

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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## AT FOURSORE.

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea,

But such a tide as, moving, seems asleep,  
Too full for sound or foam,  
When that which drew from out the boundless  
deep  
Turns home again.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark.

For tho' from out our bourne of time and place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crost the bar.—*Tennyson.*

I long for household voices gone,  
For vanished smiles I long,  
But God hath led my dear ones on,  
And He can do no wrong.

I know not what the future hath  
Of marvel or surprise.  
Assured alone that life and death  
His mercy underlies.

And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed He will not break,  
But strengthen and sustain.

No offering of my own I have  
Nor works my faith to prove;  
I can but give the gifts He gave,  
And plead His love for love.

And so beside the Silent Sea  
I wait the muffled oar;  
No harm from him can come to me  
On ocean or on shore.

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.  
—*Whittier.*

## THE GROWTH OF TEMPERANCE WITHIN THE SOCIETY OF FRIENDS.

A Paper read by S. P. Zavitz at the second Quarterly Philanthropic Meeting at Coldstream.

All great changes in society, either for good or evil, are accomplished by gradual process. No great reform of any evil has been accomplished in a day. The prophets who foresee the ultimate results of the evil courses, and dare to institute a reform, are always few at first, but of sturdy stuff. The Society of Friends is to-day practically almost free from any direct interest or connection with the liquor traffic, more so than any other organization in Christian lands, whether religious or temperance. We have not been so always. But, as in nearly all other reforms of modern times, we have been the pioneers, and have kept in advance of others in the progress of the movement towards the total prohibition of the use and traffic in alcoholic liquors. It is estimated that 40,000 slaves were liberated by the Friends of America long before the war of the rebellion. In the earlier days of our Society in America many slaves were held by Friends. So, too, in the earlier days the liquor traffic had its roots deeply imbedded in and flourished upon Quaker soil. But concerned minds were early moved by the suffering and woe wrought by the destroying drink, and the subject of its more temperate use became the burthen of many of our meetings.

So early as 1679 Friends in New Jersey and Pennsylvania had their attention arrested by the ravages of strong drink among the Indians, and