

The keen condemnation felt by the offender, consequent upon leading an aimless, careless and sinful life, does not need to be dwelt upon, and it is a question of no small moment to my mind *in hœc fars* it is good for us to muse upon the mistakes we have made and to mourn over them. Many claim that it would be best to guild over the dark, unprofitable hours, as there is no good to be extracted from them, forget them, and treasure and pour over only those which have been advantageous and happy, saying with the poet: "Let the dead past bury its dead;" or, with others: "No use of crying over spilled milk." In many respects these sayings are worthy a place in memory, and deserve following. I am, however, of the opinion that the right consideration of even an adverse experience assists us in becoming fortified for future duties and the performance of them. I might even go a step further and claim that even an adverse experience can help us to be better, truer and nobler. Understand me, I do not wish to convey the idea that errors are necessary to the development of a strong character, or that we are rendered happier because we have first sinned; not that exactly, but that through error, or out of error, the character is often so strengthened that in the particular direction in which the temptation proved successful, after the restoration it would have no effect, and thus the man rendered better after than prior to the error. Not only in the one particular instance, but in many, it would be much more difficult to err, because the spiritual sense—I speak of the erring one restored—has been quickened; gone on toward perfection if you will, through suffering. "We learn through mistakes." So true is this that we can all say: "Sweet are the uses of adversity." With the foregoing idea many may object, with the following statements few will. There is an invisible, undefinable Power that operates upon the soul and condemns for a wrong action immediately almost after the commission of it, and the depth of the feeling of condemnation and unrest is accorded to the extent of the wrong done, and our willingness to consider our true state and condition compared with the absolutely pure and upright. The

same Power gives us the feeling of peace and joy when we have conscientiously discharged the manifested duty irrespective of the criticisms of the worldly wise. These being regarded as true, this Power should be recognized as capable of directing under any circumstances and through all vicissitudes. If the admonitions were followed, less regret would be felt, men would suffer fewer evils, errors would cease, and we should realize the truth of being led by the still waters and enjoying the approval of our Heavenly Father, The Inward Monitor, the Invisible Power.

(To be Continued.)

EDITORS OF YOUNG FRIENDS' REVIEW:

Having occasionally furnished the *Friend's Intelligencer and Journal* with brief accounts of the proceedings of Friends' Circles in this vicinity, and thinking that a similar epistle would not prove uninteresting to your appreciative readers, and though your paper is but a recent acquisition, we feel that it has come to stay, and that it will be found in the future, as in the beginning, the true, a living exponent of Quakerism. The writer was favored to attend a recent meeting of the Friends' Social and Religious Circle, of Little Falls, at the home of its venerated hostess, Mary G. Moore, and we can but pronounce it a most interesting and deeply-instructive occasion. The exercises were opened with the reading of the ciii. Psalm. After the usual silence, then followed the reading of a deeply-interesting essay upon "Inspiration," which elicited much favorable comment. Among other excellent quotations we note the following: Friends occupy a different position in the world than formerly; inspiration is now being acquiesced in by other denominations; there is a spirit in man, and the inspiration of the Almighty giveth him understanding; inspiration is a keynote of the religious organization called Friends. Next came the answer to the question: What was the origin of the names of the months and days of the week now customarily known? Our venerable hostess remarked that when her mind was first seriously awakened that she could not adopt all of the practiced usages then in use, that she believed