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Young - Friends' - Review.

'Neglect Not the Gift that is in Thee.'

VOL. XII.

LONDON, ONT., CANADA, TWELFTH MONTH, 1896.

No. 12

ON CHRISTMAS NIGHT.

I stood above the earth to-night,
To hear its music swelling,
And watch the play of life and light
In many a scattered dwelling ;
In hamlets near and homes afar,
O'er earth's wide-reaching spaces,
The blessed ray from Bethlehem's star
Lights up all human faces ;
The air is full of happy songs
From choirs of children singing,
And on the ear of listening throngs
The Christmas bells are ringing ;
And all because the Lord of Light,
As ancient bards had sung us,
Came down to earth on Christmas night,
To live and dwell among us.

He came to earth a little child,
A meek and gentle stranger ;
The holy, harmless, undefiled,
Slept in a lowly manger ;
But wise men watched that guiding star,
Its heavenly pathway keeping,
And brought their gifts and gold from far,
To where the babe was sleeping ;
And angels sang their rapturous strains,
In raiment bright and shining,
O'er Bethlehem's lonely midnight plains,
Where shepherds were reclining ;
And all because the Lord of Light,
As ancient bards had sung us,
Came down to earth on Christmas night
To live and dwell among us.

Earth had not seen so great a sight
Through all its bygone stages,
For darkness rested like a blight
O'er those long gloomy ages ;
But now the morning star arose,
The brighter day was breaking,
The long, dark night drew near its close,
The world to joy was waking ;
This joy should spread from land to land,
To islands of the ocean,
And countless human hearts expand
With new and strange emotion ;
And all because the Lord of Light,
As ancient bards had sung us,
Came down to earth on Christmas night,
To live and dwell among us.

And evermore the gloomy place,
Beneath his touch shall brighten ;
And evermore the burdened race
His gentle care shall lighten ;
And man shall love his brother man,
And dwell with him as neighbor,
And warlike clan shall join with clan,
In quiet, peaceful labor ;
The tribes of earth shall know the Lord,
And bow in awe before him ;
Nations shall join, with glad accord,
To worship and adore Him ;
And all because the Lord of Light
As ancient bards had sung us,
Came down to earth on Christmas night,
To live and dwell among us.

—Increase N. Tarbox.

THE FRIENDS CALLED "HICK-SITE."

(From the British Friend.)

Previous impressions of the "Hick-site" Friends led me to expect that I should find them a somewhat well educated, somewhat worldly, somewhat wealthy, and slightly Sadducean body, with rather destructive Rationalism here and there among them, though including also very "orthodox" people.

These opinions, except the fact in the last phrase, I found due to guessing and to one-sided sources of information.

This body of Friends is predominantly a body of old fashioned conservative people, frequently farmers, innocent of rationalism, and not much addicted to 'isms of any sort ; the elderly people on the whole less cultivated than the eastern orthodox Friends, and in every place less wealthy than they ; a quiet, hard-working race, considerably mixed in their minds even yet as to why the Separation ever took

place. "They disowned us, and said we were Unitarians, but I never could find out what for," said a Friend to me one day after meeting, who came to enquire whether I also was what was called orthodox. "I was brought up at the tail of the plough" said a minister in meeting; and the statement was typical. I am not sure that I have heard a single Hicksite minister who was not so brought up. "The separation was not about doctrine in these parts," said a Friend to me after a Quarterly Meeting, "we all went one way." And that also was typical. The country districts went almost all for Elias Hicks. They knew but little about doctrine; but they thought that a beloved minister, whom they had crowded the meeting-houses and climbed the trees to hear, these twenty years or more, was being used tyrannically by an oligarchy of city Friends; so that it was something of a revolt of the rank and file against Elders and Overseers. The select few remained orthodox, about 8,000; the multitude followed Elias Hicks, and numbered about 18,000, in Philadelphia Yearly Meeting. Thus a large part of the personal wealth and power went orthodox. The feeling of revolt against an autocracy (a sentiment easily aroused in America) may be understood when we recall the single fact that the Book of Discipline was a secret book, only to be read by members of the Select Meeting. Years after the separation, when a Hicksite was being dealt with concerning his son's membership by an orthodox overseer, he told the latter, after much pressing, "Well, now, I have worshipped in the brick (*i. e.* Hicksite) meeting-house all my life, and shall do so till I die."

All these types, as well as those convinced by reason on one side or the other, still persist. If any of my readers could sit, as I have done repeatedly, face to face with a "Hicksite" Quarterly Meeting, and could note the weather worn foreheads and

work-hardened hands of most of the men present—their horses neighing through the open windows at their tethers outside—and observe their wives and mothers in plain bonnets, and conforming to the type both of Martha and of Mary, but not of Hypatia,—the bogey of heresy and rationalism would be for ever impossible. These people are not theological at all, nor were their fathers before them. They are mostly plain folk, much like those who must have filled our country meeting houses in England half-a-century ago. They are descended from such. The Hicksite population of Bucks county for instance is derived from Satterthwaites of Colthouse, Watsons of Cockermouth, and Atkinsons of Lancaster and Settle. There are Friends' meeting-houses of this branch in village after village in that county, a few miles apart. Their homes, to forty of which I have been admitted as a visitor, in various parts of America, are in Quaker plainness, cleanliness and comfort. French Rationalism has been talked about in connection with the separation. So far as the bulk of the membership goes, that may be disposed of "by inspection," as the mathematician says.

And the ear confirms what the eye perceives. The ministry dwells on one theme, albeit a good one:—"Mind the light"—"Be faithful to the call of duty,"—"Trust the voice of the Lord and be at peace." A quiet pathetic hunger and thirst after righteousness, by hard working and self-respecting people, meets and gladdens one again and again. And it is clear that our Lord's promise that such "should be filled" has not lost its validity in the experience of these dear Friends. The theory of the right call and qualification for the ministry is held, even to a one-sided extent, in the way of the most characteristic Quakerism of the past. The intellect is not permitted to have much to do with preaching. As a result the ministry is

sometimes wandering, apt to be lengthy, emotional, and even what might be called rhapsodical, but heretical never. I have attended twelve meetings for worship of this body and have read papers, followed by discussion, usually at joint meetings of the two bodies, ten times, and I have not heard at any of these, with one doubtful exception in a discussion, and that not by a minister, a single word or thought which would be counted unorthodox by the most rigid school, either Wilburite or Evangelical, that I know; and I am fairly acquainted with both these standards. I made a somewhat analogous remark last month about the fourteen sittings I attended of the Swarthmore Conference.

But I have heard, from certain Hicksite ministers, the characteristic "Evangelical" doctrines in a more extreme form than has ever been my lot in England. I have heard a fierce sermon on the uselessness and pride of righteousness without conversion, based on such glaring Biblical misinterpretation as I hoped we had got past; and I have heard that hated intellect confused with luxury and with popularity, and labelled in thunder an enemy of the truth. All this is tolerated, patiently borne with, in the "Hicksite" fold, though it is not sympathised with. There is, however, a more gentle and reasonable form of "evangelical" theology, which has quite a place, the place of a minority, among their ministers.

And this brings us to the belief of the body as a whole, after making all the above qualifications. They are generally said to differ from the "orthodox" in relation to two subjects.

(i.) *The Divinity of Christ*.—The metaphysical position of Elias Hicks still remains that of most of the body. It is, that the Christ, the everlasting co-eternal Spirit, was incarnated in the man Jesus of Nazareth, who was thus the highest possible manifestation of God in man and to men. This is, in

my own view, rather unsatisfactory metaphysics; but as theology, it escapes the errors of Trinitarianism, so wisely avoided from the beginning by Friends, whilst it comes very close to "orthodoxy." It may, however, be so treated as to offend devout souls, and may be grossly misinterpreted in quotation apart from context. Now Elias Hicks was unfortunately an iconoclast; his methods of controversy were, perhaps, no gentler than those of his opponents, and so this doctrine of the mystical Christ, which need not really be objectionable to any, and shades easily into what appears quite "sound," became a battledore and shuttlecock quarrel, in which disputants threw words about which they did not understand, and ended by crucifying the Lord afresh in mutual hatred. I do not care to state the Divinity of Christ in precisely this way myself; but it appears to me that practically, metaphysics apart, there is little real difference of purpose or meaning on this point between the two bodies. Elias Hicks believed that Jesus was not the son of Joseph, but was of miraculous birth.* This last question is not a live one among his followers, it is hardly ever mentioned even in private, and opinions would differ upon it.

(ii.) *The Atonement*.—This is where the real difference lies; and it is the difference which exists the world over in every denomination between the Evangelical School and the Broad Church. The majority of the body of Liberal or Race Street or Hicksite Friends do not believe that the shedding of the physical blood of Christ bought (in the strictly commercial sense), from God's justice the forgiveness of human sin and release from He'll. They believe that Christ's life in man is the reconciliation of man to God—that hearts are purified by spiritual, not material, blood; in fact that "we are saved by the washing of regen-

* See "Autobiography of Edward Hicks," Phil., 1851, p. 93; and Letter from Elias Hicks to Thos. Leggett, printed in his Letters, 1861, p. 226, for explicit statements of this.

eration and the renewal of the Holy Ghost, which was shed on us abundantly in Jesus Christ our Saviour." (It is our present purpose only to state, not to argue this point.)

The canon of Biblical interpretation need not count among the points of difference between the two bodies. There is as much variety, though not yet as much knowledge as in England on that matter, among both bodies of Friends.

This description would not be complete unless it be added that all I have said about the intellectual condition of this body of Friends is subject, of course, to numerous exceptions. I trust that that will be understood; and, further, it only applies to old and middle aged people, not to the young. For half-a-century these Friends labored under the disadvantage of being excluded from Westtown School, then the only boarding school publicly maintained; and from having no Havrford College. But of late the loss has been repaired. Their noble college at Swarthmore, with room for nearly 200 students of both sexes; their magnificent George School, the young Bootham and the Mount of America under one roof, are causing an alteration. Swarthmore was begun as a school twenty-seven years ago, has struggled up to be purely a college, has been burnt down and rebuilt, and may now be worth £200,000. The George School is three years old and is worth £140,000, and from the Jeanes estate another large bequest has come. Good day schools are maintained everywhere; and the rising generation, whom it was a great pleasure to meet in such numbers at the Swarthmore Conference, will at no distant date render to their ministry and church life an intelligent service.

The hymns of a people tell the people's thoughts as well as anything; and for that reason I transcribe a verse of the farewell hymn sung in the tent after the formal close of my last meeting, by perhaps a thousand voices:

God be with you till we meet again,
By His counsels guide; uphold you,
With His sheep securely fold you,
God be with you till we meet again.
Till we meet, till we meet,
Till we meet at Jesus' feet;
Till we meet, till we meet,
God be with you till we meet again.

In conclusion, let me tell my readers that I love this people, and that everyone may know it. But I do not believe that personal friendship disqualifies any one from understanding the inner mind of a people and describing it with faithfulness.

JOHN W. GRAHAM.

NOTES FROM OVER THE WATER.

From Friends' Intelligencer and Journal.

London, Eleventh month 3, 1866.

Returning from the Continent, we left Paris on the morning of Tenth month 1, journeyed *via* Rouen, and caught a glimpse *en route* of the famous old cathedral of that city, to Di-ppes; had a quiet and really pleasant passage across the most uncertain waters of the English Channel, and arrived in London in the early evening. We found awaiting us at the Devonshire House Hotel a message of cordial greeting from our friend John William Graham, of Manchester, who had been in London on committee work, but, on account of an important home engagement, was obliged to leave before our arrival. We were also favored during the evening with a very pleasant call from William Edward Turner, the editor of the *British Friend*.

Our first First-day in London we attended Devonshire House Friends' meeting. Although it is at Devonshire House that London Yearly Meeting is held, the local meeting is, for local reasons, quite small. Few Friends now live in the vicinity or within easy reach of the meeting. In New York it would be considered quite "downtown." Somewhat after the manner of our "visiting committees," it is

arranged, under the care of a committee, that some resident of another meeting shall be in attendance each First day. The time of our visit chanced to be the day for William Tallack, widely and favorably known in connection with the Prison Reform and Peace movements, whose home meeting is Stoke Newington. About forty, including a few young people, were present. After a period of restful, refreshing silence, William Tallack offered prayer, and subsequently gave what may be fitly characterized as a very helpful, uplifting discourse. Apart from a brief, fraternal message of my own, very kindly received, the meeting was otherwise silent. Previous to our arrival from Paris, Friend Tallack had called to invite us to dine and spend the afternoon in his hospitable home at Clapton Common, a visit we much enjoyed.

It was our purpose to have gone from London directly to Morland, near Penrith, as most cordially invited by our friends, Charles Thompson and wife, and with him to have attended at Kendal, in the Lake District, Westmoreland Quarterly Meeting. An unusually severe storm, involving more exposure than either of us could prudently risk, preventing our carrying out this part of our program. While on the Continent we were greatly favored with almost continuous pleasant weather; in England it has been almost as continuously stormy and unpleasant, with rain, snow, and fog. Even English people, acclimated and toughened as they are, consider the present an exceptionally inclement period. After a brief, grateful rest in quiet, sheltered lodgings in Victoria Square, London, where we now are, we went, by invitation, directly to Birkenhead, and were welcomed by William Edward Turner and family in their lovely home to attend the Lancashire and Cheshire Quarterly Meeting, which was held in Liverpool, on the 14th and 15th ult. The several sessions of this Quarterly Meeting,

which includes among its active, influential members William Edward Turner, John William Graham, and Edward Grubb, associates and effective helpers in the conduct of the *British Friend*. Theodore Nield, the official head of Dalton Hall, Francis Thompson, Ellen Robinson, and others, cultivated, gifted men and women, interesting us much, as an opportunity to study the present status and methods of English Friends. The meeting on "Ministry and Oversight," which preceded the other sessions, is attended by ministers, elders, and overseers, and included more of the younger members than would be seen in our Meetings for Ministers and Elders in America. It seems to me a decided improvement, and to add to the real life and usefulness of the meeting. A separate session is held for elders only, which ministers do not attend. In the transaction of the business of the Quarterly Meeting, there was also a noteworthy difference, in the absence of any formal answering of the queries. Two queries only are answered once a year for the Yearly Meeting. The others are read, suggestively, and not for formal answers, at the Quarterly Meetings. The reading of a part of the queries thus, without answers, called forth considerable comment, and seemed less a routine formality than is sometimes the case with us. It seems to be the judgment of English Friends that the reading, without formal answers by the meetings, is the better way. I suppose it would be true that either may be in the life, and either essentially lifeless, according to the condition of the individual membership. Another noteworthy feature in the business proceedings of the Quarterly Meeting was the obvious sensitiveness and disapproval when anything was suggested, in connection with mission work or otherwise, tending in any way in the direction of the pastoral system which many American (Orthodox) Friends are now sustaining. Several members of a Yearly Meeting

Committee were in attendance at the quarterly meeting, from other meetings, including Joshua Rowntree, a former member of Parliament, Anne Warner Marsh, of London, John Wilhelm Rowntree, and others. John William Graham, at the close of one of the sessions, gave a most interesting account of his late visit to America. His description of the meetings of American Friends, of all kinds, which he attended, and of the Swarthmore Conferences, was clear and graphic, and interested everybody, ourselves included, very much. The meetings for worship were characterized by a deep, religious feeling, William Edward Turner, Joshua Rowntree, Anne Warner Marsh, Ellen Robinson, and others sharing in the public service. In the evening following the close of the Quarterly Meeting, John Stephenson Rowntree, of York, read a paper, very suggestive and entertaining, upon "Some Human Conditions for the right holding of Meetings for Worship."

We were privileged to meet socially and most enjoyably a company of Friends at William Edward Turner's, which included, in addition to the delightful household, old and young, of our host and hostess, Joshua Rowntree, Frances Thompson, John Stephenson Rowntree, and others.

From Liverpool, on the 6th ult., we journeyed to Sheffield, where we were, on the 17th and 18th, guests of our friends, Henry J. Wilson, M. P., and Mrs. Wilson, whom we had met on the Continent, at the Berne Conference, and who are valued personal friends of many years, interested with Josephine Butler in the work of our International Federation for the Abolition of State Regulation of Vice. While in Sheffield, we also attended, on the morning of the 18th, an interesting Friends' meeting.

On the 19th we journeyed from Sheffield to Manchester, to attend on the 20th, the annual meeting of the United Kingdom Alliance for the Suppression of the Liquor Traffic, of

which Sir Wilfred Lawson, M. P., is the honored president. The annual meeting of this great organization is a marked event in the temperance work of the year in Great Britain. The meeting of the General Council, held during the day in Central Hall, was attended by a very large body of representative men and women from all parts of the United Kingdom,—England, Scotland, Ireland, and Wales. Its personnel was such as any country might be well proud of. Its deliberations were presided over by Sir Wilfrid, supported upon the platform by the Lord Mayor of Manchester, several members of Parliament, distinguished clergymen, and other eminent citizens. In the evening the great Free Trade Hall was crowded from seven until after ten o'clock, by an immense audience numbering fully four thousand people. Among the speakers were the Dean of Durham, as presiding officer for the evening; Sir Wilfrid Lawson, M. P.; Lady Henry Somerset; W. S. Caine; J. H. Raper; T. P. Whittaker, M. P.; and others. It was such a meeting as we in America, great as are our resources in many directions, would find it at present very difficult, if not impossible, to parallel, for the "entire suppression of the liquor traffic." Our British temperance friends have on hand what may well be designated in Lincoln's phrase, a "big job," but they have also untiring persistence and great thoroughness of method. They hold an independent relation towards both the Tory and Liberal parties, politically, but practically the Alliance has compelled the Liberal party to adopt as its own the "Direct Veto" measure, and the right of popular control of the traffic.

While in Manchester, on the 21st, following the Alliance meeting, we were guests, at Dalton Hall, of Theodore Neild and wife, Friends of a superior quality of mind and heart, our sojourn with whom we greatly enjoyed, as also our visit to Dalton Hall itself. Under the auspices of the

Society of Friends, it is an almost ideal home for young men, college students, who pursue their college studies at Owens College. We had the pleasure of meeting here also our friend John William Graham, whose work, as an associate with Theodore Neild, and an instructor of the young men, is at Dalton Hall.

On the 22nd, that we might, though late in the season, get a glimpse of a portion of the beautiful Lake District, and be at Swarthmore Friends' meeting on the following First-day, our only convenient opportunity, we left Manchester for Ambleside, going by rail *via* Kendal to Windermere, and thence by coach to Ambleside. We left at Manchester a fog so dense as to make it well-nigh impossible to see across the street, and the train men at the railway station, at ten in the morning, were carrying lanterns in doing their work about the trains. An hour or two later the fog and clouds disappeared, and the latter part of our journey, from Kendal to Windermere and Ambleside, was actually made in the sunshine, the first we had seen for several days. The following day, the 23rd, also proved to be sunny and pleasant, and we were able to enjoy comfortably upon the outside of the coach the drive from Ambleside to Rydal, Grasmere, and return. The peaks of the mountains, miniature in size as compared with those we had left in Switzerland, were white with snow. The autumnal and wintry picture combined was rarely beautiful. By invitation, at Ambleside, we were at tea with a family of very intelligent, liberal Friends, the Hills, who are the present occupants of "The Knoll," formerly the home of Harriet Martineau.

On the 24th we left Ambleside for Ulverstone, making the journey by steamer the full length of Lake Windermere to Lakeside, and thence by rail. At Ulverstone we were met at the railway station by our friend Charles Thompson, who had come to

spend First-day, the 25th, with us there, and at Swarthmore. We were entertained at the little temperance hotel in Ulverstone. Our desire and expectation had been to lodge at Swarthmore Hall, the former home of Margaret Fell and George Fox, but the weather was so inclement that it was deemed prudent for us to remain at the hotel in Ulverstone instead. Swarthmore Hall, still well preserved, has recently been furnished for receiving lodgers,—so many Friends, especially from America, have desired entertainment there. In the summer season particularly it will be very pleasant as well as of special historic interest to Friendly people. It is quite in the country, half a mile from Ulverstone, and very near the Swarthmore meeting house, built by George Fox. On First-day morning, at nine o'clock, we attended, with much interest, an Adult School which has been organized at Ulverstone, composed mainly of workmen, and at its close went directly to Swarthmore Friends' meeting. About thirty people, old and young, were in attendance. I scarcely need say that the meeting was of very special interest to us and peculiarly grateful, in contrast with the elaborate and imposing services of the great cathedrals of the continent which we had lately visited. Nor need I describe in detail the ivy-covered meeting-house and its appointments,—the old Bible which George Fox formerly used and prized so highly, now, alas, necessarily protected against the depredations of souvenir-hunters by being enclosed under glass,—his sea-chest, portions of his bedstead, etc. After the meeting we had a most interesting visit at Swarthmore Hall, before returning to Ulverstone. At two in the afternoon we attended in Ulverstone the First-day School for children, under the care of Friends, and in the evening, in the same hall, a Friends' meeting. The service in the meetings, and in the schools, morning and afternoon, was shared by Alfred Wright, a London

ministering Friend, who was present by appointment, with whom we had much pleasant intercourse, and by our friend, Charles Thompson.

We left Ulverstone on the morning of the 26th, accompanied by Charles Thompson, returning to Manchester for a visit with John William Graham and family, in their new, cheery home in Barlow Terrace. Our friend, as many who may read these notes in America will be glad to be assured, is greatly, as he is deservedly, blessed in his family life. We were privileged to meet at their fireside Eliza Pickard, a gifted young woman and a recorded minister; and Dr. Brown and wife, bright young Friends, of the modern type, with enlarged outlook and much catholicity of spirit. We lunched at the Manchester Friends' Institute, with J. W. Graham, and there met other interesting Friends. The new Institute building is very complete in its appointments, making a pleasant meeting place for Friends, which I wish might have more fully its counterpart in New York, Philadelphia, Baltimore, Chicago, and other of our American cities wherein Friends reside. We visited together the historic Cheatham Library, the Royal Art Gallery, and the beautiful frescoes of the Town Hall. We also much enjoyed, in company with Theodore Neild, of Dalton Hall, a visit to Owens College.

We left Manchester on the afternoon of the 28th ult., returning direct to London. I can only add in brief at this time, that since our return, on First-day morning last, we have attended in London the Westminster Friends' Meeting at the head of which sits the venerable Bevan Braithwaite, whom I first met in the International Prison Congress held here more than twenty years ago. We were very kindly welcomed by Dr. Sylvanus P. Thompson, and I felt at liberty for some service in the meeting. We were welcomed also most cordially to the home of Dr. Thompson and wife, one

of the choicest of English homes, whose generous hospitality we have been permitted to share. At evening, accompanied by Dr. Thompson, we were, by invitation at tea with Thomas and Anne Warner Marsh, who at present occupy the home of Caroline Stephen, known and loved in America for her "Quaker Strongholds." In her drawing-room Caroline Stephen inaugurated a Friends' meeting, intended especially to reach an interest in the spiritual thought of Friends, educated, cultivated people who were personally invited to attend. A considerable number have responded, and the meetings thus held have been, of much interest. Caroline Stephen, their founder, is now an invalid in exile at Cambridge. In her absence the meeting is under the special care of Anne Warner Marsh, who is herself rarely gifted for the responsibility which is thus devolved upon her. Her presence, and her message, in the meeting held on First-day evening last, which it was our privilege to attend and share, was as a precious benediction.

We remain in London until the 12th inst., when we expect to go to Oxford, Stratford-on-Avon, Warwick, and Kenilworth, en route to Birmingham, where we are to attend an important Conference, on the 13th inst., to be held under the auspices of the British Committee of the International Federation for the Abolition of State Regulation of Vice, to protest against the threatened revival of the odious Regulation system in England and in India. After the Birmingham Conference, we have accepted an invitation from Helen Bright Clark, a daughter of John Bright, to spend a few days at Glastonbury, or Street, near Bristol. Like her honored father, she, too, is a member of the Society of Friends. She is also an earnest advocate of equal suffrage for women, purity and temperance.

We have taken our return passage by the *St. Louis*, from Southampton, Twelfth month 5th. We hope, if all

is well, to arrive again in New York
Twelfth month 12th or 13th

AARON M. POWELL.

FRIENDS' MINISTRY.

To sit in silent waiting on the Lord
Until the voice of God speaks through His
child,

No word prepared by human intellect,
But just to sit and wait for God's own voice:
This is the worship of the humble Friend.
And when the Father wishes truth revealed,
He will inspire and fill with words the
mouth

Of him he chooses for his servant here,
And though he be an humble man, and poor
In conversation, when God bids him not;
With inspiration words come forth like fire
And he will e'en forget his humble self,
So much divinity absorbs his soul.

And such convincing truths he utters then,
Men wonder where the man could learn so
much;

Ah! cannot God a greater teacher be,
And teach more truth, in just one little hour,
Than men in a whole lifetime e'er can teach!
It is the voice of God speaks to the soul,
And fills the heart and mind so full of truth,
That man can have no peace with his lips
sealed

Until he gives God's message to mankind;
The silent voice keeps urging him to speak,
Until at last his own will has to yield,
His lips are opened for God's voice to
speak,

And by his words great truths are oft re-
vealed.

Such Friends inspired, true ministers should
be.

And is it not religion pure and sweet,
So simple that God's children all may learn,
And he will be the teacher to instruct?

True, some there are who do not preach
for God,

And utter words from leadings of their own,
But such are not divinely led, true Friends.
Oh! is it not a wondrous privilege when
The Father calls, bids you his servant be,
And how could Friends, who are not
chosen thus,

E'er dare to preach of godly things un-
taught?

Friends are a people who are few indeed,
But God will love and ever near them
dwell,

If they will always live as he shall lead;
Ah! what religion e'er could purer be,
Than just to speak and act as God's shall
will?

MARTHA SHEPARD LIPPINCOTT.
Moorestown, N. J.

JEW'S

It seems from Scripture records that
the ancient Jews were a very exclusive
people. "Ye know, says the Apostle,
that it is an unlawful thing for a man
that is a Jew to keep company or go
among those of another nation," and
he himself required a special vision to
enable him to see that God had
regard to other nations besides the
Jews, and that he must not call any
man common or unclean. Also at
Jacob's well when Jesus asks drink of
the woman of Samaria she is surprised.
"How is it, that thou being a Jew,
askest drink of me, which am a woman
of Samaria, for the Jews have no deal-
ings with the Samaritans."

Yet when the man who journeyed
from Jerusalem to Jericho, and fell
among thieves, it was the Priest and
Levite who passed by on the other
side, and the poor despised Samaritan
who had compassion, bound up his
wounds and made provision for his
support until restored to health and
soundness again. By this is shown
that we should minister to all accord-
ing to our ability, without any regard
to any particular sect or nation. Their
self righteousness appears in the parable
of the two men, the Pharisee and the
Publican, who went up into the temple
to pray. The Pharisee stood and
prayed thus, "I thank thee Lord that I
am not as other men are, or even as
this Publican. I fast twice in the
week, and give tithes of all that I
possess." And the Publican, standing
afar off, would not so much as lift up
his eyes unto Heaven, but smote upon
his breast saying, "God be merciful to
me, a sinner." "I tell you this man
went down to his house justified rather
than the other."

We believe, however, they are quiet
and law abiding citizens of our country,
faithful in their domestic relations,
support their own poor, and observant
of their religious customs and beliefs.

E. AVERILL.

Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

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We print in this number two articles, one by John William Graham in *The British Friend*, the other by Aaron M. Powell in *Friends' Intelligencer and Journal*, which we believe will be of special interest to our readers. The one treats particularly of our branch of Friends in America by an English Friend, while the other gives a graphic sketch of a very recent trip through England and among English Friends, by a well-known member of our Society. These interminglings are doing much good.

We are in receipt of a book sent by the author, Horatio W. Dresser, entitled "The Perfect Whole," in the same vein and spirit of the former, "The Power of Silence." We anticipate

a great deal of satisfaction, knowledge and helpfulness when we shall find more leisure to read it. We have had copies also of a new magazine, edited by the same author, entitled, "The Journal of Practical Metaphysics," to be devoted to the unification of scientific and spiritual thought and the new philosophy of health. It is to be published monthly from 19 Blagden St., Copley Square, Boston, Mass., at \$1.00 per year.

We have confidence that our former club-raisers will show the same interest in working for the REVIEW as in past years, and further increase the field of its influence. We shall be pleased to send sample copies to any address, and extra copies for distribution, to club-raisers. There is plenty of room for getting up clubs by new workers in many neighborhoods. We purpose to make the REVIEW worthy of a wide circulation in 1897.

See terms elsewhere in this number.

For a few months we have been sending out copies of the YOUNG FRIENDS' REVIEW into a good many homes where it was not well known. With this issue our offer to send such ceases. We hope all these may deem the paper of sufficient value to subscribe promptly for next year, and also to induce others to join them in increasing our lists.

BORN.

SHINN—In 9th mo. last, a little girl to Reeves and Gertrude Shinn.

SUTHERLAND—In 10th mo., a little boy to R. Eva and John Sutherland.

COLDSTREAM YOUNG FRIENDS' ASSOCIATION.

The meetings of our Association have been held regularly during the summer and autumn with generally a very good attendance.

A special meeting was held on 9th mo. for study of the Conference at

Swarthmore, when some of the papers were read and discussed.

We notice that now as the busy season is drawing near its close and the longer evenings here, affording us more time for thought and study, that a keener interest in the workings of our Association is manifested. We shall meet every two weeks during the winter season, and trust much benefit may be derived.

One of our most interesting meetings was held on 11th mo. 6th. The meeting was opened by silence and was followed by the reading of the 13th chapter of 1st Cor., by William Brown, chairman of the Discipline section.

Chairman of the History, Literature and Discipline sections reported meetings held and work progressing. No report from Current Topics.

The paper of the evening was then read by Emily C. Zavitz on the Second Query: "Do Friends maintain love and fellowship towards each other, as becomes our Christian profession?" The writer defined love as such consideration for others as we would wish them to have for us. Jesus lived and exemplified that love to the greatest degree. Should we dwell under the order of the Divine Master we would live in that love. The love and harmony of a united home was taken as an example of what a meeting should be.

The discussion that followed was opened by William Brown, followed by Ethel M. Cutler with appropriate verses from the Scriptures and selections from other authors. A general discussion followed.

Phebe Zavitz gave a reading entitled "Speak no Evil," and Edgar M. Zavitz read an original poem on the subject, which was listened with interest.

A short period of silence closed the meeting.

Our last meeting was held on the 20th. After the opening silence the 5th chapter of 2nd Cor. was read by Isaac Hamacher, chairman of Current Topics section. After the usual busi-

ness the reports of the sections were given.

Eugene M. Zavitz, of History, reported a section meeting, and that they were studying the life of David.

Noble Zavitz, of Literature, that their section had held an interesting meeting and were studying J. J. Cornell's recent book, "Principles of Society of Friends."

Wm. Brown stated that the Discipline section had met, and that that part of Genesee Discipline concerning Ministers and Elders had been claiming their attention.

Current Topics reported that they had prepared a programme for the evening.

The roll call was quite generally responded to with sentiments

The paper of the evening was on "Our Young Friends' Association" by S. P. Zavitz, in which he advocated the necessity of making our meetings more interesting to the young by giving them a larger part in our programmes: the importance of the study of the history of our Society by our Association, and suggested the study of the Bible along the lines of the Higher Criticism.

A very appropriate reading on Thanksgiving was given by Isaac Hamacher.

After a brief period of silence the meeting closed.

I. H. Z., Cor.

QUAKERISM STILL NEEDED.

FOR YOUNG FRIENDS' REVIEW.

There are those within as well as without the pale of the Society of Friends that look upon it as having accomplished its mission, and therefore its discontinuance to be only a question of time. To such I would recommend a thoughtful pondering of the following extracts from Guest's Life of Stephen Guellet, a book which deserves more than a passing tribute, as showing that by "keeping a single eye to the putting forth of the Divine Spirit," and yielding an obedience

thereunto the subject was enabled to realize the experience of the Prophet, "Thou will keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." The author appears to be an English clergyman who had been associated with Friends in philanthropic work for more than twenty years, which of course adds a greater force to his testimony, which is as follows, viz: "A distinguished statesman, himself a Friend, spoke on one occasion of the small and inconsiderable sect of which I am a member." Had all larger sects been as anxious as that of the Quakers to do justly, and to make that their end which was the end of Christ's work and ministry—the relieving of the sufferings, and the perfection of humanity, a very different world should we have had to live in to-day. If now the Society of Friends' has ceased to augment in numbers, let them know that not only have most of the human principles they have advocated triumphed, but many also of their customs have been adopted by other evangelical Protestants. Once they stood almost alone in their testimony against an exclusive ministerial caste in the church. Now their principle of recognizing the preaching gifts of laymen is all but universally adopted. The danger at present is that of not guarding, as they have done, the liberty of prophesying. But in these days, lay evangelists are ungrudgingly honored, and among Christians in the two hemispheres they are often held to be among the ablest preachers of the gospel. Further than this, that recognition of the public service of woman in the furtherance of the welfare of men, which once was almost peculiar to Friends, is now a mark of the Christian community generally. The inconsistent sneer of worldly persons who can listen with approval to the public and solo singing of women, and to their favorite actresses, is no longer allowed to support an objection to the public advocacy of

women on behalf of what is pure and merciful. There was a time when 'silent waiting on the Lord' was a custom almost exclusively confined to Friends'. Such silent seasons for individual petitions, and for that "contriting" and "tendering," counted the sign above all of the spirits presence, are now far from unusual in Christian assemblies. It may be added, the political purpose of the Friends to take part in making straight the crooked ways of the world, and making plain its rough places, is in these last years much more the mark than formerly of devout persons. If the witnesses clothed in sack cloth for many years have finished their testimony, it is because the truths have been accepted for which they suffered. One supreme principle of the Friends remains to be more and more maintained and developed. That is, that the Spirit of Christ is the silent, patient, inspiring and ever-guiding presence among men, and is the abiding witness for Jesus in a world on which the Cross of Calvary has been lifted up. In these last days, when the faithful application of the teaching of Holy Scripture to the new conditions of Society is perplexing and difficult, the Spirit will guide and counsel as we supremely aim and pray to be in complete subjection to His perpetual motions. Then we shall have help wisely to work, and patiently to wait, for the final setting up of Christ's Kingdom among men."

Genoa, Neb.

G. S. T.

FOR YOUNG FRIENDS' REVIEW.

Our Yearly Meeting, which is always looked forward to as a time of friendly greeting and social commingling as well as a spiritual feasting, has come and gone, and there will also be associated with it many pleasant recollections in the minds of those who were favored to be in attendance.

These annual gatherings are always cherished opportunities which many loved ones, who have gone before, have highly prized, and our beloved

Society has profited by the impress for good which their labors and tender loving counsel have made upon the minds of those who remain to labor a little longer. The public meetings for worship on First-day were well attended.

There were two meetings for worship held at Park Avenue Meeting House on First-day morning, one in the main meeting room and the other in the lecture or men's meeting room.

Earnest testimonies were handed forth in these meetings by visiting Friends and others. Abel A. Mills, a minister from Illinois Yearly Meeting, was earnestly exercised in the ministry at the meeting held at the same house on First-day evening. There were also two meetings for worship held at the Old Town or Asquith St. Meeting House on First day, one at ten o'clock in the morning, and the other at three o'clock in the afternoon. Testimonies were handed forth at both meetings.

Martin W. Maloney, a minister from Philadelphia Yearly Meeting, was feelingly engaged in the ministry at the afternoon meeting.

The Youths' Meeting, held at Park Avenue Meeting House, on First-day afternoon, was thought to be a particularly interesting occasion. All who participated accredited themselves well. The exercises were concluded with an earnest and forcible address by Mary H. Way.

The exercises of the Yearly Meeting proper began at Park Avenue Meeting House at ten o'clock, on the morning of Tenth mo 26th. The morning session was principally occupied by the reading of the reports from the Quarterly Meetings, and the Epistles from the Yearly Meetings of Philadelphia, New York, and Genesee. The reading of these Epistles elicited much favorable comment. The usual Committees required to be appointed at this session and report to future sittings were named. Upon entering into examination of the state of Society, but little change was noted in

the answers to the Queries over former years, with the possible exception that Baltimore reported an increased attendance at the Old Town Meeting, which we might add has been largely augmented by the establishment of a First-day School there, and it might not be considered out of place to mention just here that the school was organized three years ago by seven persons who comprised the meeting held on that day, and at the close of the school in sixth month last there was enrolled over one hundred names. The Meeting seemed gratified to learn of the gain in membership, there being a net gain of fourteen reported, *sever* more than last year. For several years past there has been a slight, but steady, gain instead of the decline which we were wont to bewail in former years, which, to the writer, seems to augur well for the future of our beloved Society.

The Yearly Meeting met in joint session on Fourth-day afternoon. The entire session was devoted to First day School interests. At the Public Meeting for Worship on Fourth day evening the spoken word flowed freely from a number of exercised minds. The Standing Committees submitted their annual reports, each reciting the work accomplished along the lines of their varied fields of labor.

The Committee appointed last year to take under consideration the advisability of holding the Yearly Meeting in joint session reported favorably thereto, but after an earnest and weighty deliberation thereon, and in due deference to the wishes of some who were not prepared for the change, the Meeting concluded to adhere to the time-honored custom of Friends, and wait for the hinder-most of the flock, and in consequence thereof, further consideration of the subject was deferred until our next Yearly Meeting.

The Meeting adopted the report of the joint Committee appointed last year: To consider some proposed changes in the Queries. It recom-

mended a new Query, directing the Quarterly Meetings to forward in their answers to the Queries, information as to what amount of organized Philanthropic work has been done in each of the Monthly or particular Meetings during the year.

The Yearly Meeting adopted a proposed revision of the Second Query, which will read as follows :

Do Friends maintain love towards each other becoming our Christian profession ?

Are tale bearing and detraction discouraged ?

When differences arise are endeavors made speedily to end them ? And is care taken to labor with offenders seasonably and impartially, in the spirit of meekness and love for their restoration ?

The Second and Ninth Queries being merged into one the Yearly Meeting appointed a Visiting Committee to have an oversight over our smaller Meetings and to extend such help as they may feel called upon to render ; by way of religious and social commingling. The Meeting was deeply exercised in regard to the manner of conducting our County Fairs. The gambling feature and the demoralizing sideshows were the subjects of much comment, and the prevailing sentiment of the meeting seemed to be that there should be an earnest effort made to procure such legislative enactment that would insure their suppression. Feeling allusion was made during the progress of the Yearly Meeting to the loss sustained by our beloved Society in the removal from our midst to a higher life beyond, of that faithful and untiring laborer in the Master's vine yard, Joseph A. Bogardus. Near the close of the Yearly Meeting, on Fifth-day afternoon, tender loving counsel was handed forth by visiting Friends in attendance, and, in saying farewell, they expressed their gratitude to the All Father for the cherished privilege granted them, to leave their

homes and thus be permitted to mingle in a social and religious capacity among the Friends of Battimore Yearly Meeting. One Friend remarked that he had been an occasional attender of the meeting for forty years, and, in noting the changes that had taken place within that period, added that there was but one Friend in the gallery that he remembered there forty years ago ; and the writer would here add that these changes forcibly remind us that time does its own work, and if those who remain to follow after prove faithful unto the end, as those loved ones who occupied those gallery seats did, they too we feel abundantly assured when called upon to bid farewell to time on earth will receive the reward of well done. Another Friend remarked that he desired to express his heartfelt thanks for the cordial reception extended to himself and wife. Adding that he would return to his Western home feeling encouraged and with a renewal of strength. The thought was expressed that there should be more earnest labor extended for the good of our fellow beings, remembering that wherever there is a human being there is a soul. Wherever there is a soul there is a God, and where God dwells there is love. A Friend remarked that we should endeavor to read the Queries intelligibly, and that we should apply each Query as a personal matter. The language was handed forth, that in the silence of the soul the Spirit Divine operates, and as the light of the moon, stars and sun are shed upon us, as we dwell in that silence, how we are strengthened in the love of the Father.

M O T.

Baltimore, Md., 11th mo. 24th, 1896.

FRIENDLY HOMES FOR STUDENTS.

Friends generally have an earnest desire for the proper training of their children in their homes, and the same concern follows them when they are

compelled to leave to complete their education. In our eastern Yearly Meetings congenial environment and the Friendly influence are quite generally supplied by the numerous Friends' Schools. But this is not the case in the other Yearly Meetings, and as a very large proportion of the children of Friends receive their education in other schools, the attention of many have been turned to the need of establishing Friendly homes for such in some of our centers of education. Something has already been accomplished in this direction, but as yet, only a small beginning has been made.

In *Young Friends' Review* of 8th mo., 1892, Wm. G. Brown, of Toronto, proposed the establishment of such a home in that city. Though received with favor, the object has not been realized. One or two such homes within each of the smaller Yearly Meetings would be valuable helps. The subject claimed some attention at the meetings of the Executive Committees of the General Conference when held at Coldstream in 1895, and again at the General Conference Meetings at Swarthmore this year. We hope to see this subject further discussed.

S. P. Z.

SECOND QUERY.

The following three pieces were read at the Coldstream Young Friends' Association, 11th mo. 7th, 1896. The evening was given to a consideration of the "Second Query" in Friends' Discipline.

PAPER BY EMILY C. ZAVITZ.

Do Friends maintain love and fellowship towards each other as becomes our Christian profession? When differences arise is due care speedily to end them, and do they avoid and discourage tale-bearing and detraction? What is it to have love and fellowship, Does it not mean to have good will and unity towards each other, to have charity for another's

faults, to have that kindness in our hearts that leads us to walk in the footsteps of our Master, who told His Disciples, "Thou shalt love the Lord thy God with all thy mind, might and strength, and thy neighbor as thyself. We do not know another's mind, and before we find fault with another we should consider if possible the reasons they have for doing as they do, for often we feel called upon to perform certain acts that others wonder at, and often blame us for doing while we are only fulfilling our duty. And if we have that love towards each other as becomes our Christian profession we will be enabled to overlook that which does not agree with our minds.

Jesus said: "Ye are my Friends if ye do whatsoever I command you." And did he not leave the commandment "Love one another?" Then we should, as the Society of Friends, strive to live up to that Divine teaching within us that will lead us to do unto others as we would that they should do unto us.

To maintain fellowship towards each other is to feel that good-will towards all and desire that all may dwell together in harmony; unite, as it were, in one common family, and continue so; not to allow any little thing to make discords or mar that bappy, united feeling, not to give occasion for hard feelings that often arise from jealousy, envy or strife, but to dwell under the guidance of our Divine Master that leads to the path of wisdom.

When differences arise, is due care taken speedily to end them? A'though it is the duty of every faithful member of our Society to advise and admonish those who are guilty of unbecoming or disorderly conduct, yet, that it may not be overlooked or neglected, it should be more particularly the business of the overseers who, it is desired, may treat with them, in the spirit of meekness and restoring love, patiently endeavoring to instruct and advise them. These are the words of the

Discipline, under the heading of Overseers, showing what their duty is. But should we let the overseers have such work to do, if we all live up to the promptings of the Holy Spirit? Would there be any differences among us? Would there be room for dissatisfaction? How pleasant it is to visit a home where the members are all united in love and harmony. There is no striving one to be ahead of another; all are willing to be led by the parental hand, to be shown the path of duty, and are willing to walk therein. Should we not, as a Society, be as united as a family, under the love and guidance of our Heavenly Father? If we seek His help, waiting and watching for the leading of his Loving Hand, there will be but little work left for the overseers to do, whose duty it is to strive to put an end to the differences that sometimes arise among us.

And do they avoid and discourage tale bearing and detraction? Tale-bearing is telling that that will injure another. We should not carry thoughts to others to the hurt or detriment of someone else; we should rather try to hide another's faults, should be ready with a kind word for them. We do not often realize the harm we do by repeating evil reports. Should we hear them, try to think of some good report of the same one to overbalance the evil, say something that will have an uplifting tendency. There are none so bad but have some little spark of good left in them, and if we fan that spark instead of trying to smother it out or cover it up, we soon might have a living fire that would cast a bright reflecting light around about us. I cannot give just the words of the standard definition of detraction, but to detract means to take from. To quote from the Discipline again, Friends are exhorted to act with due circumspection that in conversation and conduct among men they may do nothing to the hurt or reproach of any. To tell that which will take away from

anyone any portion of his good name, or in any way weaken his character or standing among men. We should labor for the good of mankind, and it may be necessary sometimes to tell another of their faults but we should do so kindly and lovingly, not by spreading it broadcast in a gossiping manner.

OPENING DISCUSSION BY ETHEL CUTLER.

Have we ever asked ourselves, Do we maintain love and fellowship as becomes our Christian profession? Are we doing to others as we would like them to do to us? Are we cold, selfish and indifferent, not careful what we say of others, fond of tale bearing and detraction? If we follow this query we will observe the greatest thing in the world, which is love. "And now abide faith, hope, love, these three; but the greatest of these is love."—1 Cor. xiii.

Paul says, "If I have all faith so that I can remove mountains, and have not love, I am nothing."

Peter says, "Above all things have fervent love among yourselves." John goes farther and says, "God is love."

If we do not maintain love among ourselves, in our homes, in our little meetings, how can we expect others to respect us? We cannot. We must love our neighbor as ourself, and not take from anyone that which will injure their character. "Love is the fulfilling of the law." If we love God we will follow his commandments without ever thinking of them, will unconsciously fulfill the whole law. Paul says, "If I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal."

In a few words we have what one might call the analysis of love. We can practice them every day in all places, at all times by a multitude of small things, and small virtues make up the supreme thing.

The analysis of Love has nine ingredients:

Patience—"Love suffereth long."

Kindness—"And is kind."

Generosity—"Love envieth not."

Humility—"Love vaunteth not itself, is not puffed up."

Courtesy—"Doth not behave itself unseemly."

Unselfishness—"Seeketh not her own."

Good Temper—"Is not easily provoked."

Guilelessness—"Thinketh no evil."

Sincerity—"Rejoiceth not in iniquity, but rejoiceth in the truth."

These nine make up the supreme gift, the stature of the perfect man. All are in relation to us, in relation to life, and can be practised to-day and to-morrow.

We hear much of love to God. Christ spoke much of love to man. We make much of peace with Heaven. Christ made much peace on earth.

"The greatest thing," says someone, "a man can do for his Heavenly Father is to be kind to some of his other children." I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done and how quickly it acts. How it is remembered and how superabundantly it repays us. There is no debtor in the world so honorable as love. "Love never faileth;" love is success; love is happiness; love is life; "Love," I say with Browning, "is energy of life."

"For life, with all its yields of joy or woe,
And hope and fear,
Is just our chance o' the prize of learning
love,

How love might be, hath been indeed,
and is."

POEM BY EDGAR M. ZAVITZ.

Are love and fellowship maintained to our
ideal profession?

In outward act and inward thought do we
escape transgression?

Let us examine us in the clear light of
God's indwelling witness,
Which will reward all virtue found, con-
demning all unfitness.

Do we rest approved in conscience from
tale bearing and detraction?

If Jesus Christ were here himself would he
commend our action?

Or measured with his life on earth, so lov-
ing and forgiving,

Do we not blush ashamed, abashed at our
own mode of living?

If so we are not right at heart, the main-
spring of life's issue,

That gives to every word and deed its own
distinctive tissue.

Love treats a neighbor as oneself, in deals
not overreaching,

Does not commit what it condemns so
vehemently in preaching.

It giveth a soft answer back to one that
storms upbraiding!

It strives to comfort all it meets, even the
most sin-laden!

It is long suffering, envieth no one, all
things it endureth,

Its sure reward is joy and peace; heaven's
kingdom it ensureth.

Even for its persecutors it prays: "O Lord
they're blind, forgive them."

But Friends these things cannot be known
unless we strive to live them;

For know this law inviolable, 'fe's truest,
highest blessing,

Comes only to those perfect souls that
never knew transgressing.

Conscience is the sentiment of the soul and remorse its pain. Hell has become a myth in a physical sense, but conscience and remorse remain. The man of sin may sneer at the traditional hell, but the hell of suffering in body and mind for broken laws remains. In these, as in the finer molding of life itself, pain has its mission and in a measure justifies its existence.—Rev. R. A. White, Universalist.

AGRICULTURAL SCIENCE IN RURAL SCHOOLS.

BY J. HOYES PANTON, M. A.

From time to time it is the privilege of the writer to address large audiences at Farmers' Institutes upon topics of a scientific nature. When Institutes were first established such were not

popular; the great majority cared little to hear about a subject which seemed entirely of a theoretical nature, and far removed from the truly practical work of the farm. That condition of affairs has passed away, and the average farmer to-day feels that a knowledge of science lies at the very foundation of success in the pursuit of agriculture. He has learned that science is simply systematized knowledge; that its principles are founded upon the facts which are daily discovered upon the farm; that our successful farmers to-day are those who have been scientific, close observers of facts and results from years of experience—men who have gathered together principles which underlie certain operations, and now apply them with success. In reality the farmer is one of the most scientific of men, and is surrounded by conditions especially fitted to develop observation, comparison, and method in work, and his success will be in proportion to the amount of scientific management he displays in reference to the care of his stock and the cultivation of his fields. The Farmers' Institutes have done a great work in awakening farmers to the necessity of a study of science as it bears upon their work. But we believe a greater future is in store for the people of rural districts, when their children shall have become acquainted with the teachings of science by giving some attention to its study while at the common school in their neighborhood. With a view to direct attention to how agricultural science might be taught in country schools this article has been written. Several writers have dwelt upon its importance, but few, if any, have outlined any method by which such important knowledge can be obtained. The course referred to here the writer has discussed on several occasions before Farmers' Institutes and Teachers' Associations. The former heartily endorse it, and the latter agree that it would be an excellent thing were it

not that teachers are overburdened with work apparently necessary to give their schools rank in the eyes of the public.

We claim that the work can be accomplished, even crowded as the time table is, and at no additional expense, by the purchase of text books. Our plan is that a series of talks be given on the subjects of geology, chemistry, agriculture, botany, and entomology during the last hour of Friday afternoon.

During the fall term the subject of geology might be taken up, emphasizing those parts that relate to the origin and formation of soil. Illustrate as far as possible by blackboard, chart, and specimen, and have the pupils commence a collection which would represent the geology of the section.

The winter term could be devoted to chemistry, dealing with the elements relating to the air, soil, plant, and animal, and if time permitted take up some topics connected with agriculture in general.

When spring appeared commence the study of botany and emphasize particularly the wild flowers and weeds of the section; at the same time have the pupils make a collection of plants and the seeds of the weeds. As soon as the summer term commenced, take up the study of entomology, giving special attention to such insects as are beneficial and injurious, and invariably have the pupils collect specimens to illustrate the subject and contribute to a collection that would represent the economic entomology of the section.

If such a course were followed in the rural sections of Ontario, who could estimate its influence upon the rising generation of farmers? Scientific facts, to-day a wonder to farmers who have never viewed their work from a scientific standpoint, would be as familiar as the most common operations in the field.

The great difficulty seems to be to secure teachers fitted for the work.

Some claim the course too extended for most teachers, but it must be remembered the information required is only that which is most attractive and instructive, and consequently does not require a very exhaustive knowledge of any. We think, too, if a teacher could teach any three of the above it would be satisfactory—certainly far in advance of to-day, when none are discussed. Teachers desirous to pursue this work could readily secure books that would serve their purpose admirably.

The writer would not have pupils get text-books, but to depend entirely upon the instruction of the teacher and their own observations in the great book of nature. Then, too, we have no doubt that if a want arose teachers could have the benefit of attendance at summer schools, at which such subjects would be discussed by efficient men. We are confident that if the above method could be carried out, a great step would be made towards the uplifting of the occupation of farmers, that it would be more attractive to the young and more productive to the old.

It would result in developing observation in young minds, something that is aided very little in our system of education among rural schools. No faculty in the young mind is so ready for development as observation, and yet how little is done to assist it. Nature furnishes material on every side in the country, and surely we should take advantage of it and early train our young to be close observers. Such a course of instruction would develop an interest in the study of science as it is illustrated upon the farm. The air, the soil, the plant, and the animal would become sources of information full of all that is interesting, instructive and profitable.

Pupils trained in this way would become intelligent readers of useful scientific articles now of little value to many farmers who are ignorant of the simple principles a knowledge of

which is necessary to their proper understanding. We have no doubt that the study of such subjects would increase the attractiveness of farm life and serve to keep many a boy upon the farm who, with such surroundings as we find to day, seeks the shadowy alluements of a home among over-crowded centers in town and city.

Then, too, each rural school would become a museum of the geology, botany, and entomology of the neighborhood, and at an early age the pupils would be quite familiar with objects which to day are unknown to them, though they are found constantly about them. We hope the day is not far distant when the teachings of nature will be better known in country sections, and that the boys and girls of our farming districts will see more in farm life than what some bemoan as drudgery; that they will see in it that which tends to health, peace, independence, and an ideal home; and that while they eagerly learn *how* a thing should be done, they will also know the reason *why*, so that practice and science, the handmaids of agriculture, will be more closely associated than in the past.—
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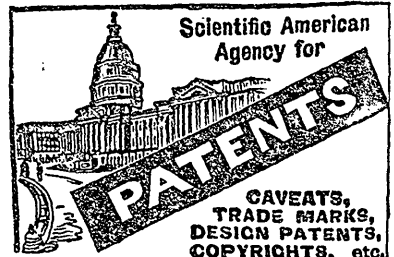
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