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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

OL. VII.

LONDON, ONT., FOURTH MONTH, 1892.

NO. 4

A TRUTH AMONG TRUTHS.

King or Kaiser, chief and lord,
Strong of arm, or quick of brain ;
Master of the pen or sword,
Ruler of a world's domain—
Tho' thy name be borne abroad,
Like wing'd seed, from shore to shore,
What thou art before thy God,
That thou art, and nothing more !

Men may bless thee, men may praise,
Hail the hero, sage or saint ;
All the bards may chant thy lays,
Artists all thy beauties paint.
Serfs may tremble at thy nod,
Fawning, cringe about thy door ;
What thou art before thy God,
That thou art, and nothing more !

Soon shall pass Fame's gilded smoke,
Wild applause, base flattery ;
Falsehood, shamed, shall drop its cloak,
Facing Truth's eternity.
Ere the spirit spurns the clod,
Stern its cry at Death's dark door,
"What thou art before thy God,
That thou art, and nothing more."

E. C. DONNELLY.

SERMON

DELIVERED BY ISAAC WILSON AT COLD-
STREAM, 13TH OF 3RD MO., 1892.*

"Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men."

This might seem very strange for Jesus to say to people before whom he was speaking in denunciation of their lives. He had been telling them how far they had come short of their duty. They had been rendering an eye for an eye and a tooth for a tooth, but love was the right spirit to manifest, yet he says to them: "Ye are the salt of the earth." This did not seem very discouraging, and he did not come to discourage but to seek and to save.

But it is necessary for them to understand their condition in order to apply the remedy. He showed them what they had been doing and said: "I say unto you thus and so," quite a different picture. I know it is said, "Of myself I can do nothing," and yet he said, "Ye have the power within yourselves to save your own souls." The first office of this saving power is not to save us from the penalty of sin, but from the commission of sin. This was taught from the first. God said to Cain "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. I did not create the evil but sin lieth at the door ready to come in, and ye have the power to prevent it and save yourselves."

There is a great deal of enquiry in the world to-day about salvation, as to how it is to be obtained. But I want that we should seek at the right fount—drink of the waters of divine life. This means the same thing as the salt. If we drink of the divine fountain we shall never thirst, did not mean that we should never want more, but that we should never thirst in vain. There will be a free access to the divine within us. The salt will never have lost its savor, but will continually season our lives, and save us from sinning against the laws of God written upon the tablet of the heart, obedience to that law constitutes salvation. It will be sufficient to control all the propensities in man and save him from sinning and enable him to carry on the holy design of his creation and life in this existence.

What a wonderful copartnership we have with God when we become passive and remain submissive to His divine will. It will become our pleasure

to do His will. This sounds to the human ear like a high attainment, but it is the purpose of our God that it should be so. But we must see to it that the salt does not lose its savor or saving power. We must be found faithfully doing what is right for us to do. We must do this in regard to our own lives. It implies self preservation of the physical, and just as much so in regard to our intellectual and spiritual natures. The leaven put in the three measures of meal leavened the whole lump. So the word of God operating in the soul will affect the three natures of man the natural, the intellectual and the spiritual making all *good*. This is what it means: The physical will be kept in better health, the intellect will be enlightened and instructed, and the spiritual will be divinely qualified to direct and control all and keep all in perfect harmony, and there will be nothing to harm or destroy in all God's holy mountain.

Let us bring religion right home into practical life, divesting it of the mystery that has been thrown around it by man. I believe in a natural religion, I believe it is natural to be good and unnatural to be bad. I do not think that God creates man so wonderfully depraved as mankind says we are. In His own image He created and still creates man. We will find these truths verified in the sermon on the Mount. We find there God's wonderful love for the human family, who desired that none should be lost in this present world—lost in this present life—alienated from the happiness and the heaven within. Jesus, a human being himself, not only taught it but lived it, lived a life of perfect peace because his mind was staid on Him. It was no wonder he taught the religious world how to pray. By it he was nourished himself. He knew the importance of asking and receiving daily his "daily bread." God is not very far off that the bread loses anything by coming down but it is found fresh in our own hearts. Let us enter into the secret of our hearts, closing to

the door, shutting all other influences out and there pray, "O God! make me subservient to thy will."

Thus the salt will not lose its savor. Our hearts and lives will be at perfect peace with our Heavenly Father. But there is great need for diligence and watchfulness, for temptations beset us on all sides and our greatest foes are those of our own household. "Foes of his household," do not mean his wife or children, but means all that is in the man, his desires, his propensities.

I've heard men say that it was impossible for man to say, "I am saved." This thing I know; if we are told not to do something and obey we may know we are saved ther. It does not say eternally saved. But if we obey each time the result will be eternal salvation.

If God is unchangeable, His truth is alike—unchangeable, and the effects of His Word will be the same. His command, "Let there be light" will be followed by light if we but let it. We simply have to let it be as He would have it. This is the most practical and reasonable religion that can be—to do our Heavenly Father's will in this our day. We will then be the true followers of Christ. If we are proportionately faithful we will be equally acceptable with our Heavenly Father as was Jesus. God, the Father, loves all his children alike. He has never made but one requirement of me, and that would fully compensate him for all he has done for me, and that is, "Give me thy heart." It will be saved—no fear. He will save it in the hollow of his hand. We would not then have to be groping in darkness. This life would not be all a vale of tears. There would be sorrows, and trials, and afflictions, and bereavements, but what are they compared to a lost condition. It is often better to go to the house of mourning than to the house of feasting. What ever befall us let us rejoice. When the wave's affliction overtake us, and when temptations surround us, when trials weigh us down, let us resort with-

in our own souls, to the wonderful counsellor nigh at hand, that will direct us aright and save us from wrong.

Do not let us be afraid, dear young people, when reproached by our fellow-men of the sufficiency of this simple religion.

It is only the known wrongs that constitute sin and bring us sorrow and remorse of heart. It is the natural result of our undue indulgence and selfishness. I know what it is to be there. I know, too, that our Heavenly Father does not leave us there. He does not forsake us, but when we are a great way off he kindles in our hearts a memory of the good things in His house, and when we turn our faces homeward He meets us with the feeling of approval in our hearts and welcomes us back again. Oh, it is an individual and a practical work, and applicable to all conditions.

If we find any disease in our life let us ask the Master when he comes our way. The healthy do not need the physician, but the sick. And let us ask for that of which we stand most in need. Let us not so forsake our faith as to deny it before men. It requires courage and fortitude to withstand the scorn and the criticism. Let us have confidence in the faith that is in us, and then we can boldly declare "I know I did the right and care not for any."

We never get so strong that we do not have to watch. Jesus never made a stronger appeal than just before his death. Three times he went to pray to his Heavenly Father that this cup might pass from him. Yet he was fully reconciled to have it God's way. We will find like struggles along our pathway, and as we overcome them by giving up to the way of infinite wisdom we will grow in grace and in favor with God and with man. We will like ourselves better than before. It will be a natural result, we can't help it.

The heavenly seed is sown in the garden of every heart. It is to regulate the natural dispositions and pro-

pensities and enlist them all into the service of good. Let us pray to be kept from the evil in the world rather than to be taken out of it. There will be nothing but what we will have full control over. God will be all in all to us. He will not be afar off, but will see our several conditions here and now, in this present life. There is no power outside of man that can save or ruin his soul without his consent. Are we willing to enter into this important co-partnership with our Heavenly Father. He will enable us to make this world better than we found it. We will sing in the depths of our soul, more of Christ and less of self, until our song becomes all of Christ and none of self. This means a full reconciliation with the divine mind, a complete laying down of our human will. We need not wait to realize this until just before our exit. My belief is that man may so surrender, so lay down his own soul, that long before the exit from this life, he may reflect to the world even the prints of the nails in his side. It is an individual matter and comes very close home. It may lead through the refining fires of sorrow, but those around us will witness the purifying effects. It will make the life purer and more marked in its demonstration for right. The doubting Thomases will be satisfied. We will see what it is to lay down our lives for our friends.

Let us throw away the mystery about religion and a far away God, and ask that we may be taught by Him, and address ourselves to Him directly, as our own Father, recognizing all the human family as of one common brotherhood, and extending to all the right hand fellowship of love.

But some one asks for more of the practical applications of this religion. There would be no longer such legislation as would maintain thousands of soldiers in readiness for the destruction of life. "Swords shall be beat into plowshares, and spears into pruning hooks, nation shall not lift up sword

against nation, neither shall they learn war any more." The intoxicating cup would be dashed to the ground. But what you and I can do is to keep our own lives pure that some ray of light may go out to the family of man. Let us keep our own lives free from the blood of all men. The influence of our example may cause another to stumble. Let us be up and doing our duty. Wist ye not that ye should be about your Father's business. Let the child Christ grow in our hearts until it can take the government of the world on its shoulders, and of the peace and increase of that government in our souls there shall be no end.

**"THE GREATEST NEED OF OUR
SOCIETY AT THE PRESENT
TIME."**

The Society of Friends has from its rise been guided by the immediate revelation of the Divine Spirit. That all-loving spirit has revealed to its follower's testimonies of peace, equality of sex, temperance, and simplicity of living in every phase, which were embodied as principles; questions which at this time are claiming the attention of philanthropic workers from the different churches. Does it not behove each member of a religious organization, which, depending on Divine guidance, has maintained principles so far in advance of other churches of the same period, to prayerfully study and understand those principles.

We continually meet with or read of persons who speak with veneration of their parents or grandparents having been Friends: And why are they not Friends. Are we lacking a religious life which they have found in other churches? or have their ancestors so strictly adhered to the old customs of the Society without taking time or thought to explain to their children the beautiful testimonies it contains? When the young reach the age of understanding and are questioned by members of other churches as to

Friends' belief many realize their ignorance and feel there was certainly a lack in either their teaching or the doctrine.

If each individual member of the Society of Friends could to-day feel the need of clearly understanding our principles so as to be enabled to live them, and thereby teach them to others, both by precept and practice, the next generation would realize a growth in the Society.

Do we as birthright members depend on the convictions of our ancestors to guide us through life? or do we feel that the law of nature is growth and development, and that we cannot walk in their foot prints, but must realize for ourselves the need of a higher spiritual life that will result in right thinking and right living?

We have no creed to debar us from progressing in thought and action as the time in which we live demands; and may we as a Society be guided by the light we profess, so the world may be the brighter and better for the rays that reach it. W.

OUR CANADIAN POETS.

A half-dozen or more names of our Canadian writers of poetry are becoming quite familiar, and deservedly so, to the readers of this continent and England, but we presume many of our readers when they see the names of W. W. Campbell, A. Lampman, J. McFarlane, Frichette, or Prof. Roberts, of Nova Scotia, and others we might mention whose poems appear in the best American Magazines, are not aware that they are Canadians. We purpose giving under this heading for a time selections from Canadian authors.

—Ebs.

"THE DEATH OF LITTLE NELL."

I read, by the dying sunlight,
That tale of life so brief;
On the calm, pale, deathly beauty,
I gazed with the old man's grief.

And the child form lay before me,
Like a gem from the mint of God,

Asleep, as a flower awaiteth
The spring 'neath the hardened sod.

And methought that in silence there liveth
A sorrow too sad for tears,
And a grave in each heart that groweth
More green with the passing years.

A grave in our life's dark chamber,
Where love like Ophelia sings,
Where the worldly footsteps fall not,
Nor the shadows of earthly things.
—*J. McFarlane,*

LOVE.

Love came at dawn when all the world was fair,
When crimson glories, bloom and song were
rife;

Love came at dawn when hope's wings fanned
the air,
And murmured, "I am I fe."

Love came at even when the day was done.
When heart and brain were tired, and
slumber pressed;

Love came at eve, shut out the sinking sun,
And whispered, "I am rest."

—*William Wilfred Campbell, in the Century.*

IN MARCH.

The sun falls warm; the Southern wind^s
awake;

The air seethes upward with a steamy
shiver;

Each dip of the road is now a crystal lake,
And every rut a little dancing river.

Through great, soft clouds that sunder over-
head

The deep sky breaks, as pearly blue as
summer;

Out of a cleft beside the river's bed
Flaps the black crow, the first demure new
comer.

The old, scarr'd drifts are eating fast away
With glossy tinkle into glittering laces;

Dogs lie asleep, and little children play
With tops and marbles in the sun-bare
places;

And I that stroll with many a thoughtful
pause

Almost forget that winter ever was.

—*By A. Lampman, Ottawa, Canada.*

PURPLE ASTERS.

I had a garden when I was a boy,
Wherein I planted fondly many a flower,
And watched it grow, until I felt the joy
That every gardener feels, as Nature's power
To make rare perfumes bursts from stalk of
green,
And dash rich colors o'er dull earth, is seen.

In that old garden, bright with golden bloom,
From early tulip time till winter fell,
It seemed as if no sombre shade, nor gloom,
Had any right, or could desire to dwell;
Yet o'er one spot, where wilderness still had
sway,
I always felt some melancholy lay.

Among the grasses scattered wild flowers grew.
Sweet, tender, trembling things that we called
weeds,

(Names mean so little); always wet with dew,
That clung to their pale disks in liquid beads,
And seeming in the colour symphony
Of the gay garden, minor chords, to be.

In that sad spot, pale purple asters came,
When earth wore gorgeous colours on her
breast,
And fields were ripe, and autumn's flood of
flame

From scarlet maples, swept from east to west;
They bore no wealth of royal purple bloom,
But seemed the children of the great earth's
gloom.

My life has been a garden, from whose soil
Have sprung pale-petalled roses, violets blue
As heaven, and where the passion-flower's coil
Has closed round frail anemones, heart's-ease,
and rue;

But in one sombre spot, apart, alone,
Pale purple asters in the shade have grown.

I would not life should be forever gay
With golden blooms, for brilliant tints would
pall;

I would not have spring's heavy ordours weigh
The senses down too long,—Heaven wisely
limits all

Our joys; but sometimes earth appears
To breed naught but despondency and tears.

And as with heavy heart one walks his way,
When fields are ripe, and autumn's flood
afame

Is passing from the hills, and dark decay
Is creeping in its track with steps of shame,
He thinks that only purple asters pale
Belong by right to earth, her hill and vale.

They tell us there are gardens always clad
With summer's richest robes, awaiting men
Beyond the stars, where hearts at once grew
glad,

And never to low levels sink again;
Should we not long in such light lands to see
The purple asters of despondency?

—*Arthur Wentworth Eaton,*
in Youth's Companion.

THE PRESENT TENDENCY OF
ORTHODOXY.

Christendom is divided into two
great schools, the old and the new, the
Orthodox or Evangelical churches, and
the Liberal churches. The old time
division of Christendom into Catholic-
ism and Protestantism has lost its sig-
nificance in view of the more vital
issues of to-day. Some of the so-

called Protestant churches are, to-day, both in belief and manner of worship, nearer Roman Catholicism than they are to some others among the Protestant churches. So we must accustom ourselves to think of Christendom not under the heads of Catholic and Protestant, but by the terms Evangelical and Liberal. The causes of division between Evangelicalism and Liberalism is even more vital and marked than those which separated Protestantism from Catholicism. In Catholicism the Pope is considered infallible and the church is acknowledged as supreme authority. In old Protestantism the Bible was considered infallible and taken as supreme authority. This is still the belief of Evangelical Protestantism, while Liberal Protestantism lifts infallibility still higher, and limits it to God, and acknowledges Him alone as supreme authority. Or in other words, the cause of separation between orthodoxy and Liberalism is found in the two words—Jesus Christ. Orthodoxy worships Him as a man-God. The Liberal churches revere him as a God-man, or good man.

Martin Luther was the founder of Protestantism; George Fox ushered in the new light of Liberalism, while the German Monk, of Wittenburg, has always been acknowledged as a great reformer, the leather cobbler of Leicestershire will be placed by historians and future ages in at least equal honor. Witness what the deep thinker and Prophetic Carlyle says:—"Stitch away thou noble Fox," (referring to Fox making his leather breeches) "for every prick of that little instrument is pricking into the heart of slavery, and world worship, and the Mammon-god. Were the work done, there is in broad Europe one free man, and thou art he. George Fox is the greatest of moderns, he stands on the adamantine basis of his manhood, casting aside all props and shoars, and dwelling in an element of mercy and worship."

I mention these two men in connection with my subject, "the present

tendency of Orthodoxy," as the two limits, the beginning and the end, of that tendency. Fox completed the reformation which Luther begun. Luther was the Moses of modern times, who led the people out of bondage to Rome, but left them still in the wilderness of the Bible; Fox was the modern Joshua that led them out of this wilderness into the promised spiritual land. Luther ushered in the dawn of faith; Fox let in the daylight of the spirit.

Some might already judge from what I have said what my views are on the present tendency of orthodoxy, and yet not be convinced in their own minds, for I acknowledge I have brought forth no arguments to prove my claims. I shall now proceed to do so.

It will be necessary to compare orthodoxy now with the orthodoxy of a century or two ago. It once believed in the plenary inspiration of the Bible, deeming it to be the "Word of God" and the only and infallible rule of faith and practice, it believed in original sin, in a God of wrath, in predestination, and in the vicarious atonement.

The church once held these views so tenaciously that it branded as heretics, persecuted, imprisoned and burned at the stake any who were enlightened enough to doubt and bold enough to declare anything different. A perusal of the history of the early Friends will give an idea of what religious bigotry is. But a steady spread of the light that George Fox plead for has brought about the religious and intellectual liberty of to-day. An ineffectual boycott is as much as bigotry can do in this free and enlightened age. The mind can be bound by no fetters except those forged by itself. It need fear no prison walls except those formed out of ignorance. The truth makes free. The light liberates.

The advanced minds in orthodoxy, which once believed (or pretended to believe) that the whole of the Bible-

was inspired are beginning to read, the Old Testament at least, with discrimination. They suspect that Moses might have been wrong in attributing to God a nature capable of jealousy, of anger and revenge.

There are many who say they believe in original sin, and meaning by the expression inherited sin, who yet admit that if infants die they go to heaven. Thus in reality they do away with original sin. The absurdity of the vicarious atonement counteracts the absurdity of original sin, and the result is that infants, if they die, wake up in a world of bliss.

The very orthodox doctrine of predestination is being left out now by most of the churches. If a mind thinks, and without prejudice, it must see that predestination or absolute election cannot be possible in view of man's free will and choice. It must also see that if we are elected, our actions cannot change our destiny, and that there is no advantage in doing good or disadvantage in doing evil. This doctrine would tend to subvert good order and invite anarchy in every department of life.

The doctrine of predestination, in a milder form, is found in the equally erroneous one of the vicarious atonement. They are handmaids of evil and the beliefs most fatal to virtuous lives and good deeds that were ever invented by the ingenuity of man. If we believe that Jesus died for us, no matter how great our sins, we shall be saved, *if we believe*. How easy it is to say we believe with the lips, or think we believe with the mind. Many even in our day think that they are saved, in some inaccountable manner, by imputed righteousness, and have no idea that "ceasing to do evil" has anything to do with salvation. But on the other hand it is becoming more and more apparent, even among the orthodox, that we have something to do in working out our salvation, and that good works must accompany our belief. I will close with one of the latest utterances

I have met with from orthodoxy, and it is full of hope for the ultimate destination of the present tendency of orthodoxy: "God has made every man the guardian of his own happiness, by making him the keeper of his own conscience. Only be at peace with that still small voice, which whispers duty in the soul, and there is no power on earth, and I say it reverently, there is no power in heaven or in hell, that can make you miserable."

E. M. ZAVITZ.

THE GREATEST BOON THAT QUAKERISM HAS GIVEN TO THE WORLD.

The greatest boon! How shall we determine what the most precious thing the Society of Friends has bestowed on mankind? For nearly two and one-half centuries Quakerism has been a quiet, constant power for good. Except at its rise, when it made no small stir among the people of Old England, it has dwelt in obscurity, with few believers compared with those of other sects, and little known to the masses of men; yet somehow it has exerted an influence and made itself a name in the world quite out of proportion to the number of its followers.

Upon questions of progress, of wider freedom, and the elevation of the race, its utterances have often been among the earliest and most advanced. Friends, from the first, spoke for liberty of conscience, not merely for themselves, but as a universal principle; and their firm adherence to the right to worship in their own way, and their persistent protests under imprisonment, did much to bring about religious liberty in England. Their belief that "a manifestation of the Spirit is given to every man" led naturally to the democratic principle of the equality of all men before God. Hence their form of church government was a pure democracy, and Quakerism doubtless had a share in shaping the civil institutions of the United States. The equality of

the sexes was also recognized so far as it applies to the ministry, and woman was allowed a part in church affairs; although not till recent years, in our branch of Society, has she been given equal rights with man in all its business matters. On the subject of peace, Friends not only opposed all war, but believed that the precepts of Jesus forbid resistance by physical force, and enjoin love toward those who would injure us. Arbitration as a mode of settling differences between members has always been a requirement of their discipline. Friends of Germantown, Penn., adopted in 1688 a memorial against slaveholding, which, Whittier says, was "the first protest made by a religious body against negro slavery." In illustration of the advanced position Friends have held in regard to temperance, observe the successive steps taken by Philadelphia Yearly Meeting, as shown in Michener's *Retrospect of Early Quakerism*. First, in 1685, they give it as their judgment that selling liquors to the Indians "is not consistent with the honor of truth;" in 1738 they extend a caution "against the too frequent use of spirituous liquor;" in 1777 they "admonish Friends to use great caution in distilling, or encouraging distillation, or using distilled liquors of any kind;" in 1839 their query asks whether Friends are "clear of the distillation or sale of spirituous liquors, and careful to discourage their use as a drink;" in 1873 it asks whether Friends are "clear of the manufacture and sale of all intoxicating beverages, and careful to discourage their use as a drink." Yet when we have said the most that can be said, it is probably true that Friends did not originate any of the reforms spoken of, nor have they, as a Society, taken active part in spreading them abroad; although not a few individual members have become eminent advocates and efficient promoters of those noble causes. Indeed, the Society, whether wisely or not, seems ever to have regarded it as its chief concern to build up truth and righteousness

within its own borders, and has seldom sought to influence the outside world except through the example of pure, upright and devoted lives.

If our greatest gift may not be found among the reforms that have stirred men's souls, is it in religious belief? George Fox announced to the world no new doctrine. He simply brought to the light and emphasized truths which, though obscured at the time, had been uttered long before. They are written in the Scriptures which he read and meditated upon in frequent retirement. In this way he came to perceive how far the Christian church of his day had wandered from the teachings of Jesus and Paul. One of his earliest and oft repeated declarations was, "God will teach his people himself." This thought was clearly enunciated by Jesus, as John has recorded: "The Comforter, even the Holy Spirit, whom the Father will send in my name. He shall teach you all things." (Chap. xiv. 26.) "When He, the Spirit of truth, is come, He shall guide you into all truth," (xvi. 13). In his journal, Fox relates that, when his relatives were grieved because he would not go with them to hear the priest, he quoted to them a part of this passage from the first Epistle of John: "The anointing which ye received of Him abideth in you, and ye need not that any one teach you; but as His anointing teacheth you concerning all things, . . . ye abide in Him." (ii. 27). Also, Paul's leading doctrine, best expressed in his quotation from the prophet Habakkuk, "The righteous shall live by faith," is only another way of saying the same thing. For the faith he refers to signifies a humble reliance upon our inner sense of right and duty for daily guidance. In the philosophy of Socrates and of the Roman Emperor Marcus Antoninus we read testimony to the same idea. Every religious teacher, sage, or mystic has, in his own experience, learned this truth, and followed after it. Every reformer appeals, from customs fixed by the past, to the

living divine instincts of the human heart. Beside the doctrine of the "inner light" or direct revelation, there are two others which distinguish us as a sect; namely, silent worship and a divinely qualified ministry. Of these it is sufficient to say that neither of them have been accepted or adopted by the world. When reading or listening to the sentiments of other religious professors, the greatest contrast between them and us seems to me to be this: among them the essential thing, that which is ever foremost in their thought, is belief; among Friends, it is character and life. From the time George Fox told the people assembled in the great cathedral at York that "they lived in words, but God Almighty looked for fruits among them," the burden of the thought of his followers has been clearness from the world's corruptions and faithfulness to the promptings of the soul; that the most important of all beliefs is the belief in an earnest, soulful life.

So I am brought to the conclusion that the greatest gift that Quakerism has given to the world is its noble men and women. The history of our Society contains many honored names of persons whose strong, beneficent influence has extended far beyond the narrow confines of their sect. But did Quakerism make them what they were? We have but to read their biography to discern the effectual presence of its serene, penetrating power. Who can doubt that it changed the whole tenor of the life of William Penn? The soldier and courtier is transformed into a man of peace and a statesman. Except for it, the world would not have witnessed the founding of Pennsylvania, whose government was conducted for seventy years in accordance with the principles of peace and Christianity. Before passing on to other worthies, we must not omit from the gifts of Quakerism the name of George Fox himself. For, though he was its founder, it first dwelt in him before he gave it forth. He not only preached but lived, from inspira-

tion. An American man of letters has described him as "perhaps the truest apostle that has appeared on earth for these eighteen hundred years." Among his immediate converts were Robert Barclay and Isaac Pennington, the scholars, whose written works gave form and symmetry to his teachings and made for Quakerism a distinctive place in religious thought. Without mentioning the numerous distinguished ones who flourished in the first half-century of our history, we will pause to notice in later times Anthony Benezet, the meek and tender John Woolman, and, later still, Benjamin Lundy, all of whose names are inseparably linked with the cause of the African slave. Then there are Elizabeth Fry and Isaac T. Hopper, philanthropists, friends of the prisoner; Lucretia Mott, pleader for the slave, for liberty of thought, and broader liberty for her sex, John G. Whittier, the most popular living American poet, and emphatically the poet of freedom and of true piety and religious devotion; Joseph Parrish, the physician; Benjamin Hallöwell, the teacher, and John Bright, the eminent British statesman. But I will not multiply examples, as if the benefits conferred by Quakerism could be measured by the number of great names of which it can boast. In countless obscure lives its silent forces have operated unseen, chastening and tendering the heart, and developing those homely virtues which have ever characterized us as a people:

"The simple tastes, the kindly traits,
The tranquil air, and gentle speech,
The silence of the soul that waits
For more than man to teach."

And those virtues have shed their light along innumerable pathways into the broad world about us, rebuking its selfishness and greed; its hollow ambitions; its painted pleasures; inspiring a purer, all-embracing love of human kind; awakening nobler purposes, and raising the general level of moral and spiritual attainment. W. S. WAY.

Philadelphia, Pa.

Young Friends' Review

A MONTHLY MAGAZINE.

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In publishing the "*Spirit of Christ's Teaching*" during last year we enabled our readers to become familiar with the great Russian thinker and reformer, Count Leo F. Tolstoi. We were somewhat bold and startling, no doubt, in our eulogy of the stranger and foreigner, but recent events have verified the position we took and have rendered our opinions prophetic. We were struck, when reading Tolstoi for the first time, with the similarity of his views with those of Friends, and we linked his name in a comparison with the name of George Fox. Since then circumstances have linked his name with the names of prominent English Friends.

We perceived that his religious views, which were so much in harmony

with Friends' views, ought to produce worthy fruits. And ere we knew it the test was made, and Tolstoi proved equal to his high principles, and more than equal to our anticipations. Witness how gloriously his faith blossoms into deeds. There is no man in all Russia, or in all Europe, who has done so much towards alleviating the suffering that has afflicted portions of Russia on account of the awful famine.

A little over a year ago we said in an editorial that "Daniel in the lions' den showed no greater fearlessness than Tolstoi in the midst of despotic Russia, condemning the churches, arraigning the Government, subverting established and sanctioned wrong, convicting error everywhere," and now we see him in even a greater work, following further the example of Jesus, in going about doing good, in bringing comfort to the needy and food to the starving.

The simple religion that Jesus taught will blossom into beauty and bring forth glorious fruit wherever it is allowed to take root and grow.

Through the modesty of the writer, and the oversight of the editor, the name of Isaac Wilson failed to accompany his article last month, describing his interesting visit "Among Eastern Friends."

We are in receipt of the sixth bulletin of "Church Statistics" of the United States. This contains the returns of the four bodies under the name of Friends. The general descriptive introduction reads as follows:

"The Friends, or Quakers, as they are often called, own as their founder George Fox, an Englishman, born in Drayton, Leicestershire, in 1624. He began to preach experimental holiness of heart and life in 1647. He had large congregations, and in 1656 was assisted by sixty evangelists. The first general meeting of Friends was held in London in 1668, the second in 1672. The Yearly Meeting was established in 1678. Encountering much opposition

and severe persecution in England, many Friends emigrated to other lands, some of them arriving in this country at Boston in 1656, whence they were subsequently scattered by persecution.

"The first Yearly Meeting in America is believed to have been held in Rhode Island in 1661. George Fox met with it in 1672, and in 1683 it was set off from the London Yearly Meeting. It was held regularly at Newport until 1878. Since that date it has alternated between Newport and Portland, Maine.

"Yearly Meetings were organized in Maryland in 1672, in Pennsylvania and New Jersey in 1681, in North Carolina in 1708, and in Ohio in 1812.

"The Friends have no creed, no liturgy, and no sacrament. They accept the Old and New Testaments, are a Christian body, and have an unpaid ministry of both men and women. Doctrinally they lay special stress on the direct revelation of the Spirit of God to each individual soul. They speak of this as "the light," and believe that it is universal and sufficient. They hold strongly to nonresistant principles, and refuse to engage in war or to take the legal oath. They practice great plainness in dress, do not generally cultivate music, and use quaint forms of speech. In worship they frequently sit silent for long periods.

"Their societies or congregations are usually called meetings, and their houses of worship meeting houses. Besides these meetings there are monthly meetings, including a number of particular meetings, quarterly meetings, embracing a number of monthly meetings, and yearly meetings, some of which extend over several States. The Friends are divided into four bodies in this country, popularly distinguished as the Orthodox, the Hicksite, the Wilburite, and the Primitive."

A shorter description is given of each branch. The total number in the United States as given is 107,208. Of these 21,992 belong to the seven Yearly Meetings of our body of the Society.

To these must be added those living in Canada, which form the larger part of Genesee Yearly Meeting, and numbered last year 647, making a total of 22,639 members of our Society in America.

This number of the YOUNG FRIENDS' REVIEW contains twenty pages. We have been endeavoring for some time to attain to this size regularly. But the finances of the undertaking would not warrant it; neither will they now.

For the past four or five years there has been a continual increase in the circulation of the YOUNG FRIENDS' REVIEW, still the increase has not been as great as we would have liked, and some of the improvements which we have had in contemplation has had to be abandoned. At present the prospects for an advance seem brighter than at any past period. Cheering words have come to us, from young and old, from many quarters. We are anxious to send out a TWENTY-PAGE PAPER, at least, every *alternate month* this year. Without a greater percentage of increase in our circulation than ordinary we cannot do it. Are there members of our Society ready to help increase the circulation of the YOUNG FRIENDS' REVIEW enough to make it possible?

See announcement in regard to this in 2nd mo. number of the REVIEW, page 27. To this we have had no response yet, but still hope for encouragement in this direction.

Isaac Wilson, of Bloomfield, has been attending the meetings in Western Ontario, and holding some appointed meetings, to good satisfaction.

A SURE PAYMASTER.—Anne of Austria, Queen of France, remonstrating with her bitter enemy, Cardinal Richelieu, observed: "My lord Cardinal, there is one fact which you seem entirely to have forgotten. God is a sure paymaster. He may not pay at the end of a week or month or year, but I charge you remember that He pays in the end."

A TRIBUTE.

TO MARY J. BONNELL ON HER 58TH
BIRTHDAY.

(Read at a Surprise Party.)

A maiden once in days gone by,
Had sought to prove the adage true,
That when a girl will really try,
She some good work may do ;
Yet what her chosen task might be,
She did not know, nor could she guess ;
The future dim, she might not see
How Providence should bless.

It chanced upon a happy day,
Her occupation thus was shown ;
A kindly woman came that way,
To her almost unknown.
She had been searching, so it seemed,
A skillful seamstress thus to find,
Yet knew no one that she had deemed
Exactly to her mind.

Canst make nice dresses, Mary, child ?
I need some one to work for me ;
Here the sweet woman kindly smile,
Perhaps I could get thee.
How swifly, then, through Mary's brain
The thoughts ran on, still spreading wide !
She never made a dress most plain ;
She had not even tried.

Yet in that moment's flashing thought,
The answering inspiration came ;
I'll try to do the thing I ought,
I'll help thee kindly dame.
" What man has done, that man can do,"
And so the answer given was " Yes !"
(That rule applies to woman too !)
" Yes, I will make, your dress."

'Twas little then that Mary knew,
Of what the future would unfold,
Or if its skies wore truest blue,
Shot o'er with sunlit gold.
She little knew the silken strand
That held the fabric firm in place,
Was binding a more shining band,
That held a loftier grace.

She little knew that every stitch
She placed so deftly in its part,
Was fastening with its flossy switch
A young man's tender heart.
Yet so it was ; and, one fine day
A knot was tied of silken strands,
Invisible to all but they
Who saw them take the bans.

And heaven blessed their peaceful home,
Sent daughters two, but first a son :
And these have never learned to roam ;
They, too, are married, all but one.
And now we gather here to-day,
The children all and friends beside,

To celebrate the Natal Day,
Of her who was that bride.

May many years succeed the past,
And bring them blessings multiplied,
May each be happier than the last,
For her who always tried
To lend a kindly helping hand
To all, in every time of need,
And prove it true that such a friend,
Must be a friend indeed.

JULIA M. DUTTON.

Waterloo, Jan. 29th, 1892.

WALT WHITMAN IS DEAD.

When the telegraph heralded that
a mighty man had fallen a gloom was
spread over the five quarters of the
globe. There is no land in which the
music of the great singer has not been
heard. Though the spirit has returned
unto God who gave it, his voice shall
be with us unto the end of time.
Rarely had man such true friend as
Whitman, because, as the poet says :

" If thou to thine own self be true,
It must follow as night the day,
Thou canst not then be false to an man."

Mr. Whitman was born at West
Hills, Long Island, May 31, 1819.
He therefore only passed the allotted
span of man by two years, having died
at the age of 72. Some years ago
Mr. Whitman was struck with progres-
sive paralysis, under which he bore up
with marvelous fortitude. Though he
suffered terribly at times he never com-
plained. Finding his health failing,
perceiving that his end was drawing
near, he conceived the idea of erecting
his own tomb ; this he has had con-
structed in a simple style of architec-
ture with solid granite blocks, on the
Camden side of the River Delaware,
opposite the city of Philadelphia, the
only inscription on it being the single
word " Whitman." But his name and
fame will neither require granite nor
marble to propel it through the ages yet
to come ; his poems are the stones that
have built his sepulcher, and his pure
life is the monument he has reared for
all time. It is now eleven years since

Mr. Whitman visited our own Forest City, reaching here in the month of June and remaining for several weeks. We can still recall his well-proportioned form, standing six feet high, with a profusion of gray hair and beard, dressed in gray clothes; his pleasant, fresh looking face always wearing a calm look of repose; his voice was attractive and musical. To know the man was to love him. He had a passion for nature in all its forms; he was specially fond of children and flowers. He was seldom seen on Dundas street without a "buttonhole" in his coat.

During the American war with the South he spent much of his time in the northern hospitals, comforting and sustaining the sick and the dying—no matter whether he wore the uniform of the North or the South, all humanity was alike to him—sending home messages to the mothers and friends of the wounded and dead.

Mr. Whitman was a man of unruffled temperament, and though he was loved, in many instances passionately, by so large a number of individuals, yet by others he was treated with ridicule and contempt, still he never retaliated, nor was heard to complain, but always turned off any adverse expression or criticism with compassion or a kind word. He never defended himself whether the attacks were made in private or in the public press; he appeared to deem any defense of himself as unnecessary, believing that his life and works were quite sufficient. There will be many mourners to day over his cold corpse and his open grave. He himself has never feared death, believing that he who was his Creator and Preserver is able in death as in life and throughout all eternity to hold him safe in his everlasting arms. Such faith as Mr. Whitman possessed is given to no ordinary man. He writes:

"My foothold is tenon'd and mortis'd in granite.

I laugh at what you call dissolution,
And I know the amplitude of time."

Who has not had his soul stirred

with deepest emotion as he read his beautiful ode to death, from which the following lines are quoted:

"Come lovely and soothing death,
In the day, in the night, to all, to each,
Sooner or later, delicate death.
Praised be the fathomless universe,
For life and joy and for obj-cis and know-
ledge curious,
And for love, sweet love—but praise! praise!
praise!

For the sure enwinding arms of cool, enfold-
ing death.

Over the tree-tops I float thee a song,
Over the rising and singing waves, over the
myriad fields and the prairies wide,

Over the dense-packed cities all, and the teem-
wharves and ways

I float this carol with joy, with joy to thee,
oh, death."

—Western (London, Canada) Advertiser.

Walt Whitman was recognized by the greatest poets of the day, notably by Tennyson, as a brother poet, so that he cannot be denied a position on Parnassus. To most people all but a few of his poems will seem, what he himself playfully called them, 'barbaric yawps.' One or two of them, however, appeal to all lovers of poetry because of their tender melody, intense feeling, warm sympathy, and the magic which is beyond description. Perhaps the most popular of these is the first of the series called "Sea-Drift," beginning:

Out of the cradle endlessly rocking,

To many people Walt Whitman was much more than a poet—he was a prophet, a seer, a founder of a new era, the author of a new system of ethics. Some of the keenest-minded men on this continent, one or two in Canada, have a boundless belief in him, and were devoted to him as disciples to a master. To all but the few this attitude seems simply unaccountable.—Montreal Witness.

Who spends before he thrives, will
beg before he thinks.

Nobody ever gets to be any better
than he wants to be.

THE GREATEST NEED OF OUR
SOCIETY AT THE PRESENT
TIME.

Its first great need I discovered over two years ago, at a Yearly Meeting, and have been longing ever since to speak of it to whom it might concern, yet hardly knew how to approach them. I noticed that the heaviest tasks fell upon the aged, with few exceptions. There is great need of many younger shoulders to bear the heat and burden of the day. In this I refer not to the spiritual tasks merely, but the real manual labor, the physical toil necessary to maintain the meetings. In some neighborhoods, especially, the most active Friends are those who have reared up families, and, one by one their children have gone out into the broad fields of activity to seek homes for themselves, until those who have so tenderly guarded their youthful footsteps are left almost alone. They are vigorous enough to provide for their own needs, but perhaps it is almost Yearly Meeting time, with a prospect of multitudes to be housed and fed for a week; and what is to be done? The children who would gladly help are far away: so the dear old mother goes to work to put the house in order, and bake and prepare for a host. She may be weak and weary, or have palpitation of the heart after violent exercise, but this makes no difference. The guest-chambers must be swept and garnished, all the beds and bedding must be lifted out into the sun and wind, or by a lively fire, else some one is liable to take cold, even in summer, for it is well known that unused beds always gather cold and dampness. Then they are put back in their places, and look invitingly fresh and downy. There is no end of the baking and other preparation that must be done, for two meals are to be served at home every day, and one great one between them at the meeting-house. This means that she must rise every meeting-day at four o'clock in the morning,

so as to perform all the household duties before meeting time. Her guests, if they venture into the kitchen to lend a helping hand, will be astonished to see the great pans of bake beans, rice puddings, meats, etc., all done before breakfast or soon after, ready to be carried to the meeting-house. A whole carcass of mutton is sometimes baked at one time, and other things in proportion. Would it be any wonder if the weary head so much in need of rest, should droop, and the eyelids close gently un'er the soothing influence of the meeting service? How often I have thought of this while contemplating the query: "Are Friends guilty of sleeping in meeting, or other unbecoming conduct, etc.

Of course, it would be unbecoming for all the people in the meeting to fall asleep, but if *one* finds it impossible to do otherwise, there is usually a cause. Our Heavenly Father kindly gives what most they need; their spirits are already refreshed, for they have done well their duty, and physical refreshment is their greatest need; yet, to hear the beautiful testimonies given would be a strength giving feast to them, which they would much regret to miss. And so it is that my mind was concerned upon this subject, for I felt sure there must be families living near, young married people, perhaps, or middle aged, who could greatly assist by taking a part of this labor upon themselves, of entertaining guests, and who would gladly do it if they understood the need. The fact that they use not Friends' ways of dress and address need make no difference. Perhaps some do this already who are not members, but love to do them kindness. Friends' children at home all do their part with lively step and cheerful heart, but there is need of more such workers. Who will assist in time to come?

Another need of the Society is, confidence in the ability of its younger members to do any necessary work of the Society, to feel that when older

ones sit down, and fold their hands to rest, the work will go right on, and be done in a proper manner. In order to have this need satisfied, it rests upon the younger members to so regulate their lives and conduct that their elders will have perfect confidence in them, and faith in their ability founded on positive knowledge. To do what good they can, or whatever task is allotted to them in the best possible manner, and so strengthen their power of doing. Those already at work are doing surprisingly well, but the Society needs more, *many more*.

The Society, and each member of it, needs to know *why* they hold to certain opinions and ways. Young people's minds are full of questionings, but when they know a good reason for a thing, they are ready to do it with promptness and genuine pride. False pride is wrong, but there is a sort of lofty humility that makes us not ashamed to do what we know to be right, but rather to rejoice therein with quiet pleasure. It is this sort of pride that young people need to have in Friends' Society, for the good it has done and still may do. The Society needs the genuine pride of its young people, so that when they write essays for public occasions, or do literary work for their own advancement, they may at the same time advance the cause. I have often thought how entertaining it would be, and productive of good, if the pupils of Friends' Schools and Colleges would establish writing contests, to see who could write the best essays in keeping with Friends' doctrine, and send them to the Friends' papers as the best efforts of their school. It would soon get to be more exhilarating than ball games and boating contests. Try it, Swarthmore, and see if some who do not know will stop saying: "Swarthmore is doing us no good!" I know the Society needs Swarthmore, and may well delight in her achievements, yes, in Swarthmore, and *many more*.

JULIA M. DUTTON.

WHAT IS OUR DUTY?

It was my privilege during the last year to listen twice to a young minister who seemed to preach with a power which could come from the spirit of God alone. It was truly good to listen to him, and I noticed that he had the deep heart-felt sympathy and admiration of his audience. His brother ministers in different denominations look up to him with respect, and the most intellectual part of the community prophesy for him a very brilliant career. As we left the church I remarked to a friend that we had listened to a good Quaker sermon (for such it was), and she answered me: "Yes, whenever a highly talented minister preaches a little in advance of his times and brings up deep spiritual views of the religious life, people listen to him with wonder and admiration, not knowing it is really the Quaker's belief he is teaching." In the sermon referred to the speaker very beautifully brought to view "the voice of God in the soul of man." I have felt that the doctrines of our Society are what a great mass of people are hungering for to-day. I believe that in a different way the Society of Friends is needed now as much as in George Fox's time. Now, if this is true and if we Friends have a good reason for preferring our own Society to any other, why is it so often said, "Friends do no proselyting," both by our own members and others, until I believe that our young people will come to think that it is contrary to our rules to endeavor to increase our numbers, and the query: "How are we to retain our younger members?" will seem to imply that this is the only lawful means of keeping up our meetings. If our teachings are true and our doctrines such as the world needs, then why not take as much time and trouble to present our views to the world in the best possible form, as other religious societies do? If, as S. F. says in the REVIEW for second month: "It is not necessary that the Society of

Friends exist longer as a Society, their mission is performed." Then we might as well give up all our efforts, disband and join other societies which offer larger fields for activity. But I do not agree with that statement of S. F. I do agree with him or her, that "there exists no need now for many practices that were of importance then, viz: in early days of Friends. And if, as S. F. says, we "cling with a tenacity unknown in other things to the old forms and practices, without regard to the changes time has wrought." Then let us by all means let go those old forms and all non essentials, that we may in the most attractive form present to the world those living truths for which our ancestors suffered, and which have enabled countless men and women to live steadfast Christian lives in the midst of persecution "for righteousness sake," and to die with a faith which triumphed over death and with the full-est assurance of further happiness.

The early Friends made proselytes by hundreds and thousands, else what would their testimonies have amounted to? and where would have been the organization which, as a beacon light to the world for over three hundred years, has stood bold and unflinching against evil in every form?

And are we the descendants of those dauntless reformers, and heirs of the truths to which their lives bore witness. Are we to sit down contented with our legacy, regardless of our Masters' command to "preach the gospel to all people," when we claim to have received the glad tidings in their purest simplicity and to teach them with their deepest spiritual meaning? Alas, I fear we have neglected the trust our Father has placed in our hands, and as a consequence we are thus dwindling away while the light from which we first took our name (Children of the Light) is illumining other hearts, and other messengers have been raised up to preach the truths which find an entrance in all earnest hearts.

LYDIA J. MOSHER.

A PHILANTHROPIC ENDEAVOR

Lobo Preparative Meeting (held near Coldstream, Ont.,) decided, at its meeting on 3rd mo. 2nd, to take up philanthropic work in connection with its First-day School. S. P. Zavitz, who proposed the subject, said in substance as follows: "I believe the time is ripe when our meeting may take up to advantage some, at least, of the class of work in these parts which is now being done by the Philanthropic Union within the limits of a number of our Yearly Meetings. I would propose that we make the effort in connection with our First-day School work, somewhat after this manner. You are aware that at the end of each quarter we have no lesson laid out for us in the present lessons. I would therefore propose that we divide the school into four parts, give each division a secretary with one of the four subjects: Arbitration, Temperance, Prison Reform, and Literature, as the primary subject for each division, and have a report from one of these Committees at the end of each Quarter. Other subjects may come under these headings as secondary." The proposition was withdrawn and referred to the care of the First-day School Committee.

Literature bearing upon the various subjects, if sent to the Superintendent of the School, S. P. Zavitz, Coldstream, Ont., will be thankfully received, and placed in the proper hands.

OUR DUTIES.

I believe there are many in the community who are not enjoying themselves satisfactorily, and living along in a kind of an unrestful condition. To such as these I would like to address myself, hoping thereby to assist them to dispel this unrestful state of being, which we must not expect to be accomplished by money, or by becoming possessor of large estate, but by right actions one towards another, and also of right actions towards animals and things in general that are under our

care. We may ask how do we know when we are acting right under all circumstances. Now we want that which is experimental, and can be known by the actor or doer. So each one must experimentally practice the principle of kindness towards all with which he or she may have to do with, for this is God's law, as also exemplified by the blessed Jesus, who was so filled with this holy power, that he was enabled to go about doing His Father's will in every particular, and He is called the vine, and those who are influenced by the same are the branches partaking of the same nature as the vine, and so becoming heirs of God, and joint heirs with Christ; and as our Heavenly Father intends for us to be happy when doing well, we find our happiness established by acting out the principle above alluded to, which will enable us to do well, which, if we do, we shall be accepted, but if thou doest not well sin lieth at the door. So by good acting we enjoy life here, and have a well grounded hope of a happy reward when done with time. Some would call this the light, as it shows us the way in which to go acceptably to God and man.

WM. TYSON.

North Dakota, 2d mo. 28, 1892

"A MEETING WITHOUT A MINISTER."

I was pleased to read an account, given through the REVIEW, by one of our sister Friends, of the Half-year's Meeting at Pelham. It appears without a minister their minds were turned to the fountain source of light and knowledge whence all good comes, and it would appear they lacked nothing. As there was no doubt a bringing forth out of the treasury, both new and old, supplying spiritual wants and necessities. And let me say here if there is any one testimony more than another needed of a Society, or a people professing as we do, it is to be an example to the world that we do not

need a man-made ministry, or one taught in the theologies of the day, nor of former days; but we want a ministry based upon revelations made known to the age in which we live and have our being, although there is much in the past which bears evidence of the same divine enlightening influence. It is not enough for us to rest our faith and hopes upon the past. There are, it appears to me, too many bearing the name of Friends, whose minds are too much placed upon the minister and what he is saying or doing, to the neglect of their own particular gifts and callings. Some appear to feel they can hardly bury their friends or hold a meeting for worship without the especial service of a minister to conduct the meeting. Now, if this is the Friend I have not so learned it. The ministry is all right, no doubt, in its place, but we need to come away from this undue dependence upon man, if we will be Friends living under that dispensation by which God becomes teacher of His people Himself. And when we thus become instructed there will be no lack in the line of the ministry. There will be those raised up bearing testimony to the workings of the Divine Spirit under whose influence we will find there is ability to worship in spirit and occupy our respective gifts and callings. Some may have words of exhortation to communicate. Some may be engaged in silent prayer or praise. There need be no idlers in the Lord's house, and we will become satisfied that God is doing his work when we are correspondingly doing ours and have no other gods before Him. Let me simply add, for I wish to be brief, that it appears to me there is nothing more needed of us as a people than to show to the world that we are satisfied with our principles, and that there is a life-sustaining power that enables us to work out our salvation without feeling that we have anything more to boast of than belongs to the whole human race, for it is by His mercy that we are saved by the wash-

ing of regeneration, and the renewing of the Holy Spirit. Without this all external evidences combined cannot make us feel or know that we are children of God in the resurrection unto life.

C. WHITE.

Bloomfield, 3rd mo. 28, 1892.

FIRST-DAY SCHOOL WORK.

The time draws near when we shall re-organize for First-day School work, when the young will assemble for instruction and religious training. Doubtless, many who have heretofore occupied the position of teachers are looking forward to still greater progress towards a fulfillment of a good work. We do need careful and conscientious instructors in our First-day Schools; it would be well, indeed, if more were led to consecrate themselves to the work, and to pursue a systematic study of the Bible. Pupils should be able to give Scriptural reason for their faith; spirituality and knowledge are not identical, the one is life, the other is literature; the one should receive its stimulus in the home, the other in the First-day School. The Bible contains that which the world needs, and we can be the possessors only through an investigation for ourselves, and we are none the worse if our interest be lightly spiced with curiosity. Jesus advised his disciples to "search the Scriptures; in them ye think ye have eternal life, and they are they which testify of me." If this "searching" be attended with something more than an idle reading, we will find our faith strengthened and ourselves brought into a closer relationship with God and man. What is the ground of our reverence for the Bible? God. It is God manifesting Himself in human speech, revealing Himself to us through a human experience. These are the facts that have been brought to light by the study of the Bible. It is here, indeed, that we receive knowledge regarding that "true light which lighteth every man that cometh into the world." A knowledge

of the Bible as a book, cannot weaken the ideas that represent truth. Therefore, if not impertinent in me to tender advice in such a matter, I should say, follow not too closely the line of the International lessons; outside organizations are already alive to the fact, that they are inadequate to the needs of most pupils, and I am led to believe that there is something better than the present system. I am not a teacher, but one who is interested in the First-day School. On one occasion, in the absence of the teacher for our young people, I filled the position, and being no admirer of the International system, I struck off in a new line with great success. I related the story of Joseph, drawing from this boy and that girl an original thought; I succeeded in holding their interest until the bell sounded and felt rewarded when I heard one pupil say to her companion: "I would not care if we had another hour allowed us." It is seldom a class of young boys and girls are anything else than pleased when the prosy lesson, dealing with Zechariah or Jeremiah is ended. My motive in thus writing is not to disparage but rather to induce others to express their opinions upon this subject. I would not of myself expect to work any reform.

A FRIEND TO FRIENDS.

Bloomfield, 3rd mo. 3rd, 1892.

FRIENDS' MEETING HOUSE, PELHAM.

Marvellously have we been reminded that "coming events cast their shadows before them." Some events bring joy—some sorrow. Upon those whom the shadow falls, *they especially* are affected by the event producing the shadow. When by it gladness comes, we seldom stop to think, but do a heap of mourning when it bears to us added crosses. But if the eye is kept single, steadfastly looking in the direction of the light towards the cloud, for rifts therein, gleams of light will eventually appear from behind the cloud, if it be

the harbinger of sorrow. Light is not obliterated because for a time the brightness of the sunlight may be darkened to our view.

"No greater love hath a man than this, that he lay down his life for his friend." Seeing approaching clouds in the pathway of life, this subject had been as a fitting thought turning over and over in the mind, when unexpectedly comes upon the field our esteemed friend, Isaac Wilson, of Bloomfield, with a loving welcome and appreciated gospel message, arising in our midst announcing, to my surprise, the above Scriptural text as the foundation of his discourse.

Whatever instruction was conveyed to others, it falling in line with my own thoughts, materially strengthened me, and thankfulness abounds.

But do not some know of a deeper, truer test of love, than laying down one's life for a friend? "Jesus died for the ungodly." Are not some involuntarily brought into a degree of similar experience, when through environment of circumstances, alien to themselves, they are forced to appear before those who, *not loving their neighbor as themselves*, want to serve their own end, but cannot get it except through a pretense of trial—the judge, *selfishness*, passing sentence upon them, and sending his emissaries to see to the execution. The innocent prisoner, *lamblike*, helpless in their hands, uttering no cry of protest, his life is sacrificed, while he prays for strength to endure, and for submission of spirit, "Not my will, but thine, oh God, be done," "Father forgive them for they know not what they do."

At the close of the meeting in Friends' meeting house arrangements were made for a parlor meeting at the home of Alpheus A. Lundy, South Pelham, and for another evening meeting at Effingham, both being favored occasions, hungry souls being abundantly fed, as afterwards gleaned from expressed testimonials given by some who were privileged to attend all the meetings.

A. R. P.

A MEETING AT ORCHARD PARK, N. Y.

Isaac Wilson visited at Orchard Park the 15th of the 3rd mo, and had an appointed meeting in the evening at our meeting-house. The time was short for giving a very extended notice, and the weather very cold; notwithstanding all that, quite a large and appreciative audience collected at or near the hour appointed, 7.30 o'clock. After a short time of silent waiting, Isaac arose with the text: "Salvation is of the Lord." Illustrating the lesson by referring to the account of Jonah's reluctance, or disobedience, in complying with the demand: "To go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Did he comply willingly? No! he shrunk from manifested duty, and wilfully refused to go, and sought out ways and means of escape. The disposition to gratify our own wills was not alone the experience of Jonah, but of all those who refuse to harken unto that voice of God that speaks to the inmost soul of every one, saying: "This is the way, walk thou in it." For more than an hour he poured forth gospel truths that were grasped and held by both young and old, as the quiet, earnest expression of the countenances manifested throughout the whole of the discourse.

It was a meeting long to be remembered, and, as one young man expressed it: "It was all made so clear and plain we could not fail to understand." The feeling of satisfaction was fully expressed by all.

MARY T. FREEMAN.

MRS. GLADSTONE TO MOTHERS.

Trouble should be taken by every mother to make herself acquainted with the laws and principles governing the human body, writes Mrs. William E. Gladstone in the first of her series of "Hints from a Mother's Life" in the April Ladies' Home Journal. She should learn the vigilant watchfulness

without which she will never succeed in understanding the tender organization of her child; thus constitutions will be strengthened and lives saved. Instead of walking in uncertain paths in the dark, now over-coddling, now overbracing, practicing experiments haphazard on the delicate little frame, the mother will be guided aright, for the laws of nature will be taken for her guide. And so beautiful and so full of interest are those laws that surely, even if their study involves some sacrifice of time, it will become a pleasure as it becomes a duty, and there will be ample compensation

A correspondent writes us from Pennsylvania:

"I attended our Baltimore Quarter two weeks ago. John J. Cornell and Isaac Hicks were present. The former was greatly favored to address the large and mixed audience, setting forth very clearly the distinctive features of Quakerism, to the satisfaction of all present. Isaac was also very much favored. These, with our own Darlington Hoopes, were the principal speakers. Baltimore particular Meeting has been well attended during the winter. Much larger than usual, many not members attending to hear the able discourses of J. J. C."

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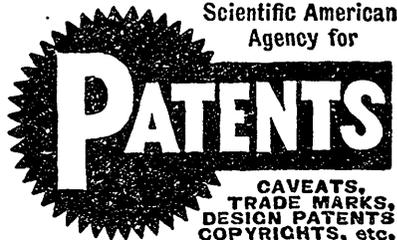
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