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# Young - Friends' - Review.

“Neglect Not the Gift that is in Thee.”

VOL. XII.

LONDON, ONT., CANADA, EIGHTH MONTH, 1896.

No. 8

## HER TREASURE.

The whole world once to a mother came  
To buy her child away ;  
There were rich and poor, there were  
great and small,  
There were wise men, old and gray.

Said one, “For your child I’ll give you  
gold ;”

But the mother smiled tenderly,  
“There is gold enough in my baby’s hair,”  
She quietly said, “for me,”

“Jewels,” a childless couple cried,  
But, smiling again, she said :  
“My baby’s eyes are my diamonds bright,  
His lips are my rubies red.”

“My kingdom,” offered a gray-haired king,  
But strange was the look she gave ;  
“This is my king who lies asleep,  
And I his adoring slave.”

“The world and its treasure all, wilt take ?  
Its gold, its castles, and lands ?”

“The world,” she replied, “could purchase  
not

The touch of my baby’s hands.”

So the world returned to its wealth and  
pride,

To sail its ships on the deep ;  
But none were happy as she who sat,  
Singing her babe to sleep.

## THE BOOK OF BOOKS.

Paper read at Literature Session for Philanthropic  
Labor, at Coldstream F. D. S., 6th mo. 28th, by  
Carrie F. Zavitz.

While good books multiply so  
rapidly, is there not danger of our  
spending too little time with that best  
of all books—our Bible ?

We do not realize what a mine of  
wealth we might find in it if rightly  
used. There are so many precious,  
comforting passages for our discouraged  
moments, so many tender admonitions  
that will lead us to our Heavenly  
Father for direction and help, if we  
but give heed to them

S. P. Gardner, in one of his won-

derful sermons, says : “My friends,  
search the Scriptures for yourselves,  
and see if they do not tell you of  
spiritual treasures ; see if they do not  
point you to the true light, which  
lighteth every man coming into the  
world.”

The Bible, like every other good  
gift of God, is liable to be abused.  
Slave holders, liquor dealers, and  
wrong doers of every class, have en-  
deavored to quiet their consciences by  
finding some Bible passage which they  
could twist into a seeming approval of  
their practices. Lucretia Mott says :  
“We do err, not knowing the Scrip-  
tures, or the power of God, when we  
resort to the Bible to find authority for  
anything that is wrong. How plenti-  
fully are the testimonies of the Scrip-  
tures found to be in favor of the right  
in all ages.”

We read our Bible wrong when we  
try to grasp its meaning without the  
aid of the same Holy Spirit, who  
dedicated so many of its pages. Paul  
tells us : “But the natural man re-  
ceiveth not the things of the Spirit of  
God, for they are foolishness unto  
him ; neither can he know them, be-  
cause they are spiritually discerned.”  
Again, to quote from that grand  
woman, Lucretia Mott : “We have  
a divine teaching to which we should  
adhere. The great principles of jus-  
tice, love, and truth, are divinely  
implanted in the hearts of men.”

When we place the created, even if  
it be the Bible, above the Creator, we  
become idolatrous, and from Mt. Sinai  
have been handed down through the  
ages, these words : “Thou shalt have  
no other gods before me.” Jesus says,  
“Ye search the Scriptures because ye  
think that in them ye have eternal  
life ; and these are they which bear

witness of Me ; and ye will not come to me that ye may have life."

I would like to encourage us—fathers and mothers—to read the Scriptures to our little ones, and teach them to love its pages, and learn its most precious verses. In no period of life can we as easily commit these verses to memory, and retain them as long as in youth.

How brightly will the aged grandmother repeat Bible verses, learned during her childhood, when age steals away the memory of recent occurrences.

I would ask the young people to take time from their lessons, and everyday duties and pleasures, to learn by heart—that means more than merely committing to memory—at least one Scripture verse each day. Your Heavenly Father will often present them to your minds as vividly as if spoken to your outward ears ; then, in some moment of temptation, their remembrance will keep you from yielding thereto. Jesus himself was well versed in the law and the prophets, and Paul places Timothy's knowledge of the Bible high among his advantages, for he writes to him : "From a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus."

It is also recorded of the people of Berea, "that they were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." Our dear friend, Sunderland P. Gardner, records in his Memoirs that, when a boy, he saw the necessity of separating from the company of the lads in the neighborhood, and of keeping much by himself, occupying his leisure time, and First day afternoons, in reading the Scriptures and other religious books. He was never at a loss for a Scripture passage when engaged in the ministry, and the foundation of his love for the Bible was constructed in childhood, and is

given in these words : "My mother would frequently, when at work, seat me near her, and instruct me to read in the Bible, and would explain passages in answer to my many questions, endeavoring to impress my mind with the value of the more important subjects set forth in the Scriptures."

We are busy mothers and fathers, and this takes time ; but how could our time be better employed ? Of what profit is it to array the little bodies in pretty clothes, and leave mind and spirit naked ? Dollars and cents and land are not the most precious legacies we may leave our children, but sacred memories of home life and teachings, which shall help them, in future years, to keep in the right path. My own dear father found time from labor, necessary to support a large family, to read to us from the Bible, and the quiet twilight hour, when he would gather his little flock to his side, and talk to us of the "beauty of holiness," sometimes offering audible prayer to his Heavenly Father that He would be with his dear ones, has never been forgotten by his children. Though they have fallen far short of what he desired for them, those impressions then received will ever live in their memories.

Then let us learn to love our Bibles, not as the only word God ever gives us, but as running parallel with, and confirming by the word he gives us, in our hearts.

"Nor change to weary burdens,  
The helps that should uplift ;  
Nor lose in form the spirit—  
The Giver in the gift."

## HOW SHALL WE TEACH THE BIBLE IN OUR FIRST-DAY SCHOOLS ?

Paper written, and read by Lydia J. Mosher at the First-day School Conference, held during the early meeting week at New York, Fifth month 27th, 1866.

In the first place I wish to say a word about the Bible itself. We all know the criticism to which it has been subjected in recent years, and the

study which has been devoted to it by both friend and foe, and its attack and defence from every point of view. We know now that "the Bible, though not professing to teach science, is, when correctly interpreted, in harmony with all established facts of science, and in this respect differs widely from other ancient literature." The discoveries of science constantly confirm the Scripture records. We know the great advance in all directions, and especially in religious thought, when the Reformation in different countries gave the Bible to the people, for its teachings are adapted to all the needs of humanity. We see the vast difference between the countries where the Bible is taught and those to whom it is still, in a great measure, a sealed book.

We know that philanthropy, in all its various branches, is but one result of Bible teaching. Even non-Christians and sceptics acknowledge that the Book has no equal, and that the teachings it contains are the very best possible to live by. When we consider the wonderful fulfilment of prophecy we must admit either that the Book is inspired or else that those who wrote it were more than men in their wisdom. The one fact that the Bible contains the only history of the life of Jesus Christ renders it invaluable to the Christian and his greatest treasure second only to the Spirit which caused the Scriptures to be written—the Spirit of Christ in the soul—"our Guide even unto death." Such is the Book which we, in common with other Churches, teach in our First-day schools. The position of teacher is one of responsibility; if he or she is in charge of an adult class, they are expected to bring to each week's lesson not only explanations of every part considered, but the highest spiritual lessons which can be drawn from it. This requires careful study, and to be a successful teacher one must have a heart truly consecrated to the work. The responsibility of the primary teacher I consider still greater. It requires great tact and a

true Christ love in the heart to implant in the tender minds seeds which, in the future, will bring forth a harvest which is the result of true religion, a harvest of love to God and man. I have often thought, although I never saw the experiment tried, that a class could be taught successfully from the Bible alone. I think it would be an enjoyable task to take, say an intermediate class, and commencing at the beginning study the whole Bible through (or the International selections could be used the same way). Such parts as might not seem appropriate for public teaching I would assign for home study, only requiring that no part be omitted from such reading.

Of course some portions of the Book would require much more study than others, some chapters requiring, perhaps, weeks of study; while, again, several chapters could be used as one lesson. But in pursuing this course I should feel that justice required that both scholars and teacher should have access to a library of the best books on the Bible: books descriptive of Palestine, both in Bible times and at the present day; also the best commentaries and other writings explanatory of the Scriptures as well as the views of Friends, the latter also written in the clearest, most forcible manner, and, believe me, *our views will not suffer in the comparison*, and we shall sustain no loss in learning the views of others. This plan has seemed to me the best Friends could adopt for intermediate classes, as we have no lesson leaves adapted to the age of those who compose these classes.

My own experience has been in a Bible class of elderly people, and with a large class of small children. When teacher of the Bible class we were using the International selections, and I obtained much help from Peloubet's select notes on the lessons. Because I could not agree with every explanation I found in them I did not consider that a reason for casting aside the vast amount of knowledge I could obtain

from them and the light thus thrown upon the lessons.

I feel that we have sustained a loss in many ways by departing from the International Series. The words of Robert S. Haviland, in a recent number of the *Intelligencer and Journal*, so fully express my own sentiment on the subject, I repeat them: "The Society of Friends has a mission in the world or there is no good reason for its continuance. If we are concerned only to save its life by efforts among our own members, we are in the condition which Jesus referred to when he said, 'Who-soever will save his life shall lose it.' If we would convert the world we must meet the issues of to-day, and present our thought upon that which the world is thinking about, and make our Lesson Leaves of sufficient interest to claim the attention of those outside of our own Society. If, when they are considering charity or hope, we insist on presenting patience or meekness, or some other Christian virtue, what hope can we have of instructing them? Meet the issues that the world makes as Friends, and we will have a hearing, and convincements will follow. Truth is stronger than error, and if we are faithful to present the truth by voice and pen and life we need not fear the combined forces of error"

In my primary class, as I gathered the little ones around me for a "story," I found nothing of greater interest to them than the dear old Bible stories, told in language suited to the understanding of a child, and, young as they were, I found the lessons drawn from the Bible narratives impressed them more deeply than any others. With what eager interest would they follow on the blackboard the journeys of Paul or the travels of our Lord.

I believe persons of all ages and intellects of every capacity, can find not only abundance to interest and instruct them but food for thought, yes, and for the life of the soul, in this God-given book to man.

## "CELEBRITIES OF THE SOCIETY OF FRIENDS."

The Committee of this evening's entertainment has made it my duty to present an article on the "Celebrities of the Society of Friends."

After giving the subject some thought, I found I had a task far greater in scope than I had the ability to perform, and that by making such an article interesting and instructive, by giving short sketches of the lives and services of so great a number, would require more time than would be at all proper for me to use on this occasion. The truths or principles upon which the Society was built were taught by George Fox and his contemporaries for quite a number of years before the Society was formed. It was a remarkable coincident that although Fox is credited as being the founder of the Society, yet, at the commencement, or perhaps before he commenced his public ministry, and unknown to him, the same truths were being disseminated in Scotland and other parts of England by others.

Fox was the moving spirit in establishing the first Meeting of the Society at Leicestershire, Eng., in the year 1648. The name assumed or given to the infant Society was that of "Friends," giving as a reason that they desired by it to bear testimony to their belief in the sonship of the blessed Jesus and their wish to be his followers, by living out the principles which he taught. Jesus said to his disciples: "Ye are my friends if you do whatsoever I command you. Again I call you Friends, for all things I have heard of my Father I have made known unto you."

In reading up the history of the Society I am fully impressed with the thought that all those whose names are recorded as having lived in the 16th and 17th centuries, and especially during that lamentable period when rank superstition held high carnival in the minds and practices of the then many

so called religious societies of the world, were remarkable men and women. In order to fully understand the heroism shown, and the steadfastness with which they adhered to their faith, and conviction of duty by these pioneers of the Society of Friends, and the obstacles which upon every side surrounded them, it will be only necessary to recall the condition of the religious world just before and at the time of the Society's birth. During this period the great civil wars of the United Kingdom had taken place, caused in part by the bitter hostilities between the different religious beliefs, if so it may be called. The reigning King Charles I. and his parliament sought to establish a Church that all must acknowledge, with canons of so stringent a nature, that all who refused to accept its doctrines and be governed by its rules were classed as heretics and disturbers of the public peace, and subject to fines, imprisonment and death. This law produced a very unhappy state of things, and caused all conscientious people, as well as others, who were not protected and supported by the Crown, to feel that their personal liberties were much endangered, and, as was a natural sequence, various leaders sprang up, who, in more or a less degree, got a following; but, for the most part, these new sects imbibed many of the principles of the Established Church, as well as the ritualistic doctrines and ordinances of the Church of Rome, which, in some measure, identified them with the system of the old hierarchy. It was not until nearly a hundred years after the Reformation began that it reached its culmination, in the progress of doctrine, by its severance from Catholicism, that was complete and absolute. It was given to the early Friends to see and to declare that the troubled soul can find access to and acceptance with God, without the intervention of any human priest or ordinance or ceremony whatsoever. Their presentation of the doctrine of the

abiding of the Holy Spirit in the soul of the believer contained the most exalting truth ever announced to man as pertaining to his existence here on earth. An eminent writer has called this "a revelation of the Divine idea of the Universe," and it led him to declare that the preaching of Fox was "the most remarkable incident in modern history." How well we, to-day, know of the truthfulness of this assertion, for the great central truth which was then uttered has echoed and reached down through the corridors of time until to-day nearly all the Protestant Churches have accepted and adopted it as one of their Articles of Faith.

None can fail to understand with what animosity the Spiritual teachings of the early Friends were received. A large proportion of the persecution which they were subjected to was through the instrumentality of those so-called Christians who, with malice in their hearts and falsehood upon their lips, made to the authorities fictitious charges, and were, by these ever-ready tools, incarcerated in dens of filth to endure cold and hunger, and that, too, after having been cruelly beaten. The priesthood were willing agents in formulating charges against all who, in any manner, said aught against their calling or the way in which they performed it. The Established Church had as many changes in its creed and methods as there were rulers. As the king was held to be "the one protector," its only and superior head, King Edward IV., for the purpose, as he set forth, to establish a more Christian unity, issued for the guidance of the Church the 39 Articles of Faith, which were strictly required to be observed, and, it naturally followed, that the Scriptures of Truth were for the most part ignored, and the all-wise God forgotten, and this edict of the King became as an idol to whom they must bow down and do reverence. The Established Church, being under the immediate protection of the Government, was supported by

a direct tax upon the people. These taxes were known as Church tithes, and required from all whether members of the national Church or not. These tithes became a fruitful source of trouble to the early Friends, as they felt it to be their duty to bear testimony against a mercenary Priesthood, they believed that the Gospel of Christ could not be learned in schools of men, that it was freely given by the Head of the Church, and should be preached freely, as it was in the Apostles' days, without fee or reward from man.

Thus we see that the religious views and practices in the beginning of the 16th century were for the most part of the outward form, and more or less mixed up with superstition. A member of the Church was rated according to his observance of the prescribed rules of the Church and not by any genuine religious conviction.

Now it is not surprising that, when a new order of things made its appearance, a new doctrine began to be disseminated, which reached the hearts and convictions of the people, that, to say the least, much uneasiness should be the result. The priesthood and others who made their living by their calling readily saw that, should the principles advocated by these despised Quakers be generally adopted, their position and livelihood would be gone, and I cannot but believe that they were in some degree convinced that they were not true followers of their divine Lord and Master. Let us give just a passing glance at the doctrines or principles that were advocated by the early Friends. The first or principal cornerstone of belief upon which the Society of Friends is built, is the conviction that God does indeed communicate with each one of the spirits which he has created in a direct inbreathing of some measure of the breath of his own life; that he never leaves himself without a witness in the heart of man. This inward teaching, by a direct revelation of divine grace, has always

been the fundamental doctrine of the Society of Friends. This light; this divine grace; this power of his eternal word, shining into the soul, can alone give us a true and saving knowledge of our Heavenly Father. This great truth was remarkably shown in the results that attended the ministry of the Lord Jesus.

Although he spake as never man spake, being filled with divine wisdom and power, through the Spirit of the Father who dwelt in him, yet none received his ministry save those who were obedient to the inward teaching of the Spirit. "No man can come to me," he said, "except the Father which hath sent me draw him."

The sacred records were and are considered by Friends as being of inestimable value; but being susceptible of being understood in all their beauty and meaning only by those whose minds are enlightened by the Holy Spirit, they do not believe it proper to call the Scriptures the Word of God, because this title is appropriated by the sacred writers to the Son of God—the word that was in the beginning with God was God—yet it is an accepted belief that the Scripture were given forth by the Holy Spirit, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

The subject of Faith has always been upheld by the Society as one of the cardinal principles of its doctrines or creed. I quote from one who was accused by a priest as being lacking in this one virtue. In reply, he said we believe that Faith is the gift of God, and without it, it is impossible to please God; that Faith works by love, and is the evidence of things not seen, the substance of things hoped for. The just live by Faith, but Faith without works is dead. If you have faith in God, believe also in me. This living and Divine Faith must be in the heart, through and in Jesus Christ, the Son of

the living God, who is, and always will be, the author and finisher of it in every true believer.

The Friends, believing the Kingdom of Christ to be the reign of God in the soul, and that his baptism is not a material one, but a spiritual, being the substance typified by the diverse washings under the law, the water baptism not only by John, but by the Jews, and the Jewish feasts and sacrifices.

Christ came not into the world to destroy the Mosaic Law, or the testimonies of the prophets, but to fulfill them. John's baptism was that unto repentance—for what purpose, for the Kingdom of Heaven is at hand. Jesus, the Son of God, was to fulfill the old law or covenant, and to establish a new covenant, in the which he was to be the Redeemer and Saviour of mankind. The law requiring the offering of bulls, goats, lambs, doves, etc., the keeping of various feasts, were to be annulled. The priesthood, or those whose office was to communicate the will of God to his people, together with all the rites and ritualistic ceremonies of old Jewish hierarchy, were to be abolished.

God established, through his Son, a new law, or, as it appears to me, in some measure, renewed the old covenant which he had made with Adam, Abraham, Isaac and Jacob, which was that being wrought upon by the baptising influence of the Holy Spirit; it was made possible for man to receive direct revelations of God's will concerning him. This view of the new, or Christ's covenant, makes plain the commission which he gave his Disciples, after they should have received power or knowledge from on high, "Go ye out and teach all nations, baptising them into the name of the Father, and the Son, and of the Holy Ghost." This baptism which they were charged with to use was Christ's, which was by the Holy Ghost and with fire, thus changing the will and desires of man, and the setting up of

Christ's Kingdom, which is the reign of God in the soul. It was often in the past, and is still asserted, that Friends do not believe in or teach the divinity of Christ. To any one who is so misinformed, I refer to the published literature of the Society. I will quote short extracts from a letter of George Fox to the Governor of Barbadoes: "Whereas many scandalous lies and slanders have been cast upon us to render us odious, as that we do deny God and Christ Jesus, and the Scriptures of Truth, etc., this is to inform you that all our books and declarations, which for these many years have been published to the world, do clearly testify the contrary; yet, notwithstanding, for your satisfaction, we do now plainly and sincerely declare, that we do own and believe in Jesus Christ, the only begotten Son of God the Father, who was conceived by the Holy Ghost and born of the Virgin Mary, in whom we have redemption in his blood, even the forgiveness of sin, and we do own and believe that he was a sacrifice for sin, who knew no sin, neither was guile found in his mouth, and that he was crucified for us in the flesh without the Gates of Jerusalem, and that he was buried and rose again the third day, by the power of his Father, for our justification; and we do believe that he ascended up into Heaven, and now sitteth at the right hand of God, and he is our Mediator that makes peace and reconciliation between God offended and us offending; He, being the oath of God, the new covenant of light, grace and peace, the author and finisher of our faith. Now, this Lord Jesus Christ, the heavenly man, the Emmanuel God with us, we all own and believe in; Him whom the priests and elders of Israel took council together against and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priest gave him as the reward of his treason, and after he was risen from the dead, the history of the Acts of the Apostles sets forth



how the chief priests and the elders persecuted the Disciples of Jesus for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ whom we own to be our Life and our Salvation." Can there be any doubt as to Fox's belief concerning the divinity of Christ, and Fox was the founder of the Society of Friends?

By comparing the beliefs of the early Friends, and which by them were so earnestly and fearlessly taught, with those practiced by the so-called Christians at that time, it is not surprising that the hearts and minds of the people were much wrought upon. The earnest teaching and the unswerving fidelity to the truth which they advocated carried conviction and reproof, and many there were who acknowledged in their minds that what they heard was the truth, but, hardening their hearts against its beneficent influence, and becoming on account of the upbraiding of their guilty consciences more rank persecutors, and the very perfect lives of these humble disciples brought upon their devoted heads a greater and far more bitter hatred.

To show how great was this animosity it will only be necessary to state that it was computed that there were not less than 1000 in prison all the time, and the partial records show that between the years 1661 and 1697 there were 13,562 imprisoned, 152 transported, and 338 died in prisons or of their wounds. Now, I ask, did not these men and women make of themselves heroes for the truth's sake; should they not be classed among not only those of Friends, but all people, as celebrities of their time and age, and I think I will have fulfilled the task assigned me by stating that the celebrities of the Society of Friends were truly those who, through great suffering and tribulation, did with ever increasing firmness in their belief of assistance from their Divine Lord, fight the good fight of faith to the very finish, and with all the earnestness of their devoted hearts, and by every act of their consecrated

lives gave unto God the glory, and unto Christ the Saviour the praise.

STACY R. POTTER.

## THE CRUELTY OF WEARING BIRDS.

Essay read by Ethel Zavitz, at Philanthropic Se - 1000,  
F. D. S., Coldstream, sixth mo., 28th, 1896.

Some years ago, at a ball in Paris, there appeared a woman wearing on her head a small dead bird. She desired to distinguish herself by a new kind of adornment, not caring how it was procured. A great many people of to-day are following the example, which was, unknowingly set by her.

People of to-day think they cannot have hats or bonnets to look well unless there are birds on them. A writer says: "If we were to stop to think in what manner the dear birds were procured, we would make it a rule never to wear them. If we allow ourselves to wear the made ornaments, it is an example for others to wear the natural ones."

Henry Ward Beecher said, "The slaughter of the birds that is going on is such as ought to arrest the attention of every Christian woman who decorates herself with the skins." A lady in Florence called attention one day to the mournful notes of some birds in small cages. They were blind; their eyes had been put out. In the night the owners take the birds outside the city and hang the cages in the trees; the trees are smeared with tar. The birds go on with their pitiful singing and this attracts other birds, who get stuck on the tar, and then they are caught and their eyes are put out. These birds are killed and then sent to America to be worn in ladies' hats.

The report of the American Ornithological Society says: "From carefully gathered statistics it is proved that on the most moderate calculation five million song birds are annually required to fill the demand for the ornamentation of

the hats of American women. The slaughter is not confined to song birds; everything that wears feathers is a target for the bird butcher. In a single season forty thousand terns were killed at Cape Cod for exportation, and the swamps and marshes of Florida have been depopulated of their egrets and herons. In one month one million of bobolinks have been killed near Philadelphia, and from a single Long Island village, seventy thousand song birds were supplied in a short time to New York dealers for millinery purposes. In some places, where wings only are sought the hunters, grown brutal by the practice of their horrid trade, shoot the birds down and tear off the wings while they are yet alive.

It is known that the bird hunters of Florida kill the birds while they are rearing their young, because of the great beauty of the plumage at that season, and leave the little ones to starve to death. One who went through the hunting grounds speaks of the horror it gave him to hear the pitiful screams of these dying little birds.

Mrs. O. T. Miller says: "The beautiful warblers, flitting incessantly about the trees, are working almost every instant in our interest, yet we, some of us, wear their little dead bodies in clusters and wreaths, and the insects increase and multiply apace. The rose-breasted grosbeak works more industriously than any hod-carrier, and never strikes for shorter hours; and what is he doing? Carefully examining the potato plants and picking off that pest the potato beetle. Unfortunately, more unfortunately for us than for him, he has a beautiful coat, he is wanted to adorn somebody's hat, his life of usefulness is cut short, and the bugs have free sweep with the potatoes." Again she says: "Pages have been written and published about the desolation of the former bird-haunted spots. Every traveller who observes, every collector who goes out to secure the last lingering individual, reports the fearful slaughter, the

alarming decrease of birds, and the terrific and uncheckable increase of their prey, the insect, which shall yet devour the world and the inhabitants thereof.

We have here the Bird's Petition, from the Intelligencer:—

THE BIRD'S PETITION.

O'er the glorious land from sea to sea,  
We come in peace with no angry words,  
And pray you to spare all the bonnie birds;  
We ask no help, we have pleasure to give,  
All that we want is the right to live.  
Ye beautiful ladies so kind and true,  
We present the "Bird's Petition" to you.  
Let no bonnie birds on your hats be worn,  
No more sweet singers be mangled and torn;  
There's a stain of blood on every bonnet,  
Which has a dead bird stitched upon it.

For the YOUNG FRIENDS' REVIEW.

Geyserville, California,

7th mo. 13, 1896.

I have missed the last number of the REVIEW. It would have been a pleasure to have read it in this far off goodly land. I have been here a month, and have met no Friends of our meeting, but am in correspondence with some one of San Francisco. He says they have an established Meeting that meets every First-day at 11 o'clock. I expect to meet them there in the near future, or at least hope to. I have read accounts of your late Yearly Meeting; I anticipate great pleasure in hearing the reports of the coming Conferences at Swarthmore. How I would like to mingle with them and hear from the fresh young life of the Society, "By whom shall Jacob arise, for he is small." I would say that if it ever arises to its former dignity, usefulness and influence, it must be through the young, interested, vigorous young man and womanhood of the Society, and we have now many of these amongst us who are valiantly battling for the right as they see it. I look anxiously for great things from these Conferences in the near future.

"Hope springs eternal in the human breast;  
Man never is, but always to be blest."

D. WILSON.

# Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society  
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,  
ONTARIO, CANADA.

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## FROM LONDON TO SWARTH- MORE.

A car, private for Friends en route for Swarthmore, will leave Michigan Central station, London, at 6.40 (slow time), on the evening of Eighth mo. 17th, and from St. Thomas at 2.30 on the morning of the 18th, passing Welland at 4.55 a. m. ; Suspension Bridge, N. Y. , 5 38 ; leaving Buffalo at 9 30 (Eastern time), on the Delaware and Lackawanna R. R.

Pelham Half-Yearly Meeting is to be held this year in Lobo, on the 22nd of 8th mo. On Sixth-day, the 21st, at 9 30, is Select Meeting to Lobo M. M. ; at 11 o'clock is Monthly Meeting, and Select Meeting to the H. Y. M. in the afternoon.

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We lament to hear of the death of our Friend, and acquaintance through correspondence, John D. McPherson, who died Seventh mo. 6th, at his home in Georgetown, D. C. We had hoped to exchange greetings and friendly converse at the Conferences soon to be held at Swarthmore. Joseph A. Bogardus, John D. McPherson—it seems as though our eminent leaders were falling thick around us. We quote from the *Intelligencer*, the tribute of love for John D. McPherson, read in Friends' Meeting, Washington, D. C., on First-day morning, Seventh mo. 12th, 1896, by Edward Shoemaker :

"When to the common rest that crowns  
our days

Called in the noon of life, the good man  
goes,

Or full of years, and ripe in wisdom, lays  
His silver temples in their last repose ;

When o'er the buds of youth, the death  
wind blows,

And blights the fairest ; when our bitter  
tears

Stream, as the eyes that love us close.

We think on what they were with many  
fears

Lest goodness die with them and leave  
the coming years."

The poet fitly describes our feelings on the present occasion. Since we last met in this house death has vacated the place of one of our most esteemed Friends. In the death of John D. McPherson, this Meeting has lost a valuable member, the community a good citizen, and the world at large an example of humble, modest worth. In all the relations of life he was a model of the highest and best type of true manhood, being a loving husband, a kind father, and a true Friend. He was a native of Loudour Co., Va., and came of Quaker stock, and at the time of his decease was about seventy-nine

years of age. Beginning life in a very humble station—that of clerk in a drug store, in Georgetown, D. C.—he rose by his own unaided efforts to be a lawyer of eminence and ability, and success crowned his career with abundant wealth, which made him neither vain or boastful, but he remained to the end of his blameless life the same plain and unaffected Christian man. There is an adage that “nothing but good should be said of the dead,” and we are sure that nothing evil can with truth be said of our lamented friend. He leaves a widow and six children (four daughters and two sons) to mourn their loss and revere his memory.

Our offer two months ago to send the REVIEW for six months to addresses sent us by our subscribers, has been taken advantage of by a goodly number, but not so universally as we had wished for.

We now offer to our Club Raisers the opportunity to send us names and addresses of persons who are not now subscribers but whom may be encouraged to become such another year, and we will send copies to all such until the close of this year. This should enable our Club Raisers to increase materially the size of their clubs and the number of our readers.

The 50th anniversary number of the Scientific American, New York, just out, is a really handsome and valuable publication of 72 pages. It reviews the progress of the past 50 years in the various sciences and industrial arts; and the various articles by the best scientific writers of the day are racily written and richly illustrated. The editors have accomplished the difficult task of presenting a compendium of information that shall be at once historical, technical and popular. The interest never flags for a moment, and the story of the half century's growth is in itself a veritable compendium of valuable scientific information for future reference. Price, 10 cents per copy.

## DIED.

TOMLINSON—At his home, at Clear Creek, Ill., seventh month 22, Carver Tomlinson, aged 80 years 1 month and 9 days, a valued member of Clear Creek Monthly Meeting.

## PROGRAMMES OF THE CONFERENCES

TO BE HELD AT SWARTHMORE COLLEGE,  
SWARTHMORE, DELAWARE COUNTY,  
PENNSYLVANIA, EIGHTH MONTH  
19TH TO 26TH, 1896.

## FIRST-DAY SCHOOL GENERAL CONFERENCE.

*Third-day, Eighth Month 18.*

7 p.m. Literature Committee.  
8 p.m. Executive Committee.

## FIRST SESSION.

*Fourth-day Eighth Month 19, 9.30 a.m.*

Report of the Executive Committee.

“First-day School Extension.”—A Paper by Cornelia J. Shoemaker.

Discussion to be opened by Thomas J. Sidwell and Arletta Cutler.

## SECOND SESSION.

*Fourth-day, Eighth Month 19, 2.30 p.m.*

Report of Baltimore Yearly Meeting Association.

Report of New York Yearly Meeting Association.

“How Can we Improve our Methods and Strengthen our Schools?”—A Paper by Herbert P. Worth

Discussion to be opened by——

## THIRD SESSION.

*Fourth-day, Eighth Month 19, 8 p.m.*

Report of Ohio Yearly Meeting Association.

Report of Genesee Yearly Meeting Association

Report of Illinois Yearly Meeting Association.

Report of Philadelphia Yearly Meeting Association.

## FOURTH SESSION.

*Fifth-day, Eighth Month 20, 9.30 a.m.*

Report of Indiana Yearly Meeting Association.

“How Shall We Better Qualify Ourselves for First-day School Teaching?”—A Paper by Amy Willets.

Discussion to be opened by William W. Birdsall and Frances M. Robinson.

“Adult School Work Among Friends in England.”—A Paper by John William Graham, of Manchester, England.

## FRIENDS' EDUCATIONAL CONFERENCE.

## FIRST SESSION.

*Fifth day, Eighth Month 20, 2 30 p.m.*

1. "Friends' Schools—how best maintained in sparsely settled neighborhoods; how best conducted to promote the interests of our Religious Society, and what are our duties toward the Public Schools?"—Paper by Joseph S. Walton.

Discussion opened by J. Edward Harry and S. Elizabeth Stover.

2. "Athletics in our Schools and Colleges: their Use and Limitation"—Paper by Edward B Rawson.

Discussion opened by Walter Clothier and T. Clarkson Wilson.

## SECOND SESSION.

*Sixth day, Eighth Month 21, 9 30 a.m.*

1. "Influence of the Higher Education upon the Religious Society of Friends."—Paper by Dr. Charles De Garmo

Discussion opened by Eli M. Lamb and Ellen H E Price.

2. "Professional Training of Friends as Teachers."—Paper by Mary E. Speakman.

Discussion opened by Henry R. Russell and Jane P. Rushmore.

## FRIENDS' RELIGIOUS CONFERENCE.

## FIRST SESSION

*Sixth day, Eighth Month 21, 2 30 p.m.*

1. Devotional.
2. Opening Address by the President, Aaron M. Powell, New York Yearly Meeting.
3. "Spiritual Religion and its Application to Every Day Duties."—Paper by Elizabeth Powell Bond, Philadelphia Yearly Meeting.

Discussion by (1) Jonathan W Plummer, Illinois Yearly Meeting, and (2) Mary Travilla, Philadelphia Yearly Meeting.

*Sixth day, Eighth Month 21, 3 45 p.m.*

- "The Silent Meeting."—Paper by Robert M. Janney, Philadelphia Yearly Meeting.

Discussion by (1) Mary B. Paxson, Philadelphia Yearly Meeting, and (2) Edgar M. Zavitz, Genesee Yearly Meeting.

## SECOND SESSION.

*Seventh day, Eighth Month 22, 9 30 a.m.*

1. Devotional.
2. "The Ministry in the Society of Friends."—Paper by Howard M. Jenkins, Philadelphia Yearly Meeting.

Discussion by (1) Hannah A. Plum-

mer, Illinois Yearly Meeting, and (2) Robert S. Haviland, New York Yearly Meeting.

*Seventh day, Eighth Month 22, 11 30 a.m.*

- "How May We Make Quakerism Reach the Masses?"—Paper by Jesse H. Holmes, Philadelphia Yearly Meeting.
- Discussion by (1) Anna M. Jackson, New York Yearly Meeting, and (2) Dr. O. Edward Janney, Baltimore Yearly Meeting.

## THIRD SESSION

*Seventh day, 2 30 p.m.*

1. Devotional.
2. Addresses: "The Past and Future of Quakerism"—John Wm. Graham, of England; John J. Cornell, Lydia H. Price, Isaac Wilson, Hannah Hallowell Clothier, Mariana W. Chapman, Charles M. Stabler, and others.

## GENERAL CONFERENCE OF YOUNG FRIENDS' ASSOCIATIONS.

*Seventh day, Eighth Month 22, 8 p.m.*

1. "Young Friends' Associations: Their Present and Future Work."—Paper by Isaac Roberts.
2. "Some Phases of Early Quakerism."—By Wm. W Birdsall, with lantern slide illustrations.

Presiding Officer for the evening, John W Gregg

## FRIENDS' UNION FOR PHILANTHROPIC LABOR.

## FIRST SESSION.

*Second day, Eighth Month 24, 9 30 a.m.*

1. Calling Roll of Delegates.
2. Report of Executive Committee
3. Report of Illinois Yearly Meeting.
4. Report of Indiana Yearly Meeting.
5. Report of Ohio Yearly Meeting.
6. Report of Baltimore Yearly Meeting.
- 7 (11 a.m.) Report on Mission Work among Women and Children.—Elizabeth B. Passmore, Superintendent.
8. Discussion on Mission Work among Women and Children.

Opened by (1) Allen J. Flitcraft, Illinois Yearly Meeting  
(2) Mary Heald Way, Baltimore Yearly Meeting.

## SECOND SESSION.

*Second day, Eighth Month 24, 2 30 p.m.*

1. Reading Minutes of previous session.
2. Appointment of Officers and Committees
3. New Business.
4. Report of New York Yearly Meeting.
5. Report of Philadelphia Yearly Meeting.
6. Report of Genesee Yearly Meeting.

7. Report on Purity. Aaron M. Powell, Superintendent.
8. Discussion on Purity.  
Opened by (1) Alice C. Robinson, Baltimore Yearly Meeting.  
(2)
9. (3.30 p.m.) Report on Demoralizing Publications. Anna Rice Powell, Superintendent.
10. Paper on "The Press." Pauline W. Holmes, Baltimore Yearly Meeting.
11. Discussion on Demoralizing Publications.

Opened by (1) Myron G. Allen, New York Yearly Meeting;  
(2) Harriett Cox McDowell, New York Yearly Meeting.

THIRD SESSION.

*Third-day, Eighth Month 25, 9.30 a.m.*

1. Reading Minutes of previous session.
2. New Business
3. Report on Tobacco, Jonathan K. Taylor, Superintendent, Baltimore Yearly Meeting.
4. Discussion, opened by John L. Griffin, New York Yearly Meeting.
5. (10.20 a.m.) Report on Temperance, James H. Atkinson, Superintendent.
6. Paper on Temperance, John J. Cornell, Baltimore Yearly Meeting.
7. Discussion on Temperance  
Opened by (1) Laura D. Satterthwaite, M.D., Phila. Yearly Meeting.  
(2) Isaac Wilson, Genesee Yearly Meeting.

FOURTH SESSION.

*Third-day, Eighth Month 25, 2.30 p.m.*

1. Reading minutes of previous session.
2. New Business.
3. Report on Gambling, Lotteries, Kindred Vices. William C. Starr, Superintendent.
4. Discussion on Gambling, Lotteries, Kindred Vices  
Opened by —
5. Report on Capital Punishment, John L. Thomas, Superintendent.
6. Discussion on Capital Punishment.  
Opened by Robert S. Haviland, New York Yearly Meeting.
7. (3.30 p.m.) Report on Prison Reform, Mariana W. Chapman, Superintendent.
8. Paper on Prison Reform—"Preventive Reformatory Measures."  
John Wm Hutchinson, New York Yearly Meeting.
9. Discussion, opened by (1) Edward Stabler, Jr., Baltimore Yearly Meeting.

FIFTH SESSION.

*Fourth-day, Eighth Month 26, 9.30 a.m.*

1. Reading Minutes of previous session.
2. New Business.
3. Report on Indian Affairs, Joseph J. Janney, Superintendent.

4. Discussion on Indian Affairs  
Opened by Charles F. Jenkins, Philadelphia Yearly Meeting.
5. Report on Work for the Colored People, Anna M. Jackson, Superintendent.
6. Address on Work for the Colored People, Abby D. Munro, Mt. Pleasant, S.C.
7. Address on Work for the Colored People, Martha Schofield, Aiken, S.C.
8. Discussion on Work for the Colored People.

SIXTH SESSION.

*Fourth-day, Eighth Month 26, 2.30 p.m.*

1. Reading Minutes of previous session.
2. New Business.
3. Report on Peace and Arbitration, Isaac Roberts, Superintendent.
4. Paper on Peace and Arbitration, Lewis V. Smedley, Phila. Yearly Meeting.
5. Discussion on Peace and Arbitration.  
Opened by (1) Edgar M. Zavitz, Genesee Yearly Meeting.  
(2) Emma S. Hutchinson, New York Yearly Meeting
6. (4.15 p.m.) General Closing Remarks.
7. Reading Minutes of present session.
8. Reading of Concluding Minute

JOHN D. MCPHERSON.

John D. McPherson died at his home in Georgetown, D. C., Seventh mo. 6th. He was born in Alexandria County, Va., Eleventh mo. 25th, 1817, and was consequently in his 79th year at the time of his death. He came of Friends' parentage on both sides, and was a birthright member of Alexandria Monthly Meeting. He was attached to Friends' principles, and departed this life in the most implicit confidence in the goodness and justice of his Heavenly Father, and with unwavering trust that the change which awaited him was the translation to a life immeasurably better than the life here.

John D. McPherson was an eminent member of the Bar. Not long after reaching manhood he began his legal studies, and later in life was much occupied with questions of International Law before several of the most important tribunals of International Arbitration sitting in Washington. In this work his learning and his familiarity with several of the European languages, which he read fluently, enabled him to deal with the great principles which

were under discussion in a manner which attracted the attention, and received the cordial recognition of several Great Powers of Europe. It is not saying too much to assert that this discussion of some of the great fundamental principles which arose, tended in a remarkable degree to further the cause of peace and International Arbitration, of which he was a sincere advocate.

He was, modest and retiring, and only those who knew him intimately were aware of his deep learning on this important subject so dear to Friends, and of the extent of those services to this great cause, not by enthusiastic advocacy on the platform, but by the calm, sober, and reasonable discussion in the several tribunals of Arbitration in which he was concerned, of the fundamental principles of International Law, which, founded upon the moral law, as is the law of nations, ought to regulate the intercourse of sovereign powers. His discussion of this subject, which will be found among the archives of these tribunals, were monuments of learning, and gained him no little distinction within the circle where they could be appreciated.

He was a firm believer in the Inner Light, which enlightens every man, and often expressed his confidence that the appeal to the conscience and understanding of man illumined by that Light, would not be in vain.

His end was calm and peaceful, and he retained his faculties to the last. "Mark the perfect man and behold the upright, for the end of that man is peace." Ps. 32 : 37.—Friends' Intelligencer and Journal.

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#### YOUNG FRIENDS' ASSOCIATION, SPARTA, ONTARIO.

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The Committee to consider the organization of a Young Friends' Association in Sparta, met 7th mo. 2nd, and were united in appointing Edward G. Schooley, President and Bessie Haight, Secretary.

Our first meeting was held 7th mo. 8th, at Edgar Haight's, and was opened with a statement of the objects of the Association by the President. There were twenty-two members enrolled. It was decided to hold the meetings every two weeks, and that the next association would meet 7th mo. 24th, at 8 o'clock p. m., at the home of Ed. Schooley.

Two Programme Committees were appointed to prepare the exercises for the two following meetings. Edgar Haight, Amelia Haight and Augusta Schooley for 7th mo. 24th. Agnes Haight, Frank Schooley and Abbey Seze for 8th mo 7th. Members were requested to answer to roll call with sentiments.

Edgar Haight read the xc. Psalm. Maria Haight then read a paper she had prepared on the "Life and Writings of John Greenleaf Whittier." The writer dwelt on the earnest, upright life of the poet, and of our pride in Whittier's membership with Friends. Mention was made of the poet's early life, and of his recognition as a writer, also of his active participation in the abolition of slavery. Whittier's plain dress and dignified bearing were commented upon, and many of his poems recalled. The paper closed with an extract from a poem entitled "First-day Thoughts." In the discussion that followed some reminiscences of Whittier's life were given, and reference was made to the use of his poems as hymns.

The next paper was given by Arnold G. Schooley on "The Value of Expression." The importance of expression was emphasized. There is the written word; also the spoken, the one judged by the eye, the other by the ear. The difference in meaning conveyed by a difference in tone, was brought out, and we were reminded in order to have the right tone there must be the right feeling back of the tone. Testimony was given to the strength to be gained by the utterance of our best thoughts.

The Association closed with the reading of a paper on George Fox, by Bertha Bailey. The paper was based on the first chapter of Janney's Life of George Fox. It recalled the experience of Fox in seeking life and peace, and of his hearing the voice of the Spirit saying, "There is one, even Christ Jesus who can speak to thy condition." Fox became the leader of the "Seekers" or "Family of Love." They afterwards called themselves "Friends" from the words of Jesus, "Ye are my friends if ye do whatsoever I command you."

A. JENNIE CORNELL,  
Secretary pro tem.

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### FROM THE FAR WEST.

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Fourth mo. 19th, we again met with Friends at the usual place; we had been seated but a short time when Margaretta Walton, accompanied by her niece and two other Friends, came in and sat down with us. After a period of silence, the former spoke very acceptably. She was followed by Barclay Smyth and others, some of whom felt that their condition had been very closely ministered unto.

During the following week we made many little trips about the city, and to the ocean. On every hand we were greeted with flowers and luxuriant trailing vines. The unusual amount of rain has kept the landscape very fresh and green.

After meeting on the 26th, we bade our friends farewell for the last time. We have thoroughly appreciated this opportunity of meeting with Friends and worshipping in a quiet Friendly manner; and we realize that the maintenance of this little Meeting is largely due to the persevering efforts of Barclay Smyth and his co-workers.

Early on the morning of the 28th we took passage for Portland, Oregon. The weather was fine and the ocean calm, and we settled down to the enjoyment of the voyage at once, and it

was well we did for before dark the waves began to toss and roll. They looked very grand and beautiful with their white caps on, but it made us feel very badly. Rough sailing continued until we reached the mouth of the Columbia River, where we had to wait several hours for high tide. After crossing the sand bars we found the water smoother, and we were again able to enjoy the society of our fellow passengers. We were glad to touch firm land again the morning of the 30th.

There was so much rain that our stay at Portland was rather unsatisfactory.

Late in the day, fifth mo. 4th, we set our faces toward Nebraska. Our route lay through Walla Walla valley, a rich farming district, and the Umatilla Indian Reservation, which presented quite a contrast with its huts and tepees, and fields cultivated by the Red Man.

The Cascades were in sight when we awoke the morning of the fifth.

The portion of Idaho that we passed through was thinly settled. The ground was covered with sage bush, and the scene soon became tiresome to the eye.

The seventh found us in Nebraska again. We were met at the depot by the smiling faces of the W. C. T. U. and other friends and relatives.

It seems good to be among loved ones again, and a feeling of thankfulness goes up from our hearts to the Heavenly Father for his watchful care, as we have journeyed these many miles among those who were strangers to us, but many of whom we feel are striving to gain the goal towards which our faces are set, and we realize anew that *He* never lets his children drift beyond his loving care.

E. E. SHOTWELL.

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The smallest dewdrop on the meadow at night has a star sleeping in its bosom, and the passage of Scripture that may seem insignificant has in it a shining truth.—Rev. Dr. Talmage.



## THE DIVINE LULLABY.

I hear Thy voice, dear Lord ;  
 I hear it by the stormy sea  
 When winter nights are black and wild,  
 And when, affright, I call to Thee ;  
 It calms my fears and whispers me,  
 "Sleep well, my child."

I hear Thy voice, dear Lord,  
 In singing winds, in falling snow,  
 The curfew chimes, the midnight bell,  
 "Sleep well, my child," it murmurs low ;  
 "The guardian angels come and go,  
 O, child, sleep well."

I hear Thy voice, dear Lord,  
 Ay though the singing winds be stilled,  
 Though hushed the tumult of the deep,  
 My fainting heart with anguish chilled  
 By Thy assuring tone is thrilled,  
 "Fear not, and sleep."

Speak on, speak on, dear Lord,  
 And when the last dread night is near,  
 With doubts and fears and terrors wild,  
 Oh, let my soul expiring hear  
 Only these words of heavenly cheer,  
 "Sleep well, my child."

—EUGENE FIELD.

## CIRCULAR MEETING AT GRANVILLE, N. Y.

On First-day, 7th mo 5th, our meeting was visited by five (5), Friends from New York and Brooklyn. In the morning meeting, Jonah L. Rees spoke from the text, "Obedience is better than sacrifice." He explained the idea of sacrifice, from the time when mother's laid their little ones in the fiery arms of an idol god, to the present day, and to the priesthood which perpetuates the same principle. He there explained how constant obedience to God's requirements would keep us ever in the line of duty ; so we need not be actuated by the false idea that we are required to give back to God some portion of the good things he has given us, to make up, as it were, for our own shortcomings.

Henry Hallock, after referring to the "love of God," which constrained them to visit us at that time, spoke in a clear concise manner of "the Light which enlighteneth every man that cometh

into the world," and explained how the Spirit of God or his voice in the soul would preserve from all evil, and lead its followers into all truth and happiness, if they will only be obedient to it. He also gave a clear and beautiful explanation of worship and the ministry as believed in and practiced by the Society of Friends. After prayer the meeting closed.

At the Conference, in the afternoon, Cora Haviland, of Brooklyn, gave an interesting and instructive account of her work in the Mission Kindergarten. She gave illustrations of the result of such teaching in the lives of the children, which showed how the evil inherent in their natures, and fostered by the ignorant training of their parents, and the villainess and wickedness of their surroundings, was gradually overcome, and all that was good in the child nature drawn out and developed, thus effecting a complete transformation in the character of those children of the slums.

The address was followed by remarks from many, those of Lewis Dougan, of Middle Granville, being especially interesting, as he has recently returned home from the State Normal School, and gave illustrations of the kindergarten teaching as applied to the children of wealthy parents, showing that the effect on the character was equally as great as in the other cases. At the close of the meeting an earnest desire was expressed that a Mission kindergarten might be started in Granville, as there is certainly a large field here for the work, and it is believed that we have enough earnest workers among the people to make such an undertaking a success. L. J. M.

## THE SOUL.

The soul has been described to be an emanation of the Deity. A crowning act of the Deity, when He endowed man with a physical, intellectual, and

spiritual nature, constituting him a three fold being. The physical structure, whether formed by a process of development, or a "special creation," is, we think, only a higher order of animated nature, endowed with a brain of more exquisite structure, the source, as we apprehend, of the intellectual faculties. But the soul is something different. It seems to be a spiritual faculty bestowed for the purpose of enabling us to hold converse with the Deity. "Great source of life and good."

The soul, then, is that faculty of our nature, by which, and through which, we obtain a knowledge of Divine Laws, and this constitutes us accountable beings. The soul is a faculty, capable of offering adoration to some Power, greater, stronger, holier than itself. It connects us with the spiritual side of things.

"Life without its spiritual side is humdrum."

E. AVERILL.

### A NEW SECULAR VERSION OF THE BIBLE.

A new English version of the Old Testament, from a text corrected by comparison of the best manuscripts, has for some years been in preparation by the Johns Hopkins Press, says the Baltimore Sun, under the supervision of Prof. Paul Haupt, of the Johns Hopkins University, and by the end of the present year a number of the books composing the Hebrew Scriptures will have been published. A feature of the enterprise is that it is not in the hands of theologians. It is purely a secular work, and the only aim has been to get, first, a correct text, and then a correct translation, without regard for its bearing upon any creed or scheme of unbelief. Since the time of King James, when the received version was made, many new helps to the right rendering of the Hebrew text have been discovered.

Semitic scholarship has made great advances in methods as well as the acquisition of ampler materials for comparison, elucidation and study. By the co-operation of Semitic scholars of the whole learned world, Prof. Haupt has secured a Hebrew text which is being printed at Leipzig. It is printed in colors, the same page having sometimes as many as four colors, each color denoting a different element in the construction of the text. A single line may contain several colors to distinguish the undoubted original from portions that are in doubt. The fact that parts of the same book belong to different periods or authors will also be indicated. For example, in the book of Leviticus the "Priestly Code" will be in black letters on a white background. The parts added later will have a brown background, and the Law of Holiness will be in yellow. Interpolations are indicated by overlining. Where the original is poetry this will be indicated in the translation.

After securing a perfected text the various books were allotted to the most learned Orientalists of this and other countries for translation, the book of Ecclesiastes being allotted to Prof. Haupt. In a recent issue of the New York Journal an article by Rudolph Block compares the new version of chapter xii. of Ecclesiastes with the old with some interesting results. The chapter is chiefly an exhortation to the cheerful enjoyment of the good things of life, with an allegorical conclusion in which the decay of the several faculties is ingeniously depicted. Everyone recalls the familiar passage, "Remember now thy Creator in the days of thy youth, while the evil days come not," etc., and the following passage: "In the days when the keepers of the house shall tremble and the strong men shall bow themselves and the grinders cease because they are few and those that look out of the window be darkened." In the new version this runs :

Remember the wife in the days of thy vigor,  
 Ere there come the days of evil,  
 And the years draw nigh  
 In which thou wilt say I have no pleasure.  
 Ere is darkened the sun and the light of day,  
 And the moon, and the stars,  
 And the clouds return after the rain,  
 When the keepers of the house tremble,  
 And the men of power bend themselves ;  
 The grinding maid cease  
 And the ladies that look out through the  
 lattice are darkened.

## ASHA, THE HINDU MAIDEN.

(By Lydia J. Mosher.)

## CHAPTER V.—A HUNT AND WHAT CAME OF IT.

David Ellsworth entered upon the work of the Mission with great zeal and a truly consecrated heart. He was gladly welcomed by the inmates, some of whom had spent many years in the endeavor to enable those "sitting in darkness" to behold and accept the light of Christ.

There were two families in the Mission, one a man and his wife, the other a man, wife and two children ; and besides these were two sisters, young women from England, who had devoted their lives to the work, and an aged, white-haired man by the name of Samuel Walters ; the latter was greatly loved and revered by all, not only his associates, but the natives, to many of whom he had carried the Truth in all its purity ; and many an invalid had died trusting and happy through his ministrations. He it was who had visited the mother of Asha when her daughter was praying in the forest, and no other could have carried such comfort to the heart which had long been under the preparing hand, and was ready and waiting for the message he had to give her.

For the first time in several months the vicinity of the Mission buildings had been rendered dangerous by a wild beast which had badly frightened some natives, who were at work on one of the buildings connected with the Mission. The consequence was that all the men, except Samuel Walters, started out one morning with their rifles, determined not to return until the animal, whatever it was, should be slain. In the latter part of the day the hunters found themselves separated from each other, and as yet no trace of their game had appeared. David Ellsworth stopped a moment to rest near the edge of the forest, and as he stood leaning against

The meaning is plainer in the new version. "Ere is darkened the sun," the professor says, refers to the sunshine of childhood, when all is bright. The "moon" suggests the tempered light of boyhood, while the "stars" indicate fewer moments of happiness in mature age. As age advances there are many days darkened with rain "and the clouds return after the rain," so that there are few bright moments. The "keepers of the house" are the hands. As age proceeds erectness of carriage is lost "the men of power bend themselves." Man loses his teeth, which are "the grinding maids," and his eyes grow dim—"the ladies that look out through the lattice are darkened." The old man's sleep is short and "he rises at the voice of the birds." The "daughters of music are brought low" means that the sense of hearing is lost. The septuagenarian dislikes to go upstairs or climb a hill—he is "afraid of that which is high." His hair becomes white—"the almond tree blossometh." The pessimism of the chapter is intensified in the concluding line of the new version, "All is vanity and all that is coming is vanity."—Scientific American.

Wherever souls are being tried and ripened, in whatever commonplace and homely ways—there God is hewing out the pillars for His temple.—Phillips Brooks.

Prayer is the pulse of the renewed soul, and the constancy of its beat is the test and measure of the spiritual life.—Octavius Winslow.

a tree he heard a low moan ; quickly glancing in the direction of the sound, he beheld Asha in the spot where the reader first met her ; but she was not standing erect now, but was on her knees, her head bowed upon her hands, and her whole frame convulsed in the agony of her grief. With a great longing to comfort one in such sorrow, David took a few steps toward her, but she heard him not until he spoke to her gently, fearing to startle her. Quickly springing to her feet, she seemed about to fly, but stopped at the reassuring words of the young man, and, looking earnestly in his face, she asked him if he were from the Mission? Receiving an affirmative answer, a look of great relief stole over her face, and advancing toward him with outstretched hands, she said : " O, God sent you to me ! I believe my mother is dying ; will you come quickly and see her ? " Together they hasten to the cabin, David much regretting that he had nothing with him for a sick person, for when starting on a hunt he had not expected to find a patient requiring his services. But one glance at the invalid told him no medicines would avail in this case, and as he knelt by the couch of Hvovi, and his eyes met her's, she raised herself with a great effort, and grasping his hand and turning her eyes upward, she exclaimed : " Thank the great God who has answered my prayers. " Then, turning to David, she said : " I am dying, and I asked that a protector might be sent my child, for I feared she might not reach the Mission alone ; you will take her there immediately ; danger lurks in the forest, do not delay, I go to join my husband ; Rahula, I come, " and with a look of great joy on her face Hvovi fell back dead. David turned to Asha, and was surprised to see her already preparing to depart. Seeing his questioning look, she said : " I promised my mother never to delay when she left me, but to go to the Mission directly. I know not what it was, but mother told me that the unseen Power which had led her to my father's

dead body, warned her I was never to linger here after her death. " After arranging the couch and the body of Hvovi, David and Asha left the cabin ; they had gone but a few rods when Asha detected among the bushes at a little distance, a glittering pair of black eyes, and before she could inform her companion a bullet whizzed past them, burying itself in the body of a tree. David's weapon was unloaded, besides, he could see no trace of the enemy, and seeing Asha in an almost fainting condition, he lifted her in his arms and ran rapidly to the Mission, which he reached in safety. Leaving Asha in charge of the women, in company with two of the men, he returned to the cabin, and in a short time the body of Hvovi was receiving in the Mission house, the last services for the dead, performed by tender, loving hands. Two days later, when the funeral took place, the calm but deeply sad face of Asha drew pity from every heart, and the orphan girl found a firm friend in each member of the Mission.

A few days after this, one of the men from the Mission while in the adjoining forest, saw at a short distance from him a very large lion, his forepaws resting on the prostrate form of a man. Anxious to kill the animal and rescue his victim, he took careful aim with his rifle and fired ; the beast dropped dead, but, on approaching, he found the man quite dead also ; and, even in death, the malignant expression of the small, black eyes caused the man to shudder as he looked upon him.

Thus perished the murderer of Rahula, the would-be destroyer of David and Asha, the enemy of Missions, of the Brahmo-Somaj, of free thought and advancement in any direction.

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Every day is a little life ; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal ; those that dare misspend it, desperate.—Bishop Hall.

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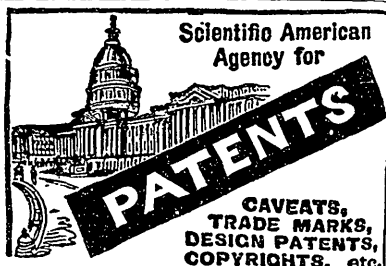
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