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Young Friends' Review.

"Neglect Not the Gift that is in Thee."

VOL. XIII.

LONDON, ONT., CANADA, THIRD MONTH, 1897.

No. 3

TRUTH.

There's a hand on the rudder that will no
flinch,
There's no fear in the Pilot's face
As he guides the world, like boats in a
storm
Through the rocking seas of space ;
And whether they make the harbor at last
Beyond the shoals and the swell,
Or sail forever a shoreless sea,
I know that all is well—
And I learn these things from the heart of
the wood,
From the solemn soul of the sea—
For never a bird in a wire-bound cage
Told all these things to me.

And the soul of man is a sunward bird
With wings that are made for flight,
To pierce to the fount of the shining day,
And float through the depths of night ;
And I read these things in that Bible of
God,
Whose leaves are the spreading sky,
And the legible face of the dark green sea,
With the eye behind the eye.
For truth is not closed in the lids of a book,
For its chainless soul is free ;
And never a bird in its wire-bound cage
Told all these things to me.

For truth surges into the open heart,
And into the willing eye,
And streams from the breath of the steam-
ing earth,
And drops from the bending sky ;
'Tis not shut in a book, in a church, or a
school,
Nor cramped in the chains of a creed.
But lives in the open air and the light
For all men in their need !
But the fish that swims in a goldfish vase
Knows not of the salted sea
And never a bird in a wire-bound cage
Told all these things to me.

'Tis the voice that comes from the gilded
peaks,
From the hills that shoulder the sky,
Through the topless heights of a man's
own dreams,
This Voice goes wandering by ;

And who roams the earth with an open
heart,
With an ear attuned to hear,
Will catch some broken chord of the sound
Whenever the Voice comes near.
But not past the prison of custom or creed
Will the Voice or the Vision flee ;
And never a bird in a wire-bound cage
Told all these things to me.

—Sam Waller Foss in *Yankee Blade*.

INSTITUTIONAL CHRIS- TIANITY.

W. G. BROWN, TORONTO.

The previous paper closed with nam-
ing some of those features consistent
with the doctrine of Jesus Christ, and
characteristic of the Primitive Church.
To continue, we, as Friends, would
consider inconsistent a worship devoted
to the celebration of days and to the
performance of mystic religious rites.
We would look for a religion of the
heart, and a worship combined with an
ever present sense of duty and obed-
ience,—a worship deep down in spirit,
in reality, and in truth. We do not
learn from Scriptural accounts that the
duty of preaching or teaching was laid
upon the learned only. In fact, the
reverse is in more frequent evidence.
The religious institution does not
appear to have existed at this time, to
permit or deny, to limit or enlarge the
voice of God crying in the wilderness
of the individual soul. There were
not positions of emolument, nor induc-
ements to enter the ministry, other than
the impelling love of God and duty.
All were one in Christ ; men and
maidens preached, ministered and pro-
phesied. Disciples had not learned
the value of "Right Reverend," "His
Holiness," "Doctor of Divinity," etc.

There were princes of the Church undoubtedly, and good men in those days, but they did not require a prefix or an affix to be known as such. The institutional machinery was simple, and only later, when encumbered with inventions and covered with patents, did technical and mysterious knowledge develop in it a profession or trade. It did not, apparently, in those early and theologically crude days require a creed to know if men were Christians or not. It did not require a "Westminster Confession of Faith," nor 39 articles, nor leagues, nor covenants to hold men within the fold, but the true-hearted, simple, trusting reliance upon the only true God was sufficient. They were not much troubled at that time, so far as we can learn, about "Plenary Inspiration," "Apostolic Succession," "A Scheme of Salvation," "The Satisfaction of the Claims of Justice," etc. They had not worked out the idea of God's means of grace being monopolized by a favored institution Divinely appointed to deal out the prime article to man at a price; and to stand between man and his God, with the power to grant or withhold salvation. Their motto was, "Freely ye have received, freely give," and they relied upon the Lord and their own willing hands to keep and sustain. In simplicity, as they were led by the Spirit, did they preach the glad tidings, the new Gospel dispensation, the way of life, the reformation, and regeneration of men.

So far as we can learn, it does not appear that they at first intended to separate themselves from the synagogue worship, which differed from the sacrificial service of the Temple. These synagogues formed a network over the land, and were utilized for devotion, personal supervision, and the distribution of charities. They furnished many converts to Christianity, at first known as a sect of the Jews, and the temples with their professionals, the principal persecutors. That the Jewish Chris-

tians, at least, shared in the common worship of the Jews, is natural; but the entrance of Gentile Christians and the enmity of orthodox Jews, no doubt hastened the formation of an organization analogous to the Jewish, yet distinct and more suited to Christianity. The latter was probably more democratic even than the former. The synagogues were ruled by elders who had the power of *excommunication*, and regulated the worship and the charities. The Christian community had elders also, and they are first so mentioned in Acts 11, 29-30. It appears in Acts 6, that Stephen and others were appointed to take charge of the charities, and this is regarded by some as the beginning of a distinct Christian organization.

It is well to note that almsgiving was regarded as a great religious service. In the development of the society, it is easy to see how these supervisors of the communistic benevolence might grow into rulers of the church; and there came a time, apparently, when it was their duty to rule, but not to teach. The teaching or preaching was at first open to all who had, or thought they had, the gift independent of any office. There were difficulties connected with it; Paul warns against women, and James against heedless preachers. After a time aptness to teach became a qualification of the ruling elders. The office bearers of the Primitive Church were selected by the community, and in a manner confirmed by the Apostles.

To conclude as to the characteristics of the Primitive Church, our own Janney says it was distinguished by:

- 1st. A purely spiritual worship.
- 2nd. A free gospel ministry.
- 3rd. Religious liberty.
- 4th. A testimony against war and oppression.
- 5th. A testimony against oaths.
- 6th. A testimony against vain fashions, corrupting amusements and flattering titles.

If examination proves the correct-

ness of this analysis, it must be admitted that the institutional features and the vital testimonies of the Religious Society of Friends are in very close resemblance to the Primitive Church.

In the next instalment attention will be given to the conditions under which Christianity grew, and some of the corruptions which crept into its life and form.

A QUAKER IN THE LITERATURE CLASS.

{The following interesting article is a report from memory of a lecture by Prof. Katherine Lee Bates, of Wellesley College, made by a member of the Class of '99.—ED.}

This afternoon came our usual American literature lecture. I will give it to you as well as I remember it, for as usual I took no notes. The subject was John Woolman. In the first place Miss Bates said there was a three-fold element in early America. First, the Puritan, which stood for religion and for popular government, its centers the church and the school-house, its typical institution the town meeting. In a little later times the northeast became the battle-field of freedom, and furnished the statesmen. The South, Virginia for instance, gave the generals, the staunch, chivalric spirits of America. The Southern element stood for culture and refinement. The third element was that of the Quakers, the sweetest spirit in all America. Their name stood for kindness to Indian and Negro, for love of peace, and for attention to the promptings of the Holy Ghost. Penn's City of Brotherly Love was the capital of the Quaker Faith, and yet the gentle Friends were scattered all over the colonies, even in Massachusetts, where they were hated almost as fiercely as the "witches" and just as cruelly persecuted. Ben Franklin, driven away by the narrowness of the Puritan rule, found a refuge among this gentle people, and different as he was from them in many essential

points, gave them his warmest sympathy in their movement against slavery. The first fruit of American literature, rightly so called, was the autobiography of a New Jersey Quaker, John Woolman's Journal. This is truly a treasure—the first in American literature. John Woolman himself has been said to be in all Christendom the man who came in character and life the nearest to the Saviour. His sweetness and simplicity, and his perfect carrying out of his own doctrines, make him a unique figure. What gives its greatest beauty to his journal is that his moral character seems to have been transferred to the little book. At one time in London he had a vision, in which he saw himself absorbing the wrongs and sorrows of humanity; and this was really a true reflection of his character. He took upon himself all men's griefs and cares, alleviating where he could, and sympathizing always.

He was born in 1720 in New Jersey. He is described as a sweet-faced little lad, going along the country roads to school. The journal tells how one day he sat down by the road-side, and turned in his Bible to a certain chapter of Revelations, and this act indicates his character all through life. He turns naturally to the mystical and symbolic; to that which represents beauty, love and faith. From a child, and all through life he loved not only all humanity, but the brute creation as well. As a young man he describes himself as plunged in struggle, back-sliding always following after and preceding repentance. At twenty-one he held a small clerkship in a store. Later he had a position in a lawyer's office. At twenty-three he began to have scruples as to the lawfulness of slaveholding, and twice refused to draw up a will for a friend who owned slaves. At this time he joined the ranks of the abolition party, and inaugurated a crusade against slavery, which only closed with his life. He uttered his message of freedom at the Yearly Meeting of

the Friends at Newport and Philadelphia. Moreover, he upheld the cause of the Indians—the friends of William Penn, journeying among them, and preaching as the Spirit gave him utterance. His opinions on the labor question were also clear and well-defined. He thought and preached, that if all would abjure luxuries and articles hard to produce, and would live simply, the laborer might have leisure for more enjoyment, and for education and culture. He not only preached these doctrines, but practiced them continually. He wore undyed clothing of the simplest kind, and, unwilling to be supported by others in his journeyings and preaching, he learned the tailor's trade, and earned his own living in the intervals of his anti-slavery and evangelistic work. When in the South he stayed, not in the great plantation house with the masters, but always with the Negroes in their little cabins.

As the Spirit prompted, he traveled about the country, going from Nantucket to Virginia on the slightest notice, and at last even over to England. Carrying out his principles always in his practice, he took passage in the steerage, where he preached to the sailors, trying to call them to a better life. This also gave him facts upon which he could appeal to the captains and owners of vessels to treat their sailors more kindly, feed them better, and give them some chance of a higher and better life. When he arrived in England he was overcome by the poverty of the masses. He went up and down the country preaching, advising, helping, and all the time suffering far more than the people themselves from the poverty, sickness, and squalor among which he worked. Finally at York came the penalty of his heart-breaking work. Worn out with the mental anguish that he had experienced, he sickened with small-pox, and, having no strength to resist the disease, came very quickly to the

end. The last day of his life was Sunday, "First-day," as he called it. He said as he lay dying: "I believe my being here is the wisdom of Christ. I know not as to life or death; He will choose the best."

He was only fifty-two years old when the end came. It has been said that "the Journal is a beautiful soul enshrined in a beautiful book." The words are a clear, transparent medium of the thought. It is marked by perfect literary simplicity; that quality after which writers often strive so hard in this case is the natural product of a pure and simple soul. Charles Lamb called the Journal a "gem of literature."

—*The American Friend.*

"GEORGE FOX, THE RED-HOT QUAKER."

BY GEO. S. TRUMAN.

This is the title of a quaint little book by Captain Douglass, of the Salvation Army, and published by them, the reading of which has so interested me that I have been induced to make copious extracts from it for the benefit of those who may not be favored with the perusal of it in its entirety, or induce some to obtain it for circulation. I do not, of course, endorse all the sentiments of the author, but give them as expressed from his standpoint. In his introduction he says: "The story of George Fox's life suffers from two great disadvantages which the reader should always bear in mind. In the first place, the old strange, stilted language, used by all in his day, makes it difficult for us to feel as much at home with him as we should do. We must remember that even Salvationists in our own days are tempted when they write to give up their simple every day language, and to wrap up their thoughts more fashionably. But those who will try to see George Fox, as he so often was to be found, praising the Lord in a stinking prison cell, will be able, in

spite of his strange words, to grasp his glorious meaning. And then we have also to remind ourselves that he had little chance either to observe or to organize any regular and effective warfare. For over a hundred years England had been victimized by religious discussions until the very idea of real worship had been almost lost. No wonder at poor George's perplexities when his hungry soul began to long for God, and no wonder that the great note of his whole life thereafter was so largely that of avoiding whatever others did. If he could anywhere have seen how singing, processions, flags, music, open air demonstrations, could be used in the power of the Holy Ghost to the salvation of the people; and if he could have been allowed to organize accordingly, all England would have been stirred and perhaps delivered at once from the curses of formalism and spiritual death. But it may be that God only granted him light according to what it was then possible to do. He lived a prophet's life, leaving to us in these days of liberty, not a complete description of our duties, but an example of fearless devoted service, that, alas, but few have ever attempted to follow. We send out this book, not with any idea of valuing the mere details of history which it supplies, but trusting that it may stir many a heart to-day to arise out of the miserable ruts of selfish habit, and cry to God for grace to serve as daringly and single-eyedly as George Fox did." After a brief reference to his early childhood, showing that he was observant and thoughtful beyond his years, he says: "At eleven he had his first glimmering of inward light (or, rather, confirmed demonstration) a point of light which hung star-like over the clouds and blackness of his puzzled soul. From then to the day of his death he followed on bravely after that Light, in spite of almost impossible obstacles. His resolutions were: first, to live a pure and righteous life; second, that he

would be faithful in all things, inwardly to God, outwardly to man; that he would always keep his word, and not commit excess in eating and drinking."

"Time went on, and George was nineteen. For the past eight years he had faithfully endeavored to be true to his eleven-year-old vow, but now his life was stirred on this wise: Being at a fair and thirsty, he repaired with some friends to a neighboring inn, and, after partaking of a glass apiece, it was proposed by the company that they should drink each other's healths, which grieved George, as the company were professors of religion, and he did not think that drinking for mere pleasure was consistent. So, after paying for his share he withdrew; but that night he was intensely troubled in spirit, and the answer to his cry was, "Thou seest how young people go into vanity and the old people into the earth, therefore, thou must forsake all and be as a stranger unto them"; and George, being fully persuaded that this was a Divine command, at once set about following it, and for the next nine months he was a pilgrim and a wanderer on the face of the earth. Wherever he heard there were devout or religious people, there he turned his steps, only to hasten away disappointed and heart-sick.—There were pious, devoted, thoroughly godly people in England, he found out a little later; but all this period they were, we are fain to believe, kept out of his way by Divine purpose. George Fox was undoubtedly called to be a prophet—God was preparing him for the work for which He had created him. It was necessary for him to be strong, and strong souls come out of the furnace of suffering and temptation. It was necessary for a character like George's, as well as the work to which he was called, that he should prove to the utmost that "vain is the help of man." About this time he arrived at two important conclusions: First, that except a man became converted and born of God, he

could not inherit eternal life. The other was, that to be educated at Oxford or Cambridge was not enough to make a man a minister of Christ. These were common beliefs at the time—showing how lifeless and wholly asleep the Church was, that it took a man anointed and trained by God himself to wake it up. So hard was this wandering life upon ordinary clothes, that he had made for himself that famous pair of leather breeches which have since become historical. Now, leather was far from being unknown as an article of clothing in those days. The Puritans used it a great deal, and we read in old histories of fine, soft, well tanned, black leather small clothes. In all probability, George's was rough and untanned, hence its notoriety. About this time it was revealed to him, when walking in the fields, that God did not dwell in houses or temples made with hands, but in people's hearts, and that such were the temples He dwelt in. And among old notions in vogue at this time was the theory that women have no souls. Against this George never failed to raise his voice, but he was one of those uncomprehended spirits, with theories so in advance of their age that people are wont to say they have been born too soon." He now passed through various experiences, in which the doctrine of the inner light became confirmed in him, and which has since become the fundamental principle of the Society of Friends. Also, "many minor revelations were made to him, one of which led him to use 'thee' and 'thou' in speaking. These words were at that period principally used in addressing servants and inferiors, and George, having been taught that God was no respecter of persons, was led to treat all men simply and alike." His persistent wearing of the hat was akin to this too. Hats among the upper classes were marvels of costly plumes and gold lace, and fashion dictated they were to be held in the hand, and

no opportunity was lost of removing them with sweeping bows to any chance acquaintance. Ordinary plain people had till now worn theirs everywhere, and never thought of removing their hats in church, at home, or in business, until the new French manners were introduced. The Quakers in wearing their hats were but following out the command, "Be not conformed to this world." "The Church, said he, is made up of living stones and lively members, and not of an old house composed of lime, stone and wood. This, according to the spirit of the time, was rank blasphemy, and, of course, met with much opposition. Hence, we always find George drawing the distinction between a 'church and a steeple house' This latter term originated with the Puritans, who used it to emphasize the fact that they considered a church a mere architectural structure.

(To be continued.)

HOW MUCH WATER SHOULD WE DRINK.

According to Prof Allen, says The Medical Times, we should drink from one-third to two-fifths as many ounces as we weigh in pounds. Therefore, for a man weighing 168 pounds, there would be required fifty six to sixty four ounces daily, or from three and one half to four pints. This the Journal of Hygiene regards as a very indefinite answer. The amount of water required depends on the season of the year, the amount of work done, and the kind of food eaten. In hot weather we require more than in cold, because of the greater loss through the skin, though this is in part made up by the lesser amount passed away through the kidneys. If a man labors very hard, he requires more than if his labor is light. A man working in a foundry, where the temperature is high and the perspiration profuse, not infrequently drinks three or four gallons daily. If the food is

stimulating and salty, more water is required than if it is bland. Vegetarians and those who use much fruit require less water than those who eat salt fish and pork, and often get along on none except what is in their food. In most cases our instincts tell us how much water to drink far better than any hard or fixed rule. For ages they have been acquiring a knowledge of how much to drink, and transmitting that knowledge to decedents, and if we follow them we shall not go far out of the way. It is of more use to us to know that pure water is essential, and that impure water is one of the most dangerous of drinks, than to know how much of it is required daily. If one lives in a region where the water is bad, it should be boiled and put away in bottles well corked in an ice chest, and in addition, one should eat all the fruit one can, if fruit agrees. Fruits contain not only pure water, but salts which are needed to carry on healthfully the functions of life.

THE YEARLY MEETINGS WITH WHICH WE CORRESPOND.

NEW YORK, WITH A GLANCE AT OHIO.

From the British Friend.

The last paper in this series closed with the suggestion that one reason why New England Yearly Meeting has not become a chiefly pastoral body and still retained some Quaker characteristics, might be found in the fact that there has never been a "Hicksite" separation there, and that those elements of conservative Quaker thought and practice, mystical rather than dogmatic, which were elsewhere driven into a separate body, still remain in either the larger or the Wilbur body in New England.

This thought receives confirmation from the history of the neighboring "Orthodox" Yearly Meeting of New York. The two localities are in social surroundings similar, are both largely

urban and populous, full of commerce and manufactures. But in New York, which was Elias Hicks' own Yearly Meeting, and where naturally the attacks upon the aged minister were most resented, the large majority went with him, and the remnant are now in both doctrine and practice like what we usually think of as distinctly Western. Pastors are general throughout the Yearly Meeting, except in New York City itself. The arrangement between the pastor and the congregation is not always an official and formal one, at Poughkeepsie for instance it is not, and there are small meetings which cannot support a pastor. But the system is, on the whole, accepted by the Yearly Meeting. Moreover it was in New York Yearly Meeting that this system began, which we are given to understand has its chief justification in the circumstances of prairie life and saloon temptation in the newly settled farm lands and scattered membership of the West. There is no notion among the bulk of the membership that anything else is or ever has been Quaker practice. A Friend of Brooklyn, who dates some definite advance in her spiritual life from the time when the late John T. Dorland was the pastor there, explained to me that they were now wanting a man, and that the meeting was in a low way. I asked (according to the theory we are taught in the Home Mission discussions in England) if it was not found that the meeting could not stand without a pastor, after all these years. But the point of the query was hardly even comprehended. Experience, on both sides of the water, has shown that that theory only throws dust in our eyes. The more a meeting is organized into pastor and flock the more work comes to attach to the pastor, and the habit of dependence to the flock, so that it becomes increasingly difficult for both to make a change.

In New York Yearly Meeting I saw most cheering signs of personal cordi-

ality and intimacy between leading members of the two bodies. James Wood, President of the Richmond Conference of 1887, and the Clerk of the "Orthodox" body, has been intimately associated with Friends "across the border," such as William M. Jackson, Aaron M. Powell, J. W. Hutchinson, and the late Joseph A. Bogardus, in the holding of a joint Bicentenary of New York Yearly Meeting, at Flushing, Long Island. James Wood's historical paper on that occasion was a model of sympathetic and impartial narrative. At Chappaqua, N. Y., I had the pleasure of staying in an "Orthodox" house, at Robert I. Murray's, and of reading a paper to a joint gathering of the two bodies at the house of a "Hicksite" Friend, Ester Pierce; also of visiting at the house of an English Friend who attends both meetings, of a "Hicksite" minister who approaches orthodoxy, and at two houses where intermarriages have taken place. So that at Chappaqua there is scope for much kindly Christian intercourse between the two branches. These things may not seem much to mention, but in contrast to the prevailing isolation, they are cheering. To show how blank and complete this isolation has usually been in the past, I found at Baltimore that three young ladies, belonging to leading families among the Park Avenue (H) Friends, and taking a close interest in the affairs of the Church, had never even heard of Dr. Richard H. Thomas, so widely known and loved throughout "our" Quaker world, though he was a near neighbor of theirs in the central part of Baltimore. They did not know there were two Dr. Thomases. It is want of knowledge of one another which always makes cordial approach difficult. I believe if the dear aged Friend Ester Pierce, above mentioned, could be represented on a magic lantern screen before the august assembly at Devonshire House, in her beautiful Friend's

dress, with everything that is best in Quaker character shining in her face, and with a long life's record of Christian patience and of work for the slave behind her, it would make London Yearly Meeting feel a desire to send a letter to her Yearly Meeting.

Before passing from New York Yearly Meeting it should be mentioned that they have long had a creed to which all acknowledged ministers have to subscribe. It is a creed such as would exclude a large part, perhaps the larger part, of those who speak in our meetings in England. It is a long, detailed and comprehensive examination, very much like those which Joel Bean failed to pass in Iowa. The employment of paid ministers and the institution of creeds seem to go wonderfully together. Dr. Hatch, in his "*Organisation of the Early Christian Church*," explains the fact that the same two things arose together at the time of the degeneration of the early church, by saying that when once a body of doctrine was laid down, official guardians of that doctrine were needed, and conversely the organised clergy needed the creed as a way of marking their body off from outsiders, and as a bond of union among themselves.

I had the pleasure of attending the Quarterly Meeting in New York city, and met with the kindest reception. The business of the Quarterly Meeting was slight, as it is in all the Quarterly Meetings of both bodies which I attended. The business is less systematically managed than we are accustomed to, and speaking to any particular point is more a matter of individual taste. The Meeting for Worship is really the chief feature. At this Quarterly Meeting the ministry was largely in the hands of visitors. And here I had the opportunity of meeting two women Friends, sisters, named Titus, still on the confines of youth, one a minister and one an elder, from the Yearly Meeting in Ohio with which

we correspond. They came originally from Long Island, but had been West some years, and were revisiting their home with many signs of welcome. They were dressed in ancient Quaker garb, and wholly in black. I thought at first they must be akin to our Fritchley Friends, but the contrast between that notion and the truth was really ludicrous. Change the cut of the bonnet a very little, and you have two Salvation Army lasses. This is the genus they really belong to, when classified. They had the large speaking eyes, the lithe body and emotional gestures which prevail among our Army friends, and their ministry was of the same high-strung and excitable type—a type which has no doubt its place and use among God's manifold orders of service. But whilst giving to such ministry as there's an emphatic God-speed, from their intellectual positions I may feel safe in differing. They were very bright and confident about them themselves. They had really learnt, they said from the gallery, much new and essential truth about the Bible, which they rejoiced in, largely connected, it appeared, with their belief in the early Second Coming of our Lord to this planet. Twice all ministers present were told it was their duty not to omit to preach the Second Coming (These instructions as to what to preach are quite characteristic of the American meetings with which we correspond.)

The two women had, in fact, been to J. Walter Malone's training school for Quaker pastors at Cleveland, Ohio. Since the death of David B. Updegraf, probably J. W. Malone is the most conspicuous member of "our" Ohio Yearly Meeting. The young people at this establishment spend their evenings in missionary work, street preaching or slum visiting, which much enlarge their hearts, but they spend their days in Bible study under their leader, and that must cramp their minds. Not that they think so.

They are like the Corinthians to whom Paul wrote his anxious First Epistle, "enlarged in all utterance and in all knowledge;" and one could not forget Paul's polite agreement with their statement, that "we all have knowledge," but also his addition, that "knowledge puffeth up."

This particular belief about the Second Coming always seems to me to be the Nemesis upon Biblical literalism, a natural penalty by which sooner or later, a faulty canon of interpretation will inevitably be found out. For, interpreted by that literal canon there are undoubtedly passages in the New Testament which favor J. W. Malone's teaching. That teaching, however, on all subjects fights for its very existence against recognising any human element in the Scriptures; and as the Divine Inspiration of them can only be reached through understanding their human authors, the door of light for our Friends seems shut.

One of these sisters told me that the other was "in charge of" a meeting near Cleveland. I said we did not know what that meant among Friends in England. (I fear, on reflection that I was thinking rather of the ideal than the actual) She said, "Why, she is the minister." "We speak of a minister in England," I said "not *the* minister." But the distinction was not caught, and she gave me up as an incomprehensible man.

Some more about the West must wait till next time, with the single remark now that I believe I met no kind of Friend in America, acquaintance with whom did not make me think better of them, and extend my sympathy with them, however far they were from what I value in our divided Society.

JOHN W. GRAHAM.

CORRECTION.—In last REVIEW, in article "Institutional Christianity," "Oriental imagery" reads "mental imagery."

Young Friends' Review

A MONTHLY MAGAZINE

*Published in the interest of the Society
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT

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ONTARIO, CANADA.

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We have occasionally had intimations of anxiety of mind and trouble of soul on the part of some members of our Society because of the views that some other members entertain of Jesus Christ. We have our own private opinions upon the subject, in which we are fully persuaded, but we do not intend to give them at this time, nor force them upon any mind at any time, as we fully believe it to be a matter of doctrine, and a non-essential, for which each individual is responsible to God alone, and not to another. We believe each one should have liberty to hold the view that is to them most helpful and most comforting. If any mind is troubled at another's view of what is

embraced in the term "Jesus Christ," it is self-evident that their own conception of it fails to give the peace that it promises: "My peace I give unto you, let not your heart be troubled." I believe the true Christ will dispel all such anxiety and will keep in perfect peace the mind that's staid on him. If our minds be troubled, let us seek a more comforting Christ for ourselves, and let others enjoy the comfort they derive from theirs.

DIED.

BOYD—At her residence, Drumore, Lancaster County, Penn., 2nd mo 4th, 1897, Adeline C. Boyd, daughter of the late Jesse and Mary Cutler, in the 82nd year of her age.

LILLIAN EDSALL MILLS.

In the early morning of 1st mo. 16th, Lillian E. Mills, wife of O. P. Mills, of Clear Creek, Illinois, passed away peacefully but suddenly. Her decease has made vacant a place seldom filled by one of her age, and left behind aching hearts who mourn her loss, yet cherish her in memory, although gone in person from our midst. She possessed those noble characteristics which bound all to her who knew her, and was bright and cheerful; ever ready to bear her part of the burden, and abundantly proving her faith by her works. Although it is hard to reconcile the thought of her being taken, to the best good, yet remembering her own noble spirit, her trust, her Christian faith and submission, we bow in grief at her departure, our loss, and try to meet the sorrows of this life bravely, fully trusting and believing that her spirit is not afar off; "that she is not dead, but sleepeth." A little son only five hours old was left the bereaved husband and father. Duties even amidst grief cannot be neglected, and, although the little one will never know the tender caresses of a mother's love, yet kind hands will care for him, and, if spared, will cheer and brighten

the home made lonely by this early severing of the ties which bound two as one.

She was a member of Clear Creek Monthly Meeting, and a strength to it indeed. Vigorous, energetic and capable, she filled many official capacities to her credit and to perfect satisfaction of the Meeting. An ardent worker in the First-day School, her influence went out for good and for right, for Christianity and the church. Prompt and regular in attendance upon all occasions, her geniality and help are sadly missed.

As a member of the Young People's Meeting her influence was the same, always careful, always sincere, and ever mindful of duty. In other organizations, and in the Quarterly and Yearly Meetings, she was the foremost of the workers among the younger members. Her's was a noble life, her work was not in vain. To many a one she has given a higher conception of a true life and kindled a spark to light life's pathway for many. The life which she lived lives yet in others, and only that which was mortal is gone; her spirit lives in immortality.

Lillian Edsall Mills was born in Marshall County, Iowa, 8th mo. 21, 1868, and died 1st mo. 16, 1897. being aged 28 years, 4 months, 22 days. She was a daughter of Nathan and Susan Edsall, of Marshall, Ia. Ninth mo. 1st, 1892, she was united in marriage to Otiver Perry Mills, and became a resident of Clear Creek, Putnam County, Illinois.

The funeral occurred from the home, and the body laid to rest in the Friends' burying grounds at Clear Creek, Ill., 1st mo. 18, 1897.

Any one may do a casual act of good nature; but a continuation of them shows it a part of the temperament.

Every man is an original and solitary character. None can either understand or feel the book of his own life like himself.

GOLDEN WEDDING AT COLDSTREAM.

Daniel and Susan W. Zavitz wish, through the medium of the YOUNG FRIENDS' REVIEW, to thank their many friends, who, at the request of their children, sent congratulations and kind words of friendship, love and esteem to cheer them on the occasion of the celebration of the fiftieth anniversary of their wedding day, which occurred on the second of Second month. To answer individually the hundred and twenty-five or so greetings, some of them attaining the proportions of ponderous, but exceedingly interesting epistles, would be unlooked for. But they cannot let the kindness and thoughtfulness manifested for them, and the deep interest in them, pass by without, in some way, making them to feel, in a measure, the grateful enjoyment and satisfaction that the letters gave them on that day and ever since. Perhaps the occasion can be best portrayed by quoting the notice in the local papers:

"On Tuesday, February 2nd, Daniel and Susan Zavitz, of Coldstream, celebrated the fiftieth anniversary of their wedding day. This unique and happy occasion was observed by the assembling of their children and grandchildren (only one, Howard Zavitz, being absent) to a wedding dinner, the family reunion being of the most pleasant description. After dinner, from 2 till 5 o'clock, a reception was held. A very large number of friends availed themselves of the privilege of calling upon and congratulating the worthy and respected old couple upon the happy and unusual achievement of fifty years of married life together, but through the mail came a perfect avalanche of congratulations and good wishes. For so widely known are they and so large the circle of their friends and acquaintances that letters poured in not only from Canada, but also from many

States of the Union, each vieing with the others in expressions of respect and love. From the far-off plains of Kansas and the sunny clime of Florida, as well as from the great cities, New York, Philadelphia, Baltimore, Chicago, Toronto and Ottawa, they came until the total number of them exceeded one hundred and twenty. Among the signatures were those of such prominent people as President and Mrs. James M. Is, of O. A. College, Guelph. John Watters, ex-M. P. P., ex-President Edward McGill, of Swarthmore College, Swarthmore, Penn., Dr. O. Edward Janney, Baltimore, Mrs. Dr. Ingersoll, Corning, N. Y., Howard N. Jenkins, Chief editor of 'Friend's Intelligencer,' Philadelphia, and Mr. Macbeth, solicitor, London, Ont. Some were of a retrospective nature and spoke of the great and wonderful changes, discoveries and inventions of the last half century, while others referred to the long, exemplary and worthy lives of their old friends, of their kindness and benevolence, their hearty and enduring interest in the welfare and happiness of others, and their wholesome influence upon the lives and actions of those who knew them best, and upon the community in which they dwelt.

"To these we would add our own congratulations, and hope that very many years may yet be granted to them by the Father in whom they trust, in which to enjoy each other's company and gladden the hearts of those who love and honor them.

"Dear trusting hearts, for fifty years
Of life, so short and fleeting,
Your comfort oft has been the thought
Of your eternal meeting.
Then, after years of sun and storm,
Of bright and cloudy weather,
In God's own household may you spend,
Eternity together."

We might add a few references from an autobiography read at that time :

"Daniel Zavitz was born in the township of Bertie, district of Niagara, Upper Canada, on the 24th of 2nd

mo., 1821." "Susan W. Vail was born near Plainfield, in the State of New Jersey, on the 16th of Fifth mo., 1827, living there until she was 7 years old ; she removed with the family into Genesee County, New York State, where our narrative below finds her." Speaking of school learning in those early days Daniel says. "Our day schools lasted but three month, in the winter season, and even then our evenings and mornings were packed full of chores, sometime till very late at night and early in the morning, until school time again. Another feature of the school system was boarding the school teacher. He always boarded around amongst the employees staying at each place a length of time, determined by the number of pupils that attended school."

A scene common then but unusual now was presented in the hay and harvest field. "Often would my sisters take the rake and the fork to the field and help through the busy summer season. I can see their faces now, red with the hard work, and the hot sun."

A picture to draw tears of tenderness and pity, was the recital of a portion of Daniel and Susan's journey west from his father's home. It was, in combination, their wedding and their emigrating journey. Susan was the one he had chosen among all the fair ones, and willingly consented to be his companion through life. Trusting in him she had left her home in York State, and they were now, at the time of the picture I wish to draw for the reader, wending their lonely way, in the bitter time of winter, with their household goods packed in a lumber wagon, westward over unfrequented roads towards their new home, in the wilds of an almost unbroken forest. It was near the close of the second day's travel that we reached what was called the Spring Creek gully. It looked very steep and at that time exceedingly icy. Susan concluded she

would walk down. I put a rail through the hind wheels to block them and then started down, sometimes the horses would slide for a long way, and the wagon slew around on the ice, but finally, after a period of breathless silence on the part of Susan and me, we reached the other side of the gully, and felt thankful when we arrived at my uncle John Pound's some time after dark and very tired."

"Two more days brought us safely and thankfully to our very own little sunny clearing in the boundless forest. It were all too long to tell the many trials that attend pioneer privation. They were no doubt much similar to the hardships and blessing that have been portrayed frequently in describing the felling of the mighty giants of the 'primeval forest,' and transforming the wilderness into order, civilization and prosperity.

"And now, for half a century, the most wonderful, it seems to me, since time began to date, my wife and I have lived in this one spot. Children (four in number) and grandchildren have grown up around us. In all these years and changes, with two families in the house at present, not a single death has occurred in the house, for which and for all other blessings we feel to thank a kind Providence."

"Of his spiritual experience along the path of life the biographer adds: 'My parents being both members of the Society of Friends, we children were brought up under good influence from example, with an earnest endeavor to direct us to that "light within." They took pains to take us to meeting with them when we were young, and as we grew older the wholesome habit still clings in a remarkable degree. After I left home, when I was tempted to stray, the upright parental example would come up before me declaring "This is the way, walk in it," and it has been as a hedge round about me. My dear wife, too, who was equally blessed with all the advantages men-

tioned above, both of her parents being conscientious and consistent Friends, was a great help to me in guiding me aright, truly a helpmeet indeed. Whenever I have missed the way I have had no cause to find fault with the example set me nor with any adverse surroundings. Yet I acknowledge to have often strayed, but not so far but what I could see a little glimmer of that light vouchsafed by a loving and merciful Providence to win me back, and when I yielded to its directions I would always experience peace of mind. As I grow older and continue to follow that light that never leads astray, persisting to the end, my many failings, I feel, may be forgiven, which thought gives me continued peace of mind that the world cannot rob me of."

COLDSTREAM YOUNG FRIENDS' ASSOCIATION.

The election of officers for 1897 resulted as follows: president, Ethel Cutler; vice-president, John Muma; secretary and treasurer, Edna Zavitz; corresponding secretary, Ethel Zavitz.

Grippe made serious inroads into the Association during parts of 1st and 2nd mos., but the brilliant meeting given by the "History Section" on the evening of 2nd mo. 26th, announced that Grippe had somewhat relaxed his grasp.

The subject of the evening was a review of the Christian Church from its rise until the rise of Friends, first given by way of introduction to the history of Friends. M. K. Muma gave an interesting account of the early Christian Church, tracing its corruptions through the middle ages, and mentioning as guardians of the truth unalloyed the Paulisians, the Waldenses, and the Albigenes. S. P. Zavitz took the history up with the Protestant Reformation, explaining along the line of evolution the ever-upward tendency of religious conception in the world, from a saving

faith in the Church, to a saving faith in the Bible, reaching its climax in a saving faith in an immediate revelation, or the teaching of the Divine Spirit in the hearts of *all* men.

Ida Zavitz produced an essay on the early life of George Fox.

Readings bearing on the subject were given by Georgia Zavitz, Phœbe C. Zavitz and Libbie Hamacher. Discussion was participated in during the evening.

After a short silence the meeting adjourned.

PRAIRIE GROVE Y. P. A.

Was held 1 mo. 31st, 1897. The meeting was opened by a song. The leader, G. W. Paxson, then read a portion of scripture. The roll call was responded to by sentiment. The topic "Life of Jesus, his sayings and teachings," was well discussed by a talk from Leader and papers by his two able assistants. They brought to our minds the most important features of His life, and compared it with our lives of today, showing where we might better ourselves. Other members aided by selections, declamations, short talks etc. B. F. Fenton was chosen leader for the next meeting. Topic: "How does God reward those who do His will?"

L. E. R., Cor. Sec.
Winfield, Iowa. 2 mo. 15th, 1897.

PELHAM HALF-YEARLY MEETING.

This Meeting, which closed on First day, 2nd mo. 21st, was about its usual size, the meeting-house at Colds ream being comfortably filled on First-day. On account of sickness a number of faces which are seldom away from such meetings were missed. There were no ministers from outside our limits, yet two Friends from Battle Creek, Mich., 200 miles west, and three from Pelham, 150 miles east, were in attendance; all

members of the New York Meeting. Also a number belonging to Sparta and Arkona Meetings were present. The burden of the ministry rested upon James Zavitz and Samuel P. Zavitz. George Case, of Battle Creek, spoke acceptably in the Half Yearly Meeting of ministers and elders, and Isaac Willis and Amy Bitner made some remarks on First-day. No business outside the ordinary routine presented itself. The Meeting adjourned to meet at Sparta at the usual time in 8th mo.

The sermon by Samuel P. Zavitz on First-day was clear and impressive, and the spirit in which the message was given carried with it the conviction of truth, even to those whose religious teaching had been different. He said in substance: Three questions had been presented to him the answers to which were of considerable interest and importance in the religious world. In the presentation of some thoughts on these subjects he would probably differ from some who were here. But he did it in no spirit of antagonism. He felt it right to present them for their individual thought and consideration. We should put aside our narrow traditional views, and think for ourselves. In this enlightened age we should not depend so much upon learning from others the truths of religion. The Spirit of Truth can alone lead into all truth.

The questions are: Who is God? Who was Jesus Christ? and What is Man? The text is an exceedingly broad one, and he had no idea of covering the whole field, but just to present a few thoughts for their consideration and after study. Perhaps none of us comprehend truly the nature and character of God. Our conceptions of Him are so varied that each may be worshipping a different God. But in the Christian world two theories of the question are made prominent. You know it has been largely taught, and is being taught

to-day, that God is not one person, but a union of three—Father, Son and Holy Ghost. The old Jewish thought was that there was one and only one God, the Creator and Sustainer of all things, and I believe this was the thought of Jesus Christ, and the Apostles, and early Christian Church. It was to this one God whom he called Father that Jesus prayed, and from whom He sought strength, and love, and goodness, and the power to do all that he did. Paul, in his Epistle to the Corinthians, said: "There is but one God, the Father." The Scriptures testify to the same fact repeatedly. Search for yourselves the declarations of Jesus, and of the Scriptures in this matter.

Who, then, was Jesus Christ? I answer, He was the Son of God. His mission on earth was largely of a two-fold nature: 1st. To show mankind the nature of God, that He is our Father, a God of love, of peace, and of righteousness. Not one whom we should fear, but who by His love is ever drawing us to Him, ever inspiring us with a portion of His love. Jesus was the servant of God, ever doing the will of the Father. Hence we can understand the words of Paul: "that God was in Christ, reconciling the world to Himself."

2nd. To show mankind how to live and what his possibilities are. He was our perfect example. One whose life and character was altogether lovely, —full of goodness, free from sin, filled with righteousness, a perfect life. He called us to the same when He said: "Be ye therefore perfect even as your Father which is in Heaven is perfect."

What is man? This question was asked by the Psalmist of old, and we find it repeated in the New Testament, "What is man that thou art mindful of him, or the Son of Man that thou visitest Him," and the answer came, "Thou has made him a little lower than the angels, and hast crowned him with glory and honor."

We have heard so much about the depravity of man that this seems to present a new being to our mind. Yet, dear friends, it is a possibility for each one of us to become worthy of this exalted position. No man is depraved but by his own sin. It is the privilege and duty of each one to be a child of God. But in order to be a Child of God we must be led by the Spirit of God. Paul says: "As many as are led by the Spirit of God they are the Sons of God." What a glorious thing it is to be a true Son of God. What a change there would be in this world if all were but willing to be led by the Spirit of God. We would indeed enjoy heaven here, and love and peace and righteousness would be ours in the life that follows this.

NEW YORK AND BROOKLYN.

The regular meeting of the Young Friends' Association was held in New York, 1st mo. 24th. The following officers were appointed for the ensuing term: President, Edward Stabler; Vice-president, Frank J. Russell; Secretary, Charlotte Haviland; Correspondent, Eliza G. Holmes.

The History Section reported that it had read "Friends in the 17th Century," which gives a description of the persecutions of the Friends in London at that time.

The Discipline Section continued the reading of the New England discipline.

Among the current topics the famine in India was mentioned. Marianna W. Chapman and Phebe C. Wright have been appointed delegates to the Annual Congress of the National Woman Suffrage Association meeting at Des Moines, 1st mo. 26th. Mention was made of the fact that the German citizens generally rejoice at the signing of the arbitration treaty by the United States and Great Britain. The government papers, on the other hand, uphold the principle of militar-

ism and characterize peace as a mere delusion of democracy.

The Bible Section is studying the life and times of Abraham from sacred and profane history, with special reference to the two accounts according to "The Genesis of Genesis."

In the absence of the paper for the evening, Theodore Skinner spoke of a talk given by Dr. Magill at Swarthmore in which he urged Friends to join with other churches to aid in christianizing those who belong to no church, instead of trying to alter the creed of those already professing christianity.

The question was raised as to the real advantage of joining a religious organization, and to what extent we could conscientiously urge people to join church. The thought was expressed that civilization had been held back because people had subscribed to creeds wherein questions were already settled for them, and that active thinking people are a greater factor for good when not bound down by creed. It was said that we join church not as an end, but as a means to an end, that by so doing, greater opportunities are offered for doing good. Instead of urging people to join church, we should induce them to work, then, if they find that they can accomplish more if connected with some church organization, they will join without urging. Church organizations supply the spiritual need, while nonsectarian philanthropic organizations supply the temporal, and the greatest good is accomplished only by the union of these forces.

Several regretted that Friends are excluded from full membership of the Y. M. C. A. upon the ground that their body is not "evangelical."

E. G. H.

The Young Friend's Association met in Brooklyn 2nd mo. 14th.

Marianna Hallock, of the Literature Section, read W. D. Howell's introduction to "Lyrics of Lowly Life," a collection of poems by the colored poet,

Dunbar. In the poems, which she also read, were shown great tenderness and depth of feeling.

The Discipline Section is continuing the reading of the New England discipline.

Among the current topics, mention was made of England's wars in Africa, and of the fact that although England is almost continuously waging war, yet civilization always follows her conquests. In this respect there is a marked contrast between the Anglo-Saxon and the Latin races.

May Haviland then read the paper of the evening on "Gossip." It has been said that we should talk about things, not people. This, the writer thought, belittled life, whereas human beings are vastly more important and interesting than things, and besides we have been told that the proper study of mankind is man, it is right and natural that we should be interested in the affairs of our fellow-beings, but there are certain private affairs that are sacred to every one, and about which no one has a right to gossip. The guide that we should follow in such matters is love, which "thinketh no evil."

It is right and necessary that we should, in our daily intercourse, form opinions of those with whom we come in contact, in order that we may for self-defence be a correct judge of character. However our opinions may be far from correct, and it is unjust and cruel to retail these opinions to others. In estimating character, we cannot know the motives or surroundings influencing certain acts, and have no authority to condemn and to spread our prejudiced opinions among others.

One cause of the existence of gossip is in the lack of other subjects of conversation, and in the discussion it was urged that those who indulge in gossip should make an effort to inform themselves upon some subject upon which they might more profitably converse.

We must so live that we may be an

example to others, doing what we consider right, regardless of gossip. However, it is impossible to live above gossip, as it is not based upon truth, but upon false interpretations of even the noblest of actions.

E. G. H.

THE SUPREMACY OF THE SPIRIT.

The worship we plead for has its origin in our Father, whose spontaneity in man is known in feeling, and is the foundation of man's salvation. When this supercedes the physical or selfish growth, we progress in wisdom's way—"live and move and have our being" in happiness—ruled by his loving gentleness, that marks the pathway of his disciples. There is a time for all things, but in the quiet hours when self, the earth, is lost to our attention, then we may learn and know of being drawn into a higher life, a conception of reality that men cannot impart—only recognizing the Head in the gift of the Spirit. "For that which is to be known of God is manifest in man," which is the Head of his family and church throughout the world.

What is the pure Spirit that leads mankind into holiness? It can't be analyzed or defined, "yet worketh righteousness for all." He is known by the sense of feeling—clarifying and removing the fog and miasmal affection that hinders our intrinsic selves from being acquainted with and learning something of our Father through His attributes of love, mercy and charity; drawing all men and growing into oneness with Him—presiding over and controlling our members, enabling us to do the works of God, in the place of earthly exhibits.

Some think the day of inspiration has passed, that we are unable to learn of God in this generation, and that people assume too much, when they talk of what the pure Spirit teaches now. "Every good gift comes from

God," and every good deed done by us is of God. And "they who wait upon God renew their strength," and they who act under qualification, know whereof they receive authority. The letter is so much resorted to and relied upon, that many do not enter the spiritual field to be taught of our Father, but continue to plow the letter, to learn that which is only to be known of God, and are apparently satisfied with its yield. Spiritual manifestation is the light from the Beacon, making plain man's duty to his Maker.

I love to consult my Bible—as help, not as a finality, for if that was my only resource I would be poor indeed. But He has eyes for me—showing me the way along the lines of duty, as He has shown my predecessors. The Bible extols the pure Spirit as the alone true authority in worship, for it was before the book, and that testifies of God's prerogative and ability to sustain, because He is the producer or begetter of every good thing we enjoy. God speaks to His children now, as in by-gone ages, for us too to know the way of holiness; superceding amensensis and all filtered production, for "I am God, and beside me there is no Saviour," "And I will be with my people, and they shall know me forever, in each succeeding generation"; that the lo here's and lo there's is of men, for "every knee shall bow to me and every tongue shall confess to God," blessing his suppliants in person. If we control our thoughts in lower self sufficiently long to allow thoughts in higher self to take control, then we are satisfactorily worshiping God, wherein manifestation supercedes history—conveying in power His will directly to man, out-weighting the literature of our brothers. Man cannot be limited by man in worship. The followers of the Spirit are the children of liberty—worshiping God untrammelled by dogma or creed; wherein God's flock is fed, "by my Spirit, saith the Lord": understood and lived in by disciples of

to day, whose universality is known everywhere striving with man, in love drawing and winning souls—never disowning them. Choose ye between the exhibits, for we are responsible for our acts. If our gift is in love, blessing is sure to attend such offering, for we experience the truth of brother Jesus, when he said, "in as much as ye have done it unto the least of these, ye have done it unto Me." Every sane person arriving at the years of understanding and responsibility, knows, in the language of the Spirit, "I have called thee."

When unheeded, the image, or Son of God remains obscure in undergrowth and fog. But, heeded and nursed, grows, expelling earthly shrouds, developing into a fruit-bearing family, by drawing its excellency and substance from the Sun, from the care of the husbandman in cultivating; disclosing the image of God to human view is a matter of *Divine history*, to be read in every human breast, and is the only Divine Bible ever given to man, that has never been transposed, translated or revised; yet possessed by the entire human family, as the one and only perfect system of salvation, for mankind to read or omit, as children of freedom. He who follows this unwritten history of the "Light" in manifestation, is walking in the line of duty interpreted by Wisdom herself, making earth enjoyable in the ever-recurring thought of His eternal provision; inexhaustibly and abundantly poured upon His flock, to build character that will stand forever, whose material is of the Lord.

Sing Sing, N. Y.

H. G. M.

Have patience awhile; slanders are not long-lived. Truth is the child of time; ere long she will appear to vindicate thee.

Would you kill the weeds in your garden, plant it, with good seed: if the ground be well occupied there will be less need of the hoe.

A PETITION.

Father in Heaven, all weary, weak and faint,
We come to Thee with hungering souls, to ask
That living bread which cometh down from Heaven,
To feed the famished, fainting souls of men.
And those who eat, forevermore shall live.
And water too, with which to quench our thirst.
That water pure, of which, if any drink,
He shall not thirst again, but evermore
Shall know it welling up within his soul,
A never failing source of life and strength.
—Margaret F. Vail.

THE PRIMARY TEACHER.

Paper read before Lobo S. S. Association 2nd mo. 16th, by Ella Zavitz.

The primary class is one of the most important in the Sabbath school; it is in this class that the children receive their first religious impressions outside of the home teaching. It is therefore necessary that the thought taught should be presented to them in an attractive manner and in a way to win their regard.

The teacher of the primary class should have an earnest desire for the work, feeling it not only a duty but a privilege to teach the little ones the "old, o'd story," which yet is ever new.

We have been told that "a little child is the thought of God"; it is, then, the duty of the teacher (as well as the parents) to study this thought, and help it to grow onward and upward in its development heavenward.

The primary teacher, more than any other, should have the faculty of imparting the lesson desired to be taught in a clear manner, in language which the child can understand, and should be very certain that the child does comprehend the words used.

The teacher should be earnest and bright in manner to hold the attention of the class, should strive to make each child feel that he or she is a necessary part of that class, and that the teacher

has a personal interest in each one of them.

Care should be taken to draw out the thoughts of the class, especially of those children who are shy and timid, and they should be commended by judicious words of praise. The teaching should be confined to one central truth, and not confuse the mind of the child by trying to bring up all the points of the lesson, as would be done in an advanced class. One lesson learned understandingly is better than more but partially learned.

The illustrations used in explaining the lesson should be simple, and be taken as far as practicable from every day life—things which the child sees and understands. We have beautiful examples of this in the teachings of Jesus. His parables were all taken from things common in the life of the Jews, with which they were well acquainted, and the lesson taught could scarcely fail to be comprehended. If objects are used to illustrate, care should be exercised that the child does not become more interested in the object used than in the lesson sought to be taught.

The teacher never fully knows what possibilities are lying dormant in the souls of the children under his charge, nor what effect a word may have on the lives of the children for good; the field may be small in which he labors, yet there may be in the class one of those little ones, who in his day may sway thousands and turn them toward the better life.

Let us, then, fellow-teachers, watch prayerfully for the opportunity to lead each of these little ones to Christ.

"With every deed you are sowing a seed,

Though its harvest you may not see;

Each kindly word is an acorn dropped,

In God's productive soil;

Though you may not know, yet the tree
shall grow,

And shelter the brows that toil."

Reserve is the truest expression of respect towards those who are its objects.

PURITY PROVERBS.

Keep thyself pure.

Purity is power.

Purity is strength.

Purity is Christlikeness.

Blessed are the pure in heart.

The pure in heart shall see God.

The words of the Lord are pure.

Wisdom from above is first pure.

Purity is a law binding equally upon all.

The commandment of the Lord is pure.

The words of the pure are pleasant.

Whatsoever things are pure, think on these things.

Be thou an example of the believers, in word, in conversation, in purity.

VIA CRUCIS.

I shaped a plan,
A cherished, fair design,
It was to charm and glorify
This life of mine.

God shaped a cross,
And laid its rugged weight
Athwart my plan; in ruins it
Lay desolate!

With stormful soul
And sullen steps I trod—
Slighting the hand of love—beneath
That cross of God.

Crushed by its load,
Upward I looked at length;
Through the thick dark reached out, and
grasped
His hand of strength!

In contrite shame
I breathed, "Thy will be done,"
And, lo!—illumed with gems—my cross
Became a crown!

—"Waif."

The best rules to form, young man, are to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions, and value others that deserve it.

