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# Young Friends' Review.

"Neglect Not the Gift that is in Thee."

VOL XIII.

LONDON, ONT., CANADA, EIGHTH MONTH, 1897.

No. 8

## JESUS.

Long ago the lilies faded  
Which to Jesus seemed so fair,  
But the love that bade them blossom  
Still is working everywhere.

On the moors and in the valleys,  
By the streams we love so well,  
There is greater glory blooming  
Than the tongue of man can tell.

Long ago in sacred silence  
Died the accents of his prayer;  
Still the souls that seek the Father  
Find His presence everywhere.

W. G. TARRANT.

## DISCUSSION IN LONDON YEAR- LY MEETING

ON THE SUBJECT OF EPISTOLARY COR-  
RESPONDENCE WITH OUR BRANCH  
OF FRIENDS IN AMERICA.

Two Epistles from the Conservative bodies in Canada and New England were read. They pointed out with great earnestness the extent of the lapses which had caused the necessity for separation.

Charles Brady alluded to the highly controversial character of these Epistles, but hoped a simple acknowledgment would be sent. Several Friends concurred, and no further discussion took place upon them.

John William Graham asked that the consideration of the subject might be deferred to the next session, as the time of adjournment was at hand.

Howard Nicholson thought that what John William Graham might be able to tell them, after his visit to America, might be of use to the meeting; but he hoped that they would not go into a long discussion on the two Epistles.

Edwin R. Ransome and a number of other Friends concurred that a long discussion was undesirable.

The Clerk hesitated to say that so wide a subject should be opened up at the beginning of the next meeting. If they heard J. W. Graham they could decide whether it was a matter that could be closed at once or upon which it would be well to hear further from other Friends at the next meeting.

Samuel James Capper thought that if J. W. Graham had something to say to the meeting it would be better to wait until the next sitting.

The Clerk thought if John William Graham did not desire to take that opportunity, they had better pass it.

John William Graham said if that was the ruling of the Clerk, he must speak at once. He felt that the reading of those two Epistles, the concluding episode in our latest attempt to come into any kind of connection with the separated bodies in America, was almost the only ordinary occasion that would be found to speak on that matter. Naturally, the question arose, "What next?" Were they to go back to the recognition of one only of the three bodies in America or not? He thought the two letters which had just been read, and somewhat severely spoken of, were pathetic letters on the whole, the writers speaking out of much sorrow of heart, and he could not help feeling a measure of sympathy for them. At the same time they were, as had been said, strongly controversial, and showed how difficult was the state of the Society in America, not only in recent times but long ago. He wished to speak on behalf of the body of Friends separated from us in 1827, and from whom we had heard prac-

tically nothing for two generations, except through the reports and opinions of those from whom they separated—he alluded to what was sometimes called the “Hicksite” body of Friends. It was his privilege last summer to attend many of their meetings and to mingle among them socially, and he should not be doing his duty if he did not endeavor to lay before the meeting the impressions that he received. The land was such an unknown land, and he could not help wishing that it were better known. If some of those present could have sat in their meetings, could have been participators in the solemn, living silence which was the rule with them, could have heard their earnest, simple presentation of gospel truths as it is in Jesus, and had been able to mingle in their beautiful domestic life, and to participate in their desire to do the work of the Master in the world, and their constant loyalty to every command of the indwelling Spirit of Christ, he believed they would love those Friends better than they did, not knowing them.

He was aware that in the minds of some hearing him the one great “stop” in this matter, to use a Quaker phrase, was a matter of doctrine. But there was for all practical purposes, so far as his observation went, no cause for hesitation between us and them on the question of the divinity of the Lord Jesus, his historic character, or his living presence with us now. As regarded minor matters, those Friends did not belong to what was called the liberal school of theology, such as was represented in all the Christian bodies in England and America; but it was almost impossible to say anything about them in this respect that would not be capable of numerous corrections and exceptions. Their discipline remained for seventy years, indeed from before the separation and from the early days of the Society, absolutely untouched, until two or three years ago. Then a revision took place,

which led only to small, and to his mind not important, changes on statements of doctrine. He took the liberty of printing the revised form in Fourth month's *British Friend*. It would be fair to add that it was not the practice of this body to deal in a disciplinary way with members or ministers on doctrinal points. They cultivated variety, and there was amongst them every variety of doctrine, so that both extremes of doctrinal view found expression in their Meetings. But he agreed with what Howard Nicholson said in the Meeting for Ministry and Oversight on the previous day, that doctrinal position was a mere skeleton by itself, and that faith, hope and love must make the flesh and blood to cover it. He believed that if we could enter into the minds of the Friends we should find their ways to be singularly like our own. They stood not for any doctrinal position, but for the liberty of the Spirit in dealing with individuals—they were the individualistic wing, if he might say so, of the Quaker Church. And especially in America did they stand for moderation. He said unhesitatingly that it was to that body that we must look for moderation. They did not, on the one hand, lay very great stress on forms of speech and dress; nor on the other side had they gone into the payment of pastors and the establishment of fixed and regular forms of service, which other bodies of Friends in America had adopted. They were far more like ourselves than any other body of Friends in America, on the whole. At the present time there was amongst them a distinct religious revival, in its early stages of progress. During the past twenty years they had extended their schools and colleges, by giving money, far beyond anything that we had thought of; and so there was a body of educated young people, alive to all the intellectual movements of the day, full of loyalty to the Society, and desiring to serve it.

There was a wonderful service open from this Yearly Meeting to them at the present time. They were much in the position that this Yearly Meeting was a generation ago, waking up to a new consciousness of the demands of the service of Christ. He would that there were in that meeting some men or women possessed by the Lord Jesus, with lips touched with coals from off the altar, and in whom the ideal of sainthood burnt with a living fire. If such could go to those Friends they would find a true American welcome and a noble work to their hands. He did not think it would be wise for any Friends to go over there and attempt to correct their theological views; such would not be more valued than a corresponding visit from them to us would be. But as was said to him when he was there, we should send them evangelists—some one who would help them with their incipient adult schools, help their young people in the ministry of the gospel, into which they were learning to find their way; he believed that the service would bless both him who gave and him who took. He should be glad further if the meeting could feel it right to send a letter to these Friends on the same basis as those recently written to the Conservative bodies in America. It need not interfere with our ordinary correspondence or commit us to anything, but might be simply a letter of brotherly love and kindness, reaching across two generations of miserable alienation, a step towards bringing together brothers who should not be separated, who were more one in spirit than we had any conception of. Whittier was theirs, and by him they stood. He would that the controversial spirit of which we had seen so much might now have done its bad work, and that we might begin on a new and better era, in a more catholic spirit, with those who were serving the Lord Jesus Christ with us in singleness of heart.

The Clerk said the question of

writing a letter to these Friends was very carefully looked at in 1895, and it was then decided to write to the smaller bodies, but it was felt that the meeting had not a duty to these others.

Benjamin O'Brien thought it would be well if the matter could be looked at, and something drawn up. He had visited a meeting of these Friends in Philadelphia, and he saw nothing in it that London Yearly Meeting could take exception to. He wished that something could be drawn up.

J. B. Braithwaite hoped nothing of the kind would be done. The ground of separation in 1828 was on points of fundamental doctrine, and London Yearly Meeting was not prepared to give them up. Some of them must remember what their fathers had suffered in this respect, and he trusted that the meeting would stand fast in the liberty wherein Christ had made them free. The opening up of correspondence would mean reciprocity of visits, and they knew the uneasiness that was caused in this country by a visit of one of these Friends a few years ago. He trusted the meeting would not drift into a position that might be totally misunderstood. These things were no strangers to his mind; he had known them since he was young, and he had a very decided judgment that we must not go back on these points, but press forward in steadfast allegiance to Christ, in whom it pleased the Father that all fullness should dwell.

Charles Brady, while recognizing the value and interest of what John William Graham had said, did not think the time was yet for the Yearly Meeting to take any official step in the direction suggested.

Joseph Storrs Fry concurred, while not doubting the truth of what they had been told as to the personal character of these people; but the great question was that of fundamental truth, and from his own knowledge of the

writings of Elias Hicks, he believed that what separated them from us was much more vital than anything that separated us from any other Friends there. He would not defend all the acts of discipline that led to the separation, and he recognized that even at that time many who followed Elias Hicks did so without a full appreciation of the points at issue, so that there might be still a great diversity of opinion amongst them. But that would not justify the Yearly Meeting in ignoring fundamental differences.

W. H. F. Alexander, while thinking that the meeting might not be prepared to take action at once, urged that the words of John William Graham should rest on the minds of Friends, and that an endeavor should be made by investigation of actual facts to base our action on the state of things obtaining at the present rather than on the past. It was a striking fact that if any new book from America was found to appeal strongly to the young Friends of the present day, the chances were that it was from the pen of a Hicksite.

John William Graham desired to emphasize his entire acceptance of what J. B. Braithwaite had said with regard to the necessity of continued allegiance to Christ, in whom it pleased the Lord that all fullness should dwell, and to point out that the remarks of J. B. Braithwaite on the subject were, he hoped, no answer to anything that he had said.

#### DR. LYMAN ABBOTT'S LECTURES ON THE BIBLE.

##### "HOW THEY MAY HELP US."

(Dr. Lyman Abbott delivered a course of Lectures on the Bible at Horticultural Hall, Philadelphia, in 3rd and 4th Month, 1897, under the auspices of a Committee of Friends. The following paper was prepared by request, and was read at the meeting of the Philadelphia First-day School Union, in the 4th Month, 1897):

The answer to the question, "How may the course of lectures recently delivered by Dr. Lyman Abbott help

us?" will necessarily depend upon the point of view we individually occupy in relation to them. If our attitude is that of critical opposition, without particular desire to receive any aid from them, we will probably derive little or no advantage from them. If, on the other hand, we have heard them, or read them, with sympathetic interest, wishing to gain all the help possible, we have been—we will be—greatly aided by them. What is here presented is, of course, due to the latter point of view, not the former.

The Friend from abroad, from whose suggestion this course has grown to be an accomplished fact, said to the writer a few months ago that the position occupied by our Branch of the Society of Friends with reference to their views of the Bible, and its essential message to humanity, was in full accord with the position of almost all the advanced students of the Bible, those who are known as students of the Higher Criticism; and added that in his opinion our Friends did not begin to realize the strength of our position. One of my first thoughts in reviewing the course of lectures we have just had, has been the confirmation of this statement. We have enjoyed a great intellectual feast from the most scholarly minister of the Gospel now living in this country, and we have heard from him not only this confirmation of the views of the Bible which we have always held, but also the presentation of other views as to Christian faith and teaching which we have held, and which we had grown accustomed to regard as almost distinctively Friendly doctrine.

The first help, then, that we can gain from this series of lectures is this, that the Friendly views of the Bible, and of the place it should occupy in the Christian life, has the support of the best scholarship, and of the most advanced Christian teachers of the present age. If we have not heretofore realized the strength of our posi-

tion, it is fully time that we were doing so.

Another help that may be gained from these lectures is found in this: that they have invested much of the record of the Old Testament Scriptures with new life; in fact, it is not too much to say that one or more books of the library of the Old Testament have been made new books to many of us; not only new in the sense of added interest, but new also in the better sense of bearing to us a new, a needed, and a living message of truth.

Another way in which help may be derived from the lectures is in the added respect and reverence which all who heard them must henceforth have for the Scriptures of truth. This is due not only to the reverent treatment of the subject by the lecturer, but also to the new light thrown upon much that is contained in the Old Testament, and to the new and high lessons of truth and duty drawn from them, and presented in such a way as to make it difficult to forget or ignore them. This higher reverence for the Bible, leading to the greater appreciation and fuller application of the truths it contains, will doubtless remain with all who heard the lectures as one of the greatest resultant advantages of the course.

In each lecture of the series there were many helpful, uplifting thoughts presented, which must have deeply impressed the minds and hearts of all who heard them. While this was true of all, it seemed especially true of the second lecture, and of the last. In the second, with the title, "Why I Believe the Bible," there was so much that was new, so much that was beautiful and true, and the arrangement and illustrations were so striking and so readily remembered, that it seems to my mind, after taking a general review of the course, to stand out as the most remarkable and most valuable of all. And yet I have nowhere seen it reported satisfactorily or

adequately. There were two important points made by the lecturer that seem to have escaped the attention of those who reported it for publication; the importance and value of them appear to justify this reference to them. It will be remembered that the lecturer stated as the general reason why he believed the Bible the fact that we lived to-day in the age of fulfillment of its promises. He then referred to five distinct promises, the fulfillment of which he showed could be seen in this present age. The first was that man should have dominion over nature, and this promise—found in the first chapter of Genesis—has made that book seem like a new one to some who heard this lecture. He then cited the promise of the reign of law and of international peace as another promise now being fulfilled. The third was the promise or hope of immortality. And here the only adverse literary criticism of his lectures which seems possible can be fairly made, for the lecturer stated that he was intentionally confining himself to a study of the Old Testament, and yet presented the promise of immortality in this lecture, adding that the Jews knew little or nothing of the hope of immortality, which was first distinctly presented in the New Testament. And yet it may fairly, how inadequate would any treatment of the Bible be that did not present this, the crowning promise of the great Teacher of Truth, as one of the great promises of the Bible.

But in addition to the three promises already stated, the lecturer referred to two others, whose fulfillment we can also see in these days. One of these was the promise of the pardon of sins, recorded in the 55th chapter of Isaiah, 7th verse: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon." In illustration of this great truth, Dr. Abbott told the

story of Dr. Chamberlain's experience with the followers of Buddha in a city of India, who were first bent upon putting him to death, but becoming interested in his story of the promise of pardon and the way to seek it, became converts to Christianity. The cry for pardon, as the lecturer said, is a deep human cry, heard in every land, among all peoples, and the promise of pardon is one of the great promises of the Old Testament as it is of Christianity.

Another promise that was referred to in the same lecture was the promise recorded in the first chapter of Isaiah, verse 18th: "Come now and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." The way in which this was interpreted, the skillful analysis by which it was shown to mean the transformation of character, and the illustration from the life of John B. Gough, these were certainly among the best features of the whole course. Only when the character has been transformed by the full surrender to, and full obedience to, the spirit of Christ within, can this promise be realized; then the very powers which made the man dangerous as a sinner, being transformed, will make him a strong and efficient worker for righteousness. These two promises are such an important part of the message of Christianity to the world, and are so greatly needed, that it has appeared strange that they should have been overlooked in the published reports.

In intimate relation with the last promise, above referred to, was the statement of Dr. Abbott (which must have seemed startling to some of his hearers) that the "eating the flesh and drinking the blood of Christ" could have no meaning if interpreted in an outward, physical sense. "How could men," he exclaimed, "eat the physical body or drink the blood of Christ? and even if they could, what effect

could that have on their moral or spiritual nature?" His interpretation of this command of Christ spiritually, the "blood" meaning the life or spirit of Christ of which all can partake spiritually, was not a new teaching to us, for we have heard it repeatedly, almost continuously, in our meetings. Indeed it was this plain and simple Christian teaching which subjected Elias Hicks to the severest criticism and the harshest treatment he was called on to endure. It seems strange indeed that teaching so fully in accord with the words of Christ: "The flesh profiteth nothing; it is the spirit that giveth life," can still find those who refuse to accept it in its spiritual meaning.

Another point in the lectures that was emphasized by Dr. Abbott, and which has especial interest for Friends, was the distinction he drew between the two kinds of sacrifice—the Pagan and the Jewish; the Pagan always being intended either to placate the wrath of an angry God, or to purchase the favor of a corrupt God, or as an offering to an eating and drinking God, while the Jewish sacrifices were offered as an evidence of repentance, or as an expression of thanksgiving, or as an evidence of consecration to God. This spiritual interpretation of sacrifice is one that can be readily accepted and heartily approved by Friends.

Throughout the course there were repeated expressions of belief that appeared striking because of their entire harmony with the teachings of Quakerism as we have heard them, and read them, from childhood. No doubt many of those who heard them were surprised to learn how good a Quaker (indeed, I might almost say how good a "Hicksite" Quaker) Dr. Abbott is, even though unconsciously. Perhaps this was the highest teaching of his lecture; the fact that, back of all forms, and ceremonies, and creeds, the spirit of Christianity is one and the same; that all who profess the name

of Christ, and strive to follow after Him, under whatever name, are more alike than different; and that where the spirit of Christ is there the full possibility of growth into his nature abides, and faithful following and obedience must lead unto the fullness of likeness to Him.

4th mo., 1897. ISAAC ROBERTS.

SYNOPSIS OF SERMON BY  
LYDIA H. PRICE.

(6th Mo. 20, 1897, at Coldstream, Ont.)

Perchance had we followed our own selfish inclinations we might have sought ease and continued rest for the enlarging of our social mingling, but is not this sweeter now?

The many banded together, young and old, in search after truth, aspiring to the best things the Father has in store for His seeking children. Rest! What is rest? Is it not the changing of the sphere of thought—the putting aside of anxious fears and doubts and resting in the Divine. As a man thinketh, so is he. So much of the friction of life comes from anxious thoughts; put away these anxious thoughts and rest in the Divine.

By prayer or supplication make known our desires to God. We bring fogs about us; our vision is not clear. We will find it is through the transgression of some law of God that dims our spiritual vision. Let us turn in to the Fount of healing, to the informing Spirit, to the Christ of God, gaining more and more to think the thoughts of God. Kepler says, "O God, to think Thy thoughts after Thee in a reverent spirit."

The children resemble their parents—look like them, think like them, and grow like them, to a greater or less degree. Does it not seem rational that we should resemble the great Parent and hold communion with the Most High. "Thou wilt keep him in perfect peace whose mind is stayed on Thee," because he trusted in Thee. This in-

troversion of spirit, this rest for the soul, how sweet! By this breaking of bread the soul is nourished to everlasting life.

The invitation is to every son and daughter, "Give me thy heart, and obey my voice, and thy soul shall live." We speak of having living souls. God breathed into man the breath of life, and how often we complain of poverty of spirit. Because, perchance, we have not obeyed the still small voice, we have not realized the fullness and richness of Christ.

"The soul that sinneth, it shall surely die." This is figurative language. The soul is immortal, it never dies. But by disobedience it experiences a state of inharmony with the Divine. Our selfish desire led us away from the path of rectitude. The life-giving principle is ever powerfully flowing freely to all the sons and daughters of God. Clear the channels of mind and spirit, so that there will be no obstruction to this living principle of truth, this free grace of God.

It may be our prejudice, or our traditional religion or bigotry, or self-righteous feeling—bigotry—separativeness—or the spirit that says, "Stand aside; I am holier than thou"—any or all of these may block the way against the inflowing of the Divine word. But self denial to these brings us into accord and harmony with all that is pure and holy. God is always waiting to be gracious; Christ the power and wisdom of God ever inclines to the children of men. O, friends, for this willing, cheerful obedience, where we do not question, If it were only some other way we would follow Thee, but not this path, not just this way; and, friends, each one has their respective work to do. There are different talents, but one spirit over all. No one is left out of the Divine plan.

As in the physical body, each organ has its place its duty to perform.

If one falters and fails, and is not willing to do its part, it is like some



small part left out of a machine—no matter how small the part it destroys the harmony, the all roundedness of the whole.

We are not all called to the same work, or to work in the same manner, but remember, "What is that to thee; follow thou Me"

Look around at nature. We see the variety everywhere; scarcely two leaves alike on the trees, in the flower garden the great diversity of blossom, but this variety only adds to our enjoyment of the beauty. This same variety we find in the humankind. No two faces exactly resemble each other. But this variety in mankind reaches deeper. There is a variety in our talents, tendencies, and our ability to grasp ideas. Yet God is equal in all His ways. One talent well used and improved is as good as five. The cup filled is just as perfect as a larger vessel filled; we all stand equal in the Divine sight. We are measured not by the number of our talents, but by our faithfulness—our faithfulness to live the law in all the relations of life.

So much of regret might have been avoided had we studied more ourselves. If every member of the human race kept every faculty, every propensity in harmony with the Divine, followed the higher and nobler living, knowing and keeping the law, would there not be a vast difference in the world to day.

O, Friends, the past is gone; we can not recall it; but the present is ours. "Let the dead past bury its dead." Let us keep the present page free from blot or stain. Come into communion with the Father of spirit, be no longer disobedient to His call, let His spirit lead and guide us.

We must go up on a higher plane—adding to faith, knowledge; to knowledge, brotherly kindness.

We must go up higher *day by day*. There is no standing still in the school of Christ. We must even profit by the things we have suffered.

O, the foolishness of preaching apart

from the standard of love. God is love, and Jesus, we know, gave this new commandment to his disciples, "Love one another as I have loved you." Here is the true badge of discipleship, to be known by the love we bear to one another—not a selfish love to be measured by that which we have received—but "as I have loved you." Child love is meagre, it needs to be enriched. Purer, deeper, is the inflowing of Divine love. If perfect love has perfect sway we can not harm each other. O, the influence from homes where love dwells, to enrich and adorn the characters of all who dwell therein. This love cannot injure any, cannot take advantage of a neighbor. Pure, unselfish love cannot lead us into error, but into paths of pleasantness and peace. Love does not build up class or national distinctions, but reaches out to all God's children everywhere. If the spirit of love prevails rather than the spirit of warfare, we will not allow party spirit to rule us. We must know what God would have us do, not what party requires of us.

The angels sang, "Peace on earth, goodwill to men." Are we every one seeking to be guided by this Divine light. O, the sweetness of living in this harmony, with this love that thinketh no evil. Love is the two great commandments, the essence of all the law and the prophets; for God is love, and he is omnipotent, omniscient and omnipresent. With our hearts dwelling in this love, we can listen to the music of the spheres. We will then fear no evil, for though men may destroy the outer temple they cannot touch the inner life. We need fear no danger so long as we maintain this harmony with God. Yet men sell their souls for earthly gain, for the indulgence of appetites and passions. God gave us power over all these; we are to keep clean the garden of the heart, be watchful over our own garden plot that no weed seeds escape into our neighbor's garden; but that we

may have a variety of heavenly plants, so that we can exchange with our neighbor, blessing and being blessed, and be a strength to each other. We are to a certain extent our brother's keeper. We have an influence, let it ever be tending to the pure and true, the high and holy. Let us be careful not to mar the fair works of God, by transmitting to future generations any taint of passion, or self-indulgence, or unconquered lust or evil tendency. Farmers take great care in the rearing of stock that no weaknesses may be prolonged. How much more careful should the fathers and mothers be for the children that come into their homes, that they may be well and nobly born—inheritors of sound minds in sound bodies. Right parentage is a holy thing, in it lies the hope of the world. Children will rise up and call such "blessed."

And there is no doctrine, no scheme of salvation we have ever heard of that can compare to consummate this high attainment with the doctrine of love, pure, unselfish love, "even as I have loved you."

O, these truths scattered all through the Bible! How comforting they are! Yet just as man was not made for the Sabbath but the Sabbath for man, so man was not made for the Bible, but the Bible for man. They were written and preserved that we may have the testimony of many to corroborate that the still small voice speaks individually and inwardly to us. God is the teacher of His people Himself; sometimes he uses these outward instrumentalities to second the surer and more direct testimonies to the heart. This Divine Light enlightens every man that cometh into the world, and as he dwells in it will bring him nearer and nearer the Divine Fountain, whence it emanates.

If trusted, it will lead men out of all error and into all truth. It is the earnest of my desire that you may seek for this, and may lean upon His Divine arm, and you will find yourselves

borne along by the mighty river of this love that grows ever stronger and purer and richer in its flow.

### THE PESSIMIST FIREFLY.

(Sam. Walter Foss, in the "Golden Rule.")

A pessimist firefly sat on a weed  
In the dark of a moonless night;  
With folded wings drooped over his breast  
He moped and he moaned for light.  
"There is nothing but weeds on the earth,"  
said he,  
"And there isn't a star in the sky;  
And the best I can do in a world like this,  
Is to sit on this weed and die;  
Yes, all that I need  
Is to sit on this weed,  
Just sit on this weed and die.

"There is naught but this miserable swamp  
beneath,  
And there isn't a star overhead."  
"Then be your own star! then be your  
own star!"  
An optimist firefly said.  
"If you'll leap from your weed, and will  
open your wings,  
And bravely fly afar,  
You will find you will shine like a star  
yourself,  
You will be yourself a star;  
And the thing you need  
Is to leap from your weed  
And be yourself a star."

Then the pessimist firefly leaped from his  
weed  
And floated far and free;  
And he found that he shone like a star  
himself,  
Like a living star was he,  
And the optimist firefly followed and said:  
"Why sit on a weed and groan?  
For the firefly, friend, who uses his wings  
Has plenty of light of his own;  
He has plenty of light  
For the darkest night,  
He has plenty of light of his own."

Ye firefly souls with your folded wings,  
Why sit with the weeds in the night?  
Lift up your wings and illumine the dark  
With your own self-luminant light.  
For darkness comes with the folded wings  
And shrouds the starless land;  
But there's light enough for the darkest  
way,  
If you let your wings expand.  
There is plenty of light  
For the darkest night,  
If you let your wings expand.

# Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society  
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

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## COMPLIMENT TO THE SOCIETY OF FRIENDS.

A Chancellor, in one of his recent lectures to a class of young men, paid the Society of Friends the following compliment: He was comparing Creeds and Systems, and in speaking of systems that set forth the best principles of true living, placed Friends' discipline, or rules of government, first, saying that outside of the New Testament there was no presentation of ethereal rules for the governing of man in his duties to his God and to his fellows that was in any way equal to their's, and urged them, if possible, to get a copy and read it.

## DIED.

LEAVENS.—At Meaford, 27th of Second mo., 1897, Susan Leavens, wife of William Burton Leavens, aged 70 years.

LEAVENS.—At Meaford, 23rd of Fourth mo., 1897, William Burton Leavens, aged 71 years.

Both were members of Yonge Street Monthly Meeting.

For the YOUNG FRIENDS' REVIEW :

The Marietta Young People's Society has been well attended the last year.

Our programme consists of singing, reading of the Scriptures, essays, recitations, select readings and Bible readings.

We have a goodly number who are not members of our Society who attend and take part in the exercises.

I will give some report of our First-day school. The interest of our school has been fully maintained during the past six months. We have five classes. We take the *Scattered Seeds*, the *Temperance Banner* and the *Water Lily*. The average attendance is 42. We take a collection every First-day; the first First-day of the month the collection goes to pay for the papers taken for the school, and the other collections are sent to the Scofield and Akain Schools. We also have a teachers' meeting, held on Fifth day evening, which a number of the young people attend as well as the teachers.

DELLA CORY,

Hartland, Iowa. Correspondent.

## THOUGHTS FROM A SERMON.

(By Mary Travilla, at Coldstream, 6th mo., 20, 1897.)

What is it that thy soul craves? If it is something worthy, persist in thy desire and it shall come. But first examine thy desire and see if it be legitimate and nothing base or selfish. If it be found such, put it under thy feet that it may help thee to rise in the kingdom of righteousness. Let thy aspirations ever be wholesome.

Have faith in thy sowing that thou may sow good seed, and thou wilt be made to rejoice at the reaping.

If thy friendship is awakening into love within the heart of another, analyze it to see if it be pure. Be true to one another; live in the spirit of freedom that truth brings in the freshness and frankness of innocency. Be ashamed of and hide up nothing.

And if ye be husband and wife see that that love that won does not grow cold, but keeps ever warm to hold the affection and esteem.

Examine your own minds, take an inventory of your spiritual household. The Lord sends us the day of trial for our advancement. We grow strong by struggle to surmount the waves of adversity.

Life is not all real until it be touched and controlled by the great Over-soul, willing and receptive to the inflowing of the Divine Spirit. Just to be passive to the Divine intelligence and to let it work its mission is all. If we have this divinity within ourselves we will seek it rather than the evil in others. Jesus saw not the sin and error in his fellowmen, he saw only the divine. Be noble, and all nobleness wherever it may be found will appeal to us and help to make us nobler. There is nobleness in all humanity, though it may lie at times dormant. The woman that was followed by nothing but curses from angry men was spoken to by Jesus. He appealed to the better nature and it awaked. Tears rained down her cheeks. The angry mob stood aghast or turned their curses on Jesus. No wonder she called him the Christ that with His insight and sympathy awakened from its slumber and discovered to her powers within that she scarcely knew she possessed. O, this sympathy of feeling that speaks life unto life. For this Divine life in men is never dead in this world, only sleepeth; and this Christ, this informing intelligence will help us to rise to heights that to-day we cannot dream of.

## THE HOLY GHOST.

The following lines, suggested by a sermon delivered at Upper Greenwich Meeting 5th mo. 31, were read at the Young Friends' Association, at Mickleton, N. J., 6th mo. 12, 1897. by Gideon Peaslee.

What does the "Holy Ghost" betoken,  
In Holy Writ so often spoken?  
Is it the power that soul does fill,  
Who tries to do the Maker's will?

We apply the term of ghost to soul,  
When reckoned separate from the whole;  
That within, which does refine,  
We call holy, or divine.

When undue love of self has fled,  
And the soul's divinely led;  
To power then used, by grace supplied,  
Term "Holy Ghost" seems well applied.

That Voice Within, if minded well,  
The proper way to walk will tell;  
And for good deeds does bless us most,  
By action of the "Holy Ghost."

Who walks aright, in goodly measure,  
Is liberal with the earthly treasure,  
And loves the work the Lord has willed,  
With "Holy Ghost" that one is filled.

## THE QUEEN'S FAMILY.

By the birth of a daughter to the Duke and Duchess of York the number of the Queen's great-grandchildren is increased to thirty. The Queen's family is now an exceedingly large one, and it is difficult perhaps to realize exactly what is meant by the phrase so often used, "the Queen and all the members of the Royal Family." If one were to count the Queen and her descendants alone, the bare numbers would come out something like this:

Queen.....	1
Sons and daughters living.....	7
Grandchildren.....	33
Great grandchildren.....	30
Total.....	71

Nothing probably could show more strongly than these simple figures how far we are removed from the fears which were entertained by statesmen sixty or seventy years ago as to the future of the Royal House. It is said that in the recent Jubilee procession four generations of the Royal Family

in the direct line were represented:—the Queen, the Prince of Wales, the Duke of York, and Prince Edward of York. Their ages were:—

The Queen.....	78
The Prince of Wales.....	55
The Duke of York.....	32
Prince Edward of York.....	3

Prince Edward of York's birthday, it is interesting to note, was the day after the Jubilee celebration. He was born on June 23, 1894. It is more than probable, too, that some of the Queen's relatives other than her own direct descendants were represented in the Jubilee procession. There are something like 160 cousins and descendants of cousins of Her Majesty, and if they are counted with the Queen's own children, grandchildren and great-grandchildren, the number of the Royal Family is increased to not less than 230.

It would be a great task to trace how far the Queen is, through her children and grandchildren, represented in the reigning families of Europe. Probably there never was a time when the Royal family of England was more intimately linked than now with the reigning families of the world. The Queen's eldest daughter is the Dowager German Empress, and the Queen's grandson is the German Emperor to-day. The Queen's second son is now the reigning Duke of Saxe-Coburg Gotha. One of the Queen's granddaughters is now the Czarina of Russia, and it would be wearisome to enumerate all the alliances of the Queen's grandchildren with foreign Dukes and Princes. In considering the question of length of days, which enables Her Majesty to look upon so many grandchildren and great-grandchildren, it may not be out of place, perhaps, to note how few of the Sovereigns of England have lived to what would now be regarded as ripe old age. George III. died at 82. The Queen is 78. George II. died at 77, William IV. at 72, and Queen Elizabeth at 70. No other King or Queen

of England has lived to be 70 years old. Again, as to the reigns of Queens. Queen Mary reigned 5 years, Queen Elizabeth 44, and Queen Anne 12, making together 61 years, or, in all, only about a year more than the Queen has already reigned. Queen Elizabeth as already said, died at 70, Queen Anne at 49, and Queen Mary at 43.

### CONCERNING WORK.

JOHN RUSKIN.

None of us, or very few of us, do either hard or soft work because we think we ought; but because we have chanced to fall into the way of it, and cannot help ourselves. Now, nobody does anything well that they cannot help doing; work is only done well when it is done with a will; and no man has a thoroughly sound will unless he knows he is doing what he should, and is in his place. And, depend upon it, work must be done at last, not in a disorderly, scrambling, doggish way, but in an orderly, soldierly, human way—a lawful way.

Men are enlisted for the labor that kills—the labor of war; they are counted, trained, fed, dressed and praised for that. Let them be enlisted also for the labor that feeds; let them be counted, trained, fed, dressed, and praised for that. Teach the plough exercise as carefully as you do the sword exercise, and let the officers of troops of life be held as much gentlemen as the officers of troops of death; and all is done; but neither this, nor any other right thing, can be accomplished—you can't even see your way to it—unless, first of all, both servant and master are resolved that, come what will of it, they will do each other justice.

People are perpetually squabbling about what will be best to do, or easiest to do, or advisablest to do, or profitablest to do; but they never, as far as I hear them talk, ever ask what it is just to do. And it is the law of heaven

that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and to do it. That is the one thing constantly reiterated by our Master—the order of all others that is given oftenest. “Do justice and judgment.” That’s your Bible order; that is the ‘Service of God,’ not praying or psalm singing. You are told, indeed that, to sing psalms when you are merry, and to pray when you need anything; and, by the perversion of the Evil Spirit, we get to think that praying and psalm-singing are “service.” If a child finds itself in want of anything, it runs in and asks its father for it—does it call that doing its father a service? If it begs for a toy or a piece of cake—does it call that serving its father? That, with God, is prayer, and He likes to hear it; He likes you to ask Him for cake when you want it; but he does not call that “serving Him.” Begging is not serving; God likes mere beggars as little as you do. He likes honest servants—not beggars. So when a child loves its father very much, and is very happy, it may sing little songs about him; but it does not call that serving its father; neither is singing songs about God, serving God. It is enjoying ourselves, if it’s anything; most probably it is nothing; but, if it’s anything, it is serving ourselves, not God. And yet we are impudent enough to call our beggings and chantings “Divine service”; we say “Divine service will be performed (that’s our word—the form of it gone through) at eleven o’clock.” Alas, unless we perform divine service in every willing act of our life, we never perform it at all.

The one divine work, the one adored sacrifice, is to do justice; and it is the last we are ever inclined to do. Anything rather than that. As much charity as you choose, but no justice. “Nay,” you will say, “charity is greater than justice.” Yes, it is greater; it is the summit of justice, it is the temple of which justice is the foundation. But

you can’t have the top without the bottom; you cannot build upon charity. You must build upon justice for this main reason, that you have not at first charity to build with. It is the last reward of good work. Do justice to your brother (you can do that whether you love him or not) and you will come to love him. But do injustice to him because you don’t love him; and you will come to hate him.

It is all very fine to think you can build upon charity to begin with, but you will find all you have got to begin with, begins at home, and is essentially love for yourself. You well-to-do people, for instance will go to “Divine Service” next Sunday, all nice and tidy, and your little children will have their tight little Sunday boots on, and lovely little Sunday feathers in their hats; and you’ll think complacently and piously how lovely they look. So they do, and you love them heartily, and you like sticking feathers in their hats. That’s all right; that is charity; but it is charity beginning at home. Then you will come to the poor little crossing sweeper, got up also—it, in its Sunday dress, the dirtiest rags it has, that it may beg the better; we shall give it a penny, and think how good we are. That’s charity going abroad. But what does Justice say, walking and watching near us? Christian justice has been strangely mute and seemingly blind; and, if not blind, decrepit, this many a day; she keeps her accounts still, however, quite steadily, doing them at nights, carefully, with her bandage off, and though acutest spectacles (the only modern scientific invention she cares about) You must put your ear down ever so close to her lips to hear her speak; and then you will start at what she first whispers, for it will certainly be, “Why shouldn’t that little crossing sweeper have a feather on its head, as well as your own child?” Then you may ask Justice in an amazed manner; “How can she possibly be so foolish as to think children could sweep crossings

with feathers on their heads?" Then you stoop again, and Justice says, still in her dull, stupid way, "Then, why don't you, every other Sunday, leave your child to sweep the crossing, and take the little sweeper to church in a hat, and feather?" Mercy on us (you think) what will she say next? And you answer, of course, that "you don't because everybody ought to remain content in the position in which Providence has placed them."

Ah, my friends, that's the gist of the whole question. Did Providence put them in that position, or did you? You knock a man into a ditch, and then you tell him to remain content in the "position in which Providence has placed him." That's modern Christianity. You say, "We did not knock him into the ditch." How do you know what you have done, or are doing? That's just what we have all got to know, and what we shall never know, until the question with us every morning is, not how to do the gainful thing, but how to do the just thing; nor at least until we are so far on the way to being Christian as to have understood that maxim of the poor half-way Mahomean, "One hour in the execution of Justice is worth seventy years of prayer."

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### THE CONSCIENCE.

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The office of conscience is not to make law but to acknowledge it, to honor it, and to claim for it the allegiance of man's will. It speaks as the appointed organ and exponent of moral truth—"bearing witness therewith." For the authority of conscience is derived, not inherent. It becomes authoritative in the exercise of its unique gift of perceiving, reflecting and proclaiming the divine righteousness; and this explains the fact that conscience, in order truly to fulfill its mission, needs education and enlightenment, for the same Divine law of progress which governs relation, governs conscience, its counterpart.

### GOD IS VERY NEAR.

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Look not away for what is near thee!  
 Look not to the stars for light  
 While the sunlight all around thee  
 Is beaming clear and bright.

Look not away for what is near thee;  
 Not to the dark and dismal past,  
 Where each deed of awful darkness  
 Seemed darker than the last.

Look not away from light to shadow,  
 From God's splendor look not to night,  
 Though the soul that's born to darkness  
 Can scarcely face the light.

Then why should we look for sunshine  
 In the darkest depths of night,  
 When the light of God's own presence  
 Fills with visions pure and bright.

Oh! why look ye for a splendor  
 That's far away and grand,  
 When the Author of Creation  
 Holds each atom in His hand.

E. E. H., Salem, Ind.  
 Dedicated to Wm. Wag.

### LAURIER ON CANADA'S POSITION.

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The London Times prints the following report of the speech delivered by Sir Wilfrid Laurier, Premier of Canada, at the Dominion Day Dinner in London, England, on July 1:

Sir Donald Smith, my Lords and Gentlemen,—It has been the privilege and pleasure of many of those who are assembled at this board to-night to commemorate the birthday of our young nation in another land than this. Perhaps, however, the celebration of it to-day derives additional charm and pleasure from the fact that it takes place upon the soil of the old motherland. Yet, if I may be permitted to speak my own feelings, I would say without any hesitation that never, perhaps, was my own native land, Canada, dearer to me than it is at this moment. I might, perhaps, be permitted to repeat the words once made use of by Daniel O'Connell on the occasion of a banquet given to him in the city of Edinburgh. When speaking of the relations of the three countries, he said: "Yes, I love England, I love

Scotland, but—why should I not say it?—the first place in my heart is Ireland.” I may say, in the same way, I love England, I love Scotland, I love Ireland, but I may be permitted to say to you that the first place in my heart is Canada, my native land. We Canadians love Canada, our native land or our land of adoption, and we are proud of her. We love her not only because it is the land of our home—there would be no merit in that, even the Eskimo loves his ice-bound hut—we love her for her many beauties and attractions; we love her for her majestic rivers; we love her for her lakes, equal to seas; we love her for her boundless prairies, for her virgin forests, for her lofty mountains, for her fertile plains; we love her for her beautiful climate—warm in summer, cold in winter, but dry at all times. We love her even for her snows. Rudyard Kipling has called Canada the land of snows—“Our Lady of the Snows.” Someone objected to it; I do not. The snows of Canada are one of the charms of Canada, which England cannot boast of; and we love her for her snows, though, as every one knows, in the summer time her skies are as blue as the skies of Italy. We are proud of her and of her history—her history as romantic and touching as fiction. It is no exaggeration, it is only the sober truth, to say that the history of Canada cannot be excelled by the history of England, or even the history of France, from the day after that famous battle in which Wolfe died thanking God as his eyes closed on the victory of his army, and when Montcalm was carried away from the field, conscious that he would not survive the first defeat of his hitherto ever-victorious army. It is sober truth—it is not exaggeration—to say that the history of Canada exceeds, perhaps, in interest, in instruction, the history of any country, from the time she became a colony of England, all through the long struggle maintained by the new subjects of

England for constitutional government up to the present day, when the principle of freedom has been extended to Canada, and has resulted in the magnificent spectacle which we now give to the world of united races previously enemies. You have truly said that Canada is now a nation. Her population is now over 5,000,000 of souls, and she has, as you have stated, readily available fertile lands which can give home, food and shelter to at least 100,000,000 of men. It might be an independent nation, but Canada does not seek to become an independent nation, because Canada to-day practically is an independent nation. Were we severed from England we could not have more power and more freedom than we have at the present time, and all thinking men with us have come to the conclusion that there is as much freedom, more power, more wealth, and more happiness in union than in separation. We are giving thus a free example, as you stated a moment ago, to our sister colonies, and if the example we have given is followed elsewhere, if a federation takes place in Australia, if another confederation takes place in South Africa by and by, in a few years the earth will have been settled by a series of independent nations, which, however, will recognize the suzerainty of England; and it seem to me that in this fact alone there will be security for the peace of the world at large.

We in Canada may, perhaps, do something more. You have stated that we have the continent of North America with a great nation of kindred race, but with which the relations of England have not always been of the most satisfactory character. Since I have been in England, within the last few days, it seems to me that I have found evidences not a few that there are perhaps in the minds of public men in England, and not only in the minds of public men, but in the minds of the people at large, some apprehen-



sion of a latent sentiment on the part of the American nation not altogether friendly to her motherland. I would say without any hesitation at all that the sentiment which prevails among the American nation is a sentiment of affection, and of reverence, though unfortunately there still remain many causes of friction between the two nations. The memories of the unfortunate state of things which prevailed under the old regime, and which led to the war of independence, have not altogether been forgotten. The rancour created by the war is still living in the minds of the American people. This might have been cast away, but unfortunately, as we know in our own generation, there was a civil war in America—a civil war waged, I am sure in the minds of all men to-day, for as noble a cause as ever excited men to fight—for the abolition of slavery; yet it is a matter of history, strange as it may seem to us in these days, that at that period the sympathies of the civilized world were not inclined on the side of the cause of freedom. If I may be permitted to speak my own mind—and I do so, because what I state here I have often stated in my own country, and I do not know how to flatter—I have always said in Canada that the attitude maintained by England and by Canada was neither worthy of Canada nor of England at that time. But if there were a spirit of friction, rancour and enmity at work at that time let me say at once that those enmities have been, to a large extent, removed by the conduct of the Queen of England herself. In the worst days of the war, when the opinion was prevalent in the United States of America that the English people were not as friendly to them as they ought to be, the opinion was also prevalent that the heart of the Queen of England was engaged on the side of liberty. In the worst days of the war, in a poem addressed to the English people by the most American of all poets, J. G.

Whittier, while reproving England for her want of sympathy for a cause which has always been dear to the heart of Great Britain, he paid this warm tribute to her Majesty:

We bow the heart, if not the knee,  
To England's Queen, God bless her.

Only a few years later, at the close of the war, when the hand of the assassin struck down the great and wise man who had carried his nation through the awful crisis, the Queen herself, then in the first years of her own bereavement, sent a letter of condolence and sympathy to the wife of the martyred President. That letter from a widow to a widow appealed to the American heart. It brought tears to the eyes of strong men. It caused tears to stain the faces of many veterans. Sir, this letter of the Queen did more to erase the bitterness that had been caused by the attitude of the British people than anything else could possibly have done. There is more. At that time we did not know, as we do now, the history of diplomacy on this matter, but we know now, thanks to the researches which have been made, and on a previous occasion—on the occasion of the unfortunate Trent affair, when the sacred soil of England—because her ships are part of her soil—had been invaded by Americans to abstract forcibly from the soil of England men who were guests of England—when the dignity of England forced them to claim back those prisoners, we know that the hand of her Majesty herself corrected the dispatch of her foreign minister and erased every offensive word from it, and left it in such a state that it was possible for the American nation to surrender without any surrender of dignity. Now, these causes have worked and have had their effect. I am sorry to say that there are still too many causes of friction remaining between Great Britain and the United States. Let me hope that better feelings will prevail. Nay, they are prevailing, even at this

moment Of all the impressive scenes, I am sure, of which we have been witnesses during the Jubilee week the most impressive by far was the service at St. Paul's Cathedral, when the sovereign of England, the dignitaries of England, the people of England, with uncovered heads, appealed to God and thanked Him for the blessings of this reign. This was a scene of great moment, yet there is another scene going on every Sunday upon the decks of the great ships which ply between England and the United States. There every week you see passengers—American citizens, British subjects—pray to God together for Her Majesty the Queen of England and for his excellency the President of the United States. Let us hope these prayers shall not be in vain, but hope that the gods of war shall never spread their wings between England and the United States. But if ever they come to that let me say here that the feelings of my own people in the colony of Canada would stand true by the flag which protects her and her liberty. For these considerations—nay, for every consideration—let me tell you, that for my part I have the greatest hope and confidence in the future of the young nation to which I belong. I trust that as she did in the past she will ever do—that she will never play a weaker part, that she will on every occasion boldly strike out in the ever-advancing cause of freedom, of progress and of civilization. What more shall I say? You have spoken of me in terms altogether too kind. Let me say that when the time comes for myself that my eyes must close forever to the light of this world, if I can on my deathbed say that through my effort a single prejudice has been erased, that through my efforts racial feuds have disappeared from the land of Canada, that through my effort a step forward has been made toward uniting this great empire, I shall die happy, in the belief that my life has not been lived in vain.

## NATURE STUDY FOR PUBLIC SCHOOLS.

Nature-study, or seeing familiar things in a new light, is a visible factor in education. How many people can explain, so that a child can understand, why water puts out fire, why some young squash plants bring their shells out of the ground on their backs and others do not; or show the difference between a leaf-bud and a fruit-bud of the apple; or tell from whence all the house flies come? The world is full of such common things, about which people do not inquire. Yet such subjects can be made very interesting to children and they can be taken up in the schools, not as an added recitation, but as a rest exercise once or twice each week to relieve the monotony of the school-room and later be made the theme for a language exercise. Here are two important faculties that may be brought into exercise,—accurate observation and the power of expressing definitely what is seen.—Prof. I. P. Roberts.

From Every Other Sunday.

### THE DAY ANNA WENT TO HEAVEN.

BY J. F. COWAN.

"I don't care," pouted the little girl, with a look of deep discontent upon her face, because she had just been forbidden to do something which she very much wished to do. "I don't care if I do get sick and die. I am tired of living. I can't have anything the way I want it; and if I died, I would go to heaven where grandpa is and everything is lovely."

"Why," said her mamma in a quiet tone, showing nothing of the shocked feeling which Anna expected the words to give her mother, "if I were you and wanted so much to enjoy heaven, I think I shouldn't wait to die. It must be very unpleasant dying, even if one is very confident that it means to go

to heaven. You might be mistaken, you know, about being just fit to die at present. If I were you, I'd take a trip to heaven first."

"Why, Mamma Mason!" exclaimed the surprised little girl. "I don't think it very nice for grown-up people to make jokes about solemn things."

"Indeed, I am not joking in the least, my daughter," replied her mother; "and if you will sit down and think a moment, I am sure you will see that I am right. What are some of the things which will make it so lovely and pleasant in heaven?"

"Why," replied Anna, "everybody will be nice there, and there won't be any hard things to do."

"I can understand," said her mother, "how the conduct of everyone in heaven will be just as we would want it to be, because they will all be actuated by the Golden Rule and the law of love. And of course you will expect to act the same toward every one there—just as you would like to be done by, and because you love others more than you love yourself"

"But supposing I didn't mamma; wouldn't it be heaven just the same?"

"It might be heaven to every one else," answered her mamma; "but suppose it to be possible for a little girl to gain entrance there who loved herself better than others, so that instead of finding pleasure in giving up her own and seeking their enjoyment, she found her greatest pleasure in seeking her own, and was unhappy when crossed, do you think it would be very heavenly to that little girl?"

"I am afraid not," answered Anna. Then her mother went away and left her to do as she pleased. She had been very busy arranging her dolls and anticipated having a delightful afternoon all alone by herself, with nothing to do but dress and undress them, put them to bed and take them up again, and anything else which her fancy prompted. But her mamma had come in upon her with a request

to put the dolls away before the boys came home, and that was the cause of her trouble.

Now she was left all alone, to do as she pleased about putting things away; but somehow she didn't seem to take the same pleasure in the thought of dressing and undressing these dolls to her heart's content as she had a few moments ago. Suddenly, as she thought, a look of resolution came into her face; and although her mother had given her reluctant permission to do as she pleased, she began quickly to gather her playthings and put them in their places. As she did so, she kept whispering to herself: "as you would they should do unto you," and "in love preferring one another"

When she had put all things carefully away, she softly opened the door and stepped into the room where her mother was sewing, still repeating over to herself in a whisper the "as you would that they should do unto you," and "in love preferring one another."

"There, mamma," she said, "when the boys come home, they can have the room to do anything they please. Now, what can I do to help you about the work?"

"Why," said her mamma, "I was going to ask you to gather these sleeves for me, all ready for stitching. But since I told you you need not do it, you are at liberty to do whatever you prefer. You may go and play with Lucy, or read, or—"

"But, mamma," said Anna. "I am going to prefer just what the Bible tells us to—one another. I am going to prefer you and the boys. I'll gather sleeves."

Anna sat down with her needle, and scratched and scratched at the tucks she wanted to make in the calico. Though she usually complained that the grating sound of the needle annoyed her dreadfully and made her shiver, somehow the harder she worked at it, the pleasanter became the look upon her face, and pretty soon she

was singing a little song to herself. It ran like this :

"There'll be no sorrow there, there'll be no sorrow there,  
In heaven above where all is love, there'll be no sorrow there "

She kept on working and singing until the boys came home. Usually their entrance into the house in the evening was the signal for a protest from Anna against their noise and roughness. As they came into the room this evening, she glanced around, not to see if any of her things had been left out to tempt them to meddlingness, but whether the room was looking as cheerful and inviting as it might. Seeing that it needed a little more light, she quickly ran and raised one of the blinds, and then, remembering how thirsty her brother Jim always was when he came home from school, she tripped to the pantry and brought a pitcher of ice-water.

"Now, Nan," shouted Harry, as he tramped into the room, "you needn't scold about the mud on my boots, nor call me a bear. It's too rainy to play out of doors, and we've just got to have some fun in the house."

"All right," replied Anna. "I hope you'll have a good time in the house in spite of the rain,—and please won't you play something that I can play with you?"

"Oh, pshaw! girls can't play boy's games without getting fussy and crying."

"Yes, they can, too," insisted Anna. "Just try me and see if I can't."

And she did. The evening passed away so pleasantly that supper time came before they knew it, and the brightest face at the table was Anna's.

"Mamma," she whispered, as she was getting ready for bed that evening, "I did it."

"Did what, my daughter?" asked her mother, forgetting the conversation of the afternoon.

"Why, mamma, don't you know? I went to heaven."

"Oh!" exclaimed her mother, "I

see; and I am glad you found the way so easily."

"I am glad I did, too, mamma; and I did it just by 'as you would that they should do unto you,' and 'in love preferring one another.' That's the way to have heaven without dying, isn't it, mamma? And I'm going to try to have it every day."

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The elder Baron Rothschild had the walls of his bank placarded with the following curious maxims: Carefully examine every detail of your business. Be prompt in everything. Take time to consider and then decide quickly. Dare to go forward. Bear troubles patiently. Be brave in the struggle of life. Maintain you integrity as a sacred thing. Never tell business lies. Make no useless acquaintances. Never to appear something more than you are. Pay your debts promptly. Learn how to risk your money at the right moment. Shun strong liquor. Employ your time well. Do not reckon upon chance. Be polite to everybody. Never be discouraged. Then work hard, and you will be certain to succeed.

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The service of man has always lain hid in Jesus' words, but now it has been made manifest and is taking hold of us like a revelation. There is no finality in this development, although from time to time the church herself has tried to set a bound. Year by year Jesus' teaching yields new doctrines, new duties, new motives, new hopes, as the soil turned over and exposed to the sun fertilizes dormant seeds and brings them to perfection. This progress is a convincing evidence of the indwelling spirit of Jesus, whom the Master promised to send into His disciples' hearts, and whose guidance we unhesitatingly recognize in the Acts of the Apostles. Many persons seem to believe that the operation of Jesus' spirit closed with the apostolic period, and would not hold that the

modern church is under the same divine influence as the church of Judea. But this, surely, is an untenable, and, if one go into it, an unbelievable position.—From "The Mind of the Master," by Ian Maclaren.

Nine times out of ten a bad habit is overcome more easily by relinquishing it at once, than by gradually breaking away from it. Compromise is not complete reform; and then too, where the change is not immediate, carelessness is liable to lead to laxity and finally to abandonment of the effort to reform.

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