

Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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LETTING IN THE NEW YEAR.

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1

What wonder that, as here I sit alone,
Counting the steps of the departing year,
Waiting the slow and solemn chime to hear,
That tolls the requiem of the Old Year gone,
A solemn awe should o'er my spirit spread,
A strange, still sense of mystery and dread?

2

What wonder—when I know that at my door,
Unseen, unknown, the waiting New Year
stands,
Grasping a sealed scroll within his hands—
With strange, dim characters inscribed o'er—
Wherein lies hid in awful mystery
All that this coming year shall bring to me?

3

Perchance, that sealed scroll may hold withal
Some sad death-warrant for the friends I
prize;
Or my own name amongst them haply lies;
Or sorrows worse than death yet to befall;
Or there be writ in characters of gold
Some joy to crown my life with bliss untold.

4

I watch the old moon in its slow decline;
So pass, Old Year, beyond life's stormy sea!
Whate'er the waiting New Year bring to me
I know 'tis ordered by a hand divine.
So, fearless, 'mid the wild bells' mingled din,
I ope the door, and let the New Year in!

—Independent.

THE PLACE OF THE SOCIETY OF FRIENDS IN THE WORLD.

There is among us a tendency to belittle the distinction between our Society and what are usually called the evangelical churches. Some even go so far as to say that we differ only in matters of form and not of doctrine. While all brotherly feelings towards other denominations should be cherished, and while we should not hesitate to work with them in all matters where we are at unity, this tendency cannot be other than dangerous, as it makes our organization seem of little importance; and if it only exists to preach plain language, plain dress and free ministry it has not sufficient reason for existing at all. Other denominations unite with us in all these testimonies, and division among those in practical accord can only be a source of weakness. Plain language, if our testimony have any force at all, means only the highest form of truthfulness—that we say the words which will convey our thought from mind to mind with the least possible loss of power and clearness. An interpretation of "plain language," to mean the use of a certain half dozen of words instead of another half dozen degrades a noble testimony. There are certainly many good reasons for continuing the use of the peculiar language of our sect, but it is by no means a matter of vital importance, and should not be taught as such. Similarly as to plain costume. We think with many others that the human body has higher uses than that of a rack on which to display our possessions. We think with him who says that "Every superfluity is an oppression somewhere," and it would be well for some of us to notice that excess of money and excess of clothing must be classed together. He who hoards great wealth and dresses plainly can t