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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IV.

LONDON, ONT., TWELFTH MONTH, 1889.

NO. 12

A CAROL FOR CHRISTMAS.

NOTES ON A SERMON

Listen! the bells in the steeples
In jubilant gladness ring
To welcome the coming of Christmas.
And the birthday of the King,
Who was born in the lowly manger
Of Bethlehem, long ago,
When the song of the herald angels
Was sung to the world below

Thou hast clad thyself in raiment
Of spotless white, O earth,
Like a bride on her marriage morning,
To celebrate Christ's birth.
O, were our lives as spotless,
Our hands unstained with sin,
And the latch of each heart were lifted
To let the Christ Child in.

Bring of thy pine and holly,
O earth, this Christmas day,
And wreath in their green the altar
Whereon our gifts we lay—
Gifts of most grateful homage
Laid low at the feet of the King,
Who lean from His throne to listen
To the sound of our worshipping.

Bring to the dear Lord's altar
The soul's white flowers to-day,
Let the rose of thy love shed incense
Sweet as the breath of May,
Let the lily of faith eternally
Lift its cup of myrrh to Him,
Whose love is the star that leads us
Through ways that are dark or dim.

O earth, send back to Heaven
The grand and the glorious strain
That startled the wondering shepherd,
On far Judea's plain.
Glory to God in the highest,
Sing it again and again—
On earth be peace, on earth be peace.
Good will, good will to men.

EBEN E. REXFORD,
In Ladies' Home Journal.

OF SUNDERLAND P. GARDNER, DELIVERED AT YARMOUTH 8 NO., 23RD, 1889.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

This precept shows that there is something in man that cannot be satisfied with the products of earth. It discloses a need deeper and within the outward physical man. It was to this that Jesus came to instruct men whereby he brought life and immortality to light among men.

The Jew in general had no idea of a future state. All their regard was concerned in the present and outward. Their laws touched only the act. They might be corrupt at heart, but if they did not carry it out in action the law could take no hold of them. But Jesus called men to a higher law—a law written in the heart. It is there that God speaks to the children of men to-day, impressing them with His will leading them in that path which will bring them into the Kingdom of God. We need not speculate about a life beyond and wait in expectancy till earth pass away before the Kingdom of Heaven can be experienced. No, our work is here. The Kingdom of Heaven may be here in our own experience. The Kingdom of Heaven is *within* you. Whenever the will of God is carried out there is His blessing, which is His presence. It is there, and only there, that we can meet with our Heavenly Father and receive His instructions. Anything that calls us away from there calls us away from the

only source and means of our salvation. Whatever is to be known of God is to be known in and through the soul and obedience to His will therein made known is the only avenue that will lead to the Kingdom of Heaven.

Heaven is a condition of the soul, not merely a location to which we pass when the curtain of this life is drawn aside. It is a condition that is to be witnessed in our own hearts. When all our actions are brought down under the direction of the Divine will there is heaven—a heaven that can be witnessed by us all, for this law is manifest to every individual according to his state and condition.

Man may be successful in the accumulation of this world's goods and yet feel not satisfied in his soul. There will be a hungering and a thirsting for something more, something higher, a hungering and a thirsting that cannot be fed or satisfied with earthly things.

We should be grateful for all blessings, earthly as well as spiritual. We should put our hands in the fields of labor to produce them. But when we put supreme affection into the things of earth the holiest thirst is not satisfied, the highest good and blessing cannot be attained. It is necessary to overcome everything that contravenes this higher life or the result will be disappointment and misery.

It is very important that the young, while yet in the years of early development, should turn to the inward teacher that they may be instructed and grow up in the right way, that they may be sustained in every circumstance and justified before the face of their Heavenly Father.

We are pointed to a judgment day in the far future when all the nations that ever lived on earth will be summoned before the Judge and their eternal fate will be allotted them. This view turns the mind away from the judgment that now is that accompanies every act of the soul as a natural and inevitable result. The apostle

John says: "Fear God and give glory to Him, for the hour of His judgment is come." It is now, Friends Turn within, and behold the judgment seat is there set. Turn over the pages kept by conscience, open the heart and read the record there, and see how we stand. How often do we hear it said, and say it ourselves: "O, if I knew the will of God concerning me how gladly would I run to perform it." To find this we need not enquire of men or books, however good. But turn within our own hearts, we will there find the will of God. It is a great mistake to ignore our own wills, thinking thereby to please God. Our will is one of the Almighty's greatest gifts to us. It is the organ that executes purpose in conjunction with the will of our Heavenly Father. It is the executive power in man. It is only second in all the blessings given to man next to reason itself. It is within the realm of reason that the light of the Divine Father shines and meets and quickens the understanding. When the understanding is thus enlightened it is the province of the will to join in and work out our salvation. God will not work it out for us. He will do His part. He will furnish the power, light, wisdom, but we must put our hand to the work also. It is a joint work—just as much so as the husbandman's. He must till the fields or he cannot reap the harvest. Man must bring to the work his experience. Jesus likened the Kingdom of Heaven to a man that is an householder, which bringeth forth out of his treasure things new and old. All past experience must be brought forth, but he cannot rest here, the present demands a larger experience. Just so in spiritual things. What we have experienced that we know, for we have proved them. But if we wish to advance we must bring ourselves into a condition to receive new experiences, and the advancement will be in proportion to our capability of utilizing the gifts that God furnishes.

May the youth, O Friends, early in life, before habits of wrong have been formed, be taught and instructed in divine truth. Give them as much as possible the results of your riper experience, and induce them into the habit of meditating on things divine, that they may attend to the tender admonitions and grow in the knowledge of our Heavenly Father.

Our God is a God of mercy, a God of love. He never can be angry, as some represent Him, even with the sinner. This quality is given by men ignorant of His true nature. This feeling was found in the sinner's mind and was attributed to God. It mostly obtained with the Old Testament writers, but Jesus Christ, the revealer of a higher law, by word and act testified against the error and represented Him as a God of unchanging love, and this love ever goes out to saint and to sinner. It is His ingathering power drawing His children unto Him that they may hold sweet intercourse and communion together, for He speaks a language adapted to every condition. And He will lead them along, becoming more and more to them as their desire increases, until they may come into the Kingdom of Heaven even here and now. But this one thing remember, in the day of our visitations lay restraint upon everything that rises in the heart counter to the divine will. This restraint that is required is not designed to be cruel, but is required through love as a necessity for our soul's welfare. Then let us seek for the manifestation of His love either in its calling forth or restraint, for it is the moving of God's spirit in our souls. It is to this love, the love with which God loves all men, the love which Jesus manifested alike to His friends and to his persecutors, the love which will induce us to do good even to our enemies, that I feel, O Friends, to commend you all to.

Make yourselves nests of pleasant thoughts.—[John Ruskin.

FAITH.

Editor Young Friends' Review.

In the last REVIEW was a note from myself calling attention to the fact that many words and expressions current in religious speech and writing are of doubtful meaning and fail to convey definite ideas to hearer or reader.

"Faith" and "Faith in God" were mentioned as representative terms of this kind, and the REVIEW has opened the subject for an interchange of views, so that we may come a little nearer to a perfect understanding of one another.

Religious ideas are progressing and demanding new terms for their perfect expression, but we are holding fast to the old terms and trying to revitalize them with new meaning—like putting new wine in old bottles, the old terms are brought into disrepute and the new meaning is lost.

Faith was defined long ago as "the evidence for things hoped for, the substance of things not seen." That may be a good definition, if we can only decide what it means, and all accept the decision. The object of language is not, as Talleyrand said, "to keep people from knowing what we think," but to be the means of accurate interchange of thought.

The more I think about it the more I am compelled to define faith as synonymous with confidence. To have confidence we must have confidence *in something*. The same with faith, it conveys no meaning to my mind, except in connection with something in which to have faith.

When we talk about having faith in Jesus Christ, do we mean that we have confidence that by obedience to the Divine Light, as He was obedient to it, we shall reap for ourselves and others the best possible results here and hereafter, or do we attach some vague, mysterious significance to the term which we can not put into words?

When we talk about faith in the Bible, do we mean that we have confidence that we shall gain wisdom and

strength just as its writers, the prophets and apostles, did, by seeking to find out the good and the right for themselves, and to do it, and to teach it, without regard to what folks said, or do we think that in some mysterious way a mere belief of the Bible and an unthinking, unintelligent acceptance of its statements will save our souls?

We profess to believe in one God, one Good, one Right, and it seems to me that faith in God should mean *confidence* in the present and ultimate superiority of a course of life, action and aspiration, in uncompromising harmony with God, the sum and substance, as well as the spirit, of all that is good and right.

JONATHAN C. PIERCE.

Pleasantville, N.Y.

WHATSOEVER.

The winter of '81 was in South Carolina an unusually severe one. This inclemency increased everywhere the poverty of the poor; and one bitter cold stormy afternoon in response to a feeble tap, the door of a teacher's home was opened to a poor, ill-clad, starving, colored child, whose mother had died two years before, and who that night had been locked out by the cruel mistress with whom she had been staying. "I comes to you, Miss Munroe," said the suffering child, "because I hears you loves little children." Those who heard the pathetic story in the Seminary parlor at New York on First-day evening 10th mo., '26, had sufficient assurance in the manner, face and tones of the speaker, that the child's confidence was not misplaced. Many of our readers may have heard of Abby Munroe's Colored Orphans' Home and School at Charleston. These and others will, we trust, feel interested in a condensed report of her informal address on the evening mentioned. "I want first to tell the Friends," began the speaker "who had so generously responded to our appeal, why it was that I undertook the

responsibility of the Orphans' Home in addition to our school. I have felt that I should like to explain to them that I did not voluntarily undertake this work, but that it was entrusted to me in such a way that I could not but feel that the Heavenly Father had himself entrusted me with these orphan children, and that the call was one which I could not mistake nor disregard." Then in simple, earnest words she told us the story of the coming of the child to them on that terrible night. Not long after this, about the time of the Charleston riots, a family of eight, driven out of their home, and left destitute and suffering, came to the teachers for shelter. Just as a home had been procured for them, and they were about moving into it, the parents within a short time of each other died, leaving five children under twelve years of age to Abby Munroe's care. "There was no one else to care for them," she said. "I talked it over with the other teachers, and, feeling stongly that this was God's time, and that He wanted us to undertake this work, we took the five youngest children in addition to the little girl who had come to us before, and determined to start our Orphans' Home. We had no money but we sent out letters, and the little ones were provided for." In feeling terms she spoke of the first fifty dollars that came in response to their appeal. "The people here," she went on, "can have no idea of the difficulty we had in obtaining a house. So strong was the race prejudice that no one was willing to let a house for such a purpose. Providentially we heard of a house and lot which could be purchased for \$1,200. Our letters went in all directions and in less than two months we had \$800 in our hands. I cannot tell you where it came from. I could not have told you then, but our hearts were full of glad thanksgiving for every contribution. On the 12th of April, '82, the Home was dedicated. Shortly after this a curious, uncouth and altogether indiscribable vehicle came to the door

one morning. In it were two deserted babies, brought by a compassionate man who knew them to be starving. Both were ill from neglect, in consequence of which one shortly after died. The other, now a bright, attractive child, is still at the Home. In all fifty children have been sheltered, and fifteen are now residents. No child is taken without being given entirely into my charge, papers being drawn up to that effect if one parent is living. Those who have gone out have given good satisfaction in the places secured for them. We try to give them good training as house servants. Both boys and girls are taught to mend nicely. The girls do all the darning and a large share of the mending. The boys do gardening and house work.

The school for colored children was started in '63, and its effect is felt and acknowledged throughout the neighborhood. We have had from one hundred and fifty to two hundred pupils. Twenty of them walk six miles, and many earn their own tuition. They are enthusiastic scholars, and love the school, which is to them a sort of perpetual 4th of July. Their intellectual ability averages the same as that of white children. From ten to twenty miles round the country is largely settled with our own pupils. We hope to have an industrial department, where the girls shall be taught sewing, perhaps cooking, and the boys mechanical work. We have taught sewing, and find most pupils very apt with their fingers. The negroes are, so far as my experience goes, as industrious as the white people. I never in my life saw a negro asleep in the sun—newspaper jokes to the contrary—but I have seen them idle because they could not get work, and when I knew them to be glad to do anything."

In answer to some of the questions asked her, the speaker showed a keen sense of honor, and related several amusingly illustrative anecdotes. In answer to a query regarding the negro's

honesty, she explained that in times of slavery the idea that food was common property had become so inbred among them that it could not readily be eradicated. As servants, they considered victuals as much theirs as their masters, but were rarely known to touch anything else not their own. One old Uncle, in answer to reflections on his honesty, explained that he was "as honest as circumstances would allow." A venerable Uncle Tom, called upon to give an opinion as to the honesty of his people, said: "I do'n know how 'tis now, but in old times it like dis: Here massa house, here slave house, here pig pen, here chicken house, here grain bin. Chicken, him eat corn—marse' property eat marse' property; den pig, he eat chicken—marse' property eat marse' property; den slave, he eat pig marse' property eat marse' property." The negro's arguments, whether logical or not, are always conclusive.

In answer to questions regarding boxes or barrels of cast-off clothing, it was explained that all the children at the Home—fifty in number—have been clothed entirely from contributions of cast-off garments sent them, and were, was added, "the most comfortable and neatest dressed children in the village." The girls do a great deal of the repairing and making over themselves. Some buttonholes made by a girl of eight years, who is now at the Home, are as well done as those of the average seamstress. Owing to the destruction of part of the building by fire, there is not now accommodation for an industrial department, but it is very desirable that such addition may be made.

The house purchased for the Home is small and inconvenient, but the lot is large. Friends here have placed in the hands of Anna Jackson the sum of \$182 to be added to a fund or made the nucleus of a fund for building an additional wing to the Orphans' Home.

Readers of the REVIEW who may wish to contribute will please address

the writer or Anna M. Jackson, No. 335 w 18th street New York, if they have not the address of Abby Munroe.

This informal address, to which the writer feels she has not done justice, closed with a touching expression of sympathy for the aged negroes, who, having borne terrible burdens in their morning tide and thro' the heat of noon, are in so many instances going down to the grave in poverty and neglect. Reference was made to the religious fervor of the colored people, and a vivid description given of a camp meeting at which three thousand of them were gathered in a spirit of reverent worship in the light of pitch torches and under the shadow of the encircling pine forest. "There was no revelling, no drinking, no rude words or careless scoffing. One could not but feel that these people were there for worship only, and I heard that night the most powerful sermon I ever listened to in my life." The address closed with a few sorrowful words regarding the ominous threatenings of a race war, which continued oppression and injustice meted the negro at the hands of the white threatens to bring upon us. They are still a persecuted and virtually enslaved people, and the time promises to come when they will feel that patience has ceased to be a virtue, and that they must resort to other than pacific measures to obtain the justice and recognition now refused them. Meanwhile it behooves us to lend our mite toward averting so dread a calamity.

ELIZABETH STOVER.

AN IMAGINARY TRIP TO THE CITY OF LOVE.

For the REVIEW.

The great revolving wheel of life stops at many stations on its round. It carries Love for its propelling force, and Truth as its engineer. The oils of Forbearance and Charity must often be applied. If the machinery is not

properly lubricated, a very disagreeable fellow called Friction jumps on board, and causes our car to halt at the large town called Hate. I trust that we may never tarry at this place, because it is a noisy, dirty, repulsive town; and the most obscene odors pervade the entire settlement.

Over hill and dale, over field and fell, speeds our great living breathing engine. Volumes of gas are now creeping toward us as we are nearing the little city of Gossip. How delightful it would be if none wanted to linger here; but, sad to relate, I saw several men and women getting off at this station. Again our great engine puffs and blows and we are winding through the most delightful regions of Luxury. A great many longed to spend their remaining days in this magnificent spot, but were deterred by the extravagant city rates. The people in this Luxuriant town paid their hotel bills with golden honor, such coin as we cannot afford to lose. Next comes the lofty city of Great Reputation. Many of our party begged and implored with tears that the engineer would put on the brakes; the request was finally complied with. The last I saw of them, some were struggling to climb the great hill on which the city was built, many were lying part way up the ascent totally exhausted with their efforts. Glad indeed would they have been could they have sat once more in our quiet little car. Again we are in motion, flying through tunnels of Untruth and Intemperance. We were suprised to find that so many in our train jumped off with a headlong plunge into this midnight pit of drunkenness. I asked the engineer why those dark halts were necessary; and he replied that they were not in keeping with the orders of the road, but that the human race would not exert the right effort to strike down the dark barriers. We were soon informed that the car made no further stops until we reached the city of Love. Our engineer put on

great power as we passed through the dark valley of Slavery, now deserted and forlorn. It must have been a dreary place at best, and I am glad that the people have moved out where the lights of reason and humanity shine upon them. By-and-by I beheld a deep glow in the horizon, the most beautiful and far spreading light I ever saw. On enquiry I was informed that we were enabled to see the illuminations from the great city of Love. On we sped with increasing rapidity, until we approached the golden gates entering the city. There the warden turned the gates on their noiseless hinges and never in my life had I beheld so grand a spectacle. The streets were paved with faith, hope, and charity. The great Temple of Humanity was lined with love, and had Truth for its preacher. I thought what a delightful life these people must live. I decided then and there to take up my abode hereafter in this gorgeous city of Love.

ELLA WEEKS.

Chappaqua.

YOUNG FRIENDS' ASSOCIATION

From *Intelligencer and Journal*.

The regular monthly meeting of Young Friends' Association was held on Second-day evening, 11th inst. in the parlor at 15th and Race streets. There was a good attendance, the room being more than comfortably filled. Robert M. Janney presided. Several of the standing committees made reports of progress in the work assigned them; that on the study of the Discipline desires to collect from the several yearly meetings copies of their present and preceding books of discipline. An interesting resume of the 10th and 11th chapters of S. M. Janney's *History of Friends*, describing the spread of Friends' views in Wales and Scotland between 1735 and 1760, was read by Emma Waln. Howard M. Jenkins spoke at some length, infor-

mally and conversationally, upon the Doctrines of Friends. He said no authoritative and official declaration of belief, accepted by all who claim the name of Friends, had ever been approved; the nearest doubtless, to that was the "Apology" by Robert Barclay, written in 1675. That work, the speaker presumed, was acceptable in substance, if not in every particular, to George Fox, William Penn, and the other most prominent leaders in the Quaker reformation; and it remained a body of Doctrine from which Friends might still draw the substance of their doctrinal views. It coincided with the preaching of George Fox, and with the specific and positive statement of William Penn (in his preface to Fox's Works), in putting foremost the doctrine of Immediate Revelation, which was the corner-stone of Quakerism as a distinctive faith.

The speaker thought that the causes which produced the Separation of 1827 were undoubtedly a difference of view concerning doctrine, the "evangelical" view influencing one party, and the Unitarian view the other; but the two parties did not divide on this line; the point on which they split was the question whether uniformity of opinion should be demanded as a condition of membership. The Orthodox body held that it should, and would consent to no questioning of evangelical doctrine; the other body held practically that it should be liberty of variation on this point. The speaker thought that the difficulties since experienced by the Orthodox body in obtaining uniformity, and their several divisions, demonstrated the impracticability of holding Friends to a strict doctrinal line, beyond those matters which constituted the essentials of Quakerism.

We have addressed copies of this number to some of our former Friends and readers as a hint that we would be pleased to have them join our circle again.

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

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

We will endeavor to give briefly our views upon the question opened for discussion by Jonathan C. Pierce in last month's REVIEW—what do we understand by "Faith, and Faith in God?"

The definition of the word "faith" is authoritatively given in the Bible: "Faith is the substance of things hoped for, the evidence of things not seen." For the present let this suffice for the definition of the first part.

Before we answer the latter part of the query a few preliminary things need to be considered. First, what is God? God we believe, is that omnipotent power that created and sustains the universe; that power that made all

things that are found therein; that power that gave forth and sustains the laws that govern inanimate and animate nature; the author of man and the perpetuator of his kind in the earth; the sweet influence termed love that visits the souls of men individually and tends to raise them higher. It is with this last attribute or quality principally that we need to concern ourselves in the question of faith. The Quaker definition of faith particularized will be vastly different from the one usually given in theology, on account of our chief and peculiar doctrine of immediate revelation. That tinctures our faith as it tinctures our life. It is not enough to confess with the lips that there is a God, that He created and sustains the universe, that He gave forth laws to govern in the natural world and a separate code to govern man. It is something deeper than that. It has to do with the heart. Faith, as we have seen, is the substance of things hoped for. Where is this substance to be found? It is the evidence of things not seen. Where is this evidence to be found? Why, certainly, in the soul of man. The Bible definition not only admits, but even implies that the substance and evidence is in us, forming the groundwork of our faith. This groundwork, this substance, this evidence, comes not of us, but is begotten there of God. It is His truth implanted in the soul. By it all things are to be tested, all the spirits are to be judged. If they meet with a corresponding evidence there, with this witness for truth in the soul, we believe in them, we have faith in them. Thus the groundwork of our faith is augmented by each new revelation from God. For God imparts nothing but truth, and every new truth added increases our spiritual stature. We cannot truly have faith in anything without it meets and is recognized by this pre-established evidence or witness for truth within us. The prophets and holy men of old may have received

revelations of truth from God and have left them recorded in the Bible. But as these records stand there they are dead, killed by the letter, for letters have not life, but can merely testify of the life. These passages that are said to have been inspired we may read over and over again without understanding them, and they will remain blank until their sense penetrates to the inner soul and meets with the evidence established there. Then are they quickened into life and come as new revelations unto us. Before they do this we cannot rightfully say we believe in them, or have faith in them, though they may be true in themselves. Hence innate truth is that substance or evidence which is the groundwork of "Faith," and "Faith in God" is implicit belief in everything He reveals to our understanding.

Let us view faith now from its effects. It is said that "faith without works is dead." When the soul is truly quickened into faith it is so active that its effects must be manifest, so much so that if there be no fruits, no works, we are justified in believing that its faith is dead; in other words, that it has none. And now, O Friends, and all who believe in immediate revelation and communion with God, it behooves us to bring forth fruits in proof of that high privilege. Merely boasting is mockery. For what will it avail a man if he boast of his faith and have not that God-like love in his soul that comes from faith in God? that love that will forgive every injury, that will pray for those who persecute, that will seek the well being of an enemy. For these are the works of true faith, and are not more exacting than to be perfect, as we are commanded, "even as our Father which is in heaven is perfect."

Now is the time to *renew* and to send in *new names* for the REVIEW. If all renewals are made before the New Year it will save us much extra work.

We do not want to break acquaintance with any of our old Friends, and we hope to form many new ones now for the coming year. *Send along the names.*

S Louesa Haight, of Yarmouth, has entered Swarthmore College.

Our special offer to Friends living west of the Mississippi River sent it into many a home isolated from the body of Friends, and it is gratifying to see how they appreciate this connection. We are constrained to give the same offer once more, hoping it may reach every isolated Friend's home. The YOUNG FRIENDS' REVIEW to any Friend's address west of the Mississippi in the United States and west of Ontario in Canada ONE YEAR FOR 25 CTS.

AS OTHERS SEE US.

Accompanying business letters to the REVIEW there are often words of encouragement to the editors and well-wishes for its success, and sometimes acknowledgements, that seem to be honest, testifying of its ability and worth and welcome visitations, for all of which we are indeed grateful, and especially so as we observe how it tends to revive and enliven interest in the Society and its principles. Particularly is this the case among our isolated members, who often express their thankfulness for the little visitant that not unfrequently brings to them recollections of an early childhood under the sweet and pure and abiding influence of Friends and their holy principles. We will take the privilege of quoting a few extracts that cannot but be of interest to our readers:

Inman, Kan.

EDGAR M. ZAVITZ:

Dear Friend, —As I sit alone in my home to-day in Central Kansas, my wife visiting a sick sister and our three boys at a neighbor's reading the YOUNG FRIENDS' REVIEW, which comes like a drop of refreshing rain on dry soil, my mind reviews the scenes of my past life.

It seems from reading thy name that we are partly acquainted although I left Canada some seventeen years ago. For several years father held meeting at home each First-day, which Wilson Harvey's family generally attended. After father's death the meeting kept up for some time. But part of our folks moving away these meetings broke up, and I have not been at a Friends meeting for years; yet the same love for a Heavenly Father exists as bright to-day as ever. I feel a sense of loneliness at times on account of having no members of our denomination near. Yet there is consolation in the thought that God is ever near with the same loving kindness. While I cannot join with the other denominations I try not to be an idler in the Master's vineyard. I do what I can in Sabbath school. How I wish the Society of Friends had taken an interest in this branch of work sooner. It has lost to them many members. I am thankful that they have aroused to the importance of the work. The Society of Friends has not yet completed its mission, nay, there is much yet to accomplish. While we may not grow much as a church, I can plainly see that other denominations are gradually coming nearer us in the belief of the immediate and direct guiding power of the Spirit, accessible without symbols. Pardon me for drifting where I have. I started out with the intention of encouraging the publication of the REVIEW. I believe it is the means of much good. It has been a great satisfaction to me. I feel grateful that I became aware of its publication. I trust you may go on in the good work, that it may neither lack support and encouragement until it may be found possible to send it on its mission of love oftener than once a month, and that it may be seed sown on good ground, which, watered by the precious dews of the Holy Spirit, may bring forth a bountiful harvest. Thy Friend,

E. B. SHOTWELL.

Here is one from a Friend in Illinois

that has been away from Friends' Society since boyhood: "You publish a bright, strong and scholarly little paper, and I wish you great success *I could not if I would, and I would not if I could, divest myself of my early religious impressions* I do not even doubt that 'there is a spirit in man, and the inspiration of the Almighty giveth them (it) an understanding'"

Of a Friend (an early acquaintance) he says: "His Christian example and upright life made a very deep impression on me, which I hope and trust will never leave me."

Of another Friend (neighbor to his father's home) he goes on to say: "He was one of the most pure, honest, upright men I ever knew. I am perfectly satisfied in my own mind that he helped very largely to form my character, not by anything he ever said to me, but simply by his strikingly pure and blameless life. Ah! I tell thee there are very many very eloquent preachers that never speak in public. My heart overflows with love, admiration and gratitude to such characters. They are the very salt of the earth."

The following is from a woman brought up a Friend and now living in Kansas: "Wish there was a Friends' meeting here; would go very quickly. There is no use of talking, any one brought up under Friends' supervision can not shake it off. Its like the broken vase—'You may break, you may shatter the vase if you will, but the scent of the roses will hand 'round it still.'"

FAITH.

We are admonished to "seek first the Kingdom of Heaven and its righteousness," and the promise is given that all things necessary shall be added; I would ask our young readers, do we believe this to be true? I hear the response—certainly. We believe in the scriptures, and therefore we must accept the above as true. Then if thee

believes it, art thou complying thereto ; for the " Kingdom of Heaven is not meat and drink, but Righteousness, Peace, and Joy, in the Holy Spirit."

We are again told that the " Grace of God which bringeth salvation hath appeared unto all men ; teaching them the denial of all ungodliness, and the worlds lusts, that they should live soberly, righteously and godly in this present world." Further that " we are saved by grace, through faith, and that not of ourselves, but it is the free gift of God."

In the above there are four beautiful thoughts worthy our consideration. First, that there is something grand to be sought, and what it is. Second, that God's love is universal and unbounded, and that we may understand the Grace of God as the Christ of God, also the power of God unto salvation and what it will teach. Thirdly, by this Grace of Christ we are saved through faith which is a free gift, or, in other words, makes salvation attainable through faith. But let us remember that faith without works is dead, and here is the summing up of all: belief, or faith in this precious gift strong enough to trust in its all saving power which will teach us the denying of all ungodliness, and then we shall experience being saved now, every day ; saved from all that is evil and harmful to both soul and body, and thus if we live righteous lives we shall die the death of the righteous. Fourthly, the glorious promise that is ever before us, that all things necessary shall be added. Then how willingly we should allow ourselves to be led ; how earnestly yet patiently we should seek to know His will, and faithfully perform it when made known, thereby realizing how mercifully and lovingly our Father deals with us. EDGAR HAIGHT.

FAITH.

Faith is but a name for that God-implanted instinct which assures us

that *God is* and that He will be true to His promises to keep us and care for us howe're the storms may beat against our frail bark launched upon this unfathomable ocean of eternity. Whittier, in his beautiful poem "The Eternal Goodness" gives us an insight into what "Faith" is to a soul like his. What comfort there is in the thought—

" I know not where His islands lift
Their fringed palms in air ;
I only know I cannot drift
Beyond His love and care."

J. C. W.

THE OLD YEAR AND THE NEW.

Eighteen eighty nine is fast passing away, and as it is drawing near the time to bid it farewell, as we will never see it again, will try and write a few words of encouragement for the REVIEW, as I find it a "Welcome Messenger" to the household, and I love to read its contents.

Everything in nature seems to be singing a farewell hymn to the Old Year, which will, no doubt, be followed by a New Year song ere many days are past, and we, as usual, be greeting one another with that welcome sound : "A Happy New Year," and may we be reminded to *make* it happy and cheer one another along as the days are gliding by. We must be reminded that as the years are going one by one, so are we growing older physically and the time of our opportunities is shortening. A year is composed of three hundred and sixty-five days. Let us each live one day at a time looking at the present and guarding ourselves against all evil, and at the end of each day repeat these words to ourselves :

Another closing day,
Another setting sun,
What progress have I made,
What duty have I done?

Then we all will enjoy a Happy Year.
I will now close by wishing the REVIEW
and its readers a happy, bright year.

Black Creek.

L. S.

A LEGEND.

There has come to my mind a legend, a thing
 I had half forgot,
 And whether I read it or dreamed it it matters
 not.
 It is said that in Heaven at twilight a great
 bell softly swings,
 And man may listen and harken to the won-
 derful music that rings
 If he put from his heart's inner chamber all the
 passion, pain and strife,
 Heartache and weary longing that throb in
 the pulses of life—
 If he thrust from his soul all hatred, all
 thoughts of wicked things,
 He can hear in the holy twilight how the bell
 of the angels rings.
 And I think there lies in this legend, if we
 open our eyes and see,
 Somewhat of an inner meaning, my friend, to
 you and me.
 Let us look in our hearts and question: Can
 pure thoughts enter in
 To a soul if it be already the dwelling of
 thoughts of sin?
 So, then, let us ponder a little—let us look in
 our hearts and see
 If the twilight bell of the angels could ring for
 us, you and me.

—Selected.

THE SOUL.

ITS ORIGIN, NATURE AND IMMORTALITY.

The article in YOUNG FRIENDS' REVIEW of 10th mo., 1889, on the Origin, Nature and Immortality of the Human Soul, induces me to write the following: How do we know there is a soul, and how do we know there is a God? Because we cannot see them with the physical eye has no weight. It is not necessary to see God whom we call immortal, with the physical eye, any more than it is necessary to see the soul with the physical eye to know that *it* is immortal, for inspiration is the proof that the soul is immortal and of God's own: which makes capable of man's receiving the things of God. We have an inherent knowledge of them that they are existing spirits—there is no speculation about it, but facts from the verdict of masses that they continue through the endless ages as deduced in the follow-

ing: According to my understanding, we cannot define or analyze God, nor our souls, nor the beginning or ending of the soul with matter. But immortality is disclosed when the soul comes to an understanding of its relationship with the Divine Father. When we cultivate divine conceptions; allowing them to govern the physical man, we are divine just so far as we are led by the Spirit of God—making us legitimate sons and daughters of Him; consequently immortal children. For the soul, which is part and parcel of the Deity—insulated by love (so to speak)—causes man to know and be happy by thus enabling him to learn divine things; by opening the door and allowing the indwelling Son to reign—walking in in the higher life with the Creator. Not only because the Bible teaches it, but because we know by living it; which justifies the masses in the belief of the immortality of the soul and contentment therein procured. While that which does not satisfy the desires of the soul is not of God—crumbles and passes away before Him; consequently mortal because it originates with and endeth in matter. To define the Deity or the soul of man is beyond our province. But to do God's work is within the range of the entire sane portion of the human family, and to know of immortality by living and walking with God—if we so elect. His kin, the begotten being of the same principle as the Parent, are of necessity relatives, and if the one is immortal the other must be, for we recognize each from the same innate conception and justified in living up to the highest ideal of this knowledge—partaking of His gifts—which we could in no other way receive, and are immortal with us, as God is immortal. Because we are of Him who liveth forever—we are consequently justified in believing His kin also lives. We need not the dissolution of the body to know the continual existence of the soul and its Creator. This is as positive identity

as the physical to the outward eye. The natural man and the spiritual man are both recognized, and the one just as positive as the other. One of matter—the other of spirit. One of earth—the other of God. One mortal—the other immortal. Thus it is in this life and from spiritual and logical deductions believe with Lillis Brown in the immortality of the soul, and that there is nothing to disqualify but everything to qualify it, and not only reasonable but justifiable conclusion through practical, natural and spiritual study of our relationship with the Divine. For we know God and the soul—that they are immortal spirits, and their relation not dissolvable—because one is of the other, lifting man in his association with his fellow-men into conditions not attainable outside of Divine aid. Hence God is a Spirit, and His immortal children receive life, food and raiment that causes them to glorify Him, for He hath shown that we are His legitimately, receiving dowerage immediately from Himself and never ending—because spirit hath no end. H. G. M.

FAITH.

For the REVIEW.

Light is Truth! Light is Heaven!
Light is Spirit! Light is God!

The light spoken of by most Christians means merely the light of certain creedal statements, certain dogmas to be preached. The light of the world means to them only the external words of a cold and formal faith. The existence of a real light, of a shining, spiritual element, that can be perceived and recognized and known, is not considered by them. *Within himself* man possesses the elements that shall constitute him a perfected spirit. But while he is in the condition of mere animal life, before his interior or soul life is quickened, he is in a state of darkness. Let him advance into the higher state of spiritual life, where his affections and his intellect triumph over gross matter

and light is born within him. Around his soul will exist the conditions when high spiritual life can unite with his and through his being thrill the voice: "Let there be Light." When it has arisen in his mental understanding there is no more darkness, but forever shines the eternal sun of life and faith in God.

PHILIP S. DORLAND

OUR COLORED BROTHERS.

—

Perhaps all of the readers of the REVIEW have heard of Abby D. Munroe, who is head of the Mt. Pleasant, S. C., School for Colored Children, and founder of a Colored Orphan Asylum, the only one in the South. At the time of our Quarterly Meeting (which is held at Chappaqua in 10th mo.) she was with us—a guest at our home—and gave on Fourth-day evening a graphic account of her work among the "lowly" ones of South Carolina. She described the progress of her school, its burning and rebuilding, the starting of the Orphan Home from one family of six children left with one to care for them, and how finally about fifty have been redeemed from almost certain wreck. Her power of description rose to eloquence as she spoke of a large evening camp meeting she was invited to attend. We could fairly see the circle of tents against the black background of the forest, in front of each a mound surmounted by a burning pile surrounding all the turbaned black faces with tears streaming down the deep furrows in their cheeks, swaying back and forth as they were moved by the power of the colored preacher's eloquence. She said she had sometimes been led to question the wisdom of the means taken to release the slaves from bondage—whether it paid, but that night when the preacher closed his wonderful sermon with the words: "I am sorry for the blood shed, but I thank God for freedom," and the cry "Thank God for Freedom" was taken up and rang throughout the immense con-

course of men and women (she hoped she shouted too) it was forcibly brought home to her -- *it paid.*

Her mission North was to procure funds to enable her to build an addition to the *Home* (as they prefer calling it) for the boys' lodging apartment. She has already over two of the six hundred dollars required for the purpose. May God reward her efforts with success.

A letter from her hand has come to us breathing, with the little pressed flower enclosed, a deep breath from the south land, and I want others to enjoy the pleasure it gave us, so I send it nearly entire. I will explain that it was written in acknowledgement of a barrel of Greenings sent her. She says: "The Rhode Island Greening is my favorite of all apples, and came to me suggestive of many things, as they would naturally to a Rhode Island girl. The children scented them out as soon as they came within the gate. Apples, you know, do not grow in this section of the country, and they are a great treat. I will venture to thank you in behalf of all interested."

My little visit to Chappaqua is very fresh in my mind, and I shall not soon forget the pleasant friends I met there, I found my little family all well and ready to welcome me back. It has now swollen to sixteen—sixteen mouths to be fed, sixteen backs to be clothed, and sixteen little bodies and souls, too, to be cared for generally. They look very odd to me at first, but I soon get used to it. I feel very much like exclaiming, as our youngest girl did the first time she sat down to the table. She is a very bright, cunning little girl, four years old, talkative, and pleased with everything. When sitting down with them she looked around and exclaimed, in an astonished tone: "Why, they are *all black.*" She didn't make any mistake about it, either. But they are nice little children, interesting, and interested in everything. We have a large school this year, and

that, with the Industrial School (just started) and the Kindergarten, we hope to start, suggest a *winter's work.*

I sincerely hope you can come and visit us. I am sure you would enjoy it. We have been having delightful weather since my return—just like the best days of summer. It will continue until Christmas. I presume.

Your friend,

ABBY D. MUNROE."

Another meeting of the Philanthropic Labor Committee was held on Fifth-day morning before our regular meeting for worship. An address was given by Chas. M. Stabler, of Brooklyn, on "Arbitration," and another by Eliza Rawson on "Prison Reform." Both were exceedingly able papers.

JANE C. WASHBURN.

ST. THOMAS FRIENDS' MISSION SCHOOL.

To the Editor of the REVIEW.

Our School closed its first year of work with a membership of near ninety. Average attendance, thirty-nine.

As this is the only Mission School to our knowledge within the limits of Genesee County, at our Yearly Meeting, we would be pleased to have Canadian Friends show a more lively interest. The fact of its having survived for one whole year shows that it has been appreciated and is filling a much neglected field.

A Christian man of our city made this remark concerning it: "It is a noble work, and I don't see why the heathens at home should not be cared for spiritually as well as the heathens abroad." We do feel that it is indeed the Master's work that the injunction of the Heavenly Shepherd, "Feed My Lambs," applies as much to His people to-day as it did to Peter. Are there not many lambs famishing with hunger?

There are so few Friends here, and we are all young and need encouraging, we oftentimes feel as Solomon did when he was made King over Israel: We

are but little children, we know not how to go out or come in. We have put our hands to the plough, and must not turn back. We entered into the work in faith that it would succeed and be maintained if we would but be faithful, and so far we have been favored to continue with evidences on all sides of the good being accomplished. One instance I will relate of two sisters who last winter had to be clothed by us to be able to come to the School, this summer scrubbed office floors and laid by their money until they had saved enough to clothe themselves comfortably and respectably, and are now regular attendants.

Would it not be advisable to have a committee appointed by the Monthly Meeting to visit F. D. Schools by way of encouragement. Such a committee would be warmly welcomed here.

We think if more Friends could see us in our little crowded room we would be very likely to get financial aid that would enable us to rent a more commodious room, thereby doing more effectual work.

Now, if this little appeal finds a ready response in many hearts, it will not have been written in vain.

T. P. WAY.

THE SPIRIT.

Some one says her soul is lost.
To thee, dear Friend, this cannot be ;
The spirit may be darkened, quenched or overcome,
So trodden under foot of men as to seem lost,
But lost it cannot be ; it is immortal,
And rises higher by each new obstacle surmounted.
If turned toward the glorious light so lovingly bestowed on all.
Faith covers suffering of soul or body,
And whether our days be long or short
It matters not, my soul is pledged to Thee,
And my heart o'erflows with gladness
When I view Thy wondrous works, O Father,
And trust I am Thy meek and loving child.

ANNIE E. GARNER.

BLOOMFIELD F. D. S.

9th mo., 28th, '89.

School opened this morning with sixteen (our school was small, owing to many being absent to Half-Yearly Meeting) pupils ready to enjoy the hour we invariably feel to be a pleasant and profitable one. The Superintendent read the Scripture lesson, dealing with the anointing of David, from the 16th chapter of Samuel ; topic, "Spiritual Anointing;" golden text, "Man looketh on the outward appearance, but the Lord looketh on the heart." In the absence of the teachers of the senior class, the Superintendent very ably assisted us through the lesson, which proved to be interesting. After the reading of the minutes of the preceding Sabbath, the roll was called, and all responded with quotations from the Scriptures and other sources. We then gave our attention to our usual programme of readings:

Eliza Cooper read an exceedingly beautiful poem entitled "The Water Mill." The first verse gave to us this proverb: "The mill will never grind with the water that is past." This was the most important sentiment expressed in the poem. How often, as the stream of life flows on, do minds revert to the past and see the neglected opportunities and the misspent moments. How useless is this repining, this living in the past, and allowing the present to slip through our hands. The present is our only time for doing, enjoying and living. When we think of the past it should be to profit by the experience it has given us. Let us remember this proverb, take it to our souls and make the most of life while we can, for it is indeed true: "The mill will never grind with the water that is past."

Jonathan Talcott read a good piece entitled "How can we love our enemies?" a question that has proved perplexing to many a Christian mind. The writer distinguishes three kinds of love: First, love of esteem, which is

the love we feel towards God; second, the love of sympathy, which is the love we feel for our fellow-men; third, the love of compassion, that looks down in tender pity instead of hatred on those who may be our enemies. This last he calls the distinctive Christian love, and he says: "He who lacks it may be a Christian in will, but not at heart."

Edith Wilson read an interesting piece entitled "Supposing you had no mother." A lad who was interrupted in his play with a companion by his mother calling him, could not understand why she should so often interfere with his pleasures. His companion gently reproved him, saying: "Supposing you had no mother," then his sympathy was awakened, and he resolved to never again murmur when asked to perform a duty for her.

The children gave their Memory Gems, containing the following sentiments: "Angry words can do no good," "Love has wrought more than battles," "Little words, if allowed to pass, make forgiving easy."

The Superintendent expressed his pleasure at seeing so great an interest manifested in First-day School work. We are few in number, but united in action, and we realize that in "union there is strength."

L. T., Sec.

We occasionally send extra numbers to club raisers for distribution. If we have overlooked any, or if any of our readers would like some for distribution amongst such of their friends who would be likely to become subscribers, we will gladly send to such on receiving application for them.

It is not the doing of things which is of value; but it is the doing of things in the virtue, in the life, in the power, which comes from Christ, which is of acceptance with God and of advantage to the soul.—[Isaac Pennington.

1890

We wish to greatly extend the circulation of the

Young Friends' Review

for next year, and again ask our readers to help us in the endeavor. The increase in our list of subscribers a year ago was highly satisfactory. We hope to make as great a percentage of increase for the coming year. We cannot afford to give premiums, even if we wish to, to our kind workers, other than the extra copy for every ten names. We must depend upon the worth of the publication, and the mutual interest which exists with our many readers and ourselves, to promote the truth, to advance the YOUNG PEOPLE of our society, and to increase their interest in its affairs and in its principles. Our terms are: single copy per year 50 cents, for each club of ten names \$5.00, with an extra copy to the sender of every such club.

We give SPECIAL RATES as follows: (1) To charitable institutions or organizations of a Philanthropic nature, twenty copies or over twenty copies to one address at twenty-five cents per copy per year. (2) To our isolated Friends west of the Mississippi River in the United States or west of Ontario in Canada at Twenty-five cents per copy per year. We want this offer to send the REVIEW into every Friend's and every Friendly home in the great west.

We prefer that remittances be made by Post Office Money Order, payable at London, Ontario, or by Registered Letter. For change send silver or postage stamps. Now is the time to work for the REVIEW. Nearly all our subscribers' time expires with 12th month issue. Remember our rule is to stop papers when time expires unless renewed. We want none to stop. How many can send just ONE new subscriber with their own renewal? In many neighborhoods where we have but one or two subscribers it would be an easy matter to form a club of ten. JUST TRY IT. We have faith in our OLD CLUB RAISERS to do for us as they have done, so kindly in the past. Let's make 1890 a memorable year in the growth of the YOUNG FRIENDS' REVIEW. Renewed activity has already manifested itself in the upward and onward progress of our work. Keep the stone rolling.

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