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# Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIV.

LONDON, ONT., CANADA, FOURTH MONTH, 1898

No. 4

## TRUE ENDEAVOR.

O why should deeds of hate gain ear,  
And war's discordant notes win praise,  
While there are found so few to hear  
Of worthier peace the simple lays?

Each honest, true endeavor wrought  
To forward whatso'er is right,  
Each Christ-like deed, or generous  
thought,  
May flood thy little world with light.

E. M. Z.

## THE GOSPELS.

### IV. — PECULIARITIES OF MATTHEW AND LUKE

Having found that the Second Gospel seems to have been the foundation of Matthew's and Luke's narratives, let us examine that which appears to have been added to Mark's account by each, and thus possibly discover what purpose each has in making his additions

The first addition that we find in both is the genealogy of Jesus Christ. Each traces the pedigree through Joseph; Matthew through 42 generations, to Abraham; whilst Luke goes 20 generations back of Abraham, to Adam, whom he names the son of God. We find, however, that the two tables of lineage agree in about 15 names only, the divergences are nearly three times as many. Luke tells us that Jesus was a lineal descendant of Nathan, a son of David; but Matthew traces his descent through Solomon, a brother of Nathan. Another no less marked divergence is that Luke makes Eli the father of Joseph, whereas Matthew names Jacob as his father.

It has been held by some Bible students that the tracing of the pedigree of Jesus by Matthew to Abraham, the father of the Jews, and

by Luke to Adam, the father of all mankind, is distinctive of the difference in thought of the two writers, regarding the mission of Jesus—the first that he came especially for the deliverance of the Jews, the other that he came to establish his kingdom over the whole world. Those who take this view show that Matthew is strongly pro-Jewish, and cite the following passages which are found only in the First Gospel: In Matthew xv., 22-28, Jesus is represented as replying to the woman of Canaan, who sought his healing power, "I am not sent but unto the lost sheep of the House of Israel. . . . It is not meet to take the children's bread and cast it to the dogs" In x, 6, the instructions to the Disciples are: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" In the same line of thought Matthew (and he only) has the parables of the sheep and the goats, of the foolish virgins, and of the guest thrust out because he had not on the wedding garment. He alone declares that "many are called but few are chosen." In the number of the disciples, Matthew gives twelve only, equal to the number of tribes in Israel, and in xix., 28, Jesus is represented as saying to them, "Ye also shall sit on twelve thrones in the regeneration judging the twelve tribes of Israel.

Luke, on the other hand, represents the twelve as sent "preaching and healing everywhere" without limitations (ix, 1-6), and he also tells us that "the Lord appointed seventy others" who were to go "into every city and place whither he himself was about to come," the villages of Samaria being among them. As representative

of the universal Fatherhood of God, Luke, and he alone, gives us the beautiful parables of The Good Shepherd and The Prodigal Son.

It will not be overlooked that the First Gospel also contains passages of exactly the opposite sentiment from those quoted above; as in viii, 10, where is said of the Centurion who thought it not necessary that Jesus should go to the home of the palsied man in order to heal him, "Verily I have not found so great faith, no, not in Israel." So also in the final concession to the request of the Canaanitish woman, xv., 28, "O woman, great is thy faith; be it done unto thee even as thou wilt;" in the declaration regarding the universality of the preaching, xxiv., 14, "And this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations;" and especially in xxi, 43, "The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." There appears to be a decidedly Catholic sentiment, even as much as Luke portrays. But there are reasons that will be set forth hereafter that lead to the conclusion that these are contributions of a later writer than the author of the greater part of Matthew.

As an evidence of the pro-Jewish sentiment of the author of Matthew, we find his exaltation of the law. "Think not that I came to destroy the law; for verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law."—v., 17-18. "The Scribes and Pharisees sit on Moses' seat; *all things, therefore, whatsoever they bid you, these do and observe.*" These are expressions of Matthew that have no just equivalent elsewhere. Luke, indeed, says, xvi., 17, "But it is easier for heaven and earth to pass away than for one tittle of the law to fall"; but he qualifies this by the explanation, "The law and the prophets

were until John; from that time the Gospel of the Kingdom of God is preached." In order, apparently, to emphasize the thought that Jesus came as the Messiah to the Jews, Matthew, more than all others, refers to the fulfillment of prophecy. Among the many illustrations of this, Abbott says, "The birth from a virgin (i., 25), the birth in Bethlehem (ii., 6), the return from Egypt (ii., 15), the massacre of the children in Bethlehem (ii., 18), and the residence in Nazareth (ii., 23), are all spoken of as the consequences of prophecies." He also cites iv., 14-16, the fulfillment of the prophecy, "The people sit in darkness"; xiii., 14-15, the fulfillment of a prophecy in Isaiah; xxi., 5, the fulfillment of a prophecy, "Behold thy King cometh, etc."; xxi., 16, the fulfillment of a prophecy, "Out of the mouth of babes and sucklings," etc.; and xxvii., 3-10, the fulfillment of the prophecy, "And they took the thirty pieces of silver," etc., as peculiar to Matthew's Gospel.

Luke emphasizes the special blessings conferred by the Gospel upon the poor. To him we owe the narrative of the announcement of Jesus at the beginning of his ministry. "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the *poor*; he hath sent me to heal the broken hearted, to preach deliverance to the captive, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Note the different wording of the Beatitudes—"Blessed are the poor in spirit," says Matthew, "for their's is the Kingdom of God." "Blessed are *ye poor*, for *your's* is the Kingdom of God," says Luke. "Blessed are they that hunger and thirst *after righteousness*, for they shall be filled," says Matthew. "Blessed are *ye that hunger now*," says Luke, "for ye shall be filled."

Luke dwells on the danger of riches.

"Woe unto you that are rich, for ye have received your consolation," says he. "When thou makest a dinner or supper, call not \* \* \* thy rich neighbors, but the poor."—xiv., 12; and in like sentiment, Luke only gives the parable of Dives and Lazarus (xvi, 19), and refers to the Pharisees as "lovers of money" (xvi., 14), and his is the expression, "Ye cannot serve God and Mammon" (xvi., 13). The thought of the seductive influence of money in leading the heart of man away from its noblest impulses is, however, not peculiar to Luke, but was probably expressed in the Primitive Gospel, since Matthew xix., 24; Mark x., 25; and Luke xvii., 25, use almost identically the same words, (to describe the difficulty of possessing wealth, and at the same time being spiritually minded), "It is easier for a camel to go through a needle's eye than for a rich mantoenter into the Kingdom of God."

To Luke we are indebted for the mention of most of the women of the New Testament. He alone tells us of the meeting of Elizabeth and Mary (i., 39-45); of Mary's journey to Bethlehem (ii., 1-7); of Anna, the prophetess (ii., 36-40); of the widow of Nain (vii., 11-17); of Mary Magdalene, Joanna and Susanna, who accompanied Jesus while preaching (viii., 1-3); of Mary and Martha who entertained him (x., 38-42); of the woman who called blessings upon his mother (xi., 27); of the woman which had a spirit of infirmity, and was healed on the Sabbath Day (xiii., 10-17); of the women who followed the cross bewailing and lamenting, to whom Jesus said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children (xxiii., 27-29). These are all in addition to those referred to in the Triple Tradition.

New York City. WM. M. JACKSON.

When we are out of sympathy with the young, then I think our work in this world is over.—G. Macdonald.

## JUDAISM OF TO-DAY.

In their study of the life of Jesus, the members of the Brooklyn Bible Section have made some research into the customs of the Jews, and at a recent meeting the daughter of a Jewish Rabbi was present.

The principles of modern liberal Judaism in many respects are similar to those of Friends. As in our body, there are two branches—the Orthodox and the Liberal or Reformed Jews. Our visitor was a member of the latter denomination, and gave a full account of their doctrines, followed by a description of the principal festivals and some of their customs.

They have a written creed, which embodies their three fundamental principles: 1st, Unity of God; 2nd, The Immortality of the Soul; and 3rd, Revelation.

They regard God as the omnipotent creator of the world, the loving and merciful Father of all men. The soul, which proceeds from God, comes sinless into the world, but while joined to the body it is subject to trials and liable to sin. In the future life, as in this life, we shall reap the just reward of what we have sown. Their creed says very little of *future* punishment, and with Milton they believe that "Man is his own place and of himself Can make a heaven of hell a hell of heaven." As regards Revelation, the Jews believe that since God is a loving Father, no mediator is needed, hence adoration is given to none of the prophets. They respect and honor Jesus as the great prophet to the Gentiles, just as they honor Moses, the greatest prophet and lawgiver of the Jews. The proclamation on Mount Sinai of the ten commandments they regard as the greatest revelation.

Our friend explained the moral code of the Jews, which embodies all that is high and noble in advanced modern thought. It is the mission of the Jews to promulgate the knowledge of the

one God. The Modern Jews do not believe that a Messiah is to come in the flesh, but that "that glorious period designated by the term 'Time of the Messiah' will be at hand when peace and harmony will unite all human beings as brothers, and God alone will be acknowledged as the Universal Father."

All Jewish Holidays are reckoned according to the Hebrew era, which dates from the creation of the world, and is written E. C (Era of Creation), or A. M. (Anno Mundi). Each month has a name, which is of Babylonian origin. The Hebrews number the days of the week just as we Friends do, and their days are counted from sunset to sunset. Festival days as well as the Sabbath or Seventh-day are with them days of rest. These are divided into "days of rejoicing and thanksgiving," and "days of purification and repentance" Under the first heading come the Passover, Pentecost and Feast of Tabernacles. They are also called the "Three Feasts of Pilgrimage," the law having in Bible times made it obligatory on every Israelite to appear at the Temple of Jerusalem on these days. Their New Year's Day and Day of Atonement are for purification and repentance.

The Passover begins on the eve of the fourteenth day of Nisan (i.e. April) and lasts one week. The first and last days only are strictly holy days. The first eve of this holiday is distinguished by solemn home devotion, the members of each family partaking of unleavened bread and bitter herbs; the latter, which usually consist of horseradish or parsley, signify the bitter trials which the Israelites experienced during their sojourn in Egypt. The unleavened bread is to recall to memory that sudden deliverance when the terrified Egyptians compelled Israel to leave at once, and would not permit them sufficient time to bake their dough, which after being shaped into thin cakes they baked in the hot sun

during their journey. The Passover is sometimes called "Feast of Unleavened Bread" and "Feast of Liberty."

On the second day of Passover the grain harvest began in Palestine. From this second day forty nine days are counted, and on the fiftieth day they celebrate the second "Feast of Rejoicing," or Pentecost (Deut. vi., 9). "Seven weeks shalt thou count unto thyself, from the time thou puttest the sickle to the corn, thou shalt count seven weeks, and then keep the feast of weeks unto the Eternal, thy God."

"New Year's Day," also called "Day of Judgment," "Day of Sounding the Trumpet," and "Day of Memorial," occurs on the first day of Tishri, and falls either in September or October. The blowing of the trumpet was a practice in ancient Israel which was observed on joyful occasions as well as at times of serious apprehension, hence the Biblical name of this feast day is "Day of the Trumpet." Its object is self-examination and thorough repentance.

"The Day of Atonement," or most solemn festival day, is celebrated from the eve of the ninth to the eve of the tenth day of Tishri. The objects of this, the greatest and holiest of their days, are purification, reconciliation and peace. Israelites all over the world are assembled during the entire day in their respective places of public worship and celebrate a solemn fast, while they devote their time to prayers and religious observances.

Five days later they celebrate the last "Feast of Thanksgiving," called "Sukkoth," or "Feast of Tabernacles." Its object is that there may be rejoicing before God after the gathering in of the harvest, and it is intended to commemorate the wonderful support and deliverance of the ancient Israelites during their forty years' wandering in the desert when they dwelt in booths or tabernacles (Lev. xxiii., 34).

Besides these great festivals, there

are several others, among them "Feast of Lights," in memory of the bravery of the Maccabees.

The origin of some curious customs was explained, though the Reformed Jews have abandoned many, regarding them as unessential forms which have outgrown their usefulness.

Their reverence for the fifth commandment is shown by the fact that every year they commemorate the death of their parents by burning a candle from sunset to sunset.

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### SKETCHES FROM THE LIFE OF ELIZABETH FRY.

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Paper read by Ethel Zavitz at the Young Friends' Association at Coldstream, 2nd mo. 23, 1898.

Elizabeth Fry was born in Norwich on the 21st of 5th month, 1780. She was the third daughter of John and Catharine Gurney, of Earlham. John Gurney, who was a very rich banker, was by birthright a member of the Society of Friends, and entertained a preference for their religious principles, but did not observe the habits of a Friend in dress, address, and style of living. His children mingled much with fashionable society; their familiar associations being the gay, the gifted, and the learned; but they generally attended Friends' meetings for worship. Their earlier years were distinguished by much which they afterwards felt to have partaken of the vanity of youth, but which was yet singularly mingled with not a little of an opposite character. The evening dance with its whirl of mirth and merriment, the excitement of the youthful day-dream, gave place in their turns to days of industry and study, to concern for the poor, and at times to religious seriousness.

Elizabeth Gurney appears to have been in her youth less studious than her sisters, but decided and original in her views, fond of music, gay, graceful and attractive. In her eighteenth year, through the heart-searching ministry of William Savery, of Philadelphia, then on a religious mission in England, she

was awakened to a consciousness that she was treading in the path of folly, and was deeply impressed with the momentous truths of Christianity. During the meeting she wept and was much agitated; at its close she went with him to dine at the residence of her uncle, who was a valued minister. In her diary she described her feelings on this occasion thus: "To-day I have felt that there is a God; I have been devotional, and my mind has been led away from the follies that it is mostly wrapped up in. We had much serious conversation; in short, what he said and what I felt, was like a refreshing shower falling upon earth that had been dried up for ages. It has not made me unhappy. I have felt ever since humble, I have longed for virtue."

Strange as it may seem, after this awakening she went to London, with her father's consent, to mingle with the gay society there. She attended theatres, operas, and balls, and took a lesson in dancing; but the zest for fashionable amusements was gone, and in the secret depths of her soul there was an earnest longing to lead a happier and holier life.

Many years afterwards, referring to this period of her life, she wrote, "I wholly gave up on my own ground, attending all places of amusements. I saw they tended to promote evil; therefore, even if I could attend them without being hurt myself, I felt that in entering them I lent my aid to promote that which I was sure, from what I saw, hurt others, and brought them into much sin (led many from the paths of rectitude and chastity). I felt the vanity of what are called the pleasures of this life, of which the tendency is not to satisfy, but eventually to enervate and injure the heart and mind; those are only real pleasures which are of an innocent nature and are used as recreations, subjected to the cross of Christ.

On her return to Earlham, being again brought into contact with the gayeties of fashionable life, found that

her peace of mind depended on abstaining from music and dancing, in which she had taken much delight. She found by experience that the excitement resulting from them led to vain thoughts and unprofitable associations. She was also led by a sense of duty to adopt the use of *thou* or *thee* in addressing a single person, which, though a cross to her natural inclination, was through reliance upon Divine aid, made easy to her, and proved a salutary discipline, as well as a safeguard, by circumscribing her intercourse with the gay world. The change which took place in her dress was gradual; she first laid aside all ornament; then she chose quiet and unobtrusive colors, and had her dresses made with perfect simplicity.

In the summer of 1800 she was married to Joseph Fry, and they went to housekeeping in St. Mildred's Court, in the city of London. They soon had George Dilwyn, of Philadelphia, then engaged in religious service in London, for their guest for a month.

In the spring of 1809 Joseph and Elizabeth Fry removed to a country residence, called Plashet, and the autumn following she first appeared in public supplication, at the funeral of her father. Some weeks afterwards she uttered a few words in a meeting for worship, and from time to time, through the constraining influence of Divine love, she expressed in humility and simplicity the feelings that arose in her heart. Thus, being faithful, she grew in her gift, and was in 1811 acknowledged as a minister by the Monthly Meeting to which she belonged.

She had eleven children, to whom, as to her husband, she was fondly attached and much interested for their spiritual welfare. Being desirous to do her duty at home faithfully, it was not without reluctance and searching of heart that she was so much engaged abroad in philanthropic and religious labors. Her devoted and useful life was

closed in the full assurance of a happy immortality, in 10th month, 1846.

### THE BEGINNING OF PRISON REFORM.

Paper read by Georgia Zavitz, at Young Friends' Association, at Coldstream, 2nd mo. 23, 1898.

"Sentenced to three years' imprisonment in Newgate." The court room was thronged with people, and all eyes turned toward the prisoner, as this verdict was read. It was a woman, but how degraded! Her face was haggard and worn, but yet there was that same stern, unrelenting look it had worn all through the trial. The judge's words did not move her in the least, as some of the people there assembled thought it would; she might have been made of stone for all the impression it made upon her. A short time after, the heavy iron door of Newgate Prison closed upon her, shutting her from the outside world.

But we will follow her into the room which was to be her home for three long years. It was small—containing less than two hundred square yards—bare, dark, damp and foul. She did not have to occupy it alone, oh no! It was crowded already with over three hundred female convicts like herself. The tried and untried placed together in this one cell, "without classification, without employment, and with no other superintendence than that given by a man and his son, who had charge of them by night and by day." They were all very poorly clothed, in rags and dirt, their hair hanging in a tangled mass around their shoulders. In this same room, sleeping without bedding on the hard floor, (part of which was raised to supply a sort of pillow,) they did their cooking and washing. In short, they lived there, if living consists only in scantily supplying food and clothing for the body.

They begged money from every stranger who came near them, with which they purchased liquor from a regular tap in the prison. Their cell

was the scene of drunkenness, gaming, fighting, singing, dancing and dressing-up in men's clothes. It was, indeed, more like a den of wild beasts than anything else, and when the Governor entered this part of the prison, which was seldom, it was always with great reluctance for fear of being molested by the undisciplined inmates.

But one day the prison door opened softly, and there in the doorway stood the form of a woman. She was tall, rather stout, with dark eyes and wavy hair, which was nearly concealed by the close-fitting cap, worn at that time by Friends, and in her face shone a peculiar light, which probably none of those assembled in that cell could ever forget. When the heavy iron door closed behind her, she did not seem to feel the least fear at being shut up alone with such a herd of novel and desperate companions; but opened her Bible and read to them that beautiful passage about the Lord of the Vineyard, telling them that Christ was willing to save them, even though they had wasted the greater part of their lives estranged from Him, if they would but put their trust in Him.

Some of the prisoners had never heard of Christ before, others thought that their day of Salvation was past, and many were moved to tears by her words. "She spoke especially to the mothers who had children in prison with them, pointing out the grievous consequences of their offspring living in such a scene of depravity, and she proposed to establish a school for them, to which they acceded with tears of joy. She told them plainly that she could do nothing without their help, and desired them to select a governess from among themselves. They chose the poor, degraded woman whom we followed into the prison, and who, under the good influence of Elizabeth Fry's visits, had become a fit person to instruct the children. She was never known to break any of the rules, and became one of the first of the criminals

to accept Christianity. The school was opened in an unoccupied cell, for all persons under twenty-five years of age. Many older ones begged to be allowed to enter, but on account of the size of the room, could not."

Soon after this school was opened for the children, Elizabeth Fry (for this was the lady's name) formed an "Association for the Improvement of the Female Prisoners in Newgate." Its object was "to provide for the clothing, the instruction and the improvement of the women, to introduce them to a knowledge of the Holy Scriptures, and to form in them as much as possible those habits of order, sobriety, and industry which might render them peaceable whilst in prison and respectable when they left it." This plan worked admirably, and about six months after the establishment of the school for the children, and the manufactory for the tried side, the committee received an urgent request from the untried side, entreating that the same might be done for them. This experiment did not meet with such great success as the first, because the prisoners were not disposed to work, flattering themselves with the prospect of soon being released. This good work continued to attract public attention, until people came from all parts of the country to witness what soon became one of the greatest curiosities of London.

But it need not be supposed that these degraded prisoners could see all their gaming, fighting and drinking at once. Elizabeth Fry was informed that some gaming still existed in the prison, so she went alone and told them what she had heard, and begged them for their own sakes to give it up, also how it had pained her to hear that they had disobeyed the rules she had given them, and before she ended five packs of cards were bought to her, which she burned in their presence.

"Such was the beginning of that celebrated prison reform initiated in Newgate by Elizabeth Fry, afterwards



extended to other prisons, and ultimately tending to the improvement of prison discipline in several of the States of Europe."

### UNSELFISHNESS, OR GENEROSITY.

Prepared by Stella Way, and read at the Young Friends' Association, Sparta, 12th mo. 30.

The word Unselfishness covers a great many broad meanings. One of them is generosity. Now, generosity means in bounty, or liberality of soul. If a man has a family of little children, or even grown up children, he is rich or in bounty in that direction; or if a farmer has a farm well stocked, and a good bank account, he is also called in bounty or rich.

The best example of liberality of soul is the life of Christ. All through his life, although very short, he was doing some act of kindness, or being unselfish, not thinking of himself.

One Sabbath Day at church the minister spoke about his visit to certain homes in England. He then told of one in particular. At this home he spent a few days, and he could not help but notice how kind every person was to each other, trying to make one another's tasks easier, never thinking of themselves. There were no cross words, no ordering of servants, but all seemed to live in an atmosphere of love, which so attracted his attention that he determined to ask his host the secret of such a happy home life. Before breakfast, next morning, he had the opportunity, and he said to him, "I do not want to be inquisitive, but would you mind telling me the key to such a happy home as this." His host replied, "Certainly not," and, pointing towards the mantle-piece, he said, "There it lies." I looked, and there was the motto, "Even Christ pleased not himself." He then said, "All the inmates of this home are guided by that." Is it not better to be guided by that motto, and be not afraid of doing a little more than our

share of the work, and, if we do that, we are less selfish and more like Christ, because he pleased not himself, thus making

"Life, death, and that vast forever,  
One glad, sweet song."

If each person would be less selfish, and try to help one another along, would it not make a happier world?

The first place to begin is at home, because it seems harder to be bright and cheerful there than it is to be bright and cheerful before people. It might not be so, but yet it is so, when we are all alone, and there is no outsider in, we are apt to speak sharply to a little brother or sister, but if any person is in, how different. It is so much easier to practice the little courtesies of life before people, but is it right? Let us always bear in mind that little verse, "Even Christ pleased not himself," and it will help us, because we know that some person else did not always think of himself; and see what a beautiful example he has made for us.

We are all sure to have our faults, but why can we not be less selfish and not keep the largest half of the apple, but give it to our friend, and remember that "It is more blessed to give than to receive," and by our example we may help someone else who is striving to walk in the same path.

Any good thought which we have read, anything striking which we have heard, we commonly enter in our diary; but if we would take the trouble, at the same time, to copy out of our friend's letters the remarkable observations, the original idea, the hasty words so pregnant in meaning, which we might find in them, we should then be rich indeed. We lay aside letters never to read them again, and at last we destroy them out of discretion, and so disappears the most beautiful, the most immediate breath of life, irrevocably for ourselves and for others. I intend to make amends in future for such neglect—  
*Goethe.*

## JOHN WOOLMAN AT WEHALOOSING.

(Continued from Second Month.)

Now having gained Wyoming town,  
A place of pioneer renown,  
Fresh rumor told of recent strife,  
And bloody work of scalping knife.  
But, wearied with the journey's woes,  
The quiet night invites repose ;  
But ere he gained that blessed state,  
He was delayed by cruel fate ;  
He heard a stealthy step near by,  
As of some prowling, red-skin spy.  
Opening the door he issued out,  
But not, he frankly says, without  
Trembling with fear and dread and doubt.  
He bore but love to ward the shock  
Of Indian rage and tomahawk ;  
Perhaps the glistening steel may fly  
Forth from the strong arm lifted high,  
Ere love may have a chance to save  
Its champion from a treacherous grave,  
And may not prove itself in trial  
Omnipotent o'er secret guile.

"My brother ! let thy anger cease,  
I greet thee in the name of peace."  
And lo ! the tomahawk is lowered,  
And wrath assuaged by kindly word.  
John Woolman grasps in friendly will  
The strong right hand that meant to kill ;  
Into the quiet, moonlight tent  
The two companions softly went,  
The Indian smoked his pipe of peace,  
While Woolman plead his soul's release  
From thrall of hate and rage ; and then  
He joined with peace the name of Feun,  
And told him how the God above  
Wills all in universal love,  
That thrill of joy within the breast  
Wherewith each mortal man is blessed.

The Indian rose with tear-stained cheek,  
And proffered aid in bearing meek ;  
He knew the way, oft journeyed down  
From Wehaloosing's tented town,  
Knew how to shun the grisley's den,  
Knew where the deer fed in the glen.

Thus closed this noted incident,  
The Friends' mode of arbitrament.  
Let love's white banner be unfurled,  
And it will overcome the world.

Almost a fortnight on the trail,  
Through flood and forest, storm and gale,  
The weary Woolman sat him down  
Anear to Wehaloosing town,  
And soon the conk-shell's note was heard  
Inviting all to hear his word,  
When he explained in manner meet  
What led him to their far retreat,  
Braving the wiles through forests far  
And rumors of approaching war.

"I saw you in my distant home

And love sprang up and bade me come,  
To give this message of the Lord,  
How to each one He speaks the Word  
That all may know, for all may hear  
His voice upon the inner ear.

The scenes that followed, who can tell ?  
The manna fresh each day that fell,  
The flow of soul as well as word,  
Seemed Pentecostal times restored.

John Woolman leaves on record this  
Experience in the wilderness ;  
One day when they had met to hear  
Whom they now loved as friend and seer,  
The interpreter was not at hand,  
But thinking some might understand,  
He spoke in wondrous flow of word  
The burning message of the Lord.  
Though ignorant of the English speech,  
The spirit's power their hearts did reach ;  
In proof of which, bedimmed the eye  
In mist of glorious ecstacy.

The loving sympathizing heart  
Its warm affections can impart  
By secret language of its own  
That needs no aid of pen or tongue ;  
The spirit's power disdains control,  
And somehow soul impinges soul.  
This fact interprets unto me  
The Pentecostal mystery,  
When each in his own language heard  
The import of the living word  
God's spirit warms the heart of each ;  
Love is a universal speech.

John Woolman labored day and night  
That they might see the Inner Light,  
That they might hear the Inner Voice,  
And in God's Immanence rejoice.  
The truth is plain and has no need  
For theologian's fine-drawn creed,  
On hollow complicated rite  
That but retards the proselyte ;  
The simple all-sufficient plan  
Is love to God and love to man ;  
The soul that gains a home above  
Must reach it on the wings of love.

O where the hand to trace on screen !  
Preserving this enchanting scene.  
The ancient forest, wild and rude,  
When winter holds the solitude,  
Presents a more inviting face  
In velvet robes of vernal grace,  
When Woolman oft those blessed days  
Cast from the earth his wondering gaze,  
In Wehaloosing's Indian town,  
By Susquehanna sweeping down.

EDGAR M. ZAVITZ.

We will send the YOUNG FRIENDS' REVIEW for one year after date of marriage to any couple marrying in the order of our Society and furnishing us with notice thereof

# Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society  
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,  
ONTARIO, CANADA.

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We do not hold ourselves responsible for the views expressed in communications over the name, initials or other characters representing the contributor.

Isaac Wilson, accompanied by Ruth, his wife, and their daughter, Rebecca Zavitz, spent a few days at Coldstream lately. He attended First-day School and regular meeting on First day morning, 3rd mo 13, and had an appointed meeting in the afternoon.

Daniel and Susan W Zavitz returned home on third mo 3, after spending over six months with their daughter Caroline V. Cutler in Chester, Pa, and their son Charles A Zavitz at Guelph, Ont. They are thankful for the good health enjoyed when away, and for the kindness shown everywhere by friends and acquaintances.

We understand that Wm. Birdsall, present principal of Friends' Central School, Philadelphia, is to succeed

Dr. De Garmo as President of Swarthmore College. We believe the managers of Swarthmore have made a wise choice in the appointment.

The war spirit seems at present to have the ascendancy in nearly all "Christian" nations. When shall nations learn the true spirit of Christianity, which is peace? Very many of our religious papers and organizations have been fostering the spirit of war, and will not see their folly until too late. "Whatsoever a man soweth that shall he reap."

In all probability, before our next issue, the prohibition plebiscite bill will have been introduced in the Dominion Parliament and passed. The temperance people are making an effort to have the bill divorced from anything that will complicate the question, and ask that it may be one to which a direct yes or no answer can be given. An influential delegation from the Methodist body recently waited upon the Premier and some members of the Government, favoring such action. So far, the most formidable opponent to the Prohibition cause is Dr. Grant, of Queen's University, a well known Presbyterian minister. What moral reform has not been opposed by so called Christian ministers—ministers bearing the name of Christ, but not having His spirit? Are Friends minding the Light?

All who are interested in the welfare and growth of our religious society, and we know many of us are, cannot, we think, but recognize the importance of a good Friends' paper in every friendly home. There are many such homes within the limits of each of our Yearly Meetings without a Friends' paper. We have made an effort to fill this void, so far as the REVIEW can do it, but have not succeeded so fully as we have wished for. We now purpose making an offer which we think should

inspire success. It is this: The publishers of the YOUNG FRIENDS' REVIEW will bear one half the cost of the paper in sending it for one year into these homes — in this way: *Any individual, Young Friends' Associations, or group of Associations, or any Yearly Meeting sending us 100 such names and addresses with \$25.00, we shall send a copy to each for one year.* If more than 100 be sent in one lot the same rate will be charged. Each lot should be confined to the one Yearly Meeting as far as possible. We hope all will recognize the advantages of this offer, and that many homes will be benefitted by it. What more worthy work can a Young Friends' Association engage in?

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#### DIED.

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COOPER.—At the residence of her son, John R. Cooper, near Winfield, Henry County, Iowa, first mo. 18th, 1898, Mary E. Cooper, widow of the late Jesse Cooper, in the 82nd year of her age.

Our dear mother has passed on to the realms of a higher life, and leaves with us the precious memories of a truly devoted wife, and a most loving mother, friend and neighbor. Her gentle and unselfish life, with her thoughtful counsel, was of great value and support to all who knew her. She was a life long and conscientious member of the Society of Friends, and for many years a valued elder of Prairie Grove Monthly Meeting.

"Blessed are the pure in heart, for they shall see God."

In looking over the REVIEW of first month, the word "Peace," by E M Z., first attracted my attention. After reading it I thought could we all apply it closely to ourselves and endeavor to uproot everything in our heart that tends to "alienate us from heaven."

I wish we could have more of such reading, as it is applicable to our everyday walks of life.

BERTHA A. POUND.

#### SWARTHMORE NOTES.

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The Board of Managers of Swarthmore College has accepted the resignation of President De Garmo, who has been appointed to a position in Cornell University, and steps have been taken to secure a new president.

On the twentieth of the third month the annual reception was held for the friends of the college, and seemed a great success. A great deal of time had been spent in decorating the parlors and society rooms, and they gave a very pretty effect.

The next morning a meeting of the Young Friends' Association was held in the college, and Dr. Magill read a paper on "Underground Railroads in Bucks County." He told many interesting stories about escaped slaves, with some of whom he was acquainted.

The young women of the college have been very much interested in a series of basket-ball games between the classes for championship. It now lies between the Juniors and Sophomores, and the final game will be very exciting.

L. B.

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#### PELHAM HALF-YEARLY MEETING.

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"It is a trite saying that what is everybody's business is nobody's."

I had thought and hoped that someone else would feel it incumbent upon them to make mention of Pelham Half-Yearly Meeting, but, upon scanning the pages of YOUNG FRIENDS' REVIEW, just to hand, I find no notice whatever.

As I am always encouraged by the reading of the reports from other meetings, I thought some would be disappointed by this omission, and perhaps feel that our Meeting at this time was not worth a notice. This impression would be very erroneous, therefore I hasten to retrieve the silence — provided another has not been moved by the same incentive.

Pelham Half-Yearly Meeting, held 2nd mo. 19, though not so large in assemblage as it sometimes is, was of goodly proportion.

Visiting Friends from Buffalo and elsewhere in New York State, Arkona, Lobo and Guelph, gladdened our hearts with their presence and Christian fellowship, 'As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.'

But, above all, the overshadowing presence of the All-Father was felt to be in our midst, moving so that was heard the voice of Him who spake as never man speaketh. Though humble were the instruments, the voice of exhortation, prayer, praise and thanksgiving flowed sufficiently free, so that expressions of satisfaction were heard after the session closed. Many, we believe, felt the occasion to be one of profit and awakening. The prayer arising in some hearts, "Revive thy work, O Lord, in our midst, consecrate us anew, and make of us a more zealous people."

"Revive thy work O Lord,  
Create soul-thirst for thee,  
And hungering for the bread of life,  
Oh, may our spirits be."

3rd mo. 7th, 1898. A. R. P.

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### SPARTA Y. F. A.

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The Young Friend's Association of Sparta held its regular meeting second mo. 24th. The President opened the meeting by reading a chapter from the Bible. After a short silence the roll was called, twenty-two members responded, some with sentiments. The minutes of last meeting were read and approved. A letter from the Arkona Young Friend's Association was read, giving kindly greeting, and regretting they could not be with us. There being no further business, the programme was taken up. This being a union meeting, a number from the different societies of Sparta took part. An excellent and interesting paper was

read by Bessie Haight on "Influence," followed by a recitation by Ethel Smale. A paper was read by Charlie Chase on "The Value of Time." He said, "An economical use of time is the true mode of securing leisure, while the miscalculation of it involves us in perpetual hurry, confusion and difficulties." Arnold Schooley read a splendid paper entitled "The Moderate Drinker and the Drunkard." He showed that the moderate drinker did more harm than the drunkard, as he was usually made welcome in society. Being a pleasant and agreeable person, he would easily persuade a friend to have a glass with him, as he knew when to stop, and the friend, once liking the taste of liquor, soon became a drunkard. The drunkard is not an example anyone wishes to follow, as he is generally a poor, wretched fellow, caring for nothing but drink, and most always found hanging around the bar-room.

Short addresses were given by Will Henderson and Mr. Gringer, Mr. Gringer speaking on "Unity in Christian Work." A number took part in the discussion, several expressing their pleasure at being present.

The Secretary read the programme for the following meeting. After a short silence the Association was adjourned to meet third mo. 10th, 1898.

GUSSIE L. SCHOOLEY, Sec.

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Lincoln, Neb., 3rd mo. 14 1898.

The Friends of Lincoln, Neb., held a meeting for worship on 3rd mo. 13, at 11 o'clock, in G. A. R. Hall. Isaiah Lightner was present, and, after gathering in silence, read from the Scripture the 12th chapter of Romans. Following this was an earnest supplication for individual encouragement, spiritual comfort, and national peace at this time when a threatened crisis seems pending. He was especially favored in remarks that seemed unusually impressive, and we feel that we voice the feeling of the meeting in saying that

not only the spoken words, but also the efforts and interest shown by this kind friend, are greatly appreciated.

Ira P. Bedell, who has returned with his family from California, to his farm near Fairbury, Neb., was also with us, and it is a benefit to have the helpful influence of these good people with us once more. Inadvertently we find ourselves wishing that others of our membership, who have wandered to distant parts, might find it to their interest to come back.

After the hour for worship had passed the Executive Meeting met in adjourned session, the regular meeting in 2nd mo. having been prevented on account of a bad storm.

The principal business before the meeting was whether we should adopt the report of the committee appointed by the last Half Yearly Meeting, to accept the invitation of the Garrison Friends to entertain the Half Yearly Meeting this year, which was kindly given owing to the limited number of Friends at Lincoln. The meeting, while fully appreciating the generous motives prompting the action of the committee, were united in retaining the meeting at Lincoln as usual, this being the most convenient railroad centre, and the entertainment considered in no wise burdensome. Therefore we trust that this will meet the approval of all interested, and, in behalf of the Executive Meeting, extend to all a cordial welcome to this meeting, fuller notice of which will appear in the *Intelligencer* and *Review*.

Mary B White, and daughter, Zella, were acceptably received into membership by certificates from Blue River Monthly Meeting.

The queries were all read and answered, Isaiah Lightner again calling attention to the necessity of each one bearing faithful testimony at the present time in regard to war.

The Monthly Meetings at Samuel Coale's, at Bennet, have been held regularly the 1st First-day in each month. There have been no meetings

for worship in Lincoln since eighth mo., until the one named above.

An appointed meeting will be held at the home of the clerk on the 2nd First-day in 4th mo.

The meeting adjourned to meet at the usual time in 5th mo., at the home of David Swaney.

ADALINE A. GARLOCK, Clerk.

TO YOUNG FRIENDS' REVIEW :

3rd mo. 22nd, 1898.

Dear Friends,—We thought it might be of some interest to you and your readers to hear something of our Young Friends' Association, which we organized the first of the year. We have had five meetings—one in the First mo., two in the Second mo. and two in this month. After this we will meet on the Sixth-day nearest the full moon in each month. This is done to accommodate those of us who live in the country. Our chairman we elect one meeting for the next. We have a secretary, corresponding secretary, and executive committee.

One member prepares a paper on any subject he or she may choose. After the reading, the subject is open for discussion. The secretary calls on each one present. Our meetings have been very interesting and helpful. Our subjects have been "Influence of Home," "Elizabeth Fry," "God in Nature," and "Elias Hicks."

Our membership is not restricted to members of our own Society. We are not many in numbers, and therefore do not feel it best to make our association sectarian.

So far, our works have not gone beyond what I have written. What the future may have in store for us, we know not, but we are trying to be guided aright, and to do as much as we are able.

CLOTILDE D. EDMONDSON,  
Huntington, Ind. Cor. Sec.

I forgot to say that while these meetings are held in Huntington, our Monthly Meeting is Maple Grove Monthly Meeting.

## THE VOICE IN THE TWILIGHT.

I was sitting alone towards the twilight,  
With spirit troubled and vexed,  
With thoughts that were morbid and gloomy,  
And faith that was sadly perplexed.

Some homely work I was doing  
For the child of my love and care,  
Some stitches half wearily setting,  
In the endless need of repair.

But my thoughts were about the "building,"  
The work some day to be tried;  
And that only the gold and the silver,  
And the precious stones, should abide.

And remembering my own poor efforts,  
The wretched work I had done,  
And, even when trying most truly,  
The meagre success I had won.

"It is nothing but 'wood, hay, and stubble,'"  
I said, "it will all be burned" —  
This useless fruit of the talents  
One day to be returned.

"And I have so longed to serve Him,  
And sometimes I know I have tried;  
But I'm sure when He sees such building  
He will never let it abide."

Just then, as I turned the garment,  
That no rent should be left behind,  
My eye caught an odd little bungle  
Of mending and patch-work combined.

My heart grew suddenly tender,  
And something blinded my eyes  
With one of those sweet intuitions  
That sometimes make us so wise.

Dear child! she wanted to help me,  
I knew 'twas the best she could do;  
But, oh, what a botch she had made it —  
The gray mismatching the blue!

And yet—can you understand it?—  
With a tender smile and a tear,  
And a half-compassionate yearning,  
I felt she had grown more dear.

Then a sweet voice broke the silence,  
And the dear Lord said to me,  
"Art thou tenderer for the little child  
Than I am tender for thee?"

Then straightway I knew His meaning,  
So full of compassion and love,  
And my faith came back to its refuge,  
Like the glad returning dove.

For I thought when the Master Builder  
Comes down His temple to view,

To see what rents must be mended  
And what must be builded anew.

Perhaps as he looks o'er the building  
He will bring my work to the light,  
And seeing the marring and bungling,  
And how far it all is from right.

He will feel as I felt for my darling,  
And will say, as I said for her,  
"Dear child! she wanted to help me,  
And love for me was the spur.

"And for the true love that is in it,  
The work shall seem perfect as mine,  
And because it was willing service,  
I will crown it with plaudit divine."

And there in the deepening twilight  
I seemed to be clasping a hand,  
And to feel a great love constraining me,  
Stranger than any command.

Then I knew by the thrill of sweetness  
'Twas the hand of the Blessed One,  
That would tenderly guide and hold me  
Till all the labor is done.

So my thoughts are never more gloomy,  
My faith no longer is dim,  
But my heart is strong and restful,  
And mine eyes are unto Him.

MRS. HERRICK JOHNSON.

*From the 'Household,'*

The funeral of the Countess of Lathom received an added touch of pathos by the fact that men who were members of her Sunday afternoon Bible-class carried her body to the grave. Old and bent some of them were, and though they were honored in being able to perform the last sad service to one whom they loved, their hearts were sad at their loss. It never transpired that the Countess held a bible-class in her own room until her death, and it may be well that in many of the stately homes of England similar work is done of which the world never hears. Baron Pollock was another example of the same kind of service. The Sunday-school in the home is a grand institution and we can imagine that even the invited scholars who study the Bible with their honored friends get less pleasure than those who are the hosts and teachers of the classes.—'S. S. Times' (English.)

# Friendly Interests in New York & Brooklyn

EDITED BY THE PUBLICATION COMMITTEE OF THE YOUNG FRIENDS' ASSOCIATION.

## MEETINGS FOR WORSHIP.

NEW YORK—East 15th St., cor. Rutherford Place. First-days, at 11 a. m. and 3.30 p. m.; Fourth-days, at 10.30 a. m.

BROOKLYN—Schermmerhom St., bet. Boerum Place and Smith St. First-days, 11 a. m.; Fifth-days, 11 a. m.

## FIRST-DAY SCHOOLS.

NEW YORK—First-days, 10 a. m. and (Mission School) 2.30 p. m.

BROOKLYN—First-days, 10 a. m.

## YOUNG FRIENDS' ASSOCIATION.

BROOKLYN—Second First-day of the month, 8 p. m., in Meeting House, Schermmerhom St., bet. Boerum Place and Smith St.

NEW YORK—Fourth First-day of the month, 8 p. m., Library Room, 226 East 16th St.

## CALENDAR.

Fourth Month:

- 3rd. New York Preparative Meeting at close of morning meeting.
- 3rd. Brooklyn Preparative Meeting at close of morning meeting.
- 3rd. Bible Section of Young Friends' Association, 3 Plaza Street, Brooklyn: "The temptation in the wilderness; the marriage at Cana, and the driving out of the money changers."
- 9th. New York Monthly meeting, 2 p. m., Supper 6 p. m., Philanthropic Meeting 7.30 p. m.
- 10th. Friendly Hand, at close of morning meeting, Brooklyn.
- 11th. Mothers' Congress, 3 p. m., Men's Meeting House, New York, "Kindergartening."
- 13th. Young Friends' Aid Association, New York, 8 p. m. Place to be announced.
- 22nd. Young Friends' Association Conference, Library Room, New York, 8 p. m., Jesse H. Holmes, "The Duty of Friends in time of war, or Rumors of war."
- 23rd. Westbury Quarterly Meeting, New York, 10.30 a. m. Philanthropic Meeting, 3 p. m.

At a meeting of the Young Friends' Association of New York and Brooklyn, held in Brooklyn, 3rd mo. 13th, it was determined to hold a Conference of Young Friends in New York, on the Sixth-day evening preceding the next Quarterly Meeting, 4th mo. 22nd.

It is hoped that many Friends from out of town will be able to attend by coming one day earlier for Quarterly Meeting. Accommodation will be provided for those who send their names

to Leah H. Miller, 280 Koscinko Street, Brooklyn.

Jesse H. Holmes, of George School, will present a paper on "The Duty of Friends in Time of War or Rumors of War," with especial reference to the relations of this country with Spain.

All persons interested are invited to attend the meeting.

At the same meeting the discussion of Cora Haviland's paper on "Music" resulted in the expression of a strong desire that some attention should be given to singing in the schools under the care of Friends, especially for the younger children.

There was also some discussion as to singing in the First-day Schools. It was favored by some who thought it would be an aid in holding the interest of the children, and better than attempts at recitation in concert. Its introduction was opposed by others, who feared that it would prove a step toward the use of music in our meetings for worship.

At another meeting of the Young Friends' Association, Herman Conrow read a thoughtful paper upon "New England."

After describing the physical aspect of the country, he spoke of its people, who, he thinks, still have the brave hardihood of the Pilgrim Fathers. The shop element he described as well educated and ready to fight to the last for their rights. He thinks it may be that this hardy, intelligent body of workers will solve for the United States the problem of the relation of Capital and Labor.

He spoke also of the fine men New England has given to the world in her statesmen, poets and philosophers.



New England's position politically he described as above reproach, the political boss being unknown and the town meeting the source of all measures, so that the people themselves have direct power.

He thinks New England has solved the temperance question in her local option laws.

Religiously, New England, he said was in a period of transition, the day of rigid form and doctrine giving place to a more rational toleration of all beliefs.

In closing, he compared the two great cities, New York and Boston, and said while both are living too fast, and with too great an intensity, in Boston, because of the better physical conditions, business men spend only eight hours a day in the crowded part of the city, while the remaining sixteen are spent in some pleasant suburb almost as open as real country, a thing impossible to the majority of the inhabitants of New York.

One of the most distinctive forms of the Society of Friends is its peculiar mode of marriage, where the contracting parties simply and solemnly affirm that they take each other for husband and wife, the aid of a minister not being required.

A large company of relatives and friends witnessed this simple form at the marriage of Franklin Noble and Marianna Hallock, on Fourth-day, the 16th of March, at the New York meeting house.

After the certificate was read, Samuel Haines and Margaretta Walton made prayers, and Serena Minard spoke fitting words.

The pleasantness of the occasion was much enhanced by the informal reception held in the library room immediately after the wedding, which gave the guests an opportunity to speak their good wishes to the bride and groom.

It is a beautiful thing to be able to labor to the very last of one's life ; not

to have to wait for the summons, but to have it come while one still has vigor to pursue his work. When such is the case, the sting of death is lost, and even the suffering that one's friends must undergo is mitigated because he himself has not suffered.

The Friends' School in New York has sustained a great loss in the sudden death of Edward A. H. Allen, its principal for the last nine years : a man who combined a rare culture of mind with a fine manhood, and whose influence was ever to uplift. To the very last he carried on his work, although illness had necessitated a few days absence from school, and when the end came it came so peacefully and quietly that it was like drawing the drapery of his couch about him and lying down to pleasant dreams.

Mr. Allen was a man who always did his part in working for needed reforms. Broad in his religious views and active in philanthropies, he gave his support to reform, even when it was dangerous to do so. As a young man, living in Baltimore, he undertook to spread anti-slavery literature among pro-slavery people when detection of its source would have put him in peril, and one of the last things he did was to place before his school the sufferings of the Cubans, and suggest that they give what they could to mitigate them.

The life of such a man is indeed a benediction, and his influence must live in the lives of those who knew him.

A school will inevitably reflect the spirit of its master. It will become what he is even though he strive to make it something else. That the moral atmosphere of Friends' Seminary should be clear and invigorating is the natural consequence of Mr. Allen's personal influence. A more wholesome and satisfactory condition than that now prevailing could hardly be desired. Those who are left to

carry on his work have had their paths made easy by his faithfulness.

The annual report of the Trustees of the two schools under the care of the New York Monthly Meeting, shows both to be in a flourishing condition. The attendance has been increasing for several years, and while the amount paid to teachers is larger by nearly two thousand dollars than it was two years ago, the income has kept ahead of expenditures.

In the "Mothers' Congress," which held its last session in New York (Men's) Meeting House, there are probably as many teachers as mothers. That teachers and mothers are getting together to discuss the problems that are confronting both, augurs good for the children. The work of a good teacher may be hampered by an unwise mother; a foolish or untrained teacher may thwart the best laid plans of careful parents. This is especially true in the matter of moral training, which was the subject of discussion at the meeting referred to. Dr. Felix Adler and the Rev. Minot J. Savage spoke to the general subject, the first from the standpoint of the teacher and the other from that of a parent. The mother's duty to her daughters, in particular, was forcibly and inspiringly presented in a paper by Mrs. Almon Hensley, by whom the exercises were conducted.

The next meeting of the Congress will be held in the same place on the 11th of fourth month. There is no restriction to membership in the matter of attendance.

In these times it is no uncommon thing to hear a person declare that he has no faith in doctors, that medicine is a most uncertain science, and that the opinions of most physicians are merely more or less clever guesses. The medical profession is held to be a highly respectable one, yet very little

confidence is placed in any but the greatest of physicians.

The Brooklyn Bible Section, in considering the miraculous cures ascribed to Jesus, and the diseases prevalent in his day, found that no knowledge of medicine was necessary in order to obtain a reputation as a "healer" among the superstitious people of the East.

We know nothing of the methods of healing employed in those times, except that the "faith cure" and hypnotism seem to have been used by "The Great Physician."

There are several kinds of leprosy mentioned, the mildest form being entirely a skin disease caused by a vegetable parasite and similar to the ringworm so troublesome to-day. The dreadful scourge of true leprosy, which is a constitutional disease, is supposed not to have arisen till the middle ages.

Blindness is and always has been very prevalent in Palestine, probably owing to the strong light and sand-laden winds. Its contagious character makes it a terrible disease.

Jesus is not the only man to whom are ascribed miraculous cures, for many other cases are mentioned in both the Old and New Testaments, and even at the present time we hear of people whose rheumatism leaves them upon touching one of the bones of St. Ann.

In one of the Bible Section meetings the conversation turned upon the old fashioned doctrinal sermon. It is a matter for rejoicing that the day of the doctrinal sermon is practically past. We are glad, too, to note that among Friends the discussion of theological problems is giving way to the consideration of spiritual truths.

An old meaning of the word "sociable" is, according to Webster's dictionary, "fit to be united in one body or company." The Friends' socials, which have been held in

Brooklyn during the past winter, have certainly made those who attended them more sociable in that meaning of the word. Friends are so widely scattered throughout the city that opportunities for social mingling are too rare. Such occasions as these are of value not only in the enjoyment which comes to all who attend the socials but in creating greater unity of thought and feeling and greater congeniality among us.

No more socials will be held this season, but next year we shall welcome their recurrence.

One of those commodious old residences on 2nd Ave., which was formerly the centre of aristocracy in New York, has for years been a home for intemperate women. After release from imprisonment on the Island, they are admitted to the Isaac T. Hopper Home, and kept there until employment can be found for them. The Home was founded, as the name implies, in memory of Isaac T. Hopper, and his daughter Abbey Hopper Gibbons, was deeply interested in it. Once a year the Friends' Temperance Union, of New York, holds a meeting there. First-day night, the 5th of March, found a company assembled to give these poor women not a temperance lecture but a much more suitable programme of music and simple recitations. No doubt it was a pleasant occasion for them, and the evening of wholesome entertainment was probably of greater benefit to them than any amount of preaching.

Sometime ago a committee was appointed by one of the Friendly organizations in New York to purchase clothing for destitute people in the south. A member of the firm of a large wholesale dry goods store down town kindly gave the members of the committee his personal attention. A rather sombre piece of goods, with no beauty to recommend it, was being

selected for dresses, when the gentleman called attention to a much brighter pattern, with the remark, "I realize that it may be necessary to lock up evil doers, but I never should shut out the light."

And so too with the poor degraded women of the Hopper Home, the bright faces of the young people who furnished the entertainment, and the pretty, dainty clothing of the girls, may have brought a civilizing influence and added a spark of light to their darkened lives.

It is reassuring to find a party prohibitionist who can present his views in so conciliatory a manner as to win commendation if not adherence from partisans of another complexion. The recipe for making such a prohibitionist is simple: Take a man, (a woman will do), give him a logical mind and a clear perception of right and wrong, fill him to the brim with love for his fellow-man, including the wrong-doer whose acts he must hate, and the political opponent whose opinions he must combat; stir well with a sympathetic sense of the sufferings of mankind, and serve with a ready flow of language.

The addition of a very small pinch of impatience with those who do not see as he does will spoil all, and that is why it is so easy to fail.

That it is possible to be any other than an *inflaming* prohibitionist, was evident to all who attended the Friends' Temperance Union of third month. Whether hide-bound Republicans or Democrats can be converted by the conciliatory prohibitionist, may be questioned. Whether they can be converted by him who is spoiled by the admixture of impatience, may not be questioned; they cannot be. *Contrverted*, *diverted*, *inverted* they may be, but *converted*, never by irritation.

If more Friends would form the habit of visiting our First-day Schools,

a double benefit would certainly result. It would give a new strength not only to the schools but also to the visitor. To see the happy faces of the children, to hear the young voices repeating their texts from Scripture, or verses from the poets,—how could one obtain a better preparation for the meeting hour than this ?

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### WISDOM.

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Paper read by Elgie Zavitz, at Coldstream Y.F.A., third mo. 25th, 1898.

What is wisdom? It is the right use and exercise of knowledge, or good, sound judgment. Wisdom has been defined to be the use of the best means for attaining the best ends, and in this sense implies the union of high mental and moral excellence.

We have all read the wise doings of Solomon, and how he obtained his wisdom, the Lord appearing to him in a dream and bidding him ask what he would, and it should be given unto him. When Solomon was asked this, his reply was "Give me, O Lord, a sound mind and a good understanding whereby I may speak and judge the people according to truth and righteousness ;" that is, he asked wisdom, and with this God was well pleased and promised to give him understanding and wisdom, and this in such a degree as no other mortal man, king or ordinary person ever had, besides riches, honor and victory over his enemies. How many of us would have asked as Solomon? Would not many have desired to have bestowed upon them either silver or gold or and other riches, for these are esteemed by many as alone of the greatest worth and the best gifts.

Wisdom is won by trials. The simplest use of sorrow is to remind us of God. It seems that a certain shock is often needed to bring us in contact with reality. Trials which come in a thousand different forms are sent for our good. The foundation of wisdom

is placed in the hidden depths of the soul that those of misfortune might seek and find in its healthful waters the prevention of their trials. Knowledge and sorrow are blended together. Such is the fixed course of nature ; such is her best and wisest law. When she leads us from the vain and frivolous things of this world in the land of darkness, and brings us to the true and lasting in the land of light, the first act she performs is to remove the scales from our eyes that we may see and weep, for we must first have to mourn and feel before we can know and think.

Do we all justly appreciate wisdom? A right idea of the value and power of wisdom is a great beginning in strengthening us to proceed in the work of educating ourselves. It is knowledge that has made the world what it is, that has changed the homes of savage men to beautiful homes of civilization. What so destructible as fire, so unmanageable as the winds, or uncontrollable as the waves? Yet wisdom has rendered these unmanageable things the means of furnishing supplies to the necessities and comforts of our life. In short, wisdom can draw prosperity from prevention and invention from difficulties.

In wisdom's hands all things become beautiful by adaption, prosperous by their use and useful by their application.

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The formula of natural law in the spiritual world is not through nature to nature's God, but through the spirit to nature. Everyone sees the world, its beauty, life and law, but these very things hide God from him. It is through God-vision that the divine view of nature is obtained. It is not nature that always interprets the Spirit, though sometimes it does so ; it is the Spirit that interprets nature. Without the light of God's guidance in the soul, nature or the science of nature is a blind leader to the blind. The God-

