean in the especial Divinity of *Jesus*. We do not idolize flesh and blood, but ours is a spiritual worship.—
ED.]

THE OLD YEAR AND THE NEW.

Good-bye, old friend, the time draws near
When, in the midnight and the snow,
Without a comrade, thou must go,
Who to so many hearts art dear.

Old Year, thou unto me has brought
So much of joy, so little woe,
I cannot feel thy pulse grow slow
Without a parting farewell thought.

Though of the hopes you held in view
When you were young and strong and gay,
Some like the dew have passed away,
They have but led the way to new.

Farewell, old friend, I see thy form
Move slowly from me in the dark,
As on the sea some stranger barque
Passes and leaves us in the storm.

While hither comes with light some tread
New Year from that mysterious sea,
Whose waters of eternity
Send back no answer to the lead.

His form to us will soon grow dear,
We soon shall love him as a friend,
And when he shall approach his end
We'll sadly lay him on his bier.

But oh! the hopes, the prayers, the tears,
With which we speed him on his way!
Oh, will his hours be light and gay,
Or fraught with anguish, pain and tears?

Whate'er the future has in store,
God help us live the truer life,
With less of bitterness and strife,
And more of love than heretofore.

EDWARD N. HARNED.

Chappaqua, N. Y.

ADDRESS AND PRESENTATION.

On Second day evening of 1st mo., 23, at an appointed hour, friends (about forty in number) assembled at the residence of Isaac and Ruth Wilson, where a pleasant and profitable evening was spent. On this occasion a handsome chair was presented to Isaac Wilson, and, on behalf of his friends, the following address was read by J. Webster Talcott:

To Isaac Wilson:

Dear Friend,—It is with mingled feelings of pleasure and gratitude that we are gathered together this evening to present to thee this small token of our appreciation. With a feeling of pleasure, because of that most precious gift of God—love—whereby we may enjoy each other's society and mingle together in friendship and unity; of gratitude, because we feel that it is a debt we owe thee for the interest that thou hast manifested in the welfare of thy fellow men, and the untiring energy that has marked thy labors in the advancement of all questions of moral reform that would tend to elevate those around thee to a higher sphere of usefulness. We also recognize, with pleasure, the ability that characterizes all thy teachings in the mission of love that thou hast been engaged in. We are likewise conscious of the fact through the will of our Heavenly Father, thou hast been pleased to sacrifice a large portion of thy time and strength in the maintenance of those truths that God has dispensed to us through His Son, Jesus Christ. No doubt thou hast trials and troubles midst the storms and tempests of this life as well as the rest of us, and thy path may be strewn with thorns as well as with roses; but the work thou hast seen fit to engage in is one of love and pleasure. "Right" has always been thy "guiding star" in all thy dealings with thy fellow-men, and thy aim hast been to "hew to the line, let the chips fall where they will." As it is not in accordance with the

principles held by Friends to accept pecuniary assistance for services rendered to the Society while in the capacity of minister, we feel it our duty to ask thee to accept this small gift, inadequate though it may seem, in past recognition of thy services. We are pleased to know those services have not been confined within the limits of the Society—that thou hast been called to other fields of labor in thy onward and upward march. We would be ungrateful indeed if, after receiving kind words of council from thy lips for so long, we did not show our appreciation and gratitude in some way, therefore we ask thee to accept this gift, accept it in the spirit in which it is given. And may treasures await thee in heaven for the labors performed on earth are the well wishes of us all.

Bloomfield, 1st mo. 31st, '88.

QUESTIONS AND ANSWERS.

Who is God? Supreme Ruler—pure Spirit. What is a child of God? Divine offspring. How do we know the child of God? Through spirit birth. Where does this spirit birth take place? In the physical man. What does this pure birth have to do with the physical man? It furnishes him with divine light and life. How? By inspiring him to good works, for the light makes the way plain to holy living. What does this divine birth teach? Obedience to God, clothing the recipient in love, and love produceth happiness. What is salvation? Preservation of man from the bondage of sin, conferring on him everlasting happiness. What then does man's salvation consist in? In heeding and obeying spiritual manifestations which keep him from straying and wandering into the wilderness of the natural. Who then is the Saviour of man? God is his Saviour. Why, and how do we know God is the Saviour of mankind? Because we have personally learned God is our head manifesting Himself to

us—know his voice and follow it, receiving reward from him when about our Father's business, who supplieth each recipient—consequently Saviour of His people. What hath mythology to do with salvation? It hath no part in salvation. Why? Because mythology is darkness, revealing nothing while salvation cometh from the Light, furnishing the children with means to become the sons and daughters of God, knowing his kingdom to be established in us, and we led and governed thereby, the highway of righteousness. Summing up then what is Christianity? Christianity consists in living in the fold with the family of God, toiling in the vineyard, garnering the grain, gathering the fruits and sitting at the communion table feasting with the Lord; and his children know when they are entertaining the Head.

WORK FOR GIRLS.

In a recent lecture given at New York, Miss Emily Faithfull, referring to an imperfect social system, said that: "While no father can look without anxiety on the future of a boy who is brought up with no fixed position or employment, yet hundreds of girls are brought up in that condition with its consequent temptations, and the girls of the period have become a by-word and a reproach. The excitement of a flirtation is a perfect Godsend to the colorless lives which they are led to pursue." "Every line," she continued, "that diverges from the standard of true womanhood has its corresponding line in the divergence from true manhood. I do not here care to discuss the theory so often impressed upon us that man is the noun substantive and the woman the adjective to agree with him. We have so long heard that man is for the world and woman for the home; that man's function is to govern and woman's to obey; that man's strength is in the head and woman's in the heart, that we at last believe in it. To return to the

condition of our girls. A youth's studies are accepted as a valid excuse for a refusal to answer the demands of society, but, with women these must be answered before all serious pursuits. Then the world turns round and wonders that women have produced so little that is great in art, literature, or science. The only wonder to me is that under these conditions the world has produced such women as Mary Somerville, as Elizabeth Browning, as Harriet Martineau, Harriet Hosmer or Rose Bonheur. We are beginning to see that mental studies are far less likely to injure women than pinched waists, late hours and gaslight. We must at least admit that it is better for our girls to graduate in schools for science than in schools for scandal. A girl's dependence on marriage as her only chance of change, or as her only means of obtaining a comfortable settlement in life, acts most injuriously on the formation of her character. Proper preparation for domestic and other spheres admits of no such low standard as that of our present society.

INTO THE LIGHT.

Let us thankfully rejoice in the light and reverently submit to the darkness. And let us welcome that gradual widening of the region of light, of which we have experience, the retiring of the circle of encompassing darkness. How far remaining darkness may yet give place to light, now or hereafter, in the endless eternity before us, we know not. In the meantime we honor God, while we honor Him also by a right aspect of our minds toward the darkness, accepting our limits in the faith of the wise love that appoints them. For if we are giving *God* glory in what he gives us to know, it will not be difficult to give Him the further glory of being peaceful and at rest concerning the darkness which remains; not doubting that what we know not must be in harmony with what we know.

THE CHILDREN'S HOUR.

God wants the happy-hearted girls,
The loving girls, the best of girls, the worst of
girls.

God wants to make the girls his pearls,
And so reflect his holy face,
And bring to mind his wondrous grace,
That beautiful the world may be,
And filled with love and purity.

God wants the boys, the merry boys,
The noisy boys, the funny boys, the thought-
less boys.

God wants the boys with all their joys,
That he as gold may make them pure,
And teach them trials to endure ;
His heroes brave he'll have them be
Fighting for truth and purity.

A century and a half ago a young Quaker clerk named John Woolman, listening to the dictates of the voice of God in his soul, refused to make out a bill of sale for a negro slave who belonged to one of his master's customers. This act of faith was the beginning of the agitation which never ended until negro slavery was swept away from every land in which the Bible is an open book. But there were many stages in that agitation. Men, good men, did not all at once see the full bearings of the question ; and so we find that those who listened to the voice within began insisting that their brethren in the faith should well-treat their slaves, educate them, and provide comfortably for them in their old age. But they found, as they listened to and obeyed the voice, that they were led on to further and higher standards of duty, until at last we find John Woolman and his friends engaged in visiting all the members of various "meetings" of Quakers in America, exhorting them that their duty as followers of Christ was to give up all property in negro slaves, and at last getting resolutions passed that all members who did not, after suitable admonition and time given for repentance, set their slaves free should forthwith be disowned and separated from the church. So earnestly

did they work, that it was found necessary in only three cases to proceed to this extreme measure ; and not only were the slaves liberated in the other cases, but many of them were paid by their former owners for years of past service.—[*From Good Health.*]

A CURIOSUM.

BY DR. B. L. CITTINSKI.

The following is a translation of the petition of the "left hand," addressed to parents and pedagogues, from the pen of no less distinguished personage than Benjamin Franklin. It was published in a little French almanac, entitled "E'trenne a' l' Humanite," in the year 1787, just a century ago :

"I take the liberty of addressing myself to all the friends of youth, and to beseech them to have compassion upon my misfortune and help me to conquer the prejudice of which I am the innocent victim.

I am one of two twin sisters of our family. The two eyes in the head do not resemble each other more completely than I and my own sister do.

My sister and I could perfectly agree together if it was not for the partiality of our parents, who favor her, to my great humiliation.

From my infancy I was taught to look upon my sister as if she was of a higher rank than I. My parents allowed me to grow up without any instruction, while they did not spare any cost on the education of my sister. She had professors of writing, drawing, music and other useful and ornamental performances, but if I happened to touch a pencil, a pen or a needle I was severely reprimanded, and more than once I was beaten for being clumsy.

It is true that my sister likes my company and does not despise my cooperation occasionally, but always claims superiority, and only calls upon me when she needs my assistance.

Now, ladies and gentlemen, I do not believe that my complaints are directed

by vanity; oh, no! they have a more serious basis.

My sister and I are charged by our parents with the work of procuring the necessities of life. Now, if some sickness should befall my sister and make her unable to work (and I tell you in confidence my sister is subject to cramps, rheumatism, gout and many other ailments) what will become of our family? Alas! we shall perish in misery, for I will not be able to draw up even a supplication for obtaining charity. Even for this present petition I have been obliged to use a stranger's hand.

Oh! how my parents will yet regret having established such an unjust distinction between two sisters who resemble each other so nearly.

Will you be so kind, ladies and gentlemen, as to make my parents realize how unjust it is to be so partial in their treatment of their children, and how necessary it is for them to bestow their care and affection upon their offspring in equal measure.

I am, ladies and gentlemen, with the greatest respect, your most humble servant,
"THE LEFT HAND."

A PHILOSOPHICAL ANSWER.

The value of services rendered by skilled workmen should not be calculated by the time it takes to perform the task. Allowance should be made for the weeks and months spent by thorough workmen in learning how to do their work well. This knowledge has its money value.

While Judge Tracy was on the circuit, going from court his trace broke. The judge spent a half hour trying to mend it, but to no purpose. His patience was exhausted, and he expressed his vexation in words. A negro came along, and the judge told him of his trouble.

The negro let out his trace and cut a hole in it, and the job was done.

"Why," said the judge, "could I not have thought of that?"

"Well, marster," said the negro, "don't you know some folks is naturally smarter than others?"

"That's so," said the judge. "What shall I pay you for fixing my trace?"

"Well, marster, fifty cents will do," said the negro.

"Fifty cents!" said the judge. "You were not five minutes at it."

"I do not charge you fifty cents for doing it," said the negro. "I charge you twenty-five cents for doing it and twenty-five cents for knowing how to do it."

A pessimistic wag, on seeing two men abusing each other, remarked to a by-stander that they quarreled "just like two brothers."

SWARTHMORE COLLEGE.

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

CHAPPAQUA MOUNTAIN INSTITUTE.

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements, excellent corps of instructors, broad course of study. Prepares for college. Healthfully and pleasantly located, near the Harlem R. R. One hour from New York City. For catalogue and particulars, address SAMUEL C. COLLINS, A. M., Prin., Chappaqua, N. Y.

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