

Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

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THANKSGIVING

Say! what shall we give to the Infinite
Power,
Who has yielded to us such a bountiful
dower,
In harvests of grain, and of fodder and
fruit?
Shall we feast? Shall we revel, and dance
to the lute?
Does thanksgiving mean that? Ah, no!
my friend, no.
It means something deeper than mere out-
ward show,
Than mere outward pleasure. The joy
that we feel
Must rise from the soul for the soul's high-
est weal.
The lute we keep time to, unfashioned by
art,
Is found in the depths of a blithe, buoyant
heart.
Not one day alone from a humdrum of days,
But each earth's-day be full of thanksgiv-
ing and praise.
So World blame us not if we do not display
And flaunt out our thanks in the world's
noisy way.
'Tis the still secret forces that perfect the
flower,
Working ceaselessly on, every day, every
hour,
And likewise with man; beneath all this
strife
And commotion, are hidden the issues of
life.
O the sweet consolation and comfort that
flows,
From the thought that, "God judges the
heart, and God knows."

E. M. Z.

FOR YOUNG FRIEND'S REVIEW:

HOW FAR SHOULD WE HOLD TO THE PRINCIPLE OF NON-RESISTANCE?

I answer without any hesitation, just
as far as we have the grace to *do* the
thing we know to be right.

But isn't it sometimes right to use
physical force in resisting evil?

Yes, if we can do it without hurting
anyone.

But isn't it better to hurt an evil doer,
if by so doing you can prevent his hurt-
ing an innocent person?

We have no right to hurt anyone
unless we are sure that it will do him
good; that is, unless we are actuated
by love and the desire to help him.
Even so we must be extremely careful,
for the most sincere may make mis-
takes.

But if a villain were about to murder
my wife or child, wouldn't I be justified
in taking his life?

No. For if I commit murder in order
to prevent murder, where is the moral
gain?

But surely, if it lies between the
murder of a murderer, and the murder
of a virtuous and useful person, ought
I to hesitate?

No, I ought not to hesitate; neither
ought I to do what I know to be wrong.
I ought to use every means in my
power to prevent my fellow man from
doing wrong, short of doing wrong my-
self.

But if there were absolutely nothing
that I could do but to shoot, wouldn't
I be doing wrong if I failed to fire?

Even so, I ought not to take my
brother's life. For, let us see what that
involves. It means that I assume to
judge between two lives. I may feel
very sure which of the two could be
best spared, but I know that I am
liable to make mistakes. In the evolu-
tion of man, in the working out of the
laws of the universe, which I firmly
believe to be good, and perfect far be-
yond my ideas of perfection. I see a
great many instances of the suffering of
the innocent and the apparent escape
of the guilty, of the removal of those