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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOLUME I.

LONDON, THIRD MONTH, 1887.

NUMBER 10

## THE RIVER OF LIFE.

\*SERMON.

The more we live more brief appear  
Our life's succeeding stages :  
A day to childhood seems a year,  
And years like passing ages.

The gladsome current of our youth,  
Ere passion yet disorders,  
Steals lingering like a river smooth  
Along its grassy borders.

But as the careworn cheek grows wan,  
And sorrow's shafts fly thicker,  
Ye stars, that measure life to man,  
Why seem your courses quicker ?

When joys have lost their bloom and breath,  
And life itself is vapid,  
Why, as we reach the Falls of Death,  
Feel we its tide more rapid ?

It may be strange—yet who would change  
Time's course to slower speeding,  
When one by one our friends have gone  
And left our bosoms bleeding ?

Heaven gives our years of fading strength  
Indemnifying fleetness ;  
And those of youth, a seeming length  
Proportion'd to their sweetness.

T. CAMPBELL.

Life ! I know not what thou art,  
But know that thou and I must part ;  
And when, or how, or where we met,  
Known to me's a secret yet.  
Life ! we've been long together,  
Through pleasant and through cloudy weather ;  
Thy hard to part when friends are dear—  
Perhaps 'twill cost a sigh, a tear ;  
Then steal away, give little warning,  
Choose thine own time ;  
Say not Good Night—but in some brighter clime  
Bid me good morning.

A. L. BARBAULD.

"He that believeth and is baptized shall be saved ; but he that believeth not shall be condemned." There is no question in my mind from the profound solemnity of baptism that it is efficacious. I doubt whether there is a soul that does not believe in it. We have all been baptized this morning. I am a firm believer in the virtues of this saving ordinance, if I may be allowed to take my own acceptance of the term. It is one of the essentials to the end of religious attainment. Whether Jesus was what we may call a strict grammarian or not, every word he uttered seems significant and fraught with a deep meaning. Or, if he depended upon his Father for this, his Father did wisely direct him. Notice the little words, they are large with meaning : "He that believeth and is baptized"—not has been, or may be, but is. I have no feelings of condemnation towards any denomination of people that has preserved and practiced the beautiful symbol in the outward from honest conviction of mind as a service required of the soul. For those it is a virtue and a saving ordinance. But the baptism that I am particularly anxious about is being baptized into the spirit of Christ, dipped into the nature and emerged into the very life of Christ, that there may be in all my movements a Christ-like influence radiating therefrom. Every soul is thus sufficiently and abundantly baptized with the Holy Spirit for every required duty. There is thrown around every soul sufficient means for purifying it and effecting a reconciliation between that soul and its Maker. We may have passed through the ordinance of the church and be baptized in outward water, but mere material matter cannot wash out a single stain from the spiritual

\*Notes taken by E.M.Z. on a sermon delivered at Coldstream, by Isaac Wilson, of Bloomfield, on First-day morning, the 13th of 2 mo., 1887.

soul. But I have always found a practical reality in the religion of Jesus Christ. There are human reasonings to-day, as in the days of Jesus, vain imaginations as then, there is very little difference in human character, and no difference in the method of Christ's operating in the minds and souls of men. The soul can be so sufficiently baptized in the spiritual influence of Christ that will keep it in perfect peace. That mind that is fixed and staid on Me alone I will direct, leading it up gently along by the baptisms of the soul. These baptisms will be like the fuller's soap and the refiner's fire. God will lead the soul gently along, watching the effects of his own operating upon it like the refiner, pleased to discover the progress, until He can see perfectly reflected His own image of purity, and at length, says to it, "Come up higher." Not only does He say this when the soul has passed from the body, but here in this life. These refinings must be carried on, as it were, in the fiery furnace and in the lions' den. These trials have their value, and give us an enjoyment that we have never felt before. Through them we are dipped into the spirit and power of God within us. He is not afar off, but a God nigh at hand. We have the same God, the same Saviour that was in the days of Jesus—the same Redeemer and Saviour. This may surprise some, but remember the words of Jesus. He said: "I do nothing of myself, but as My Father hath taught Me I speak." Every one is instructed in the laws of God sufficient to his individual salvation. Let every one be especially anxious about his own soul. There is nothing unduly selfish in this, for if every member of the whole human family did this the whole world would be saved. But they do not all. We are therefore designed and somewhat qualified to be instrumental in the salvation of other souls. When thus commissioned, it is only with the faithful discharge of it that we can bring salvation to our own. We are commanded to "Let our light so shine before men that they may see our good works and glorify their Father in Heaven." Neither is this worshipping the instrument. All—lay members, as they are called, as well as ministers, when faithful to the light that has been

shed into their souls will be equally approved, yea, equally approved with Jesus. I acknowledge Jesus to be a perfect example for the human family to follow. If they would follow his practical righteousness it would reform the world and redeem the whole human family to God. If we would but be willing to follow the dictates of divine Truth in our souls—follow Jesus as he followed God—we would be the sons of God, sons in whom He would be well pleased. His presence would perform miracles in the soul, symbolized by those performed outwardly. Those blinded by education, mystified by theology to the truths of the Gospel, would have the mind's eye opened, and the self-confirming evidence of the soul will be that, although what manner of man it was I know not, but one thing I know, whereas I was blind now I see. When we become captivated by the inner meaning, oh how little we will care or argue about the literal. Jonah was baptized into a sense of his own condition, not only of his guilt, but also while even with that guilt resting upon him he manifested a love for his fellow-men, and rather than they should be lost on his account, he would suffer the penalty alone, and yet the strong arm of the Lord was thrown around him and preserved him until he not only saw his guilt, but the surrounding darkness and wretchedness of his condition baptized him into a living sense of his necessity, and knowing that there was only one Redeeming and Saving Power, he was made willing to cry to that Power for deliverance; and he said: I cried from the belly of hell, and the Lord heard him, and it was not till after that that he was able to say salvation is of the Lord.

This baptism was saving. So with the prodigal son. He was baptized into a living and vivid recollection of the good things in his Father's household. In this faith he covenanted with his Father, believing that the Father would receive him, and it was so. His baptism was lasting, practical and continual. His Father was more than willing to meet him even while a great way off. This baptism of the son, this being dipped in the unbounded love of the Father was not a mere belief, but an honest, sincere conviction, and practical.

He was far from the Father's house, that is, as I understand it, he had but a faint remembrance of Heaven in the soul. Many of us are in this condition, and when we come to realize our necessities we too will be reinstated in the Father's love. Whatever our work may be, we will be taken by the hand and led step by step within the heavenly enclosure. Peace, joy, the adornments of the soul, and all the best robes of the Father's house will be ours. These robes are not wrapped up and laid away in the future world, but will be given us here. We must live a life of acceptance here, for there is no probation beyond the grave.

The life and doings of Jesus from the manger in Bethlehem all the way to the crucifix on Calvary embraces the experience of every human being. He is striving, He is pleading for a conception and a birth in the soul, and the whole world within may be laid upon His shoulder. And there would be joy and leaping of souls for a recognition in others of the same experiences in heavenly things, and prayer would go up from our hearts for the most vile person in the world. How my heart often burns for the redemption of every soul. God, for the salvation of all, sent His Son. He does to-day—His Son, the Spirit of Truth—to bring the soul up out of all error into a state of entire harmony to the laws of its being. There is room enough in Divine Goodness for the whole human family to stand. There are no sectarian walls between the living members in the Church of Christ. I do not object to the multiplicity of sects that are found in the Christian world any more than I do to the diversity of clothes that distinguish us. There is beauty in variety. We are endowed with different gifts, but there is one Spirit, one Lord, one Faith, one Baptism. This is the only baptism that ever saved a soul.

An honest reasoner reviewing the whole life of Jesus from beginning to end cannot pick a flaw in it. He was perfected through suffering, being obedient to the requirements of His Heavenly Father, and He enjoined upon all men to be the same. "Be ye therefore perfect, even as your Father which is in heaven is perfect." But human understanding says it is unattainable. Wait till the speculations and

imaginations of man—the tables of money-changers are overthrown, and the seats of them that sell doves by Christ coming into the soul and baptizing all with His Holy Spirit until the soul will come to be the temple of God, where He will teach His people Himself. When we are thus taught by Him He will be our God, and we will be to him a people. He will teach us the divine truths as He intended we should receive them, and will repeat the process till we will see things, not as trees walking, but as they are.

Jesus, on one occasion, asked his disciples: "Whom do men say that I, the Son of Man, am?" They answered different ones of the prophets, whereupon Jesus put the question to them: "But whom say ye that I am?" And Peter, being more enthusiastic and energetic than the rest, answered: "Thou art the Christ, the Son of the Living God." Jesus answered him: "Thou art Peter; flesh and blood hath not revealed it unto thee, but My Father which is in heaven, and upon this rock—(not on Peter, for Peter was no rock)—will I build My church, and the gates of hell shall not prevail against it." This revealing of the Father's will to our understanding remains to be the foundation of His Church to-day. The love of God in the soul will preserve us from all evil and keep us free from the contamination of sin. It is our duty to be pure, for if we by our example lower the moral character of any, or if we do not lift them higher accordingly as God has given us power, their life blood will cry from the ground to our souls. We must stand firm—be bold—not egotistical, but fearless. We must be so baptized in the spirit and life of Christ, that even in passing through the valley of the shadow of death we shall fear no evil, that the Christ of God may be so raised up within us that we can say even as Jesus, "It is done." Religion is not merely faith, but an experimental knowledge. Those robes will be worn in that other world that have been washed in the blood of the Lamb.

There are some in this nineteenth century of enlightenment who say that there never was such a man as Jesus. This conclusion is the result of an improper speculation about and criticism of the records of Scripture, which,

taken only in a literal sense, humanity cannot understand. Do not take the first step in that direction my dear young friends. It is a dangerous path. We may not fully understand all the mysteries and miracles of His life. It is beyond the power of finite man to do it. But we must look to, and seek for to open up these mysteries. The same inspiration that wrote them and the written records of Jesus' life and works will be corroborated in our own experience. We must follow Jesus as He followed the Heavenly Father's holy will in His own soul. To that end He taught, that where He was there we might come to stand also. God is unchangeable. His promises endure forever. He is still the cleanser and purifier of the soul, and "though our sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool." We can no longer question these things. We need not waste time in speculating about them. But be our religion "Cease to do evil, learn to do well; seek judgment and relieve the oppressed." It is practical. "Come, let us reason together, saith the Lord." When we come and sit down in the presence of God and reason with Him, then all the mysteries will be explained, and we will see that they were designed for good. But our lives must be in the line of perfect obedience to our Heavenly Father.

We came here as we were wont to come on this day of the week, and found Jesus sitting on the well, and if we have seen Him in a new aspect and have heard something that we had never heard before, perhaps we will feel ourselves paid for coming. Often things that are hid from the wise are revealed to babes. The innocent little child often takes the mother and father by the hand and leads them up higher. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and a little child shall lead them." That is, the animal natures within us will be subdued to the tender leading of the Father's love.

Come, then, to the Father and to His Son, whom He not only *has* sent, but *is* sending unto us. We know that He lived and, what is more; that He *lives*. Permit the Holy

Spirit to take on flesh and dwell in our midst, assuming the control of the whole world in us, ruling and reigning in His kingdom, and God will be glorified in every soul that reads it in this way.

### ELOQUENCE.

At the mention of it we recollect the illustrious names of the past, and with them associate those of the present. Men have always been charmed by the beauty of language and by the expression of truth. The character and culture of the race is improving, and there are communities which the mere adulation of an incipient orator will not satisfy, and by which the voluminous bombast of an harangue is smilingly tolerated rather than admired. That flattery once so common and so acceptable is now better understood, and it requires more of reality in this age of growing culture than it once did to form that impression which we term eloquence. It is a relative thing, depending largely upon the character and disposition of the individual addressed. It enters the ear and the eye and the life, and sets vibrating those chords of the soul, which in the orator or poet, are already awakened. It is a touch of the soul, and from soul must proceed.

Art, indeed, when nature becomes too rugged, may transform or polish, but it is not the essential power of eloquence. The foundation, the condition of eloquence is reality, truth, the soul in motion, and all art can do efficiently is to assist in rendering it intelligible. A man with a soul overflowing with devotion to the thing in hand, submissive to truth, noble in conceptions and lofty in aspiration is the man capable of leaving an impression on the attentive mind.

Art provides him with a vehicle proper in size, finish and speed to suit the volume, the beauty and the course of thought, but the soul must be the propelling force and reason the guide. Art alone is an imitation. Occasionally the stage furnishes fine imitation, and these are made best when the actor is said to "throw his whole soul" into his words and gestures. The impression formed, and which is so rarely

connected with eloquence, is the feelings of the speaker communicated in such a way that the same feelings are awakened in the minds of the hearers—their interest is enlisted, their sympathy intensified and their emotions deepened.

Why is it that so few of the large number of public speakers are acknowledged as eloquent? We have no right to say that insincerity applies to them all, and we know that ability is not wanting. It may be that there is no better time suited to eloquence than when the man feels the full force of his subject, and it may be that thoughts arising from such a condition are more forcibly expressed when first expressed; what it may lack in language is more than made up by the energetic, earnest, honest search for expression. For this reason, no doubt, a sermon or lecture read is less effective than a cruder one unrecorded. There cannot appear the same reality in the one that there is in the other. Why will a man, unprepared in one sense, often rise to soul-stirring heights of eloquence, while another of the same earnest character in speaking his memorized sentences of faultless symmetry, have them only admired? Because the full, deep conviction of the first, fresh, sparkling, does its very best to find expression. The intensity and earnestness, which can scarcely be satisfied in words, must manifest itself in the physical and natural modes at his command, and of which he is largely unconscious, while in the latter case such action, instead of being a natural necessity, may be left out. The truth is that much of the burning fire within was quenched, was satisfied when the finely-formed sentences took so much care in their construction, and now the speaker is more or less an imitator, an actor. There can scarcely be the same ebullition of feeling. He remembers the words, and the effective physical expression requires watching. There is not so much that is real and spontaneous. It follows also that no man can excel in eloquence unless he has strong feelings, and is with judgment true to his feelings. His living character must be bound up in his utterances. How discretionary must be his judgments, how cultured must be his mind, what fine moral and spiritual sensibilities must he possess!

As to the history and influence of eloquence it may be said that it counts its age by centuries; that, considering the relative influence of times, it is not more excellent now than in the stirring days of Greece and Rome. Eloquence, sublime through truth or deep conviction, has always lived, "has stamped on centuries the impress of its form and glory of its power." The events of nations, the great moral achievements of the race mark its course.

Eloquence is a relative thing. A musician without an instrument upon which to play can produce no music. We are the instruments that respond to the touches of eloquence—harps of many strings. So closely connected is it with our life, that to appreciate the higher flights of eloquence is to pay a tribute to the culture of our own lives. Where society makes the standard, the degree with which its own sensibilities are touched, we can with propriety speak of the eloquence of our times and may compare it with that of past ages. In doing so we virtually draw a comparison between the earnestness, the integrity, the beautiful in the character of this and of previous periods.

Again, the idea of eloquence permits a wider field for expression than language affords. It is an uncommonly common saying that "*actions speak louder than words.*" There is an eloquence in a noble life; its influence is magnetic. The expression of noble thoughts in noble deeds is quite as much a matter of eloquence as their expression in beautiful and stirring language.

Finally, anything whatsoever that touches the responsive chords of our being with sublime conceptions may be called eloquent. Oratory, poetry, music, painting, science, nature, life, and a vast universe is before us full of eloquence. The stars, the snow-capped mountains, the roar of the ocean, the yellow-waving fields, the quiet valleys, the autumnal-tinted hills, the grandeur and sublimity of eventide, the home and fireside, carry us away to that infinite and universal intelligence, and heart and source of eloquent nature, for fresher impulses and more eloquent conceptions.

W. G. B.

# Young Friends' Review

LONDON, ONT., CANADA,

*in the interest of the Society of Friends.*

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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.

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 fractional parts of a dollar only.

We would call attention to the fact that the publication of YOUNG FRIENDS' REVIEW has been conducted of late under special difficulties, and would ask that our friends indulge us with as much forbearance as possible. We are in hopes that arrangements may be made shortly that will enable us to attend to our patrons more promptly.

We trust to be able to make an improvement in the size and type of our paper with sixth month's issue.

If you do not get your paper, kindly drop a postal card to the Managing Editor to that effect.

Attention is respectfully called to the fact that a number of subscriptions are not yet paid up.

The White Cross movement appears to be growing very rapidly.

Toronto has formed a Society for the Prevention of Cruelty, which is to take into consideration children as well as animals.

It is with pleasure that we observe the growing interest in our Society at Schomberg and the large addition to our membership spoken of in another column.

The general elections for the Dominion House of Commons, with the exception of those of the Northwest Territories and British Columbia, are over, resulting in a small majority for the Government under Sir John A. Macdonald. The contest was a keen one, and the result is not so satisfactory to either party as they anticipated. In some circles it is thought that another election is not improbable before another twelve months rolls round. The Rebellion in the Northwest, the Hanging of Riel, Race and Religion, Protective Tariff, Secession, the Boodle Brigade, and personal slander and economizing of truth were elements in the contest.

Isaac Wilson, of Bloomfield, Ont., starts from home on the 5th inst. to attend meetings in New York City and vicinity.

Clarissa Clark, of Yonge Street Monthly Meeting, is visiting her son, Geo. H. Watson, of the law firm Watson & Co., and other relatives in Toronto.

John Atkin and Amy J. Hilborn, belonging to Arkona, were married by Friends' ceremony, and under the care of Norwich Monthly Meeting of Friends on the 16th of last month, at the residence of the bride's parents, Levi and Dorothy Hilborn, of "Horticultural Farm," Arkona, Ont. The young people have our best wishes. They have set an example which some of our staff might follow to advantage, perhaps. We are sorry to hear that the bridegroom has been suffering from measles since, but congratulate him on having so good a caretaker in his affliction, and hope he may soon recover.

## OBITUARIES.

## PURCHASE QUARTERLY MEETING.

## FOR YOUNG FRIENDS' REVIEW.

DIED.—At Macedon Center, Wayne Co., N. Y., on the 11th of 2nd mo., 1887, Minnie A. Blaker, of Eupyenma, in the 19th year of her age. A member of Farmington Monthly Meeting of Friends, and daughter of Benjamin C. and Mary P. Blaker.

During her short illness she manifested a cheerful spirit, and bore her sufferings with patience.

Her life of deportment and quiet manners drew about her many friends, who mourn her loss.

It is natural to feel the loss of our dear friends when called from mortal sight, but the warning is only renewed to us in each case: "Is our house in order?" For the hour of the messenger's coming is wisely hid from sight.

And with the poet may we more fully fill life's chalice:

"Life is real! Life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.  
Not enjoyment, and not sorrow  
Is our destined end or way;  
But to act that each to-morrow  
Finds us farther than to-day."

JOSEPH FRITTS.

Macedon, N. Y., 2 mo. 21, 1887.

It becomes our duty to chronicle the death, on 2nd month, 25th, of John C. Webster, aged 55 years and 3 months. He was only son of Lydia C. and the late Hugh D. Webster, of Norwich, Ont. Deceased had been a widower a number of years, and leaves his aged mother and three minor children, a daughter and two sons to mourn his loss. He was a member of Norwich M. M. of Friends.

—  
This is no doubtful path,  
For destiny will lead my course aright;  
The voice of God within me cannot lie.

—[Southey.

Immortality is not beyond this life, but in it.

—[Fichte.

Purchase Quarterly Meeting was held at Purchase, about twenty-three miles from the city of New York, on the 2nd and 3rd of 2nd month; meeting of ministers and elders the day previous at 2 o'clock. We had in attendance one aged Friend, Sunderland P. Gardner, of Farmington, who had previously attended the Quarterly Meeting of Westbury, held in New York on the 28th and 29th of last month. It has been the writer's privilege to attend both Quarterly Meetings, and in listening to the earnest pleadings of our brother for the cause of truth and enlightenment in the minds of the children of men, desires were begotten that we might see more clearly by that "Light of Christ" which illuminates the mind, and walk in that path wherein the might of God's power will lead us. The company of this dear Friend has been very acceptable, and the Gospel truths, which he presented in an impressive manner, flowed freely. When we consider his advanced age and the fatigue of the body (travelling from his home here and back mostly in the night with the company of his youngest son) he endured to be with us and do his Master's will, should be a stimulant to us to be more faithful and devoted to the requirements of our Heavenly Father. "As iron sharpeneth iron, so doth the countenance of a man his friend," and we hope that some others may receive the call, "Go and do likewise." On 4th day, after S. P. G. had spoken at some length, the business of the meeting was entered upon. Our meeting is composed of three monthly meetings, two of them holding their meetings jointly, and very satisfactory.

The answers to the queries showed some deficiencies, but love and unity had no exception. The Temperance Committee reported no organized work done, but shewed the fact that the consumption of intoxicating liquors during the last quarter of a century has been and still is increasing more rapidly than the population. This fact suggests the query: Are our members in the performance of their duties as citizens, bearing as faithful testimony against the use of intoxicating beverages as the answers to our fourth query usually indicate?

This searching and proving ourselves will not hurt any of us. A committee was continued to labor as way opened.

A memorial prepared by Chappaqua Monthly Meeting for our valued Friend, Moses Pierce, who departed this life 4<sup>th</sup> mo. 30th, 1886, aged 70 years, was read, and the tribute to the life and works of this Friend we felt to be true of him.

On fifth day the meeting was large and attentive, and after listening to S. P. G. for one hour, the meeting was covered with a sweet solemnity, and in this silence closed.

E. H. BARNES.

Purchase, 2nd mo. 8th, 1886.

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#### YONGE STREET NOTES.

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Our last Monthly Meeting was held on Yonge street with a larger attendance than usual.

Our friend Richard Widdifield was present, and addressed encouraging words to those assembled, alluding to the fact that faithful obedience to manifest duty always speaks peace to the soul.

On entering upon church matters our hearts were cheered with the encouraging minute from Schomburg Preparative, containing the names of twelve persons, five minors, wishing to become members of our Monthly. It awakened the response that "truly the Lord is in this movement."

Our Friend Isaac Wilson paid us a visit in Gospel love. It was the writer's privilege to attend five meetings in various places where his lot was cast. His communications were freighted with that liberal Christ-like influence that ever characterizes a servant of God. The evening before we parted with our friend more than 30 met him at the home of Esther Dennis, Newmarket, where we spent a few hours in a social and profitable way. Our friends, James Armitage and wife, of Pickering, and J. W. Hughes and wife, of Parkdale, added much to the interest and exercises of the evening.

A. W. H.

Newmarket, 2nd mo., 1887.

#### BLOOMFIELD LITERARY CIRCLE.

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Thinking that our Friends in other parts of the vinyard might be pleased to hear how we are employed, we send a brief account of our Literary Circle, which we enjoy so much. As it seems necessary to discontinue our First-day school when winter comes, we felt we must have an organization which would bring us together occasionally for the purpose accordingly the various members of the society assemble each Fifth-day evening at our different homes, where we spend two or three hours to very good advantage, as we think. Our meeting is opened by the President, who reads the Scripture lesson taken from the selections furnished by Friends' publication. This lesson is then thoroughly discussed, any questions asked in connection.

Each member is supposed to contribute to the question box any question which they may wish to hear discussed, or any passage of Scripture they may desire explained. This forms the most important part of our programme, as it leads to increased Bible study, one of the chief objects in view.

At first many of our members were backward in expressing an opinion, but this difficulty has been largely overcome, we are so thankful to say, and the interest consequently increased.

A committee is appointed at each meeting to furnish readings, recitations or essays for the next meeting.

We feel no hesitation in recommending the course as a means of strengthening the interest in society and increasing the Christian fellowship which should prevail.

B. W.

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#### GREELEY LITERARY CIRCLE.

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In response to the invitation of E. M. Z. to forward accounts of other literary societies similar to the Olio, I will write a short description of our own.

Last fall we felt the need in our neighborhood of all that a literary society can give to its members, and so started one on the plan of those existing at Swarthmore. We have had some difficulty in getting a sufficient number of

members willing to bear their part of the literary burden. Twenty-four young people are now enrolled, with the promise of more. All appear to be interested in the exercises of each meeting as they occur on alternate weeks.

We have had two debates, several essays, readings, recitations, and a quotation contest.

One of the most important factors is our paper, called the *Blue Stocking*, which is read monthly, and to which all are expected to contribute. We have also a circulating library loaned by the members.

At a recent meeting we voted to adopt the name of the Greeley Literary Circle, in honor of Horace Greeley, who lived in this place, and who, by the force of his genius, made a name in the literary world which all can respect.

J. C. W.

Chappaqua, 2 mo. 10th, 1887.

#### A PLEA FOR THE POET.

Philosophy is said to have died with the Greek, poetry to have crept onward with the progress of deeper thought. The philosopher of the old school worked out the profoundest problems in the human mind, and then, after prolonged research, so entangled himself in the intricate web of his own weaving that he died in its meshes.

From *Thalis*, the father of Greek philosophy, down to *Comte*, the great thinker of modern times, we acknowledge to have gained volumes of truths; but the poet, the ideal philosopher, has taken his stand in the temple of eternal thought.

While the philosophy of the past lives in every thinking man of to-day and has enriched the soil for future generations; the poet, with his inspiration direct from heaven, has power to lead his children nearer God.

The philosopher works out his problems with the aid of merely his master intellect, while the poet but sits down by a rippling stream and it breaths to his soul songs which do bear the music of attendant angels. It has been justly said that the poet is like an Eolian harp blown upon by many winds, so that his music may be necessarily a melodious echo of

\*Pronounced Konte.

what was "inspired by world-wandering minds."

Our literature is rich with exotics, or the product of other soil than our own.

It has oft been said by those of sterner mould that poetry was fitted to the female heart. In this we find a compliment for the sex, for poetry contains the embryonic forms of deepest thought, and the man who in ignorance deems himself too manly for the verse passes by the sweetest flowers and misses all their fragrance.

Our lives may be so molded as to form a book of varied poems. And in receding age, when we review the past, we find each cadence grows sweeter at the last.

ELLA WEEKS.

#### THOUGHTS.

Works and faith go together like a good husband and wife. At first in a sense independent, it is observed that as they become older in experience each is found to have a peculiar influence upon the other, and so great does this influence grow that a very strong affinity between them is established, till finally they are united into one by divine love, the ancestry of a numerous progeny of noble virtues awakening the grand possibilities of immortal minds. How fully united in one accord; they are out of place when separated; one depends and relies upon the other; the one is the other's strength and support. Works, strong, vigorous, active supports his faith, lives for her, dies for her; while Faith, gentle, pure, confiding, with her whisperings of love and gracious promises, gives inspiration and encouragement to him. Both united to carry out the grand object of their loving mission, pouring out blessings to the afflicted, and raising substantial monuments of "Peace on earth and good will to men."

Look over your old essays and cull out the beautiful thoughts for the REVIEW. Gather the silver buckles from the old shoes, and the pearl buttons from the worn-out clothes. Pick up the choicest thoughts that eternity washes daily on the shore of the mind and send them

in. The shells that charm you with their graceful forms and delicate tints may charm others as well.

This department is something original with the REVIEW. It is a new process of getting down into the mine, but we think it practicable, and will bring the purest gold. May all interested in the REVIEW and in the culture of their own minds try it.

We will venture some of our own as samples, that all may catch the idea.

Let us strive to make the best come, and strive to make the best of what does come.

All have the same words, but he is the favored one who turns the kaleidoscope to make the most beautiful view.

We forget how we covenanted with God in times of spiritual ecstasy. All too soon it is swept away by the busy, rushing world.

E. M. Z.

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### \*YOUTH.

As I launch out upon my chosen subject it shall not be my aim to unfold to you the highest principles for the youth to maintain, for it would be drifting far beyond the limits of my mental capacity; but rather it is my desire to write, with the best of my ability, that which I claim advances and matures the young mind, and also draw the lines between youth and manhood. Nine times out of ten it is over the bridge of sighs that we pass the narrow gulf from youth to manhood. That interval is usually occupied by an ill-placed or disappointed affection. We recover, and find ourselves a new being. The intellect has become hardened by the fire through which it has passed, the mind profits by the wreck of every passion, and we may measure our road to wisdom by the sorrows we have undergone. Disappointment is the path to maturity, sor-

\*[An essay read at the Ohio by Isaac Hamacher, 1st mo. 14, 1887. Very few who read it and enjoy it have had less school advantages than the writer, and very many favored with greater think they have too little for any good, and bury them in the earth. There is encouragement for every being, no matter how situated, that is earnest in its life's work.—Eds.]

row and despair are the mile-stones, and the patient sufferer shows the youth moulding out a character of truth, justice and honor. The passions are not stronger in youth, but our control over them is weaker; they are more easily excited, more violent and apparent, but have less durability, less intense and concentrated power than in maturer life. In youth passion succeeds to passion, and one breaks upon the other like waves on a rock, till the heart frets itself to repose. What have we in our veins that marks the full development of manhood and dissevers it totally from the states of boyhood and youth? It is sustained self-mastery. When the energies are not the slaves of excitement; when the fiery impatience of occasional efforts has become the perseverent energy of continued works; when the powers are ranged in ordered submission under the will; when the guiding principles of life is clearly ascertained and resolutely adhered to, then the boy has passed into the man.

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### DUTY.

Man is a responsible being made and created by God, to whom he must account for all in-tended to his charge.

To God, therefore, should he give willing and prompt obedience as his highest duty. We believe that duty performed aright will lead one first to make an investigation of self, see that there is nothing objectionable there, and seek by all proper means to rise to the grand and honorable position God has designed his children to fill—do cheerfully the duties, little or great, as they may be made known, obeying conscience, which will lead always to happiness.

Next comes a duty towards the other members of our household, which would imply that we do our part in making home worthy of the name, and, when necessary, sacrifice our wishes or tastes for the pleasure and profit of others; above all, be cheerful. With slight mention of these first we come to speak of our duty to the community at large, which will embrace the work in which we are at present engaged.

Surely no one can say after careful consideration that he feels no responsibility in the welfare of his brothers. Let us strive to set before our associates an example worthy of imitation, extend a helping hand, speak a cheering word, and while enjoying the pleasures of a cultivated life strive to win others to participate in the same. There are certain duties which seem to belong to a member collectively to perform, but after a close investigation we find that each must do his allotted portion before the whole is accomplished.

Just at this point I believe our little company may make an application. It has been felt for some time that there was a need of something to strengthen, if possible, the interest in our Society, and to cultivate a friendly sociable feeling between the several members, as well as enlist the service of the young.

All seem ready to acknowledge the want, and express their approval of the course pursued? Now I would ask, does it not become to such a duty to use the talents given them in accomplishing the object. There are many ways of aiding some in one department and some in another. Surely no one can say there is nothing I can do.

We can scarcely estimate the result of a combined effort, but if we are to assume a careless indifference in regard to this work we cannot expect a desirable result.

Let us strive to avoid anything of a luke warmness, as there is nothing which can prove more disastrous in any enterprise. It is causing others to put dependence on a poor foundation, which must in time sink away. If there are signs of a failing in the interest of our Society, let us not stop to lament the case, but rather faithfully set to work to build up the cause.

B. W.

[Read at Friends' Literary Circle, Bloomfield, 2 mo. 17, 1887.]

He prayeth best who loveth best  
All things both great and small,  
For the dear God who loveth us,  
He made and loveth all.

—[Coleridge.

### SCIENCE LESSON NO. 3.

O = Oxygen, C = Carbon, CO<sub>2</sub> = Carbonic Acid Gas, CO = Carbon Monoxide Gas.

In lesson No. 2 we saw that O unites with C in the proportion of two to one to form a colorless gas that will neither burn itself nor support a flame under ordinary circumstances. We learned that it was formed in various ways, such as by the O of the air uniting with the C of the food that finds its way into the blood, and that we exhale it: when coal or charcoal is burned. It is this CO that comes off from Limestone when it is burned, leaving our common lime.

How does a coal fire burn? We have noticed that practically there can be no combustion without O. That some chemical action must take place. Well then the O of the air at the bottom of the coal begins to unite with the C of the coal and forms a deadly poison CO. You see that they unite in equal proportions. This gas passes up through the coal. It is this burning with the O of the air that produces the blue flame that is often noticed at the top of the coal. And what gas do you suppose is formed by this CO burning in the O of the air? It is CO<sub>2</sub> that is formed, and as you are aware of its properties, you see how necessary it is that it should pass out at the chimney rather than into the room. You will understand now how it is that people sometimes die from an escape of coal gas. We have to live on the O the same as a flame; and produce the same thing, the same waste to animal life CO<sub>2</sub>. This makes it necessary to keep a room well ventilated, even where there is no fire that CO<sub>2</sub> may be carried off and fresh air laden with O admitted.

How does a candle burn? In answering this question, I may ask, Why is the wick surrounded with tallow? Fatty matter, as you have learned in a former lesson is largely composed of C and H. When you light the wick the tallow melts and is drawn up through the wick to the flames, so that there is being continuously supplied H and C, which unite with the O of the air and keep up the flame. The chemical result from the union of H with O is H<sub>2</sub>O = water which you may show by the moisture on the side of a glass vessel in which

you place a lighted candle. The result from the union of C with O of the air is  $\text{CO}_2$  which may be tested by shaking it up with lime water as described in a former lesson. When the water assumes a milk-like appearance. The same explanation applies to the flame of a coal oil lamp. The brighter light is owing to the C and H of the oil being in a state to unite more freely with the O of the air. If it is thought that the air has nothing to do with the continuance of the flame, just stop up the little holes in the burner and note the effect; or cover the top of the chimney and observe the same effect. A similar result is commoner from closing up the damper of a stove. Covering the top of the house chimney has a similar effect to covering the top of the lamp chimney. In the case of the lamp, why does the flame go out? You say that it is owing to the draft being closed off. But why should that make any difference? Well, when the draft is off, there remains only a limited amount of air to supply the O that supports the flame, and when this O is exhausted, of course the light vanishes, just as our life would vanish were we confined to a limited atmosphere. You will notice that a large quantity of smoke comes off before the light, and for a time after the light goes out. Why is this? The heat produced by the flame has been setting free the C and H of the oil and continues to do so for a little after the light is out, but having no O to unite with, passes off in smoke. The black smoke that we see is unburnt C. Were you to heat it sufficiently by a flame in the presence of air or O it would burn up, forming  $\text{CO}_2$  accompanied with heat. When you light a fire, you notice very much more smoke than after it has burned for a while. The same thing is observed when fresh fuel is thrown into the furnace of a locomotive or that connected with a factory. Now it always requires a certain amount of heat to enable C and O to unite. When wood or coal is first lighted there is sufficient heat to liberate large quantities of C from the wood or coal but not enough heat to cause it to chemically unite with the O of the air, and it must pass away unused, and in the form of smoke. Little by little the chemical union goes on, the heat increases, and finally the union is rapid

and general, provided the air has free access to the C in the flame. This smoke as it is unburnt C, is capable of being burned and of producing heat and light. You may form some kind of an estimate then as to the immense amount of heat and light that is lost through smoke. If we could always have a sufficient quantity of air or O at the proper temperature in the presence of a flame, we would have no smoke. Some manufactories have appliances connected with their furnaces, by which O and heat are supplied in proper amount and degree, to consume nearly all of the C, and thus a great saving is effected. W. G. B.

### WHERE ENGLAND IS GREAT.

With reference to the continental complications and increase of armies and extension of military preparations, Right Hon. Edward Clarke, Q. C., Solicitor-General, in a speech recently, declared himself plainly, denouncing it all as a scandal and disgrace to civilization and a perpetual menace to the peace of the world. While England would always defend her interests and honor, she would engage in no rash and adventurous experiments. She found her support as guardian of European liberties in Australia, Canada and her kinsmen of the United States, and these would enable her to defy the combined powers of Europe.—[*The Englishman's Journal*.]

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