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# Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOLUME I.

LONDON, SECOND MONTH, 1887.

NUMBER 9

## A MOTHER'S POWER.

Mothers, ye that toil unceasing,  
More with head and heart than hand,  
Seeking daily for new wisdom  
Safe to guide your little band.

I would fain bring you a message  
That could cheer and help you too ;  
But my words seem weak and useless  
For a cause so grand and true.

If at night your heart is heavy  
With its load of petty cares,  
Do not mourn the day as wasted ;  
Buds may blossom unawares.

Though the children seem to heed not  
Your wise counsels and commands,  
Good seed sown will some day ripen ;  
Guide them on with loving hands.

Often when they seem so careless,  
Thinking only of their play,  
In their hearts they feel repentance  
For the fault, of yesterday.

Their young eyes see very keenly,  
And their faith in you is strong ;  
Let them see 'tis love that chastens ;  
"Rule by patience," says the strong.

Of the days are one long battle  
To keep peace and do the right,  
But the strife is all forgotten  
When the daylight fades from sight.

Then, with little hands close folded,  
Or with head on mother's breast,  
Tired voice murmurs "Now I lay me"—  
But the angels know the rest.

Mothers, do you know your power ?  
Strength is yours ; then still endure,  
For the hand that rocks the cradle  
Rules the world and keeps it pure.

—Dell Frances Putnam.

## REVIEW OF NOTED FRIENDS.

GEORGE FOX.

(Continued from page fifty.)

In 1649 George Fox was imprisoned for the first time at Nottingham. The following year he was committed again by false charges to the jail at Derby. But he was not idle. The peculiarity of his religion was its practicalness. Wherever he was, travelling or in prison, we find him busy in righting the wrongs and ameliorating the grievances that came to his notice. His religion consisted not merely in a white necktie to be worn on "Sundays," but it was an every-day religion, and went out in love and kindness for the eternal good of all. His persecution, even like the persecution of Jesus, has been of advantage to the world. It brought to light several things in Christianity that had been cunningly and shamefully hidden, a few of which I will notice here under the headings of oaths, toleration, prison reform and capital punishment.

Although the command "Thou shalt not swear," was uttered long ago by One whom all acknowledged as authority, and was written in a book where all might read, and in which all professed to believe, yet so-called Christian nations did not scruple to administer the oath and make its subjects to swear. Perhaps George Fox showed the inconsistency of oaths as plainly and as forcibly as it can be put. When they tendered him the oath in court he said : "You have given me a book to swear upon, and in this book it says 'Swear not at all.'" And to show more clearly the intolerant spirit and stupendous bigotry of the times, the early Friends were imprisoned by hundreds for no greater offence than obeying Christ and merely refusing to take the oath. But "Blessed are they which are persecuted for righteousness' sake." They are receiving their reward, and we

are to-day enjoying the benefits that flow from their Christ-like patience and endurance.

Quakerism, in this, caught the spirit of Fox and the early Friends, and the world is fast catching the spirit of Quakerism, and is coming to believe that "one man on the side of God is a majority against the whole world."

Fox was also the pioneer in prison reform. In his six months' confinement at Derby he became acquainted with the shameful abuses employed in the prison system. Instead of reformatories, where the erring are to be kept and brought back by love and kindly influence to a life of rectitude and virtue, they were considered as a sort of purgatory for the punishment of offenders, where the violated law can wreak its wrath and revenge be satisfied. Fox wrote to the authorities on this subject, pleading amelioration. This was the beginning of "prison reform" so nobly carried on by John Howard, Elizabeth Fry and other noted philanthropists.

A circumstance occurred at Derby which turned the attention of George Fox to the propriety, or right, of punishment by death. A young woman was indicted for robbery. When her trial came on, Fox wrote to the judges, showing them "how contrary it was to the law of God in old time to put people to death for stealing." "She was pardoned," says Janney, "and was remanded to prison, where she became convinced (to Quakerism) and yielded to the influence of vital religion." Of the vast number of crimes punished by death in the time of Fox there is only one remaining in most Christian nations, that of murder. The tendency is to behead capital punishment, and I have no doubt that many of us will see the day when all Christian nations will look upon it as a useless barbarity of the past. May it be so!

In many other things George Fox was in advance of his time. He sought to ameliorate the hardships of slavery. He saw the horrors of war, and declared that a true follower of Christ could not fight. "An eye for an eye, and a tooth for a tooth" was superseded by that higher injunction, "Love your enemies, and do good to them that hate you."

George Fox personally had a winning man-

ner. He was uneducated, but held the vast multitudes that flocked to hear him by his simplicity of expression and earnestness of purpose. The Father, Lord of heaven and earth, revealed many things to him that was hid from the wise and prudent of this world. Perhaps we would better understand the force of his preaching, the charm of his manners and the reasonableness of his doctrines when we learn that in 1680, thirty-three years after he entered the ministry, his followers in Great Britain and Ireland numbered 40,000. Truly he was a messenger of light sent into the gloom of the seventeenth century, and nobly and wonderfully did he disseminate that light. But we cannot estimate the influence of George Fox by counting the members in our own Society and the sweet blessings that flow to them from Quakerism; but nearly every society in Christendom, for its broader views, its tolerant spirit, and the spirituality of its worship, owes a deep debt to this modern reformer.

And now I ask the younger members of our Society, have not our lines fallen in pleasant places? have we not indeed a goodly heritage? Then let us, I entreat, endeavor earnestly to manifest to the world, not only that we inherit the pure religion of Fox, but also that we are children of the "Inner Light."

E. M. Z.

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### ERRORS OF LIFE.

B. H. B., MONTREAL.

In referring briefly and generally to this subject I do so believing that there are very few who have not cause daily to mourn the results of past actions, and have not reasons to regret that so many opportunities have been neglected and duties apparently trivial left unperformed.

I have a desire to stimulate greater faithfulness to manifested duty, for neglect of this gives rise to more difficulties than can be estimated; and I further wish to inspire *hope* in the erring, believing that out of the *error* of their ways they can learn certain valuable lessons, and be led therefrom into a high and noble sphere of life.

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 hęco far* 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

in addressing people understandingly, intimating that if those whom she addressed understood the language better known by the world she would feel no hesitancy in using it, and with equal propriety would she say "Mr. and Mrs." In her early youth she often labored under embarrassment in knowing how to address older Friends. That many Friends diverged somewhat from the truth in addressing each other, that there were those, too, who addressed her as "Cousin Mary" when there was not the least relationship existing between them—what was once considered complimentary terms, were now mere titles. These views, she remarked, might shock some present, but they were her honest convictions, and she could not withhold them, though she brought up her children to use the plain language for consistency's sake. A young mother present never taught her children to use the plain language, and further remarked that if that was one of the inconsistencies that she was very inconsistent. The writer would here add that while he believes with the Friend above mentioned in this connection, in talking so as to be understood, in using language when addressing people that is the most comprehensible, yet it is most gratifying to his feelings to hear children in Friends' families addressing each other in any other than the Friendly way, and parents who are members of the Society of Friends should encourage its use in their families, if for no other reason than its beauty and simplicity. The next exercise to claim the attention of the Circle was as follows: What can we do to increase the attendance at our midweek meetings? It was remarked that the attendance at these meetings required a sacrifice on the part of some. Others present would be very sorry to see our midweek meetings abandoned, adding that "Where the two or the three are gathered together in My name there am I in their midst." Another said that the small, silent meetings were to her the most pleasant occasions and much more impressive than our First-day meetings. It was further added that we should adopt the time of holding these meetings to the situation of our membership, and not adhere to a custom merely because it was

adopted two hundred years ago. In Baltimore three times as many women attended as men, because the time of holding our midweek meetings did not suit the business of the latter, though what we needed most of all was more warmth, more zeal, more earnest Christian love.

At the home of Seneca P. Broomell, 532 Arlington avenue, the Friends' Circle of Baltimore met in its bi-weekly gathering on the eve of 12th mo. 22nd, 1885. The reading of a portion of the sixth chapter of Luke opened the evening's exercises. After a few moments of silence those present gave their undivided attention to the reading of an interesting biography of the "Life and Labors of John Needees." The writer, being one of the younger members of the Circle, is to be commended for such an excellent narrative of so estimable a man. The Society of Friends, we can safely add, has never had a more faithful attender of its meetings from its infancy until the present time, as will be elicited from remarks to follow: He attended Baltimore yearly meetings sixty-nine consecutive times: faithful in the attendance of his meetings at home allowing no business engagements to interfere therewith, and which brought not less pecuniary, but gain spiritually, as his customers knew his meeting day, and either transacted their business before the hour, or awaited his return, thus respecting him for his faithfulness. His family relations were marked by the utmost degree of harmony and affection. A devoted Christian, a loving father, a kind Friend, gained for him the respect and admiration of all who knew him, together with his active interest in all benevolent movements, coupled with his amiableness and goodness of heart, but increased their esteem for him. Truth, love, patience and charity were his. Diligent in business, fervent in spirit, serving the Lord, his life bore evidence of what makes the man, it is work after all. Walking on First-days a distance of five miles to attend the several sittings during the day after he was ninety years of age, it being further added that, as master of himself physically even unto death, he passed away without pain, and his passing away was just like translation. All of

the above we gleaned from the sketch and comments thereupon. A recitation entitled "Learning to Pray" next ensued by one whose selections are noted for their beauty and whose renditions are always creditable. A referred question, "When was the custom of silence before meals first practiced?" was answered by reading extracts thereupon from Clarkson's "Portraiture of Quakerism," showing that it originated with Friends. In conclusion, we might here add that from the Baltimore Circle auxiliary branches have been established, with which the above named body has endeavored to establish a system of epistolary correspondence, which, if properly pursued, cannot but redound to the well being of the body, and we sincerely trust that the good work may go on; that the good seed may germinate and grow until it produces fruit many fold; and that as the links continue to be added, as the branches are formed, that the chain of correspondence which this pioneer organization invites may encourage an interchange of thought, and good fellowship one towards another may be the means of restoring the waste places, of cementing the several branches of the grand old body more firmly together, until we can exclaim all of one accord: At last, solidified; our beloved Society is no longer on the wane of dissolution, as its perpetuity is assured!

OCCASIONAL.

Gunpowder, Md., 1st mo. 8th, 1887.

\*I WILL UPHOLD THEE.

SELECTED FOR YOUNG FRIEND'S REVIEW.

I will uphold thee! Redeemed one, the greeting  
Is thine from the Father, to strengthen, to cheer:  
And soft chimes of promise thy listening heart meeting  
Re-echo His word, who with blessing draws near:  
For the cross and the glory my love hath enrolled thee; •  
I will help, I will strengthen, Yea, "I will uphold thee."

Who is sufficient? The cry reaches heaven  
In the heat of the day, from the weary with toil;

\*Isaiah xli., 10.

Our message of healing and love has been given,  
But the field is the world, and ungrateful the soil,  
And our strength is but weakness! Yet hath he not told thee?

The Lord of the harvest - that *He* will uphold thee?

Oh! Pilgrim, thy path through the valley may steepen,

But strong is the arm of thy God and thy Guide:

Oh mourner, though shadows and solitude deepen,

Thou art not alone—thou hast Him by thy side,

"I am thine"—"Thou art mine, there is no separation"

Thine "the joy of the Lord" through the much tribulation.

"Yea, I will uphold thee"—Right royal the charter

Of promise and power in that "word of a King!"

And hath He forgotten? From warrior and martyr,

And pain-worn and weary the answer shall ring—

We take up the challenge. The word he hath spoken

Tried, tried to the uttermost cannot be broken!

It cannot be broken, for thee it is spoken,

For working, for waiting, for grief, it is thine:

Now live out the might of that covenant token

Thy light hath arisen, arise thou and shine!

Fear not for I died, for *I live*, I behold thee"

Sounds forth from the glory—and "*I will uphold thee.*"

Thea lift up thy heart, for the day dawn is nearing,

*Be strong* for His work, and be strong in His word;

*Be watchful* as those who await the appearing.

*Be still* with the stillness of rest in the Lord,

*Be glad*, when the arms of His love shall enfold thee,

Thou shalt learn all the fulness of "*I will uphold thee.*"

# Young Friends' Review

LONDON, ONT., CANADA,

*in the interest of the Society of Friends.*

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Remittances should be made by Post Office Order, etc., or small amounts in Registered Letters. American money taken at par, also Postage Stamps (ones and twos), as fractions parts of a dollar only.

The desire has been expressed that we set apart a column for "Thoughts." It was urged that we often are impressed with some thought more poetical and beautiful than others, apart altogether from any connected discourse; that a forcible and unusual way of expression presents itself, and that to preserve these we have a column for the purpose. Thinking the suggestion a good one, and being desirous that every one of our young readers, so far as possible, may further cultivate the practice of writing something, we very cordially invite you to send us a sentence or a paragraph of the kind alluded to. You may attach your initials.

Isaac Wilson and wife, of Bloomfield, Ont., attended the Half-yearly Meeting at Coldstream the 12th and 13th of this month.

Unfortunately a contribution, intended for this month's number, from one of our subscribers, has been mislaid. If the writer has a copy of it we would esteem it an especial favor to be furnished with it.

Caro, wife of Theo. Broderick, and daughter of Philander and Addie Wood, died at her home in Ridgetown on the 9th ult. Her remains were taken to St. Thomas, from which she had moved a few months previous, and were followed by her many friends to their last resting place. She leaves a husband to mourn the departure of a dear wife, two children to feel the loss of a kind and prudent mother, and a wide circle of friends to miss the congenial manners and ennobling example of a Christian life.

## FARMINGTON NOTES.

Farmington Monthly Meeting was held at Macedon, on 1st mo, 27th, with about an average attendance. The principle business was the change from a monthly to an executive meeting, which, after a free expression of views thereon, it was decided to make, should the Quarterly meeting approve, which it subsequently did, so the change is effected; the meetings to be held at Macedon, in 1st and 7th mo. and at Farmington in 4th and 10th mo. Some objection being made to the change on the ground of its being an evidence of the weakness and decline of the Society, we were reminded that though the Society might pass away, yet the principles upon which it was built could never die, and that they were the most necessary to perpetuate.

Our Quarterly Meeting, held on the 2nd and 3rd of this month, at Macedon, was about the usual size. No business of special importance to note. Previous to entering upon business, J. J. Cornell delivered a short but impressive exhortation to a closer self-examination to see if we were living up to the profession made. Charlotte W. Cox also appeared in a short exhortation referring to the preserving power of love; she also offered prayer.

The family of Benjamin Blaker, of Macedon, is sadly afflicted in the dangerous illness of his daughter, Minnie, with a strange complication

of heart and lung disease, also some indication of a cancer appearing.\* They have the hearty sympathy of numerous friends.

S. P. Gardner returned on the 4th from a trip of eight or ten days' duration, during which, he attended the Quarterly Meeting of Westbury L. I., held in New York city, and Purchase, N. Y. He reports a very satisfactory time. He was accompanied by his youngest son, Anson L. Gardner.

The rosy, good-natured looking face of our friend, Joseph Fri'ts, has been missed from our meetings of late, he having gone to Lobo, Ont., to help his wife finish her visit there. We will welcome their return which is expected the latter part of this month.

HENRY A. COLEMAN.

Farmington, 2nd mo. 7th, 1887.

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#### PELHAM HALF-YEARLY MEETING.

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I have no doubt many of the readers of the "REVIEW" will be interested to know something concerning Pelham H. Y. M., which has just been held at Coldstream, in Lobo, Ont. Our Monthly Meeting (Norwich), was held on the day previous, the 11th inst. It was quite large, and in a marked degree interesting and profitable. Serena Minard and Isaac Wilson, both spoke, reaching the conditions of those gathered, and the presence of the Divine seemed to encircle us, and draw all as it were into the one fold.

But little business, out of the ordinary, was transacted, except that proposal of marriage by two young people belonging to Arkona Preparative were passed. A short discussion was aroused by a young member asking the question, whether it was allowable for Friends to work with those outside our Society in the temperance cause—as with the W. C. T. U. etc. Much encouragement was offered to all who felt it their duty to thus work for the promotion of the cause within the bounds of Truth, and the fact was expressed that none could do so with more effect than Friends whose

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\*Before going to press we hear that Minnie has passed away. Her family has our deep sympathy.—E.D.

hands in this respect are clean. Our Half Y. M. convened on the 12th. The meeting was rather larger than the day previous, and fully as large as usual, and acknowledged to have been by the Divine Presence. Isaac Wilson, of Bloomfield, Ont., was the only speaker in the meeting for worship. (Some of the exercises of those meetings will be found elsewhere in this issue.) The business meeting was large and deeply interesting, as many of our meetings are. Very many, not members, both young and old, remaining after the first meeting. This, a few years ago, could not have been. It shows that we are broadening in our ideas. I believe the presence of those not members will be of much benefit to us, as well as to them, by making us more guarded in our expressions, and more careful to live up to our profession. Samuel P. Zavitz and Serena Minard were appointed clerks for the year. In the answers to the queries, much was found to be full of encouragement. A request from Lobo to have the Half Yearly Meeting which is held in Yarmouth in 8th mo., held in Lobo the year the Yearly Meeting is held in Yarmouth was carefully considered, and united with: and this meeting was therefore adjourned to meet again in Lobo at the usual time in 8th mo. next.

The public meeting on First-day filled the house. The rain which had fallen so abundantly the week previous had ceased, the temperature had fallen, a light snow covered the ground, the clouds were driven from sight, and the morning broke bright and clear. Both wheeling and sleighing were good and our spirits were in keeping with the day, and the meeting was one long to be remembered, for we felt that it had been held in "the power of God." I. W. spoke long in his clear and convincing manner, and also appeared in supplication. S. M. also addressed us, refreshing our spiritual wants as the gentle dew refreshes the needy earth.

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S. P. Brown and C. A. Zavitz being belated on their road from Guelph, walked out, in the night, from London to Coldstream, a distance of sixteen miles, to attend the H. Y. M., evincing, in the act, we think, something of the "early Friends'" religious enthusiasm.



## IS IT WORTH WHILE ?

Is it worth while to jostle a brother,  
 Bearing his load on the rough road of life ?  
 Is it worth while that we jeer at each other,  
 In blackness of heart, that we war to the  
 knife ?  
 God pity us all in our pitiful plight.

God pity us all as we jostle each other ;  
 God pardon us all for the triumphs we feel  
 When a fellow goes down 'neath his load on  
 the heather,  
 Pierced to the heart. Words are keener than  
 steel,  
 And mightier far for woe than weal.

Were it not well in this brief life's journey,  
 On over the isthmus, down into the tide,  
 We give him a fish instead of a serpent,  
 'Ere folding the hands to be and abide  
 Forever, and aye, in dust at his side ?

Look at the roses saluting each other ;  
 Look at the herds all in peace on the plain.  
 Man, and man only, makes war on his  
 brother,  
 And laughs in his heart at his peril and  
 pain,  
 Shamed by the beasts that go down on the  
 plain.

Is it worth while that we battle to humble  
 Some poor fellow down in the dust ?  
 God pity us all ! Time too soon will tumble  
 All of us together, like leaves in gust,  
 Humbled, indeed, down into the dust.

— *Joaquin Miller.*

(Notes of a sermon delivered by Isaac Wil-  
 son, of Bloomfield, at Pelham Half-Year's  
 Meeting, held at Coldstream, on Seventh-day,  
 the 12th inst.)

In witnessing the incoming of this interesting  
 company, composed so largely of those in the  
 youthful walks of life, there was so beautifully  
 and profitably presented to my mind the forcible  
 and practical illustration of Christ Jesus on  
 one occasion. He took a little child into his  
 arms and likened the kingdom of heaven to it,  
 saying "Suffer little children, and forbid them

not, to come unto me; for of such is the king-  
 dom of heaven." Human reasoning might  
 suppose that a subject so frequently referred to  
 might become thread-bare; but, on the con-  
 trary, it comes with fresh beauty—comes with  
 newness of life and various relations, bringing  
 new lessons to the mind freshly inspired—so  
 that we cannot read them too often in a spiri-  
 tual and practical way. The child follows after  
 the father and mother, early in life assuming  
 the responsibilities after the manner and in  
 emulation of the parent. And the parent, even  
 from a human and rational motive, aside from  
 the religious, rejoices to observe this progress,  
 this reaching up. This illustrates beautifully  
 the child of God struggling towards the far-  
 reaching love of the Heavenly Father. We  
 must be all children following the glorious  
 pattern in his teachings. We must be obed-  
 ient under the parental care. It will bring us  
 up higher than we have yet reached. God is  
 loving and far-seeing and watches His children's  
 progress more than an earthly parent does.  
 For He is the very author of those feelings in  
 the earthly parent. As He enabled and quali-  
 fied us yesterday, we will learn to trust in Him  
 to-day, and our souls will come to ask, "O  
 God, what dost Thou require of me." Though  
 thorns and briars crowd around our path, our  
 hand will be guided down unharmed to pluck  
 the rose from among them. From sore trials  
 and bereavements we may be enabled to glean  
 lessons of instruction. We must learn—must  
 experience—that He is our Father and the  
 author of all inspiration in our hearts.

And the song, perhaps in inaudible language  
 in the recesses of our soul, where only God  
 hears it, will be, "Nearer, my God, to Thee."  
 And we, like the woman of Samaria, with our  
 souls filled and overflowing with spiritual water  
 springing up into everlasting life, will go and  
 invite others. God has sent, He sends the  
 Spirit of Truth to us. This Son of God in the  
 heart, if permitted, will assume the government  
 and controlling influences of our lives. We  
 must be guarded in all our life's actions for  
 they speak louder than words. It is our  
 blessed privilege to be children, not only by  
 the laws of creation, but children also by  
 spiritual adoption—not only a son, but an heir

of God, and a joint heir with Christ. Let the commands be obeyed by us, and let there go out His radiating influence from our souls, through our lives, into the common brotherhood of man. There is a beauty afforded in this obedience to the Father's will, and a satisfaction, that all the allurements and glittering pleasures of earth cannot give. That which seemed to be a thorny path will be turned into one of roses, whose sweet fragrance will be wafted about our daily lives. And what is wrongly called a "vale of tears" will be but a preparatory training for the higher collegiate course. And the "dark valley of death" will be but a glorious transfer into a higher state of richer and purer enjoyment, when our work is done here, and God calls us.

#### \*MYTHOLOGY.

Myths in general are representations of true and important facts, although they may be accepted literally, yet they teach the truth and help to make it easier understood. It is best described as a voluntary product of the youthful imagination of mankind, the natural forms under which the infant race directly stated its notions and strong beliefs about supernatural relations and prehistoric events. It does not invent but simply imagines and repeats. It may err, but it never lies. The more ancient narratives have a value not only as indicating the imperfect development of race, but have also much truth in them which will well repay the study. Myths develop spontaneously in the consciousness of an original people, instead of being the effect of design and invention, they resemble the forces of nature under whose authority they are formed, and have an essentially religious character. In early days men looked at things with the large eyes of childish wonderment, and much of what they saw was incapable of any other than a figurative description at their hands. They had no words to express their surprise, and if they had it would have been less accurate to their thought, since they transferred their own feelings and opinions to the world about them and

\*Essay read by Nancy Zavitz, at the "Olio,"  
12 Mo. 17, 1886.

made themselves the measure of all things. Thus the hunter regarded the moon as a beaming goddess with her nymphs. Before Homer wrote his Iliad and Odyssey, Jupiter was regarded by the Greeks as the father of all gods and men. He gathers and dispenses the clouds, and sends forth hail and rain and snow upon the earth. They regarded him also from an ethical standpoint, from which he appears far more important. He was regarded as the protector, and from him the kings of the earth received their rights. He protects the wanderer and punishes those who violate the laws of hospitality by turning helpless strangers from their doors. He measures the doings of the good and evil men, and is supposed to be the creator and ruler of all things. Be assured that nothing escapes the eye of God, for He watches over us, and with Him all things are possible.

#### CAPITAL PUNISHMENT.

The report of the New York State Commission, appointed last winter to take into consideration more humane methods than hanging of carrying into effect sentences of death passed upon convicts, will shortly be made. The Commission consists of Hon. Elbridge T. Gerry, of New York; Matthew H. P. Albany, and Dr. A. P. Southwick, of Buffalo. In prosecuting their inquiries the Commission issues a circular letter to judges, lawyers, members of the medical profession and others, inviting answers to the following questions:

*First*—Do you consider the present mode of inflicting capital punishment, by hanging, objectionable? Please give the reasons for your opinions.

*Second*—Were you ever present at an execution, and if so, will you kindly state details of the occurrence bearing on the subject?

*Third*—In your opinion, is there any method known to science which would carry into effect the death penalty in capital cases in a more humane and practical manner than the present one of hanging? If so, what would you suggest?

*Fourth*—The following substitutes for hanging have been suggested to the Commission.

What are your views as to each? 1, electricity; 2, Prussic acid or other poison; 3, the guillotine; 4, the garrote.

*Fifth*—If a less painful method of execution than the present should be adopted, would any legal provision as to the disposition of the body of the executed criminal be expedient in your judgment, in order that the deterrent effect of capital punishment might not be lessened by the change? What do you suggest on this head?

A large number of replies have been received which reveal wide differences of opinion. Some favor the present system of hanging; others favor electricity, and again some favor other methods. The weight of opinion, however, was against hanging. It is believed that the final report of the commission will recommend the adoption of some form of electrical apparatus for the execution of the penalty for capital crimes.—*London Free Press.*

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#### WORSHIP AND SCIENCE.

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There are no good grounds for the vague but earnest dread of those reverent souls who fear that the unchecked progress of science will ultimately destroy all the mystery of the universe; and that the continual explanation of the marvellous, which characterizes the advance of knowledge, will at last banish all the poetry of nature, rob life of its romantic charm and sweetness, and drive religion from the hearts of men by leaving them naught to worship. The fallacy of such a fear is found in the noteworthy fact that for every delusion, however beautiful, that science exposes and dispels, a hundred fresh mysteries, before unsuspected, and vastly more august and inexplicable, come to take its place. As one after another of the old myths and marvels vanishes; new wonders are perpetually disclosed. The central secret of things continually eludes investigation; and the scientist finds confronting him as he goes on, a constant succession of unsolved, if not insoluble enigmas.

The modern quest for truth only enlarges the domain of mystery. "The wonders of science" has become a proverbial phrase. Amidst all the revelations that are being made

relative to the material nature of things, in all the reading of the riddles of physical phenomena, religion remains the one high and unmoved reality. As the realm of the natural encroaches upon what was once thought to be the realm of the supernatural, the latter but expands as it retires, and the more the grandeur and glory of the Divine Being becomes manifest. It is not the scientists, but the dogmatists, who have undertaken to define the Infinite, to formulate his laws and to explain his attributes. It is these grotesque attempts to reduce the Ineffable Oversoul of the universe to the apprehension of the human mind that are responsible for a large part of the atheism which was so prevalent in the last century, and of which too much survives to-day. The result of such theology is to encourage infidelity, to minimize reverence, and to banish the mysterious element from religion almost altogether. Science increases religious faith by teaching us to believe implicitly in the regularity of the Divine laws, which are everywhere revealed. To see the Divine in everything is surely not destructive of religion.—*From Swarthmore Phoenix.*

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#### A GOOD MOTHER'S PLAN.

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SELECTED.

A lady gave us a rule not long since by which she succeeded in interesting her lively, fun-loving boys, so that they preferred to remain at home evenings instead of seeking amusement elsewhere. She said:

"I remember that children are children, and must have amusements. I fear that the abhorrence with which some good parents regard any play for children is the reason why children go away for pleasure. Husband and I used to read history, and at the end of each chapter ask some question, requiring the answer to be looked up if not given correctly. We follow a similar plan with the children; sometimes we play one game and sometimes another, always planning with books, stories, plays, or treats of some kind, to make the evenings at home more attractive than they can be made abroad. I should dislike to think that any one could make my children happier

than I can, so I always try to be at leisure in the evening, and to arrange something entertaining.

"When there is a good concert, lecture or entertainment, we all go together to enjoy it; for whatever is worth the price of admission to older people is equally valuable to the children; and we let them see that we spare no expense where it is to their advantage to be out of an evening.

"But the greater number of our evenings are spent quietly at home. Sometimes it requires quite an effort to sit quietly talking and playing with them when my work-basket is filled with unfinished work, and books and papers lie unread on the table; but as the years go by, and I see my boys and girls growing into home-loving, modest young men and maidens, I am glad that I made it my rule to give the best of myself to my family."

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#### DON'T DO IT.

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Any girl who marries a man to "save" him makes a great mistake. Do not do it. The probability is that instead of "saving" him you will throw yourself away. That has been the almost universal experience in the past. But the case is very different with those who already have husbands who drink, or are becoming addicted to this or any other bad habit. Treat him as you would your brother in this respect. Labor with him. Show him that you are deeply interested in his welfare, and how earnestly you desire to "save" him from the evil consequences of his course. If he is half a man he will be able, with your assistance, to overcome his appetite. Not easily, however. It will require all the manhood he can summon and all the help you can possibly give him. But if he is a man, and one who respects himself as such, and whom you can respect, he will succeed at last. Such a habit is terrible, however, and our heartfelt sympathy goes out to that wife who has this trial to contend with. Rum is truly "hard to conquer," and the worst of it is that it is only half conquered when it seems to be entirely so. Many an appetite is only sleeping, and will be awakened in all its original

activity and force by a single glass of wine, thoughtlessly given by a friend. "Do not" marry a drunkard in hopes that you may "save" him. But if you are so unfortunate as to have a companion who drinks leave no possible stone unturned, and shrink from no possible effort that will help him out of his evil and terrible habit.

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#### FATE OF THE APOSTLES.

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St. Matthew, apostle and evangelist, is supposed to have suffered martyrdom or was slain with a sword in the city of Ethiopsis.

St. Mark was dragged through the streets of Alexandria, in Egypt, until he expired.

St. Luke was hanged upon an olive tree in Greece.

St. John was put into a cauldron of boiling oil at Rome, and escaped death. He afterwards died a natural death at Ephesus, a city of Asia.

St. Peter was crucified at Rome, with his head downward, by his own request, thinking himself unworthy to die in the same place and manner as his blessed Master.

St. James, the great, was beheaded at Jerusalem.

St. James, the less, was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club.

St. Phillip was hanged upon a pillar at Hierapolis, a city of Phrygia.

St. Bartholomew was flayed alive by the command of a barbarous king.

St. Andrew was bound to a cross, whence he preached to the people till he expired.

St. Thomas was run through the body with a lance at Coromandel, in India.

St. Jude was shot to death with arrows.

St. Simeon—Zealot—was crucified in Persia.

St. Matthias was stoned and then beheaded.

St. Barabas, of the Gentiles, was stoned to death by the Jews.

St. Paul was beheaded at Rome by the tyrant Nero.

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If we could read the secret history of our enemies we should find in each one's life sorrow and suffering enough to disarm all hostility.

## SELF-SATISFIED.

One of the most annoying of visitors is the man who is so thoroughly satisfied with himself and all his belongings that he cannot be tow a thought upon yours. Whatever may be shown him he at once institutes a comparison with his own possessions, and begins to tell that "mine are much better than that," "I can beat you on so and so," and ignoring the thing before him, tells us: "Ah! you should see my strawberries," "my roses," "my tomatoes," and so on all through—in short, the man who does not "shut his own gate behind him." Those who are so thoroughly satisfied with their own that they cannot forget it for a few hours should not visit, but remain upon the scene of their remarkable achievements—at home. We would not imply that one in visiting the grounds of another may not on occasion drop a useful hint drawn from his own experience, or that he may not give his host any information that he may ask; for: but we have been so annoyed by receiving visitors, and, worse still, in visiting strange grounds in company with those whose only object in visiting appears to be to boast of their own affairs, that we feel called upon to protest against it. Those who thoughtlessly fall into this unpleasant error needed only to be reminded of it, and they will sensibly avoid it. From the chronic boaster of his own achievements we hope to be delivered, whatever phase his vanity may assume.

A colporteur once called on an old lady and inquired if she owned a Bible. "I hope you don't take me for a heathen?" she said; "I have a Bible, and know how to read it, too." He kindly asked if she would show it to him: whereupon she went up stairs, returned with it, and handed it to him. Upon opening it, out slid a pair of spectacles. "Sake-, alive," she exclaimed, "if there ain't my spectacles I lost seven years ago!"

The high school girl severely reprimands her brother for using the phrase "not to be sneezed at." She says that he ought to say, "occasional no sternatory convulsions."

## PURE READING.

The taste of pure reading cannot be too early cultivated. The careful selection of books for the young, and a watchful supervision over their reading matter, cannot be too strenuously impressed upon parents and teachers. Books are to the young a savor of life unto life, or of death unto death; either contaminating or purifying, weakening or strengthening to the mind of the reader.

If the first aim of a public school system is to make men better workers, the second should be to make them thinkers, and to accomplish this, young minds must be brought into correspondence with the thoughts and works of the great men of the past and of to-day.

Nine-tenths of what they have learned, as Arithmetic, Algebra, Geometry and Geography, will pass away as the cares of life come upon them. But the taste of pure reading, when acquired, will never pass away; it will be of use every day and almost every hour, they will find it a refuge and a solace in the time of adversity, and be happy when the others are sad; it will spread from the father to the third and fourth generations.

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